

**Intro: We initially learn everything through imitation.**

How many of you have heard your three-year-old say something they heard you say?  
Or you catch them in a moment when they are doing something that you do. You see yourself in them.

Children learn the rudiments of language, social behavior, by imitating what they see in us.

**Main Idea: In the Christian faith we learn how to be a Christian by emulating and imitating Christ.**

Last week we gave an overview of Christ's willing submission to human authorities and the fact that every person regardless of their station in life; socio-economic status; ethnicity; place of origin—is a slave to sin. Apart from Christ we are held in bondage to the effects of sin and its judgment—hell.

Peter is going to tell us to imitate Christ in two ways: submission to human authorities—be they just or unjust; and refusing to retaliate when wronged.

**1. A Commendable Consciousness of God.** 2:18-19 “Household slaves, submit to your masters with all reverence not only to the good and gentle ones but also to the cruel. <sup>19</sup> For it brings favor if, because of a consciousness of God, someone endures grief from suffering unjustly.” (CSB)

- 18: he addresses the *oiketés* “**domestic servants; subordinate themselves**”—this word subordination literally means “to stand underneath.”

They are to do so in *phobo* “**all fear**”—now, he has just commanded the Christians to “fear God” and “honor the emperor.” So the fear he’s referring to is toward God. Godly fear is *not merely* a sense of awe or wonder.

**Illus. You could experience awe and wonder at the base of a mountain looking up from the safety and comfort of your vehicle.** But awe and wonder becomes mixed with fear when the climber ascends the mountain and looks down from the summit. You may love the mountain, you may be even moved by the mountain, but until you climb it you will never know the fear of the mountain. As Christians we don’t just enjoy God’s holy power and presence from afar as we gaze at a distance into theology, we fear the mountain—knowing his power. The fear of God for the unbeliever means “awful dread” of coming judgment. The **fear of God** as applied to believers means “**a sense of wonderful alarm; a blissful panic; (rushing over us as the power and majesty of our God induces) an unnerving adoration.**” It is unnerving in that you and I, so finite and small, come as priests in the presence of one whose power is limitless and unfathomable, whose holiness is like a raging fire—consuming all that is unholy.

Peter says that voluntary subordination to those in positions of authority is a way that we show our solemn, sanctified fear.

- 18b: “their subordination or submission is to the *despotés* “**owner, one who has legal jurisdiction over a person or people.**”
- 18c: “**not only the *agathés*-the good ones” who are kind and tolerant.** There are benevolent *despotés* who seek to treat the household indentured servant as a member of the family. In which case the slave could make a good living and accelerate the purchase of freedom.  
“**but also the *skoliois*-the morally twisted and corrupted ones.**” The original image is of a crooked stick, bent and twisted in all different directions. The opposite of a straight arrow.

Summary: Christian servants in the Roman households were to be the models of Jesus the servant king. The same reaction and response to both good and just leadership and crooked and corrupt leadership.

- 19: “for this brings *charis* **a winsome quality; the quality of attractiveness which brings favorable reaction; a beneficent disposition toward another.**” The whole idea here is that the servant in a lowly position is to respond to

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those over them (be they just or corrupt) by willing subordination, in a holy fear of God, evidenced by a winsome and appealing disposition of heart.

- 19b: “if on account of a *suneidésis*-a God-consciousness; the inward faculty of awareness of God’s divine presence.” Well, if you have a person who inwardly lives in all proper fear of God—this wonderous alarm; holy panic; unnerving adoration of God as supreme authority—then this should result, he says of enduring grief from unjust suffering—in the favor of one’s earthly principal and God himself. God’s approval is evident. And this may in turn result in the earthly ruler/authority to also commend the subordinate. 2:20 “For what credit is there if when you do wrong and are beaten, you endure it? But when you do what is good and suffer, if you endure it, this brings favor with God.

The disciple is to remain unflappably deferential in the hopes of winning over the earthly authorities—showing the character of Christ to the just and the unjust in suffering.

**2. A refusal to sin against God by retaliation.** <sup>21</sup> For you were called to this, because Christ also suffered for you, leaving you an example, that you should follow in his steps.

**What are the footsteps? What is the example?**

<sup>22</sup> “He did not commit sin and no deceit was found in his mouth; <sup>23</sup> when he was insulted, he did not insult in return; when he suffered, he did not threaten but entrusted himself to the one who judges justly.” Christ refused the path of deception for political expedience. Jesus renounced violence and vengeance on his accusers. Instead he prayed for their forgiveness. Jesus resisted the temptation to retaliate in return for the violence and injustice he suffered. Jesus didn’t bully, intimidate nor threaten people. Instead he completely entrusted himself to God who judges impartially and justly. <sup>24</sup> He himself bore our sins in his body on the tree; so that, having died to sins, we might live for righteousness. By his wounds you have been healed”

**Peter’s source material:** Isaiah is structured in two halves. The first half Ch’s 1—39 is what scholar Sandra Richter calls “Israel as she was.” Chosen but unfaithful, corrupt, unjust and idolatrous. Ch’s 40—66, Richter says, is “Israel as she will be.” God will begin again with a new servant. This servant will not worship an image *tselem* “image, icon, idol” but will instead *be the new image/tselem*. This new servant will restart Israel and in him God will provide a remnant who will experience New Creation. Ch’s 40—66 essentially introduce the new servant in 5 Servant Songs/Poems.

**This servant will be highly exalted-raised above all kings but because of his disfigurement Israel cannot look upon him.**

**Isa. 52:13—53:12.** This is the 4<sup>th</sup> of 5 servant songs in Isaiah.

See, my servant will be successful;

he will be raised and lifted up and greatly exalted.

