

# Living to Display God's Grace by Suffering for Doing What's Right

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 03 July 2022

Preacher: Jeff Jackson

[ 0 : 00 ] I'll invite you to turn to the book of 1 Peter as we work our way through this wonderful book together each Sunday, Lord's Day.

God willing, we are closing out chapter 2 today. The title of my message, Living to Display God's Grace by Suffering for Doing Right.

That kind of captures the theme that we've been in for several Sundays. Let's read the passage here. You can follow along with me if you will. I'm reading out of the New American Standard Translation.

And we'll begin up in verse 12 and work our way to the end of the chapter. Our text for today will be verses 21 through 25. Peter says in chapter 2, verse 12, Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may, because of your good deeds, as they observe them, glorify God in the day of visitation.

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

[ 1 : 23 ] For such is the will of God, that by doing right, you may silence the ignorance of foolish men. Act as free men and do not use your freedom as a covering for evil, but use it as bond slaves of God.

Honor all people. Love the brotherhood. Fear God. Honor the king. Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

For this finds favor if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. For what credit is there if when you sin and are harshly treated, you endure it with patience?

But if when you do what is right and suffer for it, you patiently endure it. This finds favor with God. For you have been called for this purpose since Christ also suffered for you, leaving you an example for you to follow in his steps, who committed no sin, nor was any deceit found in his mouth.

And while being reviled, he did not revile in return, while suffering, he uttered no threats, but kept entrusting himself to him who judges righteously.

[ 2 : 48 ] And he himself bore our sins in his body on the cross so that we might die to sin and live to righteousness. For by his wounds, you were healed.

For you were continually straying like sheep, but now you have returned to the shepherd and guardian of your souls. Amen.

Well, perhaps you would honor me this morning just in this request and consider this question as we approach this passage about Jesus and suffering.

Just will you consider this for a moment? How likely are you to willingly endure prolonged suffering for the good of another human being?

Let me ask it again. How likely are you to willingly submit yourself to prolonged suffering for the good of another person?

[ 3 : 49 ] As you think about that, we might answer that, well, it depends on the circumstances. Right? For instance, what kind of suffering?

Financial? Physical? Emotional? All of the above? How long is prolonged? Give me some kind of time reference on this thing?

Or perhaps even more relevant, what kind of person? Who? In my life? Do I know them?

Are they close to me? Well, maybe for a good person. Maybe for a worthy person. Probably. And what kind of outcome or for what purpose would I be suffering?

I mean, I'd like to think my suffering was worthwhile, that it accomplished something significant. In fact, as I think about it, the greater my suffering, the greater I'd like the results to be.

[ 4 : 53 ] This is the kind of reasoning we do, isn't it? Well, the Bible bears this out. Let's read this. If you turn with me to Romans chapter 5. Let's see how the Lord addresses some of that.

Romans chapter 5, beginning in verse 3. Paul says, And not only this, but we also exult in our tribulations.

Notice that. Knowing that tribulation brings about perseverance. And perseverance, proven character. And proven character, hope.

Hope. And hope does not disappoint. Because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

For while we were still helpless, at the right time, Christ died for the ungodly. For one will hardly die for a righteous man, though perhaps for the good man, someone would dare even to die.

[ 6 : 05 ] But God demonstrates his own love toward us in that while we were yet sinners, that is, enemies of God, Christ died for us.

Much more than having now been justified by his blood, we shall be saved from the wrath of God through him. For if while we were enemies, we were reconciled to God through the death of his son, much more, having been reconciled, we shall be saved by his life.

Jesus Christ gave his life for us while we remained spiritual enemies against him. So that's Jesus dying for us.

And I think answering all of those questions that I just posed for you. As we close out chapter 2 in 1 Peter, we're using these particular points that I mentioned to you last Sunday to kind of capture the overall theme and movement of the passage.

The first is the command to submit as Christ's servant. In verses 18 through 20, that was last Sunday. And then today, the call to suffer as Christ's servant in verses 21 through 25.

[ 7 : 30 ] Now remember, please, that both of these points relate to our faithfulness contextually in the passage according to the workplace, our work environment, especially to unjust suffering for doing what is right in God's sight.

That's the context that he's dealing with here as he talks about servants. And we bring that over from last week when I made the explanation for you into the workplace. That's the closest that we can come to the slave master motif that was going on in this particular time when Peter wrote this.

So we're being told to submit to authority in the workplace in the same way we were being told to submit to civil authority in the passage above that, starting in verse 13.

