

Otherworldly Submission

I Peter 2:18-25

Introduction

One of the reasons I love the Bible and believe it is the Inspired, Inerrant, and Infallible Word of the One True and Living God is because [it speaks so honestly about real life in a broken world](#).

- It is not sanitized.
- God's word speaks to broken and sinful people in a broken and sinful world with [a realness that garners trust because it makes sense of it all](#).

A second reason I love the Bible and specifically the gospel that is revealed in this Bible is because it reveals that [the Most High God stooped down to the most low place to save sinners like me and like you](#).

- The **Story of Redemption revealed in the Bible** [drips with dignifying and hope giving grace](#) to those [whose earthly lives](#) are [daily nightmares](#).
- Our God is a God who cares about the least and lowest.
- He is a God **who left the Throne of Glory** to die a criminal's death on the **Cross of Calvary**.

He not only understands the nightmare of the lowliest of humanity, He joined us in it.

- Since [He's infinitely Higher than suffering sinners](#), then in His condescension He [went infinitely lower than the lowest of us could go](#).

Another thing I love about the Bible is that it speaks not only to every person, even in the lowest station of human life, but that it also speaks to every category of every human life including our vocation and relationship to authorities in our vocation.

This morning, as we continue our study through I Peter, we will see how as chosen-strangers, elect-exiles, followers of Christ, [we are to have other worldly submission, even to unjust earthly authorities, because King Jesus has set us free and promises eternal justice even to the lowliest of earthly suffers](#).

Context: Household Codes, Slavery, and the Dangers to Avoid.

We come to a notoriously controversial topic and text as we talk about Christians, Slavery, and Submission to Unjust authority in I Peter 2:18-25.

Peter begins addressing what scholars refer to as the household codes that were commonly taught in the Greco-Roman world.

- But he does so by demonstrating how our new living hope and identity in Christ transforms and dignifies *everyone* in the house – [including and beginning](#) with the [lowliest](#) members of society: *the slaves*.¹

In this context the home included much more than the mother and father and children.

- It was the bedrock of the Roman society and often included servants, slaves, and what we would call, extended family.
- Slavery was a reality that Christian's could do nothing about beyond seeking to honor the Lord in the situation in life they found themselves in.

Because of the Chattel Slavery of relatively recent history, we as modern people are tempted to read texts like this and [intuitively make several mistakes](#).

1. Misunderstand the Historical Context.
2. Misunderstand these Christian instructions as Condoning a System of Slavery.
3. Misunderstand the Text because of Historical, Moral, and Chronological arrogance and ignorance.

Let me try to give a little help to the ignorance part by addressing contextual realities and you pray that the Lord gives humility to help any arrogance that might be there.

1. Understand the Historical Context.

- When we think about slavery we *ought* to feel *disdain* for the institution.
- Human beings made in the image of God should not be regarded as less than that.
- They should not be relegated to mere property for someone else's personal gain.
- This was true in [the Ancient Greco-Roman world](#), it was true of the [Antebellum South](#), it is true of [Tribal Slavery in Jungles](#) and [Human Trafficking in Urban Centers, Suburbia, and Out in the Country](#).

¹ The Apostle Paul similarly addressed how Christian slaves ought to live in Colossians 4, Ephesians 5, and Philemon.

- It is true across the History of Humanity – *human beings made in the image of God should not be owned by human beings made in the image of God*.
- At the same time, we need to understand while all slavery is morally problematic, not all slavery is the same.

Slavery in the Greco-Roman world²:

- Slaves were a substantial part of the population in the Roman Empire.
- It is estimated that around 16-20 percent of the population, about 12 million people, were enslaved.³
- One could be born into slavery, abandoned into slavery, kidnapped into slavery, or captured during war.
- Some voluntarily sold themselves into slavery in order to survive because this was the best chance at having their basic needs met.
- However, it was not based upon race or ethnicity.
- In fact, they wouldn't have associated themselves as one social class of people.⁴
- Not all slaves were confined to merely manual labor.
- Some were educated even more so than their master.
- Some were doctors, artists, managers, teachers, musicians, and worked in other high-level occupations.
- Some slaves owned slaves of their own.
- Some slaves could purchase their own freedom if they wanted to through a process called Manumission often by the age of 30.
- Slavery, however, often still brutal.
- Brutal masters brutalized their slaves.
- Children born to slaves belonged to the Masters, rather than to their parents.
- They had no legal rights and could be abused in every way imaginable.

