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The Suffering Jesus 1 Peter 2:21-25 Part 2

When we think of Jesus we can think of him in many different ways. Those different ways of thinking of Him are manifold. We may think of him as a baby in a manger. We may think of him as a young boy confounding religious leaders. We may think of him as a gentle loving teacher or compassionate healer. We may even think of him as a fiery orator. But there is an image that surpasses all of these.

In **1 Cor. 2:2** the Apostle Paul declared, **“For I determined to know nothing among you except Jesus Christ, and Him crucified.”** Hopefully like Paul when we think of Christ the image that will dominate our thinking will be that of the suffering Jesus.

Certainly, the suffering Jesus, was clearly on Peter’s mind in **1 Pet. 2**. Hopefully you will remember that Peter had commanded that Christian slaves in **V. 18** be submissive to their masters. He told them that this submission should be with all respect even if their masters were unreasonable. They were not to fight for their rights, stand up for their rights or defend their rights. The reason Peter gives for this is that this finds favor with God when we endure suffering patiently.

As our thoughts are being directed to patient endurance in the midst of suffering Peter’s mind immediately focuses on the suffering Jesus. Let us read **1 Peter 2:21-25**. **“For you have been called for this purpose (the purpose of suffering), Since Christ also suffered for you, leaving you an example for you to follow in His steps. (22) Who committed no sin, nor was any deceit found in His mouth; (23) 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; (24) and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.”**

Christ is our inspiration for patient endurance in suffering. Christ is our model of patient endurance in suffering. Christ was able to suffer patiently and we can also suffer patiently while doing what is right because we recognize that our earthly calling proceeds our heavenly calling. Christ was able to suffer patiently and we can also suffer patiently because we recognize that the cross must precede the crown. After our momentary light affliction passes there is an eternal weight of glory far beyond all comparison awaiting us.

As we consider Peter’s statements related to Christ’s sufferings in 1 Peter 2:21-25 we will see three different ways that Christ suffered, three differed ways that Christ had to patiently endure. First of all Hopefully as we consider what Christ endured on our behalf we will purpose ourselves to respond to suffering to in a righteous way. HOW DID CHRIST SUFFER?

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AS OUR STANDARD

It is not easy to know that we will be the one who establishes the standard by which everyone else is measured.

My father grew up on a farm in Texas. When the great depression swept the nation it swept away any hope that my father had of making a good living off the land in Texas. As we result as a young man of 19 years old he came to California to seek his fortune.

The first thing he needed to do was to find a job which he did on a construction crew. Shortly after finding work as a simple laborer it became very apparent that this young farm boy had an exemplary work ethic. He was approached by the superintendent of the construction company and asked to be their “pacer.” A pacer was used to set the “standard” for the rest of the construction crew. My dad knew as he was shuttled from one construction site to another that when he got out of the truck and picked up a shovel to work that he would become the standard of hard work by which every other laborer on that work site would be measured. Being looked to as the standard is not an easy place to be.

Jesus was sent by the father into to this world to suffer and to suffer unjustly. His patient endurance in His suffering would become the standard by which every other child of God would be measured. If I had to choose between being the standard of hard work versus being the standard of patient endurance while suffering I would choose the former and not the latter. This however was not Christ’s choice. He chose to give up the throne of heaven for the cross of Calvary. He chose the path of suffering and in that choice has become our standard.

Let us look at **V. 21.....** **“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.”** Christ left his followers **“an example”** (HUPOGRAMMON). The word translated “example” refers to a model to be copied by the novice. It literally meant “underwriting.” The term could refer to a writing or drawing that was placed under another sheet to be retraced on the upper sheet by the pupil. Christ’s example of patient endurance in the midst of unjust suffering was to the underwriting which we are now being called to trace out within our own lives. Christ’s example was not left for us merely to be admired, but to be followed line by line, feature by feature.

But not only to be followed line by line and feature by feature but also step by step. Look at the very next phrase, **“leaving you an example for you to follow in His steps.”** This transforms Christ’s example of patient endurance in His suffering from a methodical or mechanical reproduction such as might occur if we copying one figure on a piece of paper to another piece of paper to something much more personal. Those of us who have accepted Jesus Christ as our Lord and Savior are being challenged to follow in His footsteps. Footsteps that will lead into the valley of humiliation, even to its lowest and darkest depths, but they also surely and confidently will lead us all to the throne of glory.

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As failing human beings, we cannot always place our feet fully in His footprints. The reason is quite simple his strides never falter or slacken. But we need to appreciate the fact that though our strides may fall short of perfectly matching his steps if we would continue to strive to do so we will ultimately arrive at the glorious destination which He has already achieved. (PUT BOOKS ON GROUND REPRESENTING THE FOOTSTEPS OF JESUS AND THEN SHOW HOW WE CANNOT MATCH HIS STEPS. MAKE THE POINT HOWEVER THAT THOUGH WE MAY NOT BE ABLE TO MATCH HIS STEPS WE WILL EVENTUALLY ARRIVE IN GLORY IF WE ENDURE TO THE END.)

Up to this point we have spoken of Christ's example of patient endurance in the midst of unjust suffering only in general terms but Peter now goes on to become very specific. As we look at the specifics of what Peter says he begins by sharing with us four things which Christ did not do.

1) DID NOT SIN

Peter quotes the **Is. 53:9** "**Who committed no sin.**" When Jesus was being persecuted unjustly he remained perfectly righteous. If you took the time to look up **Is. 53:9** you would find that rather than saying "**who committed no sin**" it says "**Who committed no violence.**"

It would appear that the Jews understood that the violence that is referred to in **Is. 53:9** to be a violence toward God. The reason why I can say this is because when the Jews translated the Hebrew scriptures into a Greek translation called the septuagint they translated the word "violence" as "lawlessness." Was this an accurate translation? The answer would have to be yes in light of Peter's choice of the word "sin."