This is the running theme that Peter is using in all of this. So we're dealing with the call to suffer as Christ's servant from verses 21 through 25.

And verse 21 breaks it down for us. If you'll look at that with me, for you have been called for this purpose since Christ also suffered for you, leaving you an example for you to follow in his steps.

[ 8 : 46 ] This is what it looks like as it breaks down. We are called to a purpose for you have been called for this purpose. Now, if your Bible doesn't have the word purpose, don't worry. I'll cover that in just a minute and help you understand.

The NASB inserts that to capture the theme called to a person since Christ also suffered for you and called to a pattern, leaving you an example for you to follow in his steps.

What follows in verses 22 through 25 then fills out Peter's thought for these three emphases in our submission. That's what we're dealing with.

And it's very important that we understand the overarching idea that Peter is using to drive through this passage. It's submission, obviously, in these different contexts of life.

Let's deal with this first one then, called to a purpose. For you have been called for this purpose, according to the New American Standard Version.

[ 9 : 50 ] What is this purpose that each Christian person is saved into, called to, as they are born again, as they are forgiven for their sins and made a Christian by the divine miracle of regeneration and rebirth in the Lord Jesus Christ?

Well, the English Standard Version, some of you use that version, and the Legacy Standard Bible have it this way. They both begin this verse, for to this you have been called.

So they don't use the word purpose in there like mine does, but for to this you have been called. Several other translations that you might have in the congregation now have slight variations like my Bible does.

But it is so important for us to carefully unpack and understand what this, this refers to right up front.

Everything bears on understanding this as Peter moves into the end of what we call chapter 2. Because Peter uses the word this to connect our suffering with the suffering of Jesus.

[ 11 : 08 ] That's what's going on. Peter is connecting the suffering that he's calling us to to the suffering of the Lord Jesus Christ as we follow him faithfully as Christian people.

All right? So it's very important that we understand what Peter's trying to tell us in this connection. For to this, for to this points back to.

For what credit is there if when you sin and are harshly treated you endure it with patience, but if when you do what is right and suffer for it you patiently endure it, this finds favor with God.

For to this you have been called. That's 19 and the beginning of, or 20 and the beginning of 21. This points us back to what Peter had just said to us in verse 20.

Now let me ask you, what is the ultimate outcome of true, genuine salvation in the Lord Jesus Christ? People who are genuinely born again and walking with the Lord, what is the ultimate outcome of our faith in Christ?

[ 12 : 21 ] The answer is this. Eternity with God in heaven. That's our, you understand, that's our home. That's our ultimate destination. This is why Peter began this letter talking to these people scattered in these Roman provinces and called them strangers, aliens, pilgrims, not just because they were scattered from their homeland, but because they were not yet in heaven.

Their ultimate destination. So he's trying to encourage them in that reality. If things, after becoming a Christian, feel strange here, if the world begins to take on a different light for you here, that's normal.

You're on the right track. You're swimming in the right direction, as it were, upstream from the current of our culture, because you have been transferred from darkness to light.

So it is going to make sense that once you become a Christian, you no longer see the world like you used to see it. Perhaps you lose friends. Perhaps you even lose your job.

Because of your faith in Christ, all kinds of things are going to come into your life that would not have come in had you not received Jesus as your Savior and Lord. The ultimate outcome of our true salvation is eternity with God in heaven.

[ 13 : 37 ] Now, that, that is our great credit. The credit that we see in that verse, in verse 20, that is our credit. It is our great grace or our undeserved favor with God.

It is our right standing with God because He has made us righteous in Jesus Christ. we will ultimately inherit heaven.

That is our home. And so we are sojourners here. We are people without a home here and looking to heaven.

Our heavenly credit and favor with God are linked to our earthly suffering in this life. Now, I don't know about you. When I came to know Christ, I came to know Jesus Christ as my Lord and Savior primarily for one, one realization in my heart.

And that was, I am a sinner against a holy God and I need God's forgiveness. And the only way I can know it is through Jesus Christ. That's what I knew.

[ 14 : 46 ] Here's what I didn't know and what I had to learn and what I'm still learning. And as you take Jesus as your Lord and Savior and believe on Him and Him alone, for forgiveness for sins, you are entering into a life of suffering.

Now, would it have made any difference if the person witnessing to me would have said, now hold the phone before you say yes. Let me tell you what's in store. You're going to have a lot of suffering happen in your life that normally wouldn't happen.

