

Text: 1 Pt 2.24-25

Tonight, we close out 1 Peter 2.

We are in the context of the “submission” section of 1 Peter.

Command: Submit yourselves to ever human institution (13) [example: kings and governors]

Continuing concept: Servants, to masters (18)

Upcoming: the concept continues: Wives, to husband (3.1)

From verse 21 on, we seem to be in a section with more or less general application, but it follows right on with the words to servants, so first of all, it applies to *unjust* suffering servants might endure.

However, I think it legitimately applies to any suffering we may endure, of almost any kind, but especially undeserved suffering.

Why should we submit and seek to endure with gracious patience? Jesus suffered in this way and gave us a pattern (a school lesson) to follow.

The last two verses of the chapter show us two perspectives of Christ’s suffering. In these perspectives we find enabling power to live for Christ when we are suffering.

Read 1 Pt 2.21-25, text 24-25

Proposition: When we have a correct view of the cross, we find enabling power to live for Christ when we are suffering.

I. Christ’s perspective of the cross (24a)

A. The meaning of “bore our sins”

1. The word “bore” means

1. to cause to move from a lower position to a higher, take, lead, bring up,
2. to carry and hand over someth. to someone, deliver
3. to offer as a sacrifice, offer up,
4. take up as a burden, take up ¹

¹ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000).

2. The term is often a ritual term

“In the Septuagint it is used for bringing a sacrifice and laying it upon the altar (Gen. 8:20; Lev. 14:20; 17:5; 2 Chron. 35:16).”²

3. The problem — Jesus isn’t carrying our sins and offering them up to God

4. The text: He bore (carried) our sins in his body on the cross

“In what sense, we may ask, did Christ ‘bear’ our sins? In the sense that He took the blame for them; suffered the ‘curse’ of them (cf. Deut. 21:23, quoted in Gal. 3:13), which is separation from God; and endured their penal consequences.”³

B. The significance of bearing our sins

1. When we think of Jesus giving us the pattern of our suffering (v.21), we think of his physical suffering

2. Here, Peter adds the greatest element of all: he picked up our sins and carried them on his back

a. The holy son of God took the guilt of our unholy sins on himself

b. He didn’t suffer physically just to suffer

c. He suffered because he “became guilt for us”

2 Cor 5.21 He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

3. Our Lord’s patience in suffering was in the face of suffering

a. That was undeserved

b. That was rooted in the sin nature of those making him suffer

c. But even more, was because he was taking on himself the guilt of the whole race

² D. Edmond Hiebert, *1 Peter* (Winona Lake, Ind.: BMH Books, 1997), 187.

³ Edward Gordon Selwyn, *The First Epistle of St. Peter* (London: Macmillan & co. Ltd, 1946), 180.

II. Disciple's perspective of the cross (24b-25)

So that...

A. We could live to righteousness (24b)

We spoke to this point last week, but let's review and add more

1. Living to righteousness means first dying to sin

"The effect of the atonement is described as an actual abandonment of sin rather than release from guilt, and a redirection of life towards righteousness."⁴

2. The power for righteousness comes from exercising the faith of dying to sin: "reckon yourselves dead indeed unto sin" (Rm 6)

3. We aren't simply living out our life as Christians by religious performance to make us holy

a. Going to church, saying our prayers, reading our Bible, etc. — these are not purification rituals

b. Rather, he made us holy by taking our sins on him

c. We are free to live for God (by faith — "reckon")

B. We could have healing from our diseases [spiritual] (24c)

1. The words used are physical: wounds, healing

"*Mōlōpi* ('wounds') means the bruise or bloody welt that results from a sharp blow to the flesh."⁵

2. Context, however, turns the focus to spiritual healing

a. Our sins bruised his back (figuratively)

b. By those wounds, we are healed

"A new and strange method of healing; the doctor suffered the cost, and the sick received the healing!"⁶

⁴ Selwyn, *1 Peter*, 181.

⁵ Hiebert, *1 Peter*, 189.

⁶ Theodoret (c. A.D. 393–458) quoted in Hiebert, 189.

C. We could return to God (25)

1. The main result: return to God
 - a. Our sins kept us from God
 - b. He took our sins, so we could come to God
2. Our former condition: godless, aimless
 - a. Like wandering sheep without a shepherd
 - b. Now, under a Shepherd and Guardian (Gk: *episkopos*, usually trans. “bishop” in KJV)
 - c. The terms could be melded into one term “a Guardian Shepherd”
 - d. We tend to have a softened, romanticized view of a shepherd (he carried his stick for a reason)
3. Here is the point though:
 - a. You may suffer harsh treatment unjustly from outsiders (in context, slaves from masters)
 - b. But you have deep spiritual fellowship and guardianship by your Guardian Shepherd who watches for your soul

Conclusion:

These two perspectives only serve to give us increased motivation for living out our lesson of suffering laid out for us by the Lord Jesus.

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