It is common for modern people in our day to be frustrated and ask why NT writers didn't criticize or seek to overthrow slavery.

- This is a mistake of reading the rights & privileges of our current context into the text.
- This was entirely impossible for the fledgling church community under the thumb of Roman Empire.
- Rome was very skeptical of religious movements that didn't fall in line.

² Schreiner, Thomas R. 2003. [1, 2 Peter, Jude](#). Vol. 37. The New American Commentary. Nashville: Broadman & Holman Publishers.

³ Jobes, Karen H. 2022. [1 Peter](#). Edited by Robert W. Yarbrough and Joshua W. Jipp. Second Edition. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group.

⁴ Jobes, Karen H. 2022.

- Circulating epistles with criticism of slavery would give Rome increased motivation to end the Christian movement through persecution.
- This still eventually happened even shortly after this epistle was written.
- Peter himself was martyred.
- Not only that but **the mission given to the church in the NT is not transformation of this broken world's systems** but *fulfilling the Great Commission such that individuals from every tribe, tongue, people, and nation get in right relationship with God* and find eternal freedom, no matter their earthly circumstances.
- Even after my sermon last week, one of our members talked about growing up in a country where having a bible was illegal.
- Can you imagine how discouraging and unrealistic it would be if Christians who have no legitimate hope of freedom from oppressive rulers in this life read verses about overthrowing masters.
- **Tom Schreiner** is helpful: Modern people often ask why New Testament writers did not criticize the institution of slavery or advocate its overthrow. The latter was completely unrealistic for the fledgling New Testament church in the Roman Empire. The young churches would be fighting the consensus of the Greco-Roman world, and hence any such attempt would be doomed to futility. Why was there not criticism of the practice? Again we must remember that New Testament documents address readers in the situation in which they live. Railing against slavery would not be of any help to ordinary Christians, for, as noted, the dissolution of slavery was out of the question. Furthermore, New Testament writers were not social revolutionaries (cf. 1 Cor 7:17–24). They did not believe that overhauling social structures would transform culture. Their concern was the relationship of individuals to God, and they focused on the sin and rebellion of individuals against their Creator. New Testament writers therefore concentrated instead on the godly response of believers to mistreatment. Peter fits this paradigm nicely, for he admonished his readers to respond in a godly way to persecution and oppression.⁵

2. Understand the Goal of the Biblical Instructions

Secondly, it is important that we not confuse instructions about how to have godly responses to unjust authorities with condoning slavery.

- The Bible nowhere condones slavery as a social structure.

⁵ Schreiner, Thomas R.

- Unlike the roles of husband and wife which are rooted and grounded in Creation and for the flourishing of both husband and wife and all humanity.
- Slavery is not grounded in creation⁶ and is never commended or ordained by God, but rather is regulated in a broken and unjust world.
- Therefore, these instructions are given to help real Christians know how to honor God in an unjust world.
- Again, the Bible is utterly realistic about the brokenness of this world.

3. Approach the Text with Humility, Believing that God and His Word are Good and True and Trustworthy

- The Bible is not given to teach us how to transform societies and cultures within a broken world.
- We can hope for that.
- As individual Christians we ought to use the opportunities, gifts, and platforms that Providence gives us to bless the world the best we can.
- But Jesus explicitly taught: “*The poor we will always have with us*”

In a broken world full of sinners rebelling against their Maker and Judge, we will unfortunately and inevitably have injustice, poverty, broken and unjust political systems, abuse of power, and forms of slavery.

- Consider even human trafficking in the US today.
- Consider human trafficking in closed countries where it is illegal to be a Christian.
- What can a Christian slave in a country where it is illegal to be a Christian do about human trafficking as a system in their country?
- Survive and help any whom Providence allows them to and with the church seek to fulfill the Great Commission as they live out the Great Commandment.
- This is not to turn a blind eye or do nothing about injustice. In fact it is the opposite. This is the most strategic thing we can do as Christians.

⁶ Schreiner, Thomas R.

The teaching of the gospel plants the seeds that when they grow, and flourish certainly expose slavery as a illegitimate practice.