You may lose out big time. You may even lose your life. So before you say yes to Jesus and forgive, you know what? It wouldn't have made one bit of difference. You know why? Because all I could fathom in that moment was my need for forgiveness for sin and Jesus was the only way that I could have that.

I wouldn't have understood any other price and I don't think it would have mattered. If you would have said, are you willing to give up your life to know Christ? I would have said yes.

You know why I know that? Because I did. Because that's how it was presented to me. You have to lose your life in order to gain it. That's what Jesus said. Friends, that's the truth.

[ 15 : 58 ] This is what we're talking about when we talk about our suffering as it relates to being in this life and looking forward to the life to come.

Hear me. We are saved into suffering. That's what Peter wants us to understand. We grow into that as Christians.

I just don't know if there's any way if I'm witnessing to someone that I can explain that to them and help them appreciate the reality of that suffering as they become a Christian. All I can do is pray and hope that God will continue to open their eyes as they grow in grace to understand that's what they're being called to.

Let me say it again. Our heavenly credit in favor with God are linked to our earthly suffering in this life. Here is one commentator that I really like and I have leaned on heavily, Dr. Schreiner.

What Peter said here was that believers were called to experience their final reward through enduring suffering.

[ 17 : 06 ] Suffering, in other words, is not a detour by which believers receive the inheritance to which they were called. It is God's appointed means for receiving the inheritance.

I hope you understand what he's saying. It is God's design. It is God's call on our life that we suffer here as his people and then gain heaven.

That's the road. That's the path. Now, I hesitate to say this because every person's experience is different and yet we're seeing in scripture here that this should be a common reality for all Christian people.

If you're not suffering in your Christian life, you need to ask yourself some questions. I'm not saying you should necessarily doubt your salvation, but perhaps the way you're walking with the Lord.

When you walk faithfully with Jesus Christ, you will suffer for his sake so that the purpose of your suffering will be the purpose of Christ working in your life.

[ 18 : 19 ] That's the difference between unbelievers who suffer in this world and Christians who suffer. We suffer for the Lord's sake. Peter's going to deal with that a little deeper into his letter when he's going to tell us you don't want to suffer as a murderer or a thief.

You want to suffer as a righteous person. Here he's telling his servants, the slaves that are in these masters' households, look, what credit is it to you if you suffer because you've been disobedient to your master and he lays into you and you endure that.

You earn that. Where you gain credit, favor with God is when you suffer and endure it because you've done what is right in the sight of the Lord.

It's a complete paradigm shift from what the world thinks and what the world pursues. And I say again, the context for this suffering is your work environment and your submission to your workplace authority.

But it also extends to our suffering and submission as Christians in other circumstances of life. I showed this to you last week. I just want to mention it here. For this finds favor, verse 19, this finds favor if for the sake of conscience toward God, a person, not a slave, that he's been talking about slaves to this point, but if a person bears up under sorrows when suffering unjustly.

[ 20 : 03 ] That's what he's making a transfer of application to at that point is now I'm going beyond the slaves in the master's household and telling them to submit.

Now I'm saying all you Christian people in whatever circumstance you find yourself in, you need to be willing to submit to authority. This is familiar to all of you who've been coming the last few weeks because this is the refrain.

Over and over again, Peter is hammering this idea. Now return with me to this thought. For to this you have been called. This refers to you doing what is right in God's eyes.

Suffering unjustly for it and then patiently enduring the suffering in your walk with the Lord. This finds favor with God and for this you have been called.

Called. Look with me at verse 21. Who is doing the calling? Who is calling to whom? For you have been called for this purpose.

[ 21 : 21 ] If you borrow from verse 20, verse 20 ends with God, doesn't it? So that's the subject. That's what's going on in this verse.

The same person who is extending his grace and favor to you in verse 20 is calling you to himself. Calling refers to God saving you.

God effectively and definitively calls or brings sinners to himself. And friends, when God calls you, you come to him.

Thank the Lord. I thank God that at the time of God calling me to salvation so that I could be forgiven for my sins, I did not have the power to stand there and argue with him and say, I don't think so.

In the blindness of my heart, in the stupidity of my heart, in the selfishness and pride of my heart, I'm glad that God overwhelmed me in all those ways and left me with this.

[ 22 : 27 ] Yes, I want Christ and his forgiveness. this. Now, never in a million years would I have thought I'd be doing what I'm doing now.

It was enough for me just to have God forgive me, to cleanse my heart and give me hope for heaven. Then to begin to teach me in his love what it means to walk with Jesus.

