

TITLE: "Satisfaction in Suffering" (Part 7)

PASSAGE: 1 Peter 2:24a

THEME: *Every believer is a servant who is to suffer patiently and justly even as Christ suffered patiently and justly for him.*

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Read Passage

Suffering . . .

Lot's of ways we can suffer

I probably have not, or will not, address all of the various ways that affliction strikes us as believers.

We suffer with our sin

Something we see, for example in Rom. ch. 7. We, like Paul, hate t/sin that rages w/i us. We, like Paul, do t/things we hate. We, like Paul, know nothing good dwells w/i us & that even our best offerings from God are tainted by our sin. We, like Paul, see a battle raging w/i us, t/war of t/body against t/war of t/mind as he puts it in v.23. We, like Paul, cry out **"wretched man that I am! Who can set me free from t/body of this death?!"** And we, like Paul, flee 2 t/cross time & again finding rest in t/fact that there is no condemnation for those who are in X.

We are afflicted with the weaknesses of our physical bodies

Bodies subject to injuries, maladies, various illnesses, depression, decay.

We suffer the pain of death, that is the loss of a loved one

Our fellowship was hit with that pain just last week w/the loss of one of our senior saints, a dear woman of God. We grieve w/her husband & rest of t/family. When we lose someone we deeply love, our hearts are broken & our soul weeps deep w/i us.

Yet, when a loved one dies in X there's that satisfaction in suffering that comes knowing that we grieve not as the world does for our grief is laced w/the hope of JC.

We suffer Persecution for our faith

That's t/kind of suffering that mostly falls w/i t/context of Peter's audience. We may be reviled, criticized, mocked, jeered, avoided, looked down upon, spit upon. We may lose a friend – or a job – or t/love & acceptance of a family member, maybe a child or a spouse, due to our love of JC.

For many throughout not only history, but he world today, that persecution finds it's terminal end in martyrdom as thousands are tortured and killed for their allegiance to Jesus Christ

I have picture I keep in my office of missionary Martin Burnham. In the grainy photograph (surrounded by a news story), Burnham is at t/forefront, t/picture having been snapped just a few feet from him face. He has a serious look on his face. Behind him one can see his captors, dressed in black, including black hoods. They form an ominous background to the picture which was taken outdoors. The men hold guns.

3 yrs. ago Burnham was captured by rebels in t/Philippines. Burnham freely talked to his captors & spoke of the love of X who came to set us free. In the end, Burnham was freed from this life to embrace the face of His Savior.

Each year, an est. 100,000 Xns die as a testimony of their faith, just as Burnham did for his. For some, numbers like that go in one ear & out t/other. Maybe it rattled around in there like a stone in a tin can, but I want you to grasp this. 100,000. Even if that's overblown (I don't think it is) it's still a tremendous number. Even 70k a year = 8 deaths per hour. Fig. 4-12 Xns will die for their faith, many a tortuous death, just in t/time that I preach this AM.

There's all kinds of suffering

Suffering has come into the world through sin, but that doesn't mean that all suffering is linked to our sin in such a way that we are culpable for it. We saw that in vv. 19-20 {summarize}

Let's be sure that our suffering is of the "what you reap you will sow" variety

Even w/that, God is merciful. He's long-suffering and forgives. So even when our suffering is due to our stupidity, we can confess that to Him & he forgives.

When I think of trials and tribulations (types of affliction) I think of Hebrews 12:10-12 ==>

10b [God] disciplines us for our good, that we may share His holiness.11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.12 Therefore, strengthen the hands that are weak and the knees that are feeble,

Some time ago I came to look at that passage in a different light. We tend to think of it in terms of God disciplining us only when we stray. Too narrow of a perspective. Our disciplining of our children is not limited to spankings, being grounded, or time-out. Discipline is training. We train our kids all sorts of ways & all sorts of ways that are difficult for them and us, but are not in the category of being spanked.

Same in God's dealings with us. All that we encounter as Xns is a form of God's training of us to Christ-likeness. Often that includes knocking the rough-edges off of us & that process is painful.

We don't tend to like that. As we just saw in Hebrews 12 {summarize} [God] disciplines us for our good, that we may share His holiness. All discipline

for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

Wonderful Welsh expositor, D. Martyn Lloyd Jones put it this way==>
"We are like the schoolboy who would like to evade certain things, and run away from problems and tests. But we thank God that because he has a larger interest in us and knows that is for our good, he puts us through the disciplines of life—He makes us learn the multiplication table; we are made to struggle with the elements of grammar. Many things that are trials to us are essential that one day we may be found without spot or wrinkle." [D. Martyn Lloyd Jones, The Miracle of Grace, Grand Rapids; Baker: 1986, 39].