- One of the ways we see that is in the fact that we have the very text we are studying.
- In the Greco-Roman Household Codes, slaves and *even wives*, would not be addressed.
- Only the head of the household was deemed worthy of being addressed.
- Aristotle taught that no true injustice could be done to slaves – which **reveals that Peter’s writing to slaves about how do deal with unjust treatment of Masters is revolutionary dignity for the lowest of society.**⁷
- The NT teaching to love as brothers and sisters **all of those who are in Christ creates communities called the church where slavery becomes unthinkable.**
- Remember Galatians 3:27-28 from Pastor Hez’s sermon last week:

Galatians 3:27-28

²⁷For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

- Therefore, if the church flourishes and grows in her submission to the Word and God gives the grace to the church to impact the pagan society she is in, then the root of the abolition of slavery has been planted and can grow to full bloom.
- Antiquity records this impact...

John Stott

“[T]he gospel immediately began even in the first century to undermine the institution; it lit a fuse which at long last led to the explosion which destroyed it.”

- Even in our painful historical context, **once the Bible was set free, eventually the slaves were too.**

Karen Jobes

“The call to follow the crucified Messiah was, in the long run, much more effective in changing the unjust political, economic, and familial structures than direct exhortations to revolutionize them would ever have been. For an allegiance to the

⁷ Jobes, Karen H. 2022. 1 Peter. “The fact that Peter describes such suffering as “unjust” (ἀδίκως, *adikōs*, 2:19) also implies an unprecedented status for the slave, to whom, according to Aristotle, no true injustice can be done (Balch 1984: 164; Volf 1994: 23).”

crucified Messiah—indeed, worship of a crucified God—is an eminently political act that subverts a politics of dominion at its very core.”⁸

Now that we hopefully have a better understanding of the context, the goal of the text, and a humbler approach to the text, let us finally get into the text.

Main Point:

As followers of Christ **we are to have other worldly submission, even to unjust earthly authorities, because King Jesus has set us free and is leading us home.**

I. We are Called to Otherworldly Submission (I Peter 2:18-20)

¹⁸ Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. ¹⁹ For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. ²⁰ For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.

The Command is Clear: Submit to Your Masters with All Respect (18).

¹⁸ Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust.

- Similar to our text from last week, we are called to submit to the authorities in our lives.
- As mentioned, Peter is now moving to the household codes and does so by first addressing the lowliest of people – which not only brings dignity to them – but also holds the lowliest out as an example for all of us to follow.
- This means the most faithful application of this text to our context is anywhere that Providence has given us authorities that could treat us unjustly in an ongoing relationship.
 - Employees to Employers.
 - Students to Teachers.
 - Players to Coaches.
- We are commanded to submit to our authorities with all respect.

This word translated into the phrase, *with all respect, literally means fear*.

⁸ Jobs, Karen H. 2022. [1 Peter](#).

- It takes us back to 1:17 where we were commanded to conduct ourselves in the [fear of the Lord](#) in all things.
- Similar to last week, we are being taught that we submit to our authorities with all respect [because we fear the Lord](#), [not the authorities themselves](#).
- This is made even clearer later in the Epistle when Peter explicitly says:

I Peter 3:14 (cf. 3:6)

14 But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled,

- That also again implies that if those authorities command us to disobey God, then [the fear of the Lord means we respectfully disobey the authorities telling us to disobey the Lord](#).

To the Good and Gentle and Also the Unjust (18b)

- You should obey your Boss or Teacher or Coach with all respect because you Fear the Lord and are free in Christ.
- You do not need their approval for your identity or value.
- Their opinion doesn't dictate your dignity.
- However, you must obey them because Christ is your King and He does dictate your value.
- He has demonstrated your value by dying on the cross to save you from the penalty of your sins and that you might be adopted by the Father. (We will talk more about that later).
- **But as a follower of Christ, you should be known for your submissive posture towards authorities no matter if they are good or evil, just or unjust, harsh or gentle.**
- Just because they are evil doesn't mean you should necessarily disobey them.
- If they command you to do evil, then you obviously must disobey and gladly take the consequences.
- This is otherworldly submission in part because it doesn't make sense to rebellious, power hungry, domineering sinners.