So calling refers to you being brought to him in faith. So the meaning is this. The meaning is that God saved you from your sins for this.

That you would live to do what is right in God's eyes, suffer unjustly for it, and patiently endure this unjust suffering for God's glory and for the spiritual benefit of others.

Now, as soon as that is read and jumps off the screen at you or out of the text, I hope that you see that, we want to ask this question.

[ 23 : 34 ] But could this truly be Peter's point? Come on! That God saved you to do what is right in his eyes and then what happens is you suffer unjustly for doing what is right?

And then you are expected to patiently endure that suffering in faithfulness to Jesus Christ? Come on! look, what good could God, what good could we, what good could others gain from a life like that?

Why would any of us want to live like that? And if we'd known that ahead of time, would we have even come to Christ? And I say, yes, because when God calls you friends, you come.

why would this reality encourage us as Christians? Come on, Jeff, you're bumming me out here.

Why would this purpose be God's plan? Why does God save you to suffer?

[ 24 : 45 ] Well, Peter gives us the answer, and here it is. Look at it with me in verse 21. Because Christ also suffered for you.

That's the answer to all those questions I just asked. The rest of the verse leaves no doubt about this answer. Since or because Christ also suffered for you, leaving you an example for you to follow in his steps.

this is the Christian life. This is God's design and purpose as you live and labor and learn here. Even as you follow the Lord Jesus Christ, you are called by God to know and to follow a person, a person.

God to God to read. Jesus Christ also suffered for you. Or we could say because Christ also suffered for you.

It was the way of suffering in Jesus' life and ministry that led him to die as your substitute on the cross. This was God's design, folks.

[ 26 : 08 ] Have you ever thought about that? It was actually the purpose of the Godhead for Jesus Christ to come into the world as a human being, the God-man, to live a sinless life and then to be tortured to death on the Roman cross.

That was the plan. This is what confounded the religious leaders in Jewish life at that time. No way. We need a king who will throw off the Roman yoke.

Free us as people. They never considered the spiritual freedom that Jesus was bringing to them. This is the way of the world.

It was a life of suffering and that was God's design. My friends, please hear this carefully. God's call to you is to a person.

Please consider this. Each one of you, as I look into your eyes this morning, God's call to you is to a person, not a plan.

[ 27 : 16 ] Nobody comes to know God and are made righteous through a plan. It's a person. There is a difference. You are not called by God to an idea or an ideal.

You're not even called by God to a better life. We never want to try and minister the truth and person of the Lord Jesus to people by telling them, just come to Christ and he'll give you a whole better life.

Well, define better. Because if they're thinking health, wealth and whatever else and happiness, maybe not. So we need to be careful.

God calls us to a person. God's call to you comes through his true gospel grace. His gospel grace, as you hear these phrases in church, means God's undeserved favor toward you.

You didn't deserve God's favor and forgiveness and love, but God showered all of that on you and brought you to faith in Christ. By an undeserved favor of his heart to you.

[ 28 : 37 ] This is the basis of the Christian life and what you and I are called to emulate and to share with other people. Share what, Jeff? The undeserved favor of God.

If you stand in line and wait for people to get deserving of what you want to minister to them, what will happen? Nobody will ever come to Christ.

Why? Because nobody deserves Christ. Nobody. I didn't. Nobody. We minister to a lost world. We minister to a world that suppresses the truth in unrighteousness.

They hate God. They hate everything we stand for. I was numbered among those people. Until God opened the eyes of my heart and helped me see the pride of my life so that I would embrace Jesus by faith.

My friends, God finds you. In your lost state, lost to yourself, God knows the number of the hairs on your head.

[ 29 : 46 ] He made you. And he knows your heart. And he knows you intimately. God finds you in that moment of your greatest need. And opens your eyes to embrace by faith the person of the Lord Jesus Christ.

It's through his all-powerful drawing of your lost, hopeless, spiritually dead soul to the person of Jesus as your redeemer, rescuer, as your righteousness, the Bible says.

As God pours out his favor on your life, God saves you from your sins. Well, friends, look, this is God's personal call on your life.

To rescue you from the domain of darkness and transfer you to the kingdom of his beloved son in whom you have redemption. That is freeing from sin.

The forgiveness of your sins. Colossians 1, 13 and 14. You might ask me, Jeff. I'm tracking with you. I'm hearing you. We're called to a purpose.

[ 30 : 53 ] And that's to suffer. We're called to a person. And that is to follow him in that purpose of suffering. We'll get to that one in just a minute. But you might ask me, how do I actually know if God is calling me to Jesus to be forgiven for my sins?

