

Message Notes

Trusting Him who judges justly

Introduction - "3 Reasons!!"

Today's Message:

"Trusting Him who judges justly" - 1 Peter 2:18-25

Recently, in our study of 1 Peter...
1 Peter 2:9-17

The instruction - 1 Peter 2:18

Three reasons - 1 Peter 2:19-25

1. It is commendable to endure unjust suffering -
1 Peter 1:19
2. It is not admirable to suffer for doing wrong -
1 Peter 1:20
3. The example of Jesus - 1 Peter 1:21-25
He is worthy of using "tracing paper"

Isaiah 53 fulfilled

The non-retaliation of Jesus

How did Jesus do it?

By "entrusting himself to him who judges justly"

The Purpose of Jesus' Suffering

Death to Sin

The living response

Our transformational healing

Our return home to the Shepherd of our souls.

BIG IDEA of the passage:

The meta-narrative of Jesus' suffering (the gospel) is the eclipse in the life of the suffering Christian

Now, on to "The Elephant in the Room" Isn't Slavery Unjust?

BQ #1 - Does the Bible condone slavery?

BQ #2 - Can you be both "submissive" and yet fight injustice?

Examples of great Christians in history

Abraham Lincoln

Dr. Martin Luther King, Jr.

Gospel Application - "In all of your formal relationships (boss, government, etc.) are you entrusting yourself to him who judges justly?"

"Are you willing to do good and suffer for it?"

Scripture Passages

(taken from the New International Version)

1 Peter 2:18-25

¹⁸Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. ¹⁹For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God. ²⁰But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. ²¹To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. ²²"He committed no sin, and no deceit was found in his mouth." ²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴"He himself bore our sins" in his body on the cross, so that we might die to sins and live for righteousness; "by his wounds you have been healed." ²⁵For "you were like sheep going astray," but now you have returned to the Shepherd and Overseer of your souls.

Isaiah 53:1-12

¹Who has believed our message and to whom has the arm of the LORD been revealed? ²He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. ³He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. ⁴Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. ⁵But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. ⁶"We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all. ⁷He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. ⁸By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. ⁹He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.



THREE
REASONS
TO BE A
TEACHER:



THREE
REASONS
TO BE A
TEACHER:

- JUNE
- JULY
- AUGUST



3 Reasons to
NOT PREACH
through 1 Peter:



3 Reasons to
NOT PREACH
through 1 Peter:

~ 1 Peter 2:13-17

~ 1 Peter 2:18-25

~ 1 Peter 3:1-7

BETWEEN
TWO
WORLDS

A STUDY OF FIRST PETER

1 Peter 2:11-12

¹¹ Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. ¹² Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

1 Peter 2:13-17

¹³ Submit yourselves for the Lord's sake to every human authority: whether to the emperor, as the supreme authority, ¹⁴ or to governors, who are sent by him to punish those who do wrong and to commend those who do right. ¹⁵ For it is God's will that by doing good you should silence the ignorant talk of foolish people. ¹⁶ Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves. ¹⁷ Show proper respect to everyone, love the family of believers, fear God, honor the emperor.

1 Peter 2:18-25

¹⁸Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. ¹⁹For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God. ²⁰But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.

1 Peter 2:18-25

²¹To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

²²“He committed no sin, and no deceit was found in his mouth.”

²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” ²⁵For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

This week's Message:
Trusting Him who judges justly
1 Peter 2:18-25

The Instruction

1 Peter 2:18-25

¹⁸Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh.

People became slaves by being captured in wars, kidnapped, or born into a slave household. Those facing economic hardships might choose to sell themselves into slavery in order to survive. Many slaves lived miserably, particularly those who served in the mines. Other slaves, however, served as doctors, teachers, managers, musicians, artisans, and could even own other slaves. It would not be unusual for a slave to be better educated than the master. Those who are familiar with slavery from the history of the United States must beware of imposing our historical experience on New



Testament times since slavery in the Greco-Roman world was not based on race and American slave owners discouraged education of slaves. Still, slaves in the Greco-Roman world were under the control of their masters, and hence they had no independent existence. They could suffer brutal mistreatment at the hands of their owners, and children born in slavery belonged to masters rather than the parents who gave them birth. Slaves had no legal rights, and masters could beat them, brand them, and abuse them...



~ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2003), 135.

Three Reasons

1. It is commendable to endure unjust suffering

1 Peter 2:19

¹⁹For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God.



Three Reasons

2. It is **NOT** commendable to endure just suffering

1 Peter 2:20

²⁰But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.

Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

He is worthy of using "tracing paper"

1 Peter 2:21

²¹To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

METANARRATIVE

REVEALING THE STORY BEHIND THE STORIES.

The Greek word translated “example” (ὑπογραμμόν, *hypogrammon*) was used to refer to a pattern of letters of the alphabet over which children learning to write would trace (Achteemeier 1996: 199). It suggests the closest of copies. English words such as “example,” “model,” or “pattern” are too weak, for Jesus’ suffering is not simply *an* example or pattern or model, as if one of many; he is *the* paradigm by which Christians write large the letters of his gospel in their lives.

~ Karen H. Jobes, *1 Peter*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2005), 195





Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

Isaiah 53 fulfilled

1 Peter 2:22

²²“He committed no sin, and no deceit was found in his mouth.”

Isaiah 53:1-12

¹Who has believed our message and to whom has the arm of the LORD been revealed? ²He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. ³He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. ⁴Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.

Isaiah 53:1-12

⁵But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

⁶We all, like sheep, have gone astray,
each of us has turned to our own way;
and the LORD has laid on him the iniquity of us all.

Isaiah 53:1-12

⁷He was oppressed and afflicted,
yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before its shearers is silent,
so he did not open his mouth.

⁸By oppression and judgment he was taken away.

Isaiah 53:1-12

Yet who of his generation protested?

For he was cut off from the land of the living;
for the transgression of my people he was punished.

⁹He was assigned a grave with the wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.

Isaiah 53:1-12

¹⁰Yet it was the LORD's will to crush him and cause him to suffer,
and though the LORD makes his life an offering for sin,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his hand.

¹¹After he has suffered,
he will see the light of life and be satisfied;
by his knowledge my righteous servant will justify many,
and he will bear their iniquities.

Isaiah 53:1-12

¹²Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,
because he poured out his life unto death,
and was numbered with the transgressors.

For he bore the sin of many,
and made intercession for the transgressors.

Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

The non-retaliation of Jesus

1 Peter 2:23a

²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” ²⁵For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

How did Jesus do it?

1 Peter 2:23b

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Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

The Purpose of Jesus' Suffering

1 Peter 2:24-25

²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” ²⁵For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

The Purpose of Jesus' Suffering

a. Death to Sin!

1 Peter 2:24a

²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” ²⁵For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

The Purpose of Jesus' Suffering

b. Our living response

1 Peter 2:24b

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Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

The Purpose of Jesus' Suffering

c. Our transformational healing

1 Peter 2:24c

²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” ²⁵For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

Three Reasons

3. The example of Jesus (1 Peter 2:21-25)

The Purpose of Jesus' Suffering

- d. Our return home to the shepherd of our souls

1 Peter 2:25

²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” ²⁵For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

The Big Idea:

*The meta-narrative of Jesus' suffering
(the gospel) is the eclipse in the life of
the suffering Christian*

The elephant in the room:

Isn't slavery
unjust?



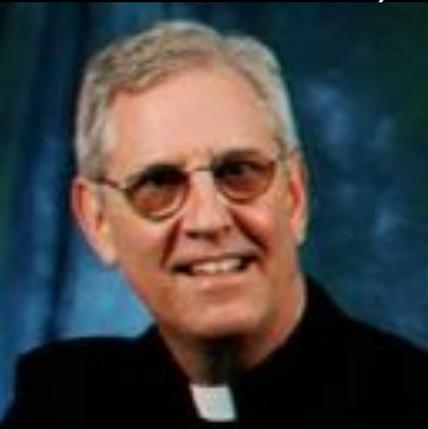
Does the Bible condone slavery?

It is crucial to note that the New Testament nowhere commends slavery as a social structure. It nowhere roots it in the created order, as if slavery is an institution ordained by God. The contrast with marriage is remarkable at this very point. God ordained the institution of marriage, but slavery was invented by human beings. The New Testament regulates the institution of slavery as it exists in society, but it does not commend it per se. Hence, Peter's words on slavery should not be interpreted as an endorsement for the system, even if he does not denounce the institution.



~ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2003), 136.

The reason for this difference between 1 Peter and other moral codes of his time is simple. For society at large slaves were not full persons and thus did not have moral responsibility. For the church slaves were full and equal persons, and thus quite appropriately addressed as such. The church never addressed the institution of slavery in society, for it was outside its province – society in that day did not claim to be representative, and certainly not representative of Christians, concepts that arrived with the Enlightenment – but it did address the situation in the church, where no social distinctions were to be allowed, for all were brothers and sisters (Gal. 3:28; 1 Cor. 12:13; Col. 3:11; Philem. 16), however shocking that was to society at large.