- It is otherworldly submission in another way because we are motivated by another world – the Kingdom of Christ that is coming in part now and in full in the future.
- That’s why Peter grounds this command as a gracious thing in the sight of God.

The Grounds: This is Gracious in the Sight of God (19-20).

¹⁹ For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. ²⁰ For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.

Gracious Thing (19a; 20b) when mindful of God (19b).

- If we do suffer *when* we respectfully refuse to obey evil commands of unjust authorities *because* we are mindful of God and how He has called us to live, then it is a gracious thing, meaning it receives special favor, in the sight of God.

I Peter 3:9

⁹ Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.

- God pours out special favor on the one who suffers injustice righteously in this life.
- That favor helps them to continue to live righteously and promises to reward them in the life to come when we receive that imperishable, undefiled, and unfading inheritance awaiting us in Christ.
- If you get done dirty in this life because of your obedience to Christ, then you will be rewarded.

Luke 6:22-23

²² “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! ²³ Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

- Paul uses this same logic:

Colossians 3:22-25

²² Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. ²³ Whatever you do, work heartily, as for the Lord and not for men, ²⁴ knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. ²⁵ For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

- As Christians we obey our masters, or bosses, or teachers, or coaches, out of our obedience to Christ.
- If they call us to disobey Christ, then we disobey them and gladly take the consequences knowing that God will reward us and his justice will be satisfied in the end.
- No one will ever get away with injustice.
- God knows and his wrath will be poured out on that injustice either in the propitiation of Christ or in eternal judgment.

Suffering for doing wrong is not the same as suffering for doing God's will (19b-20).

- You are no different from the world if you suffer for doing wrong or if you only love and obey those love and treat you right.

Mt. 5:44-47

⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?

Remember our message from a few weeks ago. We are warring against our old remaining sinful passions (reference).

- One of those old remaining sinful passions is to be rebellious generally.
- One of the ways our sinful rebellious passion can reveal itself is by feeling justified in sinning in response to sin against us.
- Sinners tend to feel justified in sinning when they are sinned against.

Peter says **if you get punished because you did wrong then you are getting what you earned even if you disagree with the punishment**.

- If you are experiencing grief because of your rebellion, then you are getting the reward you have earned.
- It is only when you suffer righteously in the Lord's Eyes that you have the Lord's favor.

- We are supposed to have an otherworldly response to suffering injustice. This has apologetic power and more than that is pleasing to the Lord.
- I was reminded afresh of this again as I reread Dr. King's, "Letter from a Birmingham Jail" with our pastoral internship class on Monday night.
- He was Lion-like in his confrontation of injustice and yet demonstrated gentle respect and love even for his oppressors that was just otherworldly.
- **Even** in nonviolent protest, there is a [way to demonstrate otherworldly Submission to even unjust authorities.](#)

I Peter 3:14-17

¹⁴ But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, ¹⁵ but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, ¹⁶ having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. ¹⁷ For it is better to suffer for doing good, if that should be God's will, than for doing evil.

- Does your boss, your teacher, your coach see this otherworldly submissive posture in you?
- Do they see in you a refusal to do evil because of your allegiance to Jesus and yet a submissive posture they just can't quite figure out?
- Let that be true of us all as aliens and strangers in a foreign land representing our Reigning King and His Glorious Kingdom.

How do we live out this otherworldly submission even to unjust authorities? I'm glad you asked.

II. King Jesus has set us Free and is Leading us Home (2:21-25)

²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²² He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

The Reason: You are Called to Follow Christ's Example (21).

²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.

- If you want to talk with Jesus, then you must follow Him as Savior and King through repentance and faith.
- But following Him in repentance and faith means – at least in part – that you will turn from your natural ways of responding to unjust authority and into His ways of responding to unjust authority.
- Our Christology is to inform our ethics.
- Jesus suffered and bore the cross before His crown.
- He brought forth redemption of the cosmos through suffering unjust treatment.
- We cannot follow Him and refuse to suffer where and when he calls us to suffer.
- We must follow His example.
- *Example:* a tracing like little kids learning to write the alphabet with those dotted lines on those big lined pages. (Achteimeier 1996: 199)
- We can't say we want to follow Jesus, we want to walk with Jesus, and then when it comes to how Jesus walks into suffering unjust treatment then we talk a left and walk some other direction.
- We follow Him. He doesn't follow Us.
- He's the King. We are the Subjects.
- He's the Master. We are the Servants.
- So, let's trace our ABCs in following Christ's Example even in our suffering even under unjust treatment.