How do I know that? Well, let me ask you this. Are you aware of your personal sin before a holy God? So that you know that you need his forgiveness.

Have you come to a place in your life where you recognize, you realize, you know, I stand before a holy God living the life that I live. And I am in sin against this God.

And I need this God's forgiveness. Do you know that? Then come to this God and tell him what's in your heart. Every single person that God calls, God puts in our heart what we need to know and say to him to be forgiven for our sins and embrace Christ as our only hope for that forgiveness.

It's not like this, folks. This is what people do, not God. The only way you can be saved is to come to me. Now, take a shot.

[ 32 : 13 ] Let's see how you do. Okay. No, no, no, no, no, no, no, no, no. Nope. That ain't it. Come back when you figured it out. That's horrendous. Silly.

Ridiculous. The God who calls you to himself will give you all that you need to stand before him, kneel before him and bear your heart and soul to him and trust him for salvation.

Amen. The gift of faith. The gift of faith. Opening your eyes to your need for Christ. That's what God does. That's how God deals with us.

That's how you'll know. Come to God and tell him what is in your heart. Come to God and confess your sin to him. Come to God and confess that you have lived as his enemy.

Come to God and ask him to forgive you in Jesus Christ. To make you his child. And to help you live for him. For whatever remains of your life on this earth.

[ 33 : 19 ] Folks, the issue that God is addressing in your heart is you. Your sins against God. And God's answer to your sin is to gift you his son.

Who went to the cross to hang there and die as your substitute. In your place. And God took your sin and put them on Jesus.

This is a spiritual transaction. So that as Jesus hung there dying and paying the penalty for your sins. You then were absolved in that transaction.

God brought that to bear in your life in a moment in time. As he opened your eyes and made you realize that happened for you. Will you embrace that reality in this person who did this for you by faith.

And you are converted. You are brought to Christ. That's the issue that God's dealing with in your heart. My friends, I want to say it again before I leave the point.

[ 34 : 31 ] Jesus Christ is God's only provision. And your only hope for God's forgiveness. So that you can come to truly know God. Every single person. Is a sinner in need of God's forgiveness.

And every sinner. Receives God's forgiveness in God's way. It's by grace or favor alone. Through Christ alone.

Through faith alone. This is one of the ways that it's expressed in scripture. And there is salvation in no one else. For there is no other name under heaven that has been given among men.

By which we must be saved. By which we must be saved. To be called is to be saved. And to be saved is to deny yourself. Take up your cross. To follow Jesus Christ.

As a lifestyle. And for a lifetime. That's the pattern. That's the pattern. So that's the next point. Called to a pattern. Leaving you.

[ 35 : 34 ] An example. To follow. In his steps. Jesus Christ suffered. For you. And now you are privileged.

To suffer. For him. That's the Christian life. This is what Peter means.

Let me take you to 1 John. Just turn back a couple of. Few pages. To 1 John. Toward the back of the Bible. After Peter. If you look at 1 John.



Chapter 2. Verse 6. Here's how the apostle John. Sums this up. The one who says. He abides in Jesus. Ought himself. To walk in the same manner.

As Jesus walked. Do you hear that? The one who says. He abides in Jesus. Ought himself. To walk in the same manner. As Jesus walked.

[ 36 : 36 ] That is what Peter means. By example. For a first century reader. The word example here. Translated as example.

It was an image of children. Learning to write their alphabet. And spell. So they would trace over the letters. Following a pattern laid down for them.

This is Peter's picture here. Of how we are to follow Jesus. We trace his pattern. This pattern. Set down for us. Now the question comes.

But how do we do this? Aren't there all kinds of ways. To think about that? How do we do this? Well Peter doesn't leave that to chance. He tells us. In verses 22. Through 25.

Will you look with me there? Who committed no sin. Nor was any deceit. Found in his mouth. And while being reviled. He didn't revile in return.

[ 37 : 32 ] While suffering. He uttered no threats. He kept entrusting himself. To him who judges righteously. Oh. And he himself bore our sins in his body on the cross. So that we might die to sin and live to righteousness.

For by his wounds you were healed. For you were continually straying like sheep. When you think of continually. Look back up there to where Jesus is.

Entrusting himself to him who judges. That's a continuous action. What were we continuing in? But you were continually straying. Like sheep. But now.

You have returned to the shepherd and guardian. Of your souls. This is how Peter then fleshes out the reality. Of how we're to live. This life.