<sup>14</sup> Just as many were appalled at you—

his appearance was so disfigured

that he did not look like a man,

and his form did not resemble a human being—

<sup>15</sup> so he will sprinkle many nations.

Kings will shut their mouths because of him,

for they will see what had not been told them,

and they will understand what they had not heard.

This act of being raised through suffering will “sprinkle the nations.” This is the biblical term used to “spatter blood” in atonement for sin. The priest was commanded to enter the holy of holies, the inner sanctum of the temple and to “sprinkle”

all the instruments, furniture, his own clothing—to splash this blood on everything; prefiguring the ultimate “covering” for sin in Christ.

That’s the preamble. That’s the introductory paragraph now God, speaking through Isaiah, will describe how this Servant is raised-exalted through disfigurement, and atones for the sins of the nations.

53:1 Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

**The Prophet recognizes the disbelief that will accompany their message**

Israel was used to military warrior-messiah’s descendants of David vying for the helm of Israel’s political destiny. But the shocking new direction will hardly be believable by Jews conditioned to the old way. Habituated to political revolution.

<sup>2</sup> He grew up before him like a young plant  
and like a root out of dry ground.

He didn’t have an impressive form  
or majesty that we should look at him,  
no appearance that we should desire him.

**He prophesies that this king will not be born into the pomp and splendor of public office.**

His upbringing is non-descript; his upbringing obscure and unknown; his social status was utterly unremarkable and undistinguished. A peasant-king. But if that wasn’t enough—Isaiah will give us even more fuel for their incredulity; how can anyone believe what you’re about to read?

<sup>3</sup> He was despised and rejected by men,  
a man of suffering who knew what sickness was.  
He was like someone people turned away from;  
he was despised, and we didn’t value him.

**This peasant-king isn’t fawned over and welcomed—he’s shown contempt and rejected He isn’t coddled and reared in the soft halls by gentle hands in the palace—he’s hewn like a piece of stone in a carpenter’s shop.** He isn’t an earthly sovereign who commands warriors off into battle to secure plunder for his royal coffers—instead he’s hillside sage who sends his apprentices out to tell people the good news of his Kingdom.

**But if that wasn’t enough, Isaiah will give you more reasons to show this backwater son of Jesse total contempt...**

<sup>4</sup> Yet he himself bore our sicknesses,  
and he carried our pains;  
but we in turn regarded him stricken,  
struck down by God, and afflicted.

<sup>5</sup> But he was pierced because of our rebellion,  
crushed because of our iniquities;  
punishment for our peace was on him,  
and we are healed by his wounds.

**This servant-king bears our sickness and afflictions, he carries our heartache; and in turn we regard him as cursed**

**He is beaten, afflicted by God.** But the affliction we assumed was God's sentence of wrath upon him—was for us. The Roman lance in his side, the hammered nails in his wrists and ankles, the lash of the whip upon his back *was, the prophet says, for US*. He endured it for our rebellion—sin. He endured it for our iniquities. Punished that we might have peace. Lashed that we might have favor, grace reconciliation with God.

For he was cut off from the land of the living;  
he was struck because of my people's rebellion.

<sup>9</sup> He was assigned a grave with the wicked,  
but he was with a rich man at his death,  
because he had done no violence  
and had not spoken deceitfully.

**The abuse he suffers results in his death.**

**Death and burial seem so final.** An undistinguished upbringing leading to a remarkable ministry of vicarious suffering ending in the shame of death among the wicked and the sinful. Who could ask for worse?

<sup>10</sup> Yet the Lord was pleased to crush him severely.  
When you make him a guilt offering,  
he will see his seed, he will prolong his days,  
and by his hand, the Lord's pleasure will be accomplished.

**It was God's will that all this take place.**

**Hard for us to fathom it.** This was the will of God from eternity past. Before the foundations of the world God had intended to do this very thing. And it was not only his will—the whole act of sacrifice “pleases” the Lord. Because it’s the way back to God. The one who becomes a guilt offering to atone for our sins. That offering fulfilling Abraham’s promise of “prolonged” life for his descendants.

**He is raised to life to justify the sinner through his atoning work.**

<sup>11</sup> After his anguish,  
he will see light and be satisfied.

By his knowledge,  
my righteous servant will justify many,  
and he will carry their iniquities.

<sup>12</sup> Therefore I will give him the many as a portion,  
and he will receive the mighty as spoil,  
because he willingly submitted to death,  
and was counted among the rebels;  
yet he bore the sin of many  
and interceded for the rebels.

This lowly, servant-King intervenes on behalf of sinful rebels; to save us from our sin.

**Worship Team Return**

**And that’s what these symbols are about. Self-Examination**

<sup>27</sup> So, then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sin against the body and blood of the Lord. <sup>28</sup> Let a person examine himself; in this way let him eat the bread and drink from the cup. <sup>29</sup> For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself. <sup>30</sup> This is why many are sick and ill among you, and many have fallen asleep. <sup>31</sup> If we were properly judging ourselves, we would not be judged, <sup>32</sup> but when we are judged by the Lord, we are disciplined, so that we may not be condemned with the world.

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**Paul wrote this to the Corinthians to address several problems that were tearing the body of Christ apart: (1) factions and deep divisions within the church, (2) sexual immorality of every kind, (3) disorderly, chaotic worship—high on spontaneity and low on liturgy and order. (4) a wing of the church denying the bodily resurrection.**

### **Take Communion**

<sup>23</sup> For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread,  
<sup>24</sup> and when he had given thanks, broke it, and said, “This is my body, which is for you. Do this in remembrance of me.”

<sup>25</sup> In the same way also he took the cup, after supper, and said, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.