

TITLE: "Satisfaction in Suffering" (Part 9)

PASSAGE: 1 Peter 2:25

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

Ideally, I would liked to have finish this passage last week

But I left t/end of v. 24 sort of hanging there & we devoted nearly t/entirely of last Sunday to t/meaning of t/statement, "By His wound you have been healed."

I suppose w/a little better organization & preparation I could have dealt w/that statement in light of v. 25 because there is a connection (evident by t/first word of v. 24, "For" which connects t/two).

I hope to finish this passage today and, hopefully, tie everything together.

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

Suffering has never been far from Peter's mind in his writing this epistle. It's a theme we were introduced to in 1:6. We've seen it here. We'll see it again.

Not only true of Peter

We find that t/entire Bible, from Genesis to Revelation, follows a teleological path as it relates to suffering. What I mean by teleological is this: God has a purpose in introducing suffering to t/created order. Suffering, as a general concept, has both a purpose & goal. "teleological."

In the book of Genesis we have an introduction to suffering

5x in Gen. 1 it says that God's response to what he had created was that "it was good." Then in 1:31, at t/consummation of creation, t/adverb **בְּיָסוּד** is added to t/statement. God saw what He had created & it was "Very" good. Exceedingly/Abundantly good!

What happened in chapter 3? We have t/intro. of suffering into t/world. Pain in childbirth // work // life // death // being spiritually separated from God. Pain as t/result of sin.

We move through all of biblical history before t/cross & we see pain & suffering. The suffering of Israel // the nations // people // animals – all creation groans & suffers t/pains of childbirth (what Paul wrote about in Romans chapter 8).

Where was it all going?

What was t/teleological goal of suffering? It's not found in an event or a social movement. The goal of suffering is found in a person: JC. It's found in His work upon t/cross.

Think about that - t/Cross - an ancient symbol of horror. T/cross - universally understood as a brutal tool of suffering. T/cross became t/place where suffering & hope collided. It's as if an upright tree representing hope was brought together w/a horizontal beam of suffering. Those 2 were combined t/the person of t/sinless lamb of God, t/one who was slaughtered from before t/foundation of t/world. So God poured out his anger against Him, rather than upon us. This was t/apex of suffering.

All suffering points to the cross

You will never understand suffering if you don't understand this. God didn't turn his back on a sin-cursed, suffering creation.

He sent His Son to redeem a sin-cursed, suffering creation. God turned His back on Him so that He could redeem you.

As t/19c theologian, R.L. Dabney observed==>

"The doctrine of Christ's sacrifice, coupled with His proper divinity, enables us to complete our [understanding] of [God's] permission of evil."

[R.L. Dabney, Systematic Theology, 537-38]

Suffering began in history as recorded in the book of Genesis with the fall of angels and men

Suffering set it's compass toward t/cross where it was conquered.

But we still have suffering. Where will it all end?

It begins in Genesis; we see it's finality in Revelation. Here's our hope, beloved.

Revelation 21:1-7 1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them,4 and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away."5 And He who sits on the throne said, "Behold, I am making all things new." And He *said, "Write, for these words are faithful and true."6 And He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.7 "He who overcomes shall inherit these things, and I will be his God and he will be My son.

{Tie into 1 Peter 1:4-6}

Until that time when God shall wipe away every tear, that time when t/tabernacle of God is among men & there is no longer any death, mourning, crying, or pain . . . ==>

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

We can find satisfaction, peace, contentment in suffering ==>

A. . . . because Christ suffered for us (21b)

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

We can find satisfaction in suffering ==>

B. . . . 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. Summary

We can be satisfied in suffering because X suffered for us (He has tasted suffering & death for us; He experientially knows what it means to suffer). We can be satisfied in suffering because X left us a living example (We are to follow in His steps ==>

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.

Not only did He suffer for us // leave us an example. BUT ==>

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

It's one thing to suffer // to leave an example for other to follow. History is filled w/the legacy of martyrs who have done just that. Men who have their followers to this day.

JC died not to be a martyr, but a victor. He died to give us life.

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

He died to empower us, to give us t/power of t/H.S. in suffering well.

