

The Example of Christ
1 Peter 2:21-25

Introduction

We return to our study of 1 Peter this morning. Turn again to chapter 2. We will be examining verses 21-25 this morning, but I will be quickly reviewing the beginning of the chapter as well.

The last two sermons in this series have been about submission. Submission to civil authorities in verses 13-17 and submission in the workplace in verses 18-20. However, for believers that submission arises from their identity in Christ. Peter brings out the different facets of that identity starting back in 1:2 and continuing through 2:16.

If you are a true Christian, then you are chosen by God, sanctified by the Spirit and cleansed by Jesus. You have been born again by God's mercy and redeemed by the Christ's blood. You are a "*living stone*" being built up as a spiritual house for you are part of a chosen race, a royal priesthood, a holy nation and a people for God's own possession. That makes you not only a slave of Jesus, but also an *alien and stranger* in this world.

Those things being true, then the people you interact with should recognize your identity in Christ by how you live. Your submission to human institutions and in the workplace is to be a reflection of your submission to God. However, that also immediately means there are limits on your submission to other humans because submission to God is the first and foremost priority of life. Christians should be the best citizens of any nation and best employees or employers in any work situation because of their Christian character and work ethic. However, at the same time, the Christian should also be the most resistant to any form of ungodliness in every area of life. When someone in authority over you wants you to do something that is ungodly or to refrain from doing what is godly, you must respectfully decline to submit to them for your priority of submission is to God even at the risk of their ungodly reaction to that.

Peter addresses those negative consequences by warnings throughout his letter that believers can expect to be distressed by various trials (1:6), have their faith tested (1:7); be slandered (2:12), suffer unjustly (2:19) and be harshly treated (2:20). The simple reason totalitarian governments persecute Christians is because a Christian's loyalty to God is higher than loyalty to the state. The ungodly persecute Christians because their righteous living exposes the sinfulness of the ungodly. That is why Paul warned in 2 Timothy 3:12 that "*Indeed, all who desire to live godly in Christ Jesus will be persecuted.*" Peter not only gives warning, but he also explains how to respond properly to such persecution. Remember that preparing the church to respond properly to the increasing persecution occurring in the Roman empire was a major reason for his letter. His message is very fitting for us because it is easily seen that persecution of Christians and their beliefs is rising in our own nation.

In the passage we will be examining this morning, Peter points to Jesus as the example of how to properly respond in verses 21-23 and then reminds them of what Jesus has done for them as their sin bearer and shepherd in verses 24-25.

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,* 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, so that we might die to sin and live to righteousness; for by His wounds you were healed.* ²⁵ *For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.*

Your Calling - vs. 21

This passage begins, *“For you have been called for this purpose.”* What purpose? A cynic might conclude the passage is stating that God calls us for the purpose of suffering. That would present God as being cruel, but God is not cruel. He is holy and righteous and His wrath will abide on those who do not repent of their sins, but that is an expression of His justice, not cruelty which take pleasure in suffering. That is the opposite of God’s character as stated in these verses:

Ezekiel 18:23, *“Do I have any pleasure in the death of the wicked,” declares the Lord God, “rather than that he should turn from his ways and live?”*

Lamentations 3:32–34, ³² *“For if He causes grief, Then He will have compassion According to His abundant lovingkindness. ³³ For He does not afflict willingly Or grieve the sons of men. ³⁴ To crush under His feet All the prisoners of the land . . .”*

2 Peter 3:9, *“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”*

1 Timothy 2:3–4, ³ *“This is good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth.”*

Human suffering is the consequence of sin. We suffer due to our own sin, the sin of others and living in a sin cursed world that no longer fully functions as originally designed. God uses that suffering in multiples ways. It is a punishment as the natural consequences for sin, a call to flee sin and repent, and for the believer, a crucible which refines us into greater Christlikeness as Peter already pointed out in chapter 1. It is this later purpose Peter is referring to here and later in 3:8–9 in which he instructs his readers *“all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; ⁹ not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.”*

In Romans 8:28–29 Paul points out directly that the purpose of our calling is to be conformed into the image of Christ. Paul states in 2 Corinthians 3:18 that *“we are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”* Philippians 1:6 gives us confidence this will happen for *“He who began a good work in you will perfect it until the day of Christ Jesus.”* That good work includes becoming holy and blameless before Him for that was His purpose in choosing us in Him before the foundation of the world (Eph. 1:4). God is patient with us in bringing about the fruit of His calling of us to Himself that we will become like Christ.