Though Jesus was sorely tested he never responded by expressing violence toward God. Though Jesus was sorely tested he never responded by expressing himself with lawless behavior. Though Jesus was sorely tested he never responded by expressing himself through sinful conduct. Jesus was perfectly righteous. Peter goes on to tell us that Jesus also did not deceive with His mouth.

2) DID NOT DECEIVE

Is. 53:9 "**nor was any deceit found in His mouth.**" This statement simply amplifies the first. **Mt. 12:34** says, "**Out of the abundance of the heart the mouth speaketh.**" The heart speaks through the mouth. The word for "**deceit**" (DOLOS). (Whatever the reason. "Deceit" in 1 Peter always stands in close association with some very general or inclusive term: "malice" or "evil" in 2:1, "evil" in 3:10, and "sin" here in V. 22. Peter's emphasis in quoting Isa. 53:9 is not so much on the fact that Christ's speech was free of deceit and treachery in particular as that it was free of every kind of evil speaking.)

The point is that in his most difficult moments no wickedness of any kind came across his tongue. This is what we would expect in light of **James 3:2** which says, "**If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.**" From here Peter goes on to **V. 23** where he continues to depict Christ's patient endurance.

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3) DID NOT REVILE

“And while being reviled, He did not revile in return.....” To be reviled means that we are verbally abused. During the course of life he was frequently reviled or verbally abused. His enemies said he was possessed with a devil. They called him a Samaritan, a glutton, a wine-bibber, a blasphemer, a demoniac, one in the league with Beelzebub, a perverter of the nation, and a deceiver of the people.” These are the kind of expressions had to endure throughout the course of his life. But this verbal abuse reached it’s peak during his trial and crucifixion.

Luke 22:63-65 (before Caiaphas), **“And the men who were holding Jesus in custody were mocking Him, and beating Him, (64) And they blindfolded Him and were asking saying, “Prophecy, who is the one who hit you?” (65) And they were saying many other things against Him, blaspheming.”** Later he met with all of the Sanhedrin who decided to take Him to Pilate. After Pilate’s initial examination he then sent Him to Herod.

Luke 23:8-11, **“Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. (9) And he questioned Him at some length; but He answered him nothing. (10) and the chief priests and the scribes were standing there, accusing Him vehemently. (11) And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.”** After having met with Pilate and Pilate being unsuccessful in securing Christ’s release we read

Mark 15:16-20, **“and the soldiers took Him away into the palace (that is the praetorium, and they called together the whole Roman cohort.) (17)And they dressed Him up in purple, and after weaving a crown of thorns, they put it on Him; (18) and they began to acclaim Him, “Hail, King of the Jews!” (19) And they kept beating His head with a reed, and spitting at Him, and kneeling and vowing before Him. (20) And after they had mocked Him, they took the purple off Him, and put His garments on Him.”** And they led Him out to crucify Him. The same kind of treatment continued while he was on the cross (**Mt. 27:39-44; Mk. 15:29-32; Lk 23:35-37,39-43; John 19:25-27**).

It might be that we on some occasion have not felt that we have received the respect that we deserved. It might be that we have even felt that we have been abused that the statement of another. It might be that we would be tempted to respond in kind with the same insensitivity or cruelty. May we be given grace to walk in the footsteps of Jesus who as **Is. 53:7 “he did not open His mouth, like a lamb led to slaughter and like a sheep silent before his shearers he did not open his mouth.”** This leads us to a fourth thing that did not do when being treated unjustly. Let us look again at **V. 23**

4) DID NOT UTTER THREATS

“While suffering he uttered no threats.” This is amazing. He was spit on, his beard was plucked, a crown of thorns was pressed down upon his head, he was repeatedly beaten, nails were driven into his hands and feet and yet he did not utter even a threat.

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Any normal human being would well up with feelings of retaliation. And certainly Jesus could have done some amazing things. But he chose rather than to walk the path of retaliation he chose to walk the path of ministry. When Jesus did speak what did He say? **“Father forgive them for they know not what they do.”**

There was no sin, no deceit, no reviling, no threats when he suffered. How could he do this? This leads us to what he did do.

V. 23 tells us that he **“kept entrusting Himself to Him who judges righteously.”** The word translated **“entrust”** is the word PAREDIDOU. It literally means to hand over. Jesus simply handed himself over to God. He kept handing Himself over to God. This was not easy. But he kept doing it.

He did not revile or threaten because he entrusted himself to him who judges justly. He had no need to vindicate himself. Paul writes to Christ's followers: “Do not take revenge, my friends, but leave room for God’s wrath, for it is written: **“Vengeance is mine I will repay saith the Lord” (Rom. 12:19)**. Christ had no need to protect Himself David writes in **Ps. 103:15-18 “As for man, his days are like grass; as a flower of the field, so he flourishes. (16) When the wind has passed over it, it is no more; and its place acknowledges it no longer. (17) But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him.”**

When we are walking with the Lord there is a overwhelming sense of well being. We fear no one but the Lord and are able to not only entrust ourselves but all those around us into His hands for his righteous judgment not only for vindication but for blessing.

CONCLUSION

We will suffer in this world at the hands of men. This is a certainty. For those Peter is writing in this passage, these domestic slaves, he is giving them clear instruction as to what they are to do when suffering unjustly. And we learn that they are to follow in the footsteps of Jesus.

WE ARE NOT TO SIN
WE ARE NOT TO SPEAK EVIL
WE ARE NOT TO REVILE
WE ARE NOT TO THREATEN

At every step entrusting ourselves to the righteous Judge for vindication and for blessing.