So we have some wonderful promises in that regard, don't we?

Look at Romans chapter 8 once again . . . {read starting in v. 12}

How can we be satisfied with suffering?

For one thing, we know the end of the story. We are convinced that the sufferings of this fragile world are nothing to be compared to the glory that will follow.

We know that God causes all things, including our suffering, to work together for our good.

When the H.S. told Paul that in every city afflictions await him, he said, "I do not account my life of any value nor as precious to myself, if only I may finish my course . . ."

As we've seen from our third major point ==>

III. We have been sovereignly called by God to suffer well

(21-23)

God has his hand on t/thermostat of our lives. When He turns up t/heat, it is for our good & His glory.

<A.> That call to suffer comes out of verse 21 ==>

For you have been called for this [purpose] . . .

<1.> That is, to salvation and to suffering

Those are 2 things we saw coupled together in Philippians 1:29==>

For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

You could substitute t/word "called" for t/word "granted" in this passage & not miss t/meaning. You have been called to salvation &, as a result, you have been called to suffer for X's sake.

Acts 14:22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God."

III. We have been sovereignly called by God to suffer well

"How can we be satisfied in suffering?"

First, as we a few weeks ago ==>

A. We can be satisfied in suffering because Christ suffered for us (21b)

For you have been called for this [purpose], since Christ also suffered on your behalf . . .

1. Jesus doesn't call us to something that He Himself has not experienced

No, our Lord has entered into & tastes of our sufferings. He is t/suffering servant who suffered during his life and at t/point of his death. Epitome of that was that He tasted death for everyone, as Hebrews 2 states. And in t/context there, that "everyone" is every believer in JC.

B. We can be satisfied in suffering because Christ left us a living example (21c-23)

... [He] suffered on your behalf, leaving for you an example so that you might follow in His steps.

1. Nothing is so difficult as being the first to accomplish something

Jackie Robinson is considered t/first to break the color barrier in Major League Baseball & thousands of others have followed in his steps.

In 1953, Edmund Hillary & Tensing Norkay were t/1st to climb t/tallest peak in t/world, 29k foot MT. Everest. Many said it could not be done. 10 had tried 10 had failed. Since that time in 1953 many have followed in their steps.

It's an encouragement to us to have someone who has gone B4 us w/success, someone who can say, "*Follow in my steps. You can do it.*"

X not only suffered for us, He also encourages us, leaving us a living example so that we might follow Him & walk as He walked.

Scottish Puritan Robert Leighton ==>

"The behavior [of this suffering Christ] was intended for an example. He left his footsteps as a copy, to be followed by us. Every step of his is a letter of this copy . . . a pure and perfect copy of obedience in clear and great letters, in his own blood. His whole life is our rule: his obedience, holiness, meekness, and humility are our copy." [cited in A Golden Treasury of Puritan Devotion, 27]

a. I've been trying to grasp this afresh

I really believe there is something here for us that has ministered to me in my suffering. He suffered for us. His experience of suffering was unmatched. So, no matter what we face, we know that He has not only

planned it for our good and His glory, but He knows experientially what we're going through. He suffered; and He suffered well. When times of trial and affliction come knocking, we can follow in His blood-stained footprints.

2. Of course, He suffered because of us, His Sheep, not because of Himself (22a)

a. He had no sin for which to suffer

WHO COMMITTED NO SIN, NEITHER WAS DECEIT FOUND IN HIS MOUTH. Who while being reviled, was not reviling in return; while suffering was not uttering threats, but he kept entrusting [Himself] to the One who always judges righteously.

The Father is t/Righteous Judge to whom the Son entrusted Himself. It was righteous that JC take our place, enduring God's wrath so that we would not have to. He became a curse for us. Oh, He didn't deserve it; how we do! And so God was pleased to crush him as a guilt offering. The punishment of sin is just, even if it's undeserved on t/part of t/one being punished.

Other half that is that because Jesus was t/sinless lamb of God, He would be vindicated by the Father. He would not suffer defeat, but would rise from t/dead & ascend to t/Father's right hand. He will come again in power and glory to receive for all time those whom He purchased.

That's t/two-fold sense in which he

. . . kept entrusting [Himself] to the One who always judges righteously.

A. We can be satisfied in suffering because Christ suffered for us (21b)

B. We can be satisfied in suffering because Christ left us a living example (21c-23)

Two more points and that brings us to verse 24 ==>

C. We can be satisfied in suffering because Christ died for us (24)

He not only suffered for us // left us an example — but he also died on our behalf. His death was unlike any other before or sin. His death was unique in that He died for sin, once for all, never to be repeated.

