

**TITLE: "Satisfaction in Suffering" (Part 8)**

**PASSAGE: 1 Peter 2:24b**

**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**

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

For a few weeks now we have been working through our 3d point from vv. 21-25 ==>

### **III. We have been sovereignly called by God to suffer well (21-25)**

I want you to notice some of t/aspects of that statement. "We" = believers. "Sovereignly Called by God" = The God of all grace calls us according to His purposes est. in eternity. Call is effective, it brings about whatever God wishes. What are we called unto? Unto suffering. Not just suffering, but suffering well.

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

"How can we be satisfied with suffering?"

#### **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 . . .**

#### **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.

## 2. He suffered because of us, 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.**

### b. Add as a side-note

Anyone who keeps their ear to t/tracks as it relates to politics & religion knows that criticizing Islam can cause quite a stir. It can cost you your peace & maybe even your life.

In 2005/06 Muslims rioted around t/world in response to the publication in Denmark / Europe of political cartoons depicting t/founder of Islam, Mohammed.

In 2004 Dutch film maker, Theo Van Gogh was murdered as he rode his bicycle in t/streets of Amsterdam. He was shot & also suffered multiple stab wounds. His Muslim assailant left behind a note calling for Jihad.

And, of course, who can forget t/controversy over t/Novel "Satanic Verses," by Salman Rushdie. t/book, considered hostile to Islam, was banned in India, S. Africa, and several other countries. There were book burnings in England.

And, in 1988, the Ayatollah Khomeini, issued a fatwa that called for the death of Rushdie and claimed that it was the duty of every Muslim to obey, despite never having read the book. Also, "It is incumbent on every Muslim to employ everything he has, his life and his wealth, to send [Rushdie] to hell."

Over t/next several years t/controversy over t/book results in riots and deaths around the globe.

Xns are open game & examples abound of TV & media moguls slandering Xns solely on t/basis of what they believe.

Where were t/riots when Martin Scorcesi released t/Last Temptation of Christ? Publication of Dan Brown's DaVinci Code?

Hollywood celebrities freely mock JC & Xns & while those jeers are painful, they are almost always met peacefully.

Sometimes I hear Xns say things like, "If t/media slammed Muslims like they to Xns, there'd be blood in t/streets." We bemoan t/fact that Xns are fair game, that other groups get by relatively unscathed.

When Mohammed was threatened, he responded w/the sword. Mohammed, under t/guise of divine revelation, commanded his followers to *"fight and slay The Pagans wherever you find them"* (9.5). Mohammed exemplified that in his life. He was a man of war. It's no surprise that his followers would follow in his steps.

Jesus Christ is t/prince of peace. When he was attacked, he did not pull out a sword; He laid down his life willingly.

**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.**

We need to rest in t/fact that, yes we will be criticized, mocked, jeered, castigated & that's okay. We must not follow t/way of others who respond in kind, it is incumbent upon us to follow in His steps.

Esp. relevant when our suffering is a direct result of our faith & allegiance to JC. When we are ridiculed & our God blasphemed.

Luke 6:22-23 22 “Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Son of Man.23 “Be glad in that day, and leap for joy, for behold, your reward is great in heaven . . .

John 15:18 “If the world hates you, you know that it has hated Me before it hated you.”

Look at 1 Peter 4:14 . . . . {read}

As time moves forward we who belong to X will have more and more opportunities to glorify Him through persecutions of this sort.

BTW - to keep it in t/greater context, when you follow in t/footsteps of our Master, footsteps of peace, you are obeying t/mandate of what we saw in 1:12,15 ==>

Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation.

For such is the will of God that by doing right you may silence the ignorance of foolish men.

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

*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)*

Last week, from 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 since. His death was unique in that He died for sin, once for all, never to be repeated. Was a ἀπαξ.

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

### **1. Note the way Peter phrases it**

**He bore our sin IN His body ON the cross . . .**

#### **a. Theologically ==>**

When X died for us there was both a propitiation and an expiation. 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 views us through t/lens of t/cross. He sees us as righteous, not because of what we have done, but solely because of what was done for us.

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

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

### **2. Note the specific reason ==>**

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

#### **a. He died so that we may live**

This is t/paradox of Xnty: We find life through death, we live through dying ourselves. We have died w/X & our lives are hidden w/Him in t/heavenly places!

#### **b. As I said last week, that's true two perspectives**

There's an eternal perspective as well as temporal one. JC died so that we might live eternally. That's t/eternal perspective. But He also died & rose again so that we may live righteously in this physical life. That's t/temporal perspective.