1. That's the connection ==>

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

This is power & ability to live unto righteousness & obedience, living t/Christian life in it's fulness during times of temptation, times of trial, times of affliction.

a. There is spiritual healing in his death

(1) So Peter refers to Isaiah 53:5

for by His wound you have been healed.

a. Word "wound" / μῶλωψ is singular

Being used as a metonymy for death, just as the word "blood" is sometimes used as another word for "life."

(1) 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/present (that's t/basic idea of a perfect tense/perfective force).

When t/H.S. had Peter pen t/words ==>

. . . by His wound you have been healed.

t/emphasis that this past event continues w/me & is relevant for me now.

It encapsulates t/meaning of t/2 previous statements pulling them together.

(2) Three statements in this verse==>

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).

He bled, He suffered, He died. You derive a healing benefit from His singular wound, His death.

"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)

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

One last point (v. 25) ==>

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

For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

<1.> Is there any doubt that we are sheep in need of a shepherd?

MAT 9:36 **And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. People w/o a Shepherd are distressed & downcast.**

<a.> That was once our estate - Every one of us was once lost like a wandering lamb

Ephesians 2:12 **remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.**

Ephesians 5:8 **for you were formerly darkness, but now you are light in the Lord; walk as children of light**

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

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

For you were straying like sheep . . .

a. Don't miss the connection to verse 24

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.

b. What's the first word of verse 25?

(1) "For" - Greek conjunction γαρ - called an explanatory conjunction - it calls attention to a further explanation of a previous statement

FOR you were straying like sheep . . .

(a) What's verse 25 explaining? Verse 24!

Specifically, t/last 7 words of v. 24 ==>

. . . by His wound you have been healed.

FOR you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

Again, the healing that Peter (& Isaiah whom He quotes) has in mind isn't physical healing, it's spiritual. Forgiveness of sin. Restoration to fellowship w/God & t/ultimate healing, t/ultimate "shalom" that follows.

How can we find peace in the midst of t/inevitable storms of life? How can we find satisfaction in suffering?

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

We have a shepherd! We're not like those of whom Jesus felt grief, those who were distressed & downcast. We have an eternal hope wedded to our souls!

c. The masses of men know not such a hope

I think of Ernest Hemingway, the literary genius, said of his life: "I live in a vacuum that is as lonely as a radio tube when the batteries are dead, and there is no current to plug into."

This from a man known for his tough-guy image; a big-game hunter--a bullfighter--an alcohol guzzling, testosterone-charged rugged individualist. Married 4x times, H. lived his life without moral restraint. He had everything, but hope. So, on a sunny Sunday morning in Idaho, devoid of hope, he committed suicide.

Side note: H. grew up in a Xn home. His grandparents were missionaries, and his father was a devoted churchman and friend of evangelist D. L. Moody. H. tasted of the good word of God & spewed it from his mouth. He rejected t/cross, t/only place where hope can be found. He rejected t/cross, t/only place where we can make sense out of suffering.

(1) How t/world is filled w/Hemingways

They fill our universities, they live in our neighborhoods, they are our friends and family members. They don't have H. fame or fortune, but they share his depravity. Oh, that God might save them, filling them w/eternal hope!

And He does. He is t/Shepherd to seeks for lost hopeless sheep that He might cradle them into his arms, giving them E.L. & eternal hope.

(a) After all, that was our estate was it not?

Ephesians 2:12-13 **12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.**

That's t/difference in being satisfied in suffering & becoming a cynic. H. once had an external enthusiasm for Xnty. But his work as a war correspondent during WW I was said to have soured his outlook. He saw suffering & found no satisfaction because He could not see it thru t/lens of t/Cross.

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

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

The Son of Man has come to seek and save that which was lost.

We didn't seek Him. No, we hated Him. The darkness always hates the light. He sought us out. We were blind // dead & t/Shepherd of our souls came to lay down His life in order to rescue us from death.

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

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

For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

a. To have been turned back is to be saved from your sin

God does not seek for any whom He does not save & He saves all whom He seeks. That's John 6:37==>

"All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out."

(1) The Greek word translated into English, "to have been turned back" or "returned" as some translations render it, is the verb ἐπιστρέφω

(a) ἐπιστρέφω carries the meaning of repentance

The root στρέφω means "a turning" or a "change in direction" w/the prep. ἐπι which intensifies the verb.