Following Jesus. Means that you experience. What he did. Which is why he said to his first disciples. Things like these.

[ 38 : 30 ] Just consider this as. As proof of what I'm telling you now from this text. In following Jesus. We experience what Jesus experienced. And here's what he said to his first disciples.

If anyone wishes to come after me. He must deny himself. Take up his cross and follow me. For whoever wishes to save his life. Will lose it.

But whoever loses his life. For my sake. And the gospels. Will save it. Here's Luke's record. That was Mark.

Here's Luke's record of what Jesus said. Whoever does not carry out. Or carry his own cross. And come after me. Cannot. Be my disciple. Will you note that?

Cannot. Be my disciple. And then how about John. Let's let the apostle John. Weigh in. Remember the word that I said to you. As he wrote this.

[ 39 : 27 ] This is what Christ said. Remember the word that I said to you. A slave is not greater than his master. If they persecuted me. They will also persecute you. And then finally.

The apostle Paul. Perhaps in the strongest of ways. Told the Philippians. For to you. It has been granted. For Christ's sake. Not only to believe in him.

But also to suffer. For his sake. Have you ever considered. Your suffering for Christ. To be that. For Christ. And that it was granted to you.

From heaven. Is it a privilege. For you to suffer for Jesus. Knowing what he suffered for you. This is sobering. This is life defining.

This will guide you. In the Christian life. In a way that will bring. A Holy Spirit power. To your life. Like you've never seen before. When you accept the reality.

[ 40 : 22 ] That I am granted. The privilege. Of suffering. For Christ's sake. Because he suffered. For me. You're not trying. To win salvation.

By doing this. You're already saved. You're already forgiven. You're already made. A child of God. Now this is what it looks like. For you to walk like one. So this is not about brownie points.

And convincing God. You're worthy to bring into heaven. God's already done that work. In your heart. And now this is his call. For you to live it out. As you follow. Jesus Christ.

That's what's happening here. If Peter's going to address this. In a little while. We'll. We'll get there sometime. By next year. Look at first Peter chapter four. First Peter chapter four.

Look what Peter says here. In verses 12 through 14. Beloved. Do not be surprised. At the fiery ordeal among you. Which comes upon you. For your testing.

[ 41 : 21 ] As though some strange thing. Were happening to you. But to the degree. That you share. The sufferings of Christ. Keep on rejoicing. So that also.

At the revelation. Of his glory. You may rejoice. With exultation. You see the credit there. That's heaven. If you are reviled. Same concept.

Idea. Of Jesus. Being reviled. If you are reviled. For the name of Christ. You are blessed. Because the Holy Spirit. Of glory. And of God.

Rests on you. It's one of the proofs. Of your salvation. It's one of the guarantees. That you are. In Christ. That you're suffering. For him. You're being reviled.

In the same way. He was reviled. You're not being reviled. Because you're an obstinate. Proudful. Person. Who just likes. Throwing your weight around. And making people miserable.

[ 42 : 17 ] No. You're trying to live the Christian life. And follow Christ. In a humility. In a meekness. And the world hates you for it. Folks. What does Peter tell us. This life looks like.

As we follow the pattern. Laid down for us. By Jesus. Well he uses several quotes. And allusions. To Isaiah 53. To mark out that pattern. Look at verse 22.

Who committed no sin. Nor was any deceit. Found in his mouth. That's most likely from Isaiah 53. Nine. Unlike us. Jesus was innocent.

Of any sin. And unlike us. We are not sinless. Jesus isn't like us. In that he is sinless. We're not.

We're in need of forgiveness. We go to God every day of our lives. And continue even as Christians. To ask for forgiveness. To confess our sin. Our waywardness.

[ 43 : 11 ] Our pride. And to know the Lord Jesus. And his forgiveness for us. Even in those moments. We might be innocent of wrongdoing.

In certain circumstances. Or instances. So that we don't deserve the treatment we get. But listen. Jesus never once committed a sin. Against God or other people.

Not once. And look what they did to him. Nor was any deceit. Found in his mouth. Jesus never spoke.

Sinfully. Because he never thought. Or desired. Sinfully. You speak sinfully. Out of your heart. Of sin. Right.

That's what Luke tells us. 645. Out of the overflow of the mouth. Or the heart. The mouth speaks. You speak what's in your heart. Sometimes.

[ 44 : 07 ] There's been times in my life. Where I've had to either say to my wife. Or my kids. Or somebody. Maybe some church members. I don't remember. Where I've had to. I've said something.