What Peter is pointing out in this passage is that as we become like Christ, we will experience the same reaction of the world toward us that it had toward Him - *“since Christ also suffered for you, leaving an example for you to follow in His steps.”* Jesus warned His disciples in no uncertain terms that they should expect to be treated by the world the same way the world treated Him. Here is what Jesus taught them in John 15:18–21, ¹⁸ *“If the world hates you, you know that it has hated Me before it hated you. ¹⁹ “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. ²⁰ “Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. ²¹ “But all these things they will do to you for My name’s sake, because they do not know the One who sent Me.”*

Jesus makes the same point in many other Scripture passages. In Matthew 10:21–25 Jesus warned them about the betrayal that will even take place in families and that *“you will be hated by all because of My name,”* and that since they called Him, the head of the household Beelzebul - the ruler of demons (Matt. 12:24–27), then they will also malign them, the members of His household. Jesus taught in the last Beatitude in Matthew 5:10–12 and in Luke 6:22–23 that ²² *“Blessed are you when men hate you, and ostracize you, and insult you, and scorn 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. For in the same way their fathers used to treat the prophets.”*

Because God has called us to become like Jesus, we can expect to be treated the same way by the world that it treated Him, and that means we can expect to also suffer as He did. Peter then points to Jesus as the example of how to properly respond to such suffering.

Christ's Example - vs. 21-23

Example here, ὑπογραμμός / hupogrammos, literally means "to write under," and referred to an alphabet chart a child would copy to learn his letters and write like his teacher. Its metaphorical use in this context means that Jesus' life is the example we are to imitate in our own lives. Peter specifically states here we are to "follow in His footsteps." We are to walk in the same path following His example including how to respond properly to being treated unjustly.

It has intrigued me for a long time that Muslims will be very diligent to try to imitate Mohammed even to what they wear and what they will eat, yet most self professed Christians want to pick and choose in how they will imitate Jesus, and that is if they are aware enough about Jesus' life to pick and choose. Certainly a lot of that is ignorance of what the Scriptures teach. Survey after survey keeps demonstrating that even the vast majority of self professing Christians are Biblical ignorant, and tragically, it does not take much talking to people in other churches or even watching many of the popular Christian media celebrities to have that sad fact confirmed. The other factor is a perverted gospel that distorts the actual nature of God and the gospel itself. God is not a doting grandfather type. He is the Creator who is holy, righteous and just as well as loving, merciful and gracious. His wrath against unrepentant sinners is just as real as His love extended to redeem repentant sinners and make them part of His family. The gospel is not a fire insurance policy to keep you out of Hell while you live any way you desire. It is the good news that Jesus has broken the bondage of sin so that you no longer need to be enslaved to it and suffer its consequences in Hell. Again, salvation is from being slaves of sin to righteousness (Romans 6), it being transferred from Satan's domain to Christ's kingdom (Col. 1:13), it is becoming a new creation in Christ who is being conformed into His image of being holy and blameless before Him - 2 Cor. 5:17, Eph. 1:4.

The call to follow Jesus' example and walk in His footsteps is part of what it means to be a Christian. That term itself first recorded in Acts 11:26 and was used in a derogatory manner to refer to disciples of Jesus as "little Christs." And since a disciple is a student who when fully trained will be like his teacher (Luke 6:40), they took it as a name of honor. They wanted to be like Jesus. That should be true for everyone that professes to be a Christian. And unlike the Muslims for which imitation of Mohammed is a matter of outward appearances and behaviors, true disciples of Jesus want to be transformed internally into having a character that reflects Christ indwelling them. Growing in the grace and knowledge of Christ is even to be a normal part of our prayers for one another (Ephesians 1:16-18; Colossians 1:9-12; 2 Peter 3:18).

Peter points out in verse 22-23 that Jesus was sinless and without any falsehood yet He was reviled and treated in ways to cause painful suffering, yet He did not respond in kind by answering with insult or reproach, nor did He make any threats against those who harmed Him. Instead, He kept entrusting Himself to God that judges righteously. Peter is not just making his own observations of what Jesus did, he is also quoting from Isaiah 53 and applying it to Jesus showing that He was also fulfilling the prophecies concerning Messiah. Verse 22 is a quote from the Septuagint version of Isaiah 53:9. Verse 23 arises from Isaiah 53:7. Verse 24 is the fulfillment if Isaiah 53:4-6

Isaiah 53 is a Scripture passage most Jews seek to either ignore or not try to explain away because the description in it of the suffering servant is so obviously fulfilled by Jesus' suffering and death on the cross. You can see that for yourself as you follow along as I read the chapter.