(b) Aorist Passive translated as "you have been?"

What's t/implication? Implication is that God is even t/author of your repentance. You didn't turn yourself, "you have been turned/returned." (2 Timothy 2:25). Your repentance, your faith is a gift of God's grace!

"The word is passive, and shows that the return of a sinner is the effect of divine grace." [Matthew Henry]

(c) Translating the verb this way is not without precedent

John Owen (not the Puritan divine, but t/19th c. Vicar of Thrussington & a prolific editor of books) in his edition of John Calvin's commentary on 1 Peter, adds this footnote to v. 25==>

I would render the clause thus, “But you have been now restored,” that is, from your wandering, “to the shepherd and the bishop (or, overseer) of your souls.”

i. There's a contrast to 2 Peter 2:22

Peter, speaking of false teachers and apostates ==>

It has happened to them according to the true proverb, “A dog returns to its own vomit,” and, “A sow, after washing, returns to wallowing in the mire.”

For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

Both the stray sheep and the washed sow 'return.' But the one returns to the shepherd, and the other to the mire.

As Bullinger observes ==>

"We may also note that the verb 'returned' as used of the sheep is the passive form; while as used of the 'sow,' it is the active form. Showing that the 'sheep' is made to return by a constraining power, while the 'sow' returns of its own act and free-will." [Bullinger, 728]

So, we see here another instance of God's sovereign grace . . .

(d) There is a parallel to vv. 21 and 24 ==>

VERSE	Verse 21	Verse 24	Verse 25
WORD	ἐκλήθητε	ιάθητε	ἐπεστράφητε
FORM	2PP Aorist Indicative Passive	2PP Aorist Indicative Passive	2PP Aorist Indicative Passive
NUANCE	Culminative aorist (perfective force)	Culminative aorist (perfective force)	Culminative aorist (perfective force)
TRANS- LATION	You have been called	You have been healed.	You have been returned.

The God who called you is the God who healed you and the God who has turned you away from your sin to JC.

b. Again, we see that Peter is alluding to Isaiah 53 as he does throughout vv. 22-25

Here, Peter is drawing from Isaiah 53:6 ==>

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.

(1) We are likened, again, to straying sheep

That characterization of men as sheep & God as shepherd is found t/o t/Bible. We see it in t/OT in God's promise to be a shepherd over his people:

ISA 40:11 Like a shepherd He will tend His flock, In His arm He will gather the lambs, And carry {them} in His bosom; He will gently lead the nursing {ewes.}

Micah 5, 2 "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity." 4 And He will arise and shepherd His flock In the strength of the Lord . . ."

The Gospel of Matthew, in t/NT records t/fulfillment ==>

2:6 #\And you, Bethlehem, land of Judah\, \Are by no means least among the leaders of Judah\; \For out of you shall come forth a Ruler\, \Who will shepherd My people Israel.\ "#

John, in Revelation chapter 7, sees it's finality ==>

REV 7:17 for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes. "

The 18th c. Baptist preacher/theologian, John Gill ==>

". . . lost in Adam, and by his fall, and by their own actual transgressions; they are as sheep going astray from the shepherd, and from the flock, going out of the right way, and in their own ways; and are, like sheep, stupid and insensible of their danger; and as they never return of themselves, until they are sought for, and brought back: hence it follows,

but are now returned; not returned themselves, but were returned by powerful and efficacious grace: saints are passive, and not active in first conversion; they are turned, not by the power of their own free will, but by the power of God's free grace; they are returned under the illuminations and quickenings of the blessed Spirit, and through the efficacious drawings of the Father's love, unto Christ . . . the "Bishop" or "Overseer" of the souls of his people . . . [He] looks well to his flock, inspects into their cases, and often visits them, and never forsakes them; nor will he leave them till they receive the end of their faith, the salvation of their souls; which he has undertook and effected by his obedience, sufferings and death." [John Gill, commentary on v. 25]

Amazing grace how sweet the sound that saved a wretch like me. I once was lost but now am found, was blind but now I see!