1. Five times in the NT the phrase "once for all" is used of Christ's death

a. Each time a form of the Gk. word ἀπαξ is used (a "hapax" is an unrepeatable act)

ROM 6:10 For the death that He died, He died to sin, once for all . . .

HEB 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.

HEB 9:12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

HEB 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

See it in 1 Peter 3:18 - For Christ also died for sins once for all, {the} just for {the} unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

Jude uses the phrase in verse 3 of his epistle to emphasize the unrepeatable nature of the NT faith ==>

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.

b. A "hapax" is something that happens once

We use it in linguistics of certain words that occur only once in the Bible.

We saw that in v. 21 where it says that X left us an example.

We pointed out that t/word "example" translates t/word ὑπογραμμὸς, a word commonly used of a copyhead for a child to use in school to trace letters/ numbers. ὑπογραμμὸς is a hapax, a word used only here in t/NT.

c. Jesus death, just like t/New Covenant, is a hapax

It's "once for all" // unrepeatable. That begs a ? for Roman Catholicism which contends that t/priest has t/power to call down X to be sacrificed again and again at t/mass so that His body in t/Eucharist may thereby be eaten by faithful Catholics. No, I'm sorry, it's once for all. It's finished.

When we say that ==>

C. We can be satisfied in suffering because Christ died for us (24)

We don't mean that his death/atonement was merely some kind of positive example and that's all. That was t/view of Faustus Socinus, an Italian theologian who settled in Poland in the 16th c. He proposed that X's death was only a positive example of how we should trust God even if it results in death. That, along with Peter Abelard's "moral influence theory" that X's death was solely an expression of God's love, fails to account t/many statements in the Bible that declare JC died as a payment for sin.

What does it mean that ==>

C. We can be satisfied in suffering because Christ died for us??

In t/context of our passage it is this ==>

He who bore our sin in His body on the cross, so that we might die to sin and live to righteousness . . .

2. Here again we see Isaiah 53

That wonderful prophetic chapt., written by t/OT prophet Isaiah around 700 BC resonates thruout this passage.

"He bore our griefs" Isa. 53:4

"by His scourging we are healed" Isa. 53:5

"The Righteous One, My Servant (says the Lord) will justify the many as He will bear their iniquities." Isa. 53:11

That's t/one who was promised; He's t/One who came, who lived, who died, who rose again==> t/Suffering Servant JC, t/Righteous One.

a. Note that we still have a connection to suffering

Yes, He was a man of sorrows, acquainted w/grief. He lived a life of suffering. Dr. Wayne Grudem, in his Systematic Theology, writes:

"In a broad sense the penalty Christ bore in paying for our sins was suffering in both his body and soul throughout his life. Though Christ's sufferings culminated in his death on the cross . . . his whole life in a fallen world involved suffering. For example, Jesus endured tremendous suffering during the temptation in the wilderness (Matt. 4:1-11), when he was assaulted for forty days by the attacks of Satan. He also suffered in growing to maturity, 'Although he was a Son, he learned obedience through what he suffered' (Heb. 5:8). He knew suffering in the intense opposition he faced from Jewish leaders through much of his earthly ministry (see Heb. 12:3-4). We may suppose too that he experienced suffering and grief at the death of his earthly father, and certainly he experienced suffering and grief at the death of his close friend Lazarus (John 11:35). In predicting the coming of the Messiah, Isaiah said he would be 'a man of sorrows, and acquainted with grief' (Isa. 53:3)." [Wayne Grudem, Systematic Theology, 571-72]

That suffering life culminated in a suffering death. A physician writing in the Journal of the American Medical Association in 1986 wrote an essay on the pain that would have been experienced in crucifixion:

"Adequate exhalation required lifting the body by pushing upon the feet and by flexing the elbows. . . .However, this maneuver would place the entire weight of the body on the tarsals and would produce searing pain. Furthermore, flexion of the elbows would cause rotation of the wrists about the iron nails and cause fiery pain along the damaged median nerves. . . . Muscle cramps and paresthesias of the outstretch and uplifted arms would add to the discomfort.

As a result, each respiratory effort would become agonizing and tiring and lead eventually to asphyxia." [William D. Edwards, M.D. et al. *JAMA* vol. 255, no. 11 (March 21, 1986), p. 1461]

So Gk. Scholar Ken Wuest declares ==>

"Thus we have the portrait of the suffering Servant of Jehovah, His blessed face so pummeled by the hard fists of the mob that it did not look like a human face anymore, His back lacerated by the Roman scourge so that it was one mass of open, raw, quivering flesh, trickling with blood, His heart torn with anguish because of the bitter, caustic malevolent words hurled at Him. On that bleeding, lacerated back was laid the Cross. . . . does not all this make you love the Lord Jesus more, soften and make more tender your heart? Does not all this make you say, 'I can see the blood drops, red 'neath His thorny crown, from the cruel nail-wounds, now they are falling down; Lord, when I would wander from Thy love away, let me see those blood drops shed for me that day.'" [Wuest, 69-70]

(1) He was a man of many sorrows and sufferings –

But as acute t/suffering of his life & death, there was no greater suffering than what we see in this first statement==>

He bore our sin in His body on the cross . . .

(a) The apex of his suffering came here

He was perfectly holy, the sinless, spotless Lamb. He hated sin more than we could ever know because He hated sin as God. Yet, he tasted of sin. He became sin when our iniquity was charged to him, t/crimes of t/guilty charged to t/innocent.

He suffered abandonment. At the hour of his greatest need, his friends deserted Him. He was alone. Even worse, much worse, was that he was abandoned by God, the Father. He suffered t/unfathomable pain of rejection as he cried out, "*Eli, Eli, lama sabachthani!*"

He suffered not only abandonment by t/Father, but also His wrath. At that moment when our sin was charged to Him, Jesus experienced t/full fury of God's fearsome wrath as it was unleashed upon Him by His very Father.

He bore our sin in His body on the cross . . .

3. The verb that's used here (*ἀναφέρω*) can be translated "to bear," or "to carry up"

Same word is used in 2:5 ("offer up"). Sacrificial word.

a. Just about every translation renders it "bore"

That's consistent with Isaiah 53:11 which is what Peter has in mind.

Isaiah 53:11 . . . *By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.*

The same Gk. verb is used in similar fashion in Hebrews 9:28 ==>
*so Christ also, having been offered once to bear (*ἀναφέρω*) the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.*

4. Catch the prepositions . . .

He bore our sin IN His body ON the cross . . . (IN His body ON the cross.)

a. Theologically we put it this way ==>

When X died for us there was both a propitiation and an expiation.

Romans 3:25 says that God put Christ forward as a propitiation.

To propitiate is to satisfy. Propitiation means that God's wrath against sin was satisfied in t/offering of JC. God poured out His wrath against Him rather than on we who believe.

Result for us is expiation, our guilt is removed. God sees us as holy in His sight. The cross is transformed from a symbol of horror to one of peace.

5. Some translations render the word ξύλον "tree"

Both t/KJV and NIV render it that way ==>

He bore our sin in His body on the TREE . . .

a. The word ξύλον can be translated various ways

Not t/specific word for "tree" tho it can mean a tree. Word basically refers to wood. In Gen. 22:9 (LXX) it's used of t/"wood" that Abraham placed around his son, Isaac. Translated "clubs" in Mt. 26:47, 55; 'stocks' in Acts 16:24.

The reason Peter uses this word seem to be to bridge t/idea of cross (σταυρος) and tree (δενδρον) bringing them together. Why?

Goes back to the OT Law ==>

DEU 21 21 **And if a man has committed a sin worthy of death, and he is put to death, and you hang him on a tree, 23 his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God) . . .**

GAL 3:13 **Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "\Cursed is everyone who hangs on a tree"--**

C. We can be satisfied in suffering because Christ died for us

He who bore our sin in His body on the cross . . .

6. Note the specific reason ==>

. . . so that we might die to sin and live to righteousness . . .

Catch that?

a. We die so that we may live

Say that over in your mind . . . {cite}

b. Turn to Romans 6

{read through vv. 1-14} *We die so that we may live.*

c. What's the connection to suffering?

C. We can be satisfied in suffering because Christ died for us (24)

Here's t/connection -- He died so that we may live. We live through dying ourselves. That's true from an eternal perspective as well as a temporal one. We have to die physically so that we can inherit the prize. But as we run t/race in this life, we continue to die to self so that we may live to righteousness.

We are dead to sin and alive to righteousness - now! That gives us t/power & strength to endure affliction.

C. We can be satisfied in suffering because Christ died for us (24)

We can be satisfied in suffering because Christ died for us so that we may live in the power of His might & among those times of greatest need are times of suffering.

Philippians 4:13 *I can do all things through Him who strengthens me.*

John 14:19 *"... because I live, you shall live also."*

2 Corinthians 4:10 *always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.*

We die so that we may live

Colossians 3:3 *For you have died and your life is hidden with Christ in God.*

We die so that we may live.

He who bore our sin in His body on the cross so that we might die to sin and live to righteousness . . .

"We are slaves of the Suffering Servant who are to strive for satisfaction in our sufferings since He suffered for us."