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, ⁴ 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. 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. ⁷ He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. ⁸ By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? ⁹ His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. ¹⁰ But the Lord was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the Lord will prosper in His hand. ¹¹ As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. ¹² Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

I have preached through Isaiah 53 before (LINK), so I am not going to comment on it other than it is very obvious to anyone familiar with the story of Jesus, that He is the fulfillment of this prophecy.

So what is the example of Jesus in being treated unjustly? Peter begins with a statement about Jesus' character that demonstrated how unjustly He was treated. First, He had committed no sin. Even Jesus' enemies could not bring any legitimate charge against Him (John 8:46), so at his trial they had to find liars who made false accusations without proof (Matthew 26:59f; Mark 14:55-56). Even the charge of blasphemy finally laid against Jesus because He admitted that He was the Christ, the Son of God was false because Jesus' claim was true and they offered no evidence to refute it. There was no just basis for treating Jesus as they did with false accusations, physical beatings, lashing and crucifixion. Peter goes further in showing Jesus' innocence in stating that there was not even "*any deceit found in His mouth.*" Jesus never said anything to lead anyone astray, so not only did Jesus not lie, He never talked in a way to lead others to make a false conclusion about what He meant. Even though His parables were designed to conceal the truth from the unbelieving, they were at the same time meant to reveal the truth to the believing (Matt. 13:13-15).

There can be justice in suffering because of your own sin or being deceitful, but it is unjust for the innocent to suffer for righteousness and truth. Jesus was innocent and the actions taken against Him were completely unjust.

In verse 23, Peter gives specific examples of how Jesus was treated justly and His response to it. Jesus was reviled, λοιδορέω / loidoreō, which refers to slander, strong insult or verbal abuse, yet He did not answer in like manner. It is a normal temptation to be tempted to return an insult with another insult, to return a cutting remark with another cutting remark, and even to curse those who curse you. Even Paul was provoked when he was struck on the mouth during his questioning before the Sanhedrin, "*God is going to strike you, you whitewashed wall! Do you sit to try me according to the Law, and in violation of the Law order me to be struck?*" When he found out it was the High Priest that he had reviled, the High Priest was still wrong for what he did, but Paul corrected himself even citing the Scriptures that "*You shall not speak evil of a ruler of your people*" (Exodus 22:28). The world finds humor in such language, but humor at someone else's expense is cruel and opposite of the love we are to have for one another and even for our enemies (Matthew 5:43-44). Jesus remained quiet even when falsely accused fulfilling Isaiah 53:7

Jesus also suffered painfully with the beatings, scourging, crown of thorns, and crucifixion, yet He made no threats against those who were treating Him so unjustly. He could have even called on legions of angels to defend Him and destroy His enemies (Matthew 26:53), instead, He actually asked God the Father to forgive them for they did not know what they were doing (Luke 23:34).

How was Jesus able to do this? That is an important question because the only way we can follow His example is to have the same motivations. Peter states he *“kept entrusting Himself to Him who judges righteously.”* The one who judges righteously is God (Psalm 7:11). Jesus had submitted Himself to the Father’s will when He was praying in the Garden of Gethsemane. Therefore He trusted that the Father’s will was best even though it included being treated so unjustly. To some that sounds like being passive, but it is not. It is a very active commitment to give Himself over to God’s will despite the personal suffering involved in doing so, and in Jesus case, He was very aware that the suffering was part of what was necessary to bring about the redemption of the very sinners that were crucifying Him. He responded out of love for the Father and His plan of redemption, and out of love for the people He was about to redeem with His own blood as Peter will describe in verse 24. This was part of the fulfillment of God’s justice which Peter will point to again in the next chapter. Christ, the just, would die for us, the unjust, in order to bring us to God (1 Peter 3:18).