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

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

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

He sought us, He saved us, He keeps us.

a. He is ==>

. . . the shepherd and overseer of your souls.

W. Phillip Keller, was a shepherd of sheep who wrote a book entitled, "A Shepherd Looks at Psalm 23".

"The behavior of sheep and human beings is similar in many ways. . . . Sheep do not 'just take care of themselves' as some might suppose. They require, more than any other class of livestock, endless attention and meticulous care."

Most animals have a bewildering instinct to find their way home. Not sheep. If sheep stray into unfamiliar territory, they become disoriented and lost.

Sheep are not highly intelligent. They are gullible // dirty (the lanolin in their wool collects all kinds of filth). Sheep are defenseless.

b. As such, sheep need a shepherd.

One wonders if, as Peter wrote this, he didn't have his mind on the familiar region of Judea, a region that was quite treacherous for sheep. There was a narrow central plateau, a narrow table-land upon which the sheep could graze. But the grass was rather sparse and the land narrow. On either side lay danger. Jesus alluded to this in Matthew 12:11 when he referred to a sheep that falls into a pit on the Sabbath.

Sheep wandered, they liked to stray. A good shepherd was necessary to protect the sheep from not only ravenous wolves, but also from themselves and their own ignorance.

"Sir George Adam Smith in his book, 'The Historical Geography of the Holy Land,' describes what this may have looked like:

". . . I do not remember ever to have seen in the East a flock of sheep without a shepherd. In such a landscape as Judea, where a day's pasture was thinly scattered over an unfenced track of country, covered with delusive paths, still frequented by wild beasts, and rolling off into the desert, the [shepherd] and his [duty] are indispensable. On some high moor, across which at night the hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning upon his staff, and looking out over his scattered sheep, everyone of them on his heart, you understand why the shepherd of Judea sprang to the front of his people's history; why they gave his name to their king, and made him the symbol of providence; why Christ took him as the type of self-sacrifice." [cited in Barclay, 216]

No doubt there were times when the shepherd literally gave his life for the sheep.

JOH 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep."

c. He not only lay down his life, but He continues to shepherd our souls.

... the shepherd and overseer of your souls.

He is shepherd (ποιμην - "pastor") & "overseer" (επισκοπος - bishop).

(1) This is double security

(a) He is a Shepherd

He cares for us when we are wounded just as a shepherder would mend t/wounds of his flock, bandaging them and pouring oil on them.

He guides us when we stray

We are prone to wander, are we not?

O to grace how great a debtor, Daily I'm constrained to be! Let Thy goodness, like a fetter, Bind my wand'ring heart to Thee. Prone to wander—Lord, I feel it— Prone to leave the God I love; Here's my heart—O take and seal it, Seal it for Thy courts above.

(b) He is an overseer

He keeps watch over our souls (ψυχή). As we saw in 1:5 {cite}

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

Many years ago, an anonymous Puritan saint wrote this beautiful poem as he pondered, at least in part, this passage in 1 Peter ==>

O Lord,

No day of my life has passed that has not proved me guilty in
Your sight.

Prayers have been uttered from a prayerless heart;

Praise has been often praiseless [noise]

My best services are filthy rags.

Blessed Jesus, let me find a [shelter] in Your appeasing wounds.
Though my sins rise to heaven, Your merits soar above them;
Though unrighteousness weights me down to hell,
Your righteousness exalts me to Your throne.
 All things in me call for my rejection,
 All things in You plead my acceptance.

I appeal from the throne of perfect justice to Your throne of perfect grace.
Grant me to hear Your voice assuring me:
 that by Your stripes I am healed
 that You were bruised for my iniquities
 that You have been made sin for me
 that I might be righteous in You
 that my grievous sins, my manifold sins, are all forgiven,
 buried in the ocean of Your concealing blood.
I am guilty, but pardoned; lost, but saved; wandering, but found;
sinning, but cleansed.

 Give me perpetual broken-heartedness.
 Keep me always clinging to Your cross.
 Flood me every moment with descending grace,
 Open to me the springs of divine knowledge,
 sparkling like crystal
 flowing clear and unsullied
 through my wilderness of life."

[cited in Richard Mayhue, The Healing Promise 260]