

## **Studies in I Peter (36)**

### The Exemplary and Redemptive Suffering of the Lord Jesus

#### Introduction

- A. As Christians, knowing we live in our Father's world, we tend to expect that this world will be characterized by justice, safety, love, peace and life. Instead we find it to be a place of injustice, self-centeredness, anxious/fear, danger, and death.
- B. The reason for the distressing character of this world is due to sin. The one that is called Satan made a choice to rebel against God. And, when our first parents were created, he was able to deceive them into making a sinful choice similar to his. As a consequence, we are now fallen creatures, destined for an eternal Hell -- except for God's grace -- and we live in a world upon which God, in His infinite mercy, has pronounced a far reaching curse. The nature and depth of our sin is portrayed in the injustice, danger, self-centeredness, anxious/fear, and death within all of us, and all about us.
- C. The all pervasive nature of sin, and the character of the world, confronts the believer with some hard choices. The slave, as we have seen, must make such choices. However, there is a resource, a redeeming power, for all who would choose to accept it -- it is called grace. And, that is Peter's message: That Jesus Christ, the Son of God, in His redeeming work has provided grace. And, through that grace, believers can accept, cope with, and transcend the sin of our inner being, and the sin about us in the world.
- D. The Scripture.

To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.  
I Peter 2:21-25 NIV

#### **I. The Exemplary Suffering of the Lord Jesus.**

- A. Consideration of what the Lord Jesus did not do in His suffering.
  - 1. He committed no sin -- (Nothing of rebelling, doubt, and fear regarding His Father).
  - 2. No deceit was found in his mouth -- (No self-protection or hiding of His person and work).
  - 3. He did not retaliate -- (No caustic replies or plans for the downfall of His persecutors).
  - 4. He made no threats -- (No attempt to escape what He knew was His Father's plan).

B. Consideration of what the Lord Jesus did do in His suffering.

Instead, he entrusted himself to him who judges justly.

Comment: This description of our Savior's suffering is presented as a model for all believers. The actions and attitude of the Lord Jesus was based on His understanding of His Father's plan for him. Our daily life must be have the same context. We all live in the presence of two kingdoms: the all controlling Kingdom of God and the somewhat powerful Kingdom of Darkness. Our Savior constantly took refuge in God's will and plan. His Father sustained Him even in His deepest sufferings. Such an attitude and series of choices are given to us as an example for us to follow.

## **II. The Vicarious and Redemptive Suffering of the Lord Jesus.**

A. The reminder of Who He was: He himself. The redemptive suffering was the historical suffering of a historical person, Jesus Christ.

1. Consider what this meant for one who had our emotions, mind, will, and body.
2. Consider what this meant for one who was holy, love, and truth.
3. Consider what this meant for such a one to die for His enemies -- and at their hands.

B. What He did: Bore our sins in his body on the tree.

1. The redemptive suffering was personal -- He died bodily in the Crucifixion.
2. The redemptive suffering was substitutionary --- He died in our place.
3. The redemptive suffering was penal -- in His death He suffered the penalty of our sins.
4. The redemptive suffering was vicarious -- the value of His death is imputed to all believers.

C. The redemptive power of His suffering and death.

1. Power for forgiveness and cleansing from sin: so that we might die to sins. (Romans 6:1-6)
2. Power to live for righteousness: live for righteousness. (Romans 6:13-17)
3. Power for healing: by his wounds you have been healed. (Heb 12,12,13; James 5:16,17)

D. The summary benefits of His suffering and death.

*For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.*

1. The reminder: they were once like lost sheep -- but now found by the Savior. See Luke 15:3-7
2. The encouragement in their trials: they had the benefits of the Savior's death and His promise to be their Shepherd and Overseer.

Conclusion: Why does "Peter" place this message between four "hard messages" reg. obedience?

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