We will seldom have the clarity of knowing exactly why we are suffering and how it fits into God’s plans, so it is also important to emphasize the particular description Peter uses here for God. He is *“the one who judges righteously.”* That also means that God can be trusted to bring justice upon unrepentant sinners too. Peter will point out in 2 Peter 2:9 that the Lord knows how to keep the unrighteous under punishment for the day of judgment. While sinners may seem like they are getting away with their evil in this life, they will not escape justice in eternity. Asaph wrote about this very truth in Psalm 73. He struggled to understand why the wicked prospered while he suffered though striving to live righteously. It was upon going to the house of God that he remembered their end and that God is just.

The Sin Bearer - vs. 24

It is important for us to remember that no one escapes God’s justice for He will bring everyone into account and judge them according to their deeds to condemn those not written into the Lamb’s book of life (Romans 14:12; 1 Peter 4:5; Revelation 20:12-15). That is part of our warning to sinners to repent. However, the immediate context here is focused on God’s justice being satisfied in Christ which is what Peter continues on to point out in verse 24. *“He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”* Jesus came to satisfy the requirements of justice by His own substitutionary sacrifice of His own life as the payment for sin so that sinners could be forgiven and made righteous. Paul stated it this way in 2 Corinthians 5:21, *“He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”*

Jesus bearing the sins of the guilty goes back to the sacrificial system in which an animal would be slain as a substitute for the life of the sinner. From the very beginning God warned man that transgression of His law would result in death. It began in the Garden of Eden when Adam was warned not to eat of the tree of the knowledge of good and evil for he would surely die if he did. Adam ate of it anyway after being given the fruit by Eve, and they both did die spiritually that day when they hid from God, and physical death also entered the world when God killed an animal to use its skin to make a covering for their shame. The life of the animal was a substitute for their own lives, and its skin which they now wore as clothing was also a constant reminder of the cost of sin. Ezekiel 18:4 puts its warning very bluntly. *“The soul that sins will die.”* The sacrificial system was a constant reminder of this, but as stated succinctly in Hebrews 10:4, it was impossible for the blood of bulls and goats to take away sin. Animals are not of the same nature or value as man nor could they voluntarily consent to be sacrificed.

Under the sacrificial system forgiveness was offered not because the sacrifice paid the price, but because the sinner trusted God to accept it and forgive and eventually provide the perfect sacrifice.

Jesus is that perfect sacrifice because He became a man so that He is of the same nature. He lived a sinless life so He was not guilty Himself and therefore could be a substitute. He was also God, so the value of His life is infinite and therefore able to be applied to all sins of all sinners for all time. He had full rights over His own life so that He could voluntarily give Himself as the substitute to atone for sin. Jesus bore our sins meaning He took the penalty of them upon Himself when He died on the cross.

Peter specifically mentions the manner in which Jesus died because it had to be a particular kind of death to demonstrate He was bearing the curse of sin for mankind. That is why the efforts to murder Jesus in other ways failed such as casting Him off a cliff (Luke 4:28-30) or stoning Him (John 8:59; 10:31). Deuteronomy 21:22-23 explains that a man who committed a sin worthy of death was hung on a tree to show he was accursed of God. Paul applies that to Jesus in Galatians 3:13-14,¹³ *“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”—¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.”* That is why the cross was the necessary method of death of the redeemer. He bore our curse of sin upon Himself.

Peter continues on to explain the reason and its application to us - *“so that we might die to sin and live to righteousness; for by His wound you were healed.”* That goes back to the purpose of salvation I talked about earlier. Again, Jesus did not die to purchase you a fire insurance policy. He died to save you from sin and to righteousness. Escape from condemnation in Hell is a benefit of that. The Greek here is a little more forceful in a literal translation - *“that to sins having died / be unable to respond, and to righteous we may live.”* The context of Peter’s quote of Isaiah 5:5 shows that the wound / bruise (it is singular) of Jesus that brings healing is a reference to spiritual, not physical healing. Jesus’ suffering breaks the bondage of sin so that we can live in righteousness. Prior to that even your righteous deeds are as filthy rags before our holy God (Isaiah 64:6). The physical healing that is part of the atonement will come when we receive our redeemed immortal and incorruptible bodies at the rapture. Until then, though God is gracious and may intervene even in miraculous ways to restore your health, we will still be subject to disease, sickness, injury, physical decline due to aging and physical death.