And I've had to. Either in that moment. Or come back later. And say. I'm sorry. I didn't mean that. Well you know what. That's not really genuine. Yeah I did. That I spoke right out of my heart. What I need to say is this.

Will you please forgive me. That was sinfully arrogant. And prideful. It was uncaring. And unkind. Will you forgive me. What can I do. To help make it right.

We speak out of our hearts. Jesus spoke out of his heart. His mouth spoke truth. And goodness. Because he was. And is. Truth and goodness. He is.

Truth and goodness. So he lives it. And speaks it. Verse 22 tells us. That Jesus was innocent. So that whatever he suffered.

[ 45 : 04 ] At the hands of men. It was unjust suffering. He didn't deserve. What he got. Now folks listen. We will also suffer. Unjust treatment.

For doing. What is right. From people. From people. Whose hearts. Love. And are loyal to. This world. Peter says.

Don't be surprised. When that happens. As if some strange thing. Were happening to you. Expect it. When you live for Jesus. Expect the people at work.

Not to get it. And possibly. Even as you do right. And try to. Be fair. And meek. And humble. For them to take advantage of you. Folks.

Jesus had every right. And reason. To punish those. Who were punishing him. Amen. Yes. But. His rights. Were not important to him.

[ 46 : 00 ] And his reason. For living. Was to glorify God. Look at Philippians 2. If you have any doubt about that. If Jesus. As an innocent man. Could willingly.

Endure suffering. For our sake. Then we. As flawed. But forgiven. Followers. Can also set our hearts. To willingly. Endure suffering. For his sake. That's what Peter.

Wants us to do. Verse 23. Is revile. And while being reviled. He did not revile. In return. While suffering.

He uttered no threats. But kept entrusting himself. To him. Who judges. Righteously. Revile. Can be abuse. Literally translated. Abuse. It means.

Verbal abuse. It's to be railed. Against. Or insulted. So Jesus endured. Terrible and disgusting. Personal insults.

[ 46 : 55 ] From vile. Venomous. Men. He was publicly. Taunted. While he was being. Beaten and tortured. And then hung on the cross. And during his long.

Ordeal of being. Scorned and abused. Jesus never uttered. One syllable of abuse. In return. And the lesson. Is clear. For us. Peter adds.

While suffering. He uttered no threats. This is such unusual. A behavior. For people. While undergoing. Such unjust punishment.

From others. Jesus didn't retaliate. With threats. Of his own. Here's us. For example. For example. Oh yeah. You're laughing now. But you'll get yours.

And more. I promise you that. Or. Something like this. You visit that on me. I'll visit back on you. This is what you see in the movies.

[ 47 : 52 ] Right? It's all about vengeance. When Jesus Christ was hanging on the cross. What if he had decided in that moment.

I don't think so. I just don't think so. Who are you puny peons. To do this to me. I never did anything but tell you the truth.

I never did anything but love you. And do right by you. Does this sound like us? This. And then you do this to me? Oh I don't think so.

Have a little taste of this. And he calls a legion of angels down. What did Peter say? He never opened his mouth. Until it was time to.

Finally say forgive them. For they know not what they do. Does that sound like a vengeful man to you? This is our Lord. This is our pattern.

[ 48 : 53 ] This is our person. This is our God. This is our King. Well what was behind.

Jesus willful silence. What force. Of reasoning. Made the difference for him. To endure such hostility. Because. This is the same power and force. That we need to tap into.

When we're being persecuted. And slandered. And maligned. And mistreated. When people aren't appreciating us. And doing this to us. For the good work that we're doing.

What was behind all of that? Here's how Peter answers. But kept entrusting himself. To him who judges righteously. There it is. Now can we do that? Can we continue to entrust ourselves.

To the God who judges righteously. Knowing that we may never receive justice. On this planet. Like we would like. But one day. This God who judges righteously.

[ 49 : 53 ] Will make all things new and good. Now at that moment. Would you say in your heart. Good. I hope God gives them what they deserve. Oh friend. You don't want those people.

In a devil's hell. Don't say that. Don't let yourself go there. You would not want your worst enemy. Suffering in a devil's hell.

And so we're called to meekness. And gentleness. And prayer. In a life that continues to show. I'm willing to suffer. Remember the question at the beginning. How long?

How long would you endure. Prolonged suffering. On behalf of someone else. Even. Someone. Who hates you. This is why Peter can tell us.