~ Peter H. Davids, *The First Epistle of Peter*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 105–106.

**Can you be both “submissive”
and yet fight injustice?**

While passages such as this one can be used to encourage Christians on their journey of faith, they should not be used to encourage Christians to passively endure suffering in a situation they could work to resolve. Jesus' suffering and death were not passive and purposeless, but a deliberate sacrifice of himself for the benefit of others. Christians must ask themselves whether their suffering is benefiting others or whether it is merely a stubborn perseverance that allows others to exploit them with no good end in view. It is important to interpret the ethical requirements for living a Christian life contextually.



~ Tokunboh Adeyemo, *Africa Bible Commentary* (Nairobi, Kenya; Grand Rapids, MI: WordAlive Publishers; Zondervan, 2006), 1547.





“With malice toward none,
with charity for all, with
firmness in the right as God
gives us to see the right, let us
strive on to finish the work we
are in, to bind up the nation’s
wounds, to care for him who
shall have borne the battle and
for his widow and his orphan,
to do all which may achieve
and cherish a just and lasting
peace among ourselves and
with all nations.”



"I HAVE A DREAM . . ."

(Copyright 1963, Martin Luther King, Jr.)

Speech by the Rev. Martin Luther King
At the "March on Washington"

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree in a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity. But 100 years later the Negro still is not free. One hundred years later the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land. So we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men—yes, black men as well as white men—would be guaranteed the unalienable rights of life, liberty and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of



It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content, will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.



But there is something that I must say to my people, who stand on the worn threshold which leads into the palace of justice. In the process of gaining our rightful place, we must not be guilty of wrongful deeds.

Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protests to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy, which has engulfed the Negro community, must not lead us to a distrust of all white people. For many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back.



I have a dream that one day on the red hills of Georgia, sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character... I have a dream today! I have a dream that one day down in Alabama — with its vicious racists, with its Governor having his lips dripping with the words of interposition and nullification — one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today!



SIX PRINCIPLES OF NONVIOLENCE

Fundamental tenets of Dr. King's philosophy of nonviolence described in his first book, *Stride Toward Freedom*. The six principles include:

1. **PRINCIPLE ONE: Nonviolence is a way of life for courageous people.** It is active nonviolent resistance to evil. It is aggressive spiritually, mentally and emotionally.
2. **PRINCIPLE TWO: Nonviolence seeks to win friendship and understanding.** The end result of nonviolence is redemption and reconciliation. The purpose of nonviolence is the creation of the Beloved Community.
3. **PRINCIPLE THREE: Nonviolence seeks to defeat injustice not people.** Nonviolence recognizes that evildoers are also victims and are not evil people. The nonviolent resister seeks to defeat evil, not people.
4. **PRINCIPLE FOUR: Nonviolence holds that suffering can educate and transform.** Nonviolence accepts suffering without retaliation. Unearned suffering is redemptive and has tremendous educational and transforming possibilities.
5. **PRINCIPLE FIVE: Nonviolence chooses love instead of hate.** Nonviolence resists violence of the spirit as well as the body. Nonviolent love is spontaneous, unmotivated, unselfish and creative.
6. **PRINCIPLE SIX: Nonviolence believes that the universe is on the side of justice.** The nonviolent resister has deep faith that justice will eventually win. Nonviolence believes that God is a God of justice.



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3. **PRINCIPLE THREE:** Nonviolence seeks to defeat injustice not people. Nonviolence recognizes that evildoers are not evil, but are victims of evil, not people.
4. **PRINCIPLE FOUR:** Nonviolence holds that suffering can educate and transform. Nonviolence accepts suffering without retaliation. Unearned suffering is redemptive and has tremendous educational and transforming possibilities.
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5. **PRINCIPLE FIVE:** Nonviolence chooses love instead of hate. Nonviolence rejects violence of the spirit as well as physical violence. Nonviolence seeks to create a just and peaceful society.
6. **PRINCIPLE SIX:** Nonviolence believes that the universe is on the side of justice. The nonviolent resister has deep faith that justice will eventually win. Nonviolence believes that God is a God of justice.



Gospel Application:

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“In all of your formal relationships (boss, government, etc.) are you entrusting yourself to him who judges justly?”

Gospel Application:

“In all of your formal relationships (boss, government, etc.) are you entrusting yourself to Him who judges justly?”

“Are you willing to do good and suffer for it?”