**How shall we who have died to sin still live in it? (Paul, Rom. 6:2)**

**He who has died is freed from sin (6:7).**

**Even so, consider yourselves dead to sin and alive to righteousness (6:11).**

We are positionally dead to sin & alive to righteousness. What we are in position we are to be in practice. That gives us t/power & strength to endure affliction. To suffer well and thus give God glory through our afflictions.

We can be satisfied in suffering because Christ died for us! He died & rose again not only so that our sins are forgiven for eternity, imputed righteousness, but also that we may live in the power of His might, imparted righteousness.

### **3. What about the curious statement at the end of the verse?**

**for by His wound you have been healed.**

#### **a. Word "wound" / μῶλον is actually in the singular**

Lit. "wound" not "wounds." Some of you may have a note in your Bible to that effect. Reason it's sing. is probably as a fig. of speech, what's called a metonymy.

A metonymy is t/use of one word for another, such as "blood" being a metonymy for "life." When X poured out his blood he poured out his life, because, as t/OT says, t/life of all flesh is in t/blood. So what we have here is a metonymy for "death." Word "wound" standing for t/singular death.

## b. Question is, what kind of healing is in mind?

Many within t/Word of Faith movt. believe that this refers to physical healing. For example, one writer boldly declares:

"When Jesus bore our sins, He also bore our diseases. The Cross pronounced a double cure for the ills of mankind. The church of Jesus Christ has been made just as free from sickness as it has been made free from sin." [Gloria Copeland, God's Will for your Healing, 34]

Some even claim that when God imputed sin to Christ on t/cross, He also imputed sickness. He made him sin and sickness so that we could be freed not only from sin, but also all illnesses/diseases now in this life. Is that what Peter has in mind?

## c. Again, Peter is referring to Isaiah 53 {read slowly}

Isaiah 53:1-5 1 Who has believed our message? And to whom has the arm of the Lord been revealed? 2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.

(1) Emphasis of Isaiah 53 is on our sin and the fact that we need healing from our depravity

That's evident t/o t/passage.

**(a) Verse 5 ==>**

. . . He was pierced through for our transgressions . . . crushed for our iniquities;

**( b) Verse 6 ==>**

we are likened to straying sheep stubbornly going our own way.

**(c) Also verse 6 ==>**

. . . the Lord has caused the iniquity of us all To fall on Him.

**(d) Verse 8 ==>**

He took t/due stroke that His people deserved for their transgression

**(e) Verse 10 ==>**

He rendered Himself as a guilt offering

**(f) Verse 11 ==>**

He will bear their iniquities

**(g) Verse 12 ==>**

[He] was numbered with the transgressors; Yet He Himself bore the sin of many . . .

The primary emphasis of Isaiah 53 is that we need not physical healing, but spiritual healing. We are condemned in our sin & need One who is truly able to deliver us, one who will take God's wrath in our stead. We need spiritual salvation.

**(2) Christ was made sin, not sickness**

He wasn't stricken with a deadly plague on the cross, he was stricken with our sin. He forgave us our sins, not our illnesses. We've seen that we are



subject to all sorts of temporal effects that sin bring on a fallen world: sickness, disease, accidents, death. But we are not subject to the eternal effects of sin: condemnation (Rom. 8:1).

#### d. We can go back to our own passage

Rem. Peter writes from this side of t/cross. Isaiah wrote in anticipation, Peter writes in fulfillment.

When Peter writes ==>

... by **His wound you have been healed.**

He uses t/verb ἰομαι (healed)

#### (1) ἰομαι is a word that is not limited to physical healing

Word that's used of being healed from demonic possession in Luke 9:42.

Word that's used in Matt. 13:15 of spiritual healing or salvation.

Used in Heb. 12:13 of t/spiritual healing that is needed by hurting members of t/body.

#### (a) Broad term

1 Lexicon states that t/word is often used fig. of deliverance from ills of many kinds.

#### (2) This is a culminative aorist passive

IOW - it's past-tense w/perfective force. Hence t/translation "**You have been healed.**" Your healing was effected in t/past, on t/cross. The results of that past act are with you in t/presents (that's t/basic idea of a perfect tense/perfective force). I can say, "I ate." that's an action in t/past. It may or may not be relevant now. Maybe I ate 6 hours ago and now I'm hungry. But if I say, "I have eaten" t/idea is that this action in t/past is w/me in t/present. "I have eaten" ==> I don't need to eat right now.

When t/Spirit of God had Peter pen t/words ==>

**... by His wound you have been healed.**

the emphasis was that this past event continues w/me & is relevant for me now. In that sense, it encapsulates t/meaning of t/2 previous statements pulling them together.

**He who bore our sin in His body on the cross, Salvation**

**so that we might die to sin and live to righteousness; Sanctification**

**for by His wound you have been healed.** Pulls both ideas together, salvation & sanctification (even includes idea of glorification).