To obey civil authority. This is why Peter can tell. Tell slaves. To obey their masters. The hope is. They will see this difference in you. And be drawn to the gospel. It's for the sake.

[ 50 : 57 ] Of the Lord Jesus Christ. As we minister. Minister to others. Jesus Christ knew. That he would never. Get justice in this world. Of God haters. Who suppress the truth.

And unrighteousness. Never happened. He did not trust his heart. Or his soul. Or his spiritual well-being. To men. He trusted God. Notice that Peter says.

He kept entrusting himself to God. You see that? In other words. He was in a continuous state. Of doing what he'd been doing. All throughout his life. In ministry. This is how Jesus lived his life.

This is the example he is to us. He trusted in God alone. Even as he suffered under the punishment. That he did not deserve. From the hands of evil men. What an example for us.

As we live through. The injustice and hostility. Of this world. We learn. Please hear this friends. You and I. As Christian people.

[ 51 : 54 ] Left on this planet. Until we're taken to heaven. We learn. To trust God. As we live and serve. If you're not where you want to be. In your trust right now.

Continue to follow the Lord. Sit under the word. Fellowship with fellow Christians. And grow in grace. And you'll learn to trust the Lord. You'll learn to grow. In moving through these.

Hard scenarios like this. And circumstances. As you trust. Almighty God. God. This is an ongoing process. Of ongoing faithfulness.

In our struggle here. In a sin filled world. And dealing with our sin. Finally. Look at verse 24. Verse 24. And he himself.

Bore our sins. In his body on the cross. So that we might die to sin. And live to righteousness. For by his wounds. You were healed. Now. Folks. I'm just going to tell you. There are at least. Five sermons.

[ 52 : 49 ] In this verse alone. I'm just saying. So here's what you're going to get for today. What we can glean here. As Jesus pattern. For us in our suffering.

For doing what is right. Is this. Only Jesus. Can be Jesus. Only Jesus. Can. And did.

Take away our sins. In his body. On the cross. We can't. Reproduce that. He died. Once. As our substitute.

To pay our penalty. For our sins. In his body. We are not called. To repeat that. But to repent. And believe that. That's the difference.

That's the difference. What we can do. Is what Jesus purchased for us. With his blood. We can. Die to sin.

[ 53 : 45 ] And live to righteousness. And he himself. Bore our sins. In his body. On the cross. Notice purpose clause. So that. We might die to sin.

And live to righteousness. No Jesus. And no cross. And no resurrection. There is no death. Here. To sin. And there is no life. To righteousness.

For by his wounds. And by his blood. You and I. Are healed. From our damning. Penalty. Of sin. And from the destructive. Accusations of Satan. That are relentless.

Now as I close. Folks. Please hear me. You can follow Jesus. In this life. Of doing these things. While suffering. Under great injustices.

Not because. You are strong. But because. The last verse. You were. Continually. Straying like sheep.

[ 54 : 43 ] But now. You have returned. To the shepherd. And guardian. Of your souls. That's why. You can live. This life.

For his sake. Let's pray together. Almighty God.

Father. These are hard. And difficult. Realities. For us. Not because. They are not good.

Or. They are not true. But because. We are a people. Who struggle. In a sinful world. With the sin. Of our own heart. And the sin. Of others. It is.

Our new nature. In Jesus Christ. That you are calling us. To live out. In meekness. In humility. In love. And our old nature.

[ 55 : 44 ] Wants to rise up. In pride. And in selfishness. And in greed. And in lust. And so we pray. Help us. To die. To those desires.

To mortify. Those desires. To kill them. By faith. In Christ. Help us. With a spiritual. Determination. That is a Holy Spirit.

Led determination. To bow our hearts. Before you. To be willing. To suffer. The injustices. Of this world. And to maintain. The pattern.

Of our Lord. And Savior. As humble people. Help us. To do this. Lord. Lord. Because it's right. In your eyes. And because it is. A wonderful. And powerful testimony.

To a watching world. Of something. That they know nothing about. And that is the power of heaven. The power of the cross. We need to bring. Into their lives. The picture.

[ 56 : 38 ] And reality. Of Jesus. On the cross. In him raised again. And we can do this. Father. Through suffering. So help us. To know that we're called.

To suffer. As we follow Christ. Help us. To do that. Lord. As we pursue. The glory of heaven. And not the things. Of this earth. We thank you. For Jesus. We thank you.

For all that he means. To us. And we thank you. For Peter. In this letter. As he calls us. To a life of holiness. In Jesus name. We pray. Amen. Amen.