The Example: He Suffered Unjustly W/O Sinning by Being Mindful of God.

²² He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

He Suffered Without Sinning (22a) by being Mindful of God (23b).

- Peter was an eyewitness to His Lord's sufferings and response to those sufferings.
- He watched Christ crucified.
- Jesus didn't deceive.
- He didn't revile in return.
- He didn't threaten.
- He could have.
- He was the freest human to ever walk planet earth.
- He was the Most High as a human walking planet earth.
- He was the most powerful, the most brilliant, the most just, the most gracious, the most righteous...
- He could have legitimately threatened; legitimately condemned; but instead he prayed for the forgiveness of those whom mocked and destroyed Him!
- And He hung silent as they mocked, reviled, and ridiculed!

But did you notice how Christ, even as the Perfect Son of God endured suffering without sinning?

- He was mindful of God! He continued entrusting Himself to Him who judges justly.
- Righteously enduring injustice now is only possible by trusting the Just Judge to bring forth Justice then.
- This is not just a call to toughen up and take it and be okay with injustice against us.
- It is not a call to *not* pursue freedom if given the opportunity.
- It is a call to follow Jesus even when suffering unjust treatment because we know that **Romans 12:17-19** is true:

Romans 12:17-19

¹⁷Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸If possible, so far as it depends on you, live peaceably with all. ¹⁹Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."

- Sinful retaliation happens when we are short cited.
- Injustice is only possible in the short term.
- In the end every single injustice will be exposed and punished.
- Reviling in return happens when we forget God sees and knows every sin ever committed against us, but also by us.

He Suffered Unjustly to Save and Shepherd You (24-25).

²⁴ He himself bore our sins in his body on the tree (Dt. 21:23), that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

- The Cross as Capital Punishment was ordinarily reserved for the worst of criminals and for [slave criminals](#).
- So not only was Jesus killed unjustly – He was executed as a wicked slave.
- A Suffering Slave.
- The Suffering Slave Prophesied in Isaiah 53.

Isaiah 53:4-11

*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; (didn't revile in return)
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.*

- It is this Suffering Slave that Saves Sinners like us!

*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.*

- He is our Vicarious Sacrifice of Atonement!
- He was sinless in His suffering.
- He didn't revile or threaten.
- So that he might save those of us who aren't sinless!
- He Suffered injustice from wicked men to satisfy God's righteous wrath for Our Sins!
- Our **suffering faithfully under unjust rule might as an apologetic win others to put their faith in Christ.**
- **Christ's suffering accomplished it. – theirs and ours and any who will look to Him by faith!**
- We need to remember that we once were Sheep gone astray and Christ our Shepherd and King brought us home safe to Himself.
- By his wounds we have been healed – forgiven and restored to God in Christ.
- So that we might now live a new life dying to sin and living to righteousness (24b) – even of obedience – even to unjust rulers.

But that **you have been saved to the Shepherd and Overseer of your souls.**

- Ultimately you do not belong to any earthly Master but the King of Kings who is the Good Shepherd and the Righteous Overseer and King of your soul.
- **He is not only our Atoning Sacrifice and Past Example, but Our Present Help unto Future Glory.**

- He is who we submit to even as we submit to good and evil masters, bosses, teachers, and coaches.
- And He will get us home safe to that **place where there is no more injustice against us or committed by us.**
- Therefore, let us live with otherworldly obedience even unto unjust authorities unless they tell us to disobey the King they will eventually bow the knee to.

Conclusion

Main Point: As followers of Christ **we are to have otherworldly submission, even to unjust earthly authorities, because King Jesus has set us free and is leading us home.**

Karen Jobes

Don't be afraid of the unjust suffering you are experiencing. It is not evidence that God has forsaken you; to the contrary, it is evidence that God has chosen you. Do not wander off from Christ, for God will strengthen you to face life as a Christian. God has made you secure because Jesus has suffered the ultimate injustice and yet he lives. You have been born again into that living hope.⁹

⁹ Jobes, Karen H.