Entire context of this verse is healing or deliverance from sin.

#### **e. What about Matthew chapter 8?**

8:16-17 **And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took our infirmities, and carried away our diseases."**

That sounds like a complete refutation of all that I said to this point.

#### **(1) There are a couple of different ways to look at this**

**(a) First of all, the emphasis in Matthew is not on imputation of sin**

Matthew uses a word that means, "to take away," not to personally bear. Jesus did not bear the sickness of Peter's mother in law, he didn't take remove it from her and receive it himself. No, he took it away. In fact, the atonement had not yet been accomplished. It would be a few years

later that Jesus would pay for the sin of the world through his death and resurrection.

As one scholar observes:

"There is absolutely no effectual relationship between what Christ did in Capernaum and his atonement on the cross at Calvary. Rather, Matthew employed a normal illustrative use of the Old Testament. He found a point of continuity between Isaiah 53 and Christ's healing ministry at Capernaum. . . . Matthew 8 is a preview of the coming eternal kingdom that will be free of sin and sickness. . . . To suggest that there is now no sickness because Christ cared for physical affliction at Calvary is like suggesting that there is now no sin because Christ bore our sins at Calvary." [Richard Mayhue, The Healing Promise, 123]

**(b) Secondly, Matthew is using the Isaiah passage to address a different issue altogether**

Matthew quotes Isaiah 53:4 ==>

**Surely our griefs He Himself bore, And our sorrows He carried . . .**

Peter quotes Isaiah 53:5 ==>

**But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.**

Matthew was right in quoting Isaiah 53:4 as a fulfillment of Jesus' ministry in casting out demons and healing those who had physical ailments, whether sickness, disease, or a handicap such as blindness. Jesus was a man of sorrows, he was acquainted w/grief. He came to I.D. w/those who were hurting and suffering, as a direct result of living in a fallen world. This was fulfilled in Jesus' earthly ministry.

Peter quotes Isaiah 53:5 with something else in mind: the fact that we, as sheep have all gone astray, but t/Shepherd has come to give his life for His sheep {restate 53:5}

## (2) Is there healing in the atonement?

Answer depends on how you frame t/question. If you mean by that ?, that it is not God's will that any Xn suffer from any sort of physical malady, t/answer is "no."

If you mean that X's death guarantees our ultimate healing one day, "Yes."

If you want to frame t/? this way ==> The sense in which there is healing within t/atonement work of X is this: Our sins have been forgiven. We will yet die. The totality of our bodies will one day be fully restored. Yet, we will in this life experience sickness.

### c. Think of the profundity of that statement==>

**... By His wound you were healed.**

He bled, He suffered, He died. You derive a healing benefit from someone else's wound.

A few weeks ago I told you about a college friend, Tim Fultz. Tim, who died serving his Lord in Africa when he fell from t/roof of a CH to his death. Tim, who told his bride that should anything happen to him while in Africa, he wanted his organs donated to the African people. At least one man found life through Tim's death when he became a recipient of t/missionary's young & healthy heart.

### (1) Must be a strange thing to get life through another's death

To receive t/sunshine of Providence while another, thru tragedy receives a cloud.

What would it be like to desperately require a new organ, to have t/surgeon tell you that unless you receive a donor, you will soon die. Then to receive a phone call that a tragic auto accident in another state has claimed t/life of a young mother. You can receive life through her death.

What would that be like? What sort of emotions run through one's mind, conflicting emotions: joyful for a chance at life, sorrowful for t/life that this chance cost.

## **(2) Think of the sacrifice of Jesus Christ**

He was much more than an organ donor. He was a life-giver. Not just temporal life, but eternal. Everyone who successfully is spared physical death thru an organ donation will eventually again face death. That donation of life only delayed t/inevitable.

Christ's death & resurrection doesn't delay t/inevitable, it conquers it!

You were wounded, you were dead in your sin. He was perfect, he was alive. The one who was perfect and sinless took your sin, the one who was whole took your wound that you could be the righteousness of God in Him, so that you could live. The cure for sin is found in death. Two words that are almost contradictory (cure/death).

And in this case, the subsequent resurrection of t/life-giver guarantees our life.

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## **Remember, this passage began by addressing slavery**

He purchased us from the slave market of sin. He owns us. He is our master and we are "slaves of the suffering servant."

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

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

***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)*

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**He who bore our sin in His body on the cross, so that we might die to sin and live to righteousness; for by His wound you have been healed.**

One last point ==>

*D. We can be satisfied in suffering because Christ is shepherd over our souls (25)*

*1. He Sought us out as we Strayed (25a)*

*2. He Saved us out of our Sin (25b)*

*3. He Secures our Souls (25c)*

**All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.**