The Shepherd & Guardian - vs. 25

Peter concludes in verse 25 with a description of our own nature and need and two wonderful titles and ministries Jesus has toward us. *“For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”* We are not just like sheep, we are like sheep that are continually straying, a reference to Isaiah 53:6. Sheep are fairly helpless animals with some characteristics that get them into trouble quickly including being aimless and distracted so that they can easily be separated from the flock. A lost sheep is in grave danger from predators, injury, disease and even starvation. Kistemaker notes that a bewildered sheep will lie down and not move until the shepherd rescues it. A good description of people who wander off according to whatever interests them at the moment without recognition of the danger they are in. Sheep need a shepherd to lead them to good pastures and water and care for them when sick or injured. Sheep also need the shepherd to protect them from the many dangers that are around them. For that reason, the shepherd will live among his sheep day and night.

Peter, like many others, uses this analogy of sheep and shepherd to point out the need people have of Jesus to be their shepherd and guardian. Matthew 9:36 uses this analogy describing Jesus compassion for the people because they were distressed and dispirited like sheep without a shepherd. Peter commends his readers for returning - ἐπιστρέφω / epistrephō - to turn, to convert, to change one’s belief - to Jesus as their Shepherd and Guardian. Jesus leads, feeds and cares for His flock, but He does so that they may live fruitful and abundant lives in Him (John 10:10; 15:1-8). He describes Himself in John 10 as the

Good Shepherd that lays down his life for His sheep. That is a reference to both His love for the sheep in protecting them and to Him redeeming them with His own life. He is the Shepherd of our souls.

Peter also refers to Jesus here as their Guardian. Interestingly enough, the word for Guardian here is ἐπίσκοπος / episkopos which is often translated as “bishop” (NKJV) referring to an “overseer” or “watcher.” It is someone that watches over others, oversees them, to protect and care for. Jesus watches over and protects those that belong to Him. In John 17:15 Jesus prayed to the Father to protect them from the evil one. Paul comments in 2 Thessalonians 3:3 that *“Lord is faithful, and He will strengthen and protect you from the evil one,”* The Lord also *knows how to rescue the godly from temptation* (2 Peter 2:9), not allowing you *“to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it”* (1 Corinthians 10:13). He is the Guardian of our souls. We cannot be in better hands than His, for He loses none of all the Father has given Him (John 6:39).

Conclusions

Troubles, trials and tribulation are normal aspects of living on this sin cursed world, and the Christian can expect to also be persecuted for the sake of righteousness and bearing Jesus’ name because the world hates Him. Yet, while that is not something we would relish, take pleasure in, neither is it something for which we need be afraid because Jesus has already overcome the world so that we can have peace in Him (John 16:33). He also promises to be with us in every aspect of our lives for He will never leave us nor forsake us (Hebrews 13:5). We can also be confident that we can learn to respond properly even when we are treated unjustly for Jesus has given us an example of how to do so in Himself. While we often will not understand the particular plan God has during a time of trial and tribulation, we can be confident of His ultimate will in refining us to be more like Christ and having us as His witnesses to a lost and dying world. That has been Peter’s point in this letter. We need to learn to respond in a godly manner to the suffering and persecution we will endure in this life. It has a purpose beyond the present. We can also take courage that Jesus Christ is the Shepherd and Guardian of our souls.

Sermon Notes - January 8, 2023
THE EXAMPLE OF CHRIST - 1 Peter 2:21-25

Introduction

Christian submission to civil authorities or in the work place arises out their _____ in Christ

Submission is first and foremost always to _____, therefore what opposes Him must be respectfully resisted _____ for the sake of righteousness and responding properly is a theme that runs throughout 1 Peter

Your Calling - 1 Peter 2:21

God is not cruel & has no pleasure in the wicked _____ - Ezk. 18:23; Lam. 3:32-34; 2 Pet. 3:9; 1 Tim. 2:3-4

Human suffering is a consequence of _____ - your own, that of others & living in a sin cursed world

The purpose of our calling is to become like _____ - Rom. 8:28-29; Col. 1:18; Phil. 1:6; Eph. 1:4

As you become more like Christ, you can expect the world to treat you the _____ it treated Him - Jn 15:18-21

Christians can expect to be hated, slandered & persecuted by the _____ - Matt. 10:21-25; 12:24-27; Lk 6:22-23

Christ's Example - 1 Peter 2:21-23

Example, ὑπογραμμός / hupogrammos, