

Overcome the pain reflex by thinking longer term

Christians are persecuted

“Now ... you have been grieved by various trials” (1:6)

“It is my practice, my lord, to refer to you all matters concerning which I am in doubt. For who can better give guidance to my hesitation or inform my ignorance? I have never before participated in trials of Christians, so I do not know what offenses are to be punished or investigated, or to what extent. And I have been not a little hesitant as to whether there should be any distinction on account of age, or no difference recognized between the very young and the more mature. Is pardon to be granted for repentance, or if a man has once been a Christian is it irrelevant whether he has ceased to be one? Is the name itself to be punished, even without offenses, or only the offenses perpetrated in connection with the name?”

Meanwhile, in the case of those who were denounced to me as Christians, I have followed the following procedure: I interrogated them as to whether they were Christians; those who confessed I interrogated a second and a third time, threatening them with punishment; those who persisted I ordered executed. For I had no doubt that, whatever the nature of their creed, stubbornness and inflexible obstinacy surely deserve to be punished. There were others possessed of the same folly; but because they were Roman citizens, I signed an order for them to be transferred to Rome...”

[Pliny the Younger, writing from Bithynia to the Emperor Trajan, circa 111]

But this is half a century earlier, and the suffering is of a different kind...

2:12

2:15

2:18-20

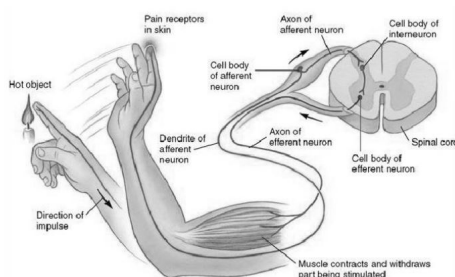
3:16

4:3-4

4:14

Just like in Belfast?

Overcoming the pain reflex – by considering how long things last



Suffering is short term...

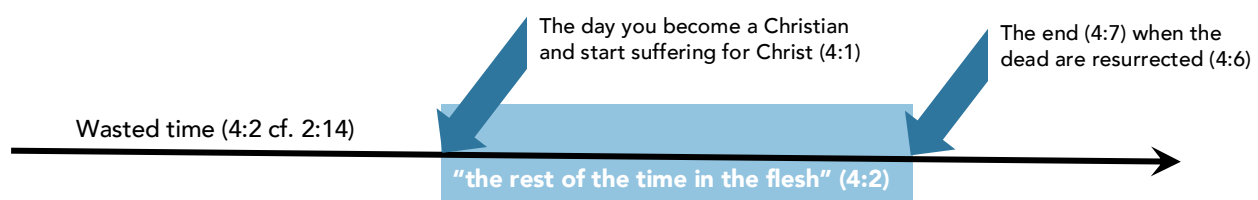
“In this you rejoice, though now *for a little while*, if necessary, you have been grieved by various trials” [1:6]

“And after you have suffered *a little while*, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.” [5:10]

The Christian faith is rooted in “imperishable” things

- 1)
- 2)
- 3)
- 4)

Make the most of the time you have left



Overcome the pain reflex and be holy

It's difficult to be holy...

Not least because holiness is what attracts abuse (4:3-4)

Remember you were redeemed from something for something (1:13-21)

THE EXODUS PARADIGM

Slaves in Egypt ⇒ Redeemed at Passover ⇒ Robes tucked in ⇒ Called to holiness at Scary Sinai

Peter keeps going back to this...

Rescued from “the passions of your former ignorance” (1:14), “the futile ways inherited from your forefathers” (1:18)

Rescued to be like your father.

People will notice when you're holy

¹¹ Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. ¹² Keep your conduct among the Gentiles **honourable** [καλός], so that when they speak against you as **evildoers** [κακοποιέω], they may see your **good** [καλός], deeds and glorify God on the day of visitation.

¹³ Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, ¹⁴ or to governors as sent by him to punish those who do **evil** [κακοποιός], and to praise those who do **good** [ἀγαθοποιέω]. ¹⁵ For this is the will of God, that by doing **good** [ἀγαθοποιέω] you should put to silence the ignorance of foolish people. ¹⁶ Live as people who are free, not using your freedom as a cover-up for [evil κακός], but living as servants of God. ¹⁷ Honor everyone. Love the brotherhood. Fear God. Honour the emperor.

And they will especially notice when you submit!

Submit to governments (2:13-17)

Submit to employers or professors (2:18-20)

Submit to husbands (3:1-7)

Submit even to *pagan* governments

Submit even to *harsh* employers

Submit even to *unbelieving* husbands

How is this possible??

Overcome the pain reflex by looking to the cross

Why I hate “models of the atonement”



Christus Exemplar (at its worst see e.g. Peter Abelard, 1079-1142)
Penal Substitution
Christus Victor

Jesus died to set an example (2:21-23; 3:17-18a)

He was innocent

He didn’t fight back

He trusted God

Jesus died to save us (2:24-26; 3:18-22)

A penalty swap

Fulfilling Isaiah 53

- 4 Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

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

6 All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD has laid on him
the iniquity of us all.

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

8 By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
- stricken for the transgression of my people?

9 And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.

10 Yet it was the will of the LORD to crush him;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.

11 Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.

12 Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

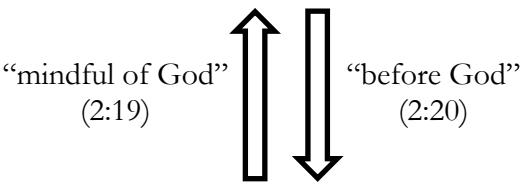
Defeating Satan

Jesus, after his death and resurrection, went to preach his victory to fallen angels (those who had sinned in Noah’s day by seducing human beings, (Genesis 6:1-6) announcing that he had overcome their corruption of humanity, having died “that he might bring us to God” (v18). He then continued his journey to the “right hand of God, with angels [including these fallen angels], authorities and powers having been subjected to him” (v22).	Noah preached under the inspiration of the spirit of Christ to people in his own day, warning them of God’s judgment. Some believed and found salvation, foreshadowing the way in which Christians would also be saved from judgment through the preaching of Jesus.
cf. 2 Peter 2:4	cf. 1 Peter 1:10-12

Overcoming the pain reflex by fearing God

Theophobia is a good thing

Fear God (1:17; 2:17, 18, 3:2)



Being aware that God is aware of you

Do the fear swap™

Peter quotes Psalm 34:12-16 in 3:10-12]

And Psalm 34 was written in the context of 1 Samuel 21:8-14 (see verse 0)

Isaiah 8	1 Peter 3
¹² “Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread.	¹⁴ Have no fear [φόβος] of them, nor be troubled,
¹³ But the LORD of hosts, him you shall honour as holy.	¹⁵ but in your hearts honour Christ the Lord as holy,
Let him be your fear, and let him be your dread.	always being prepared to make a defence to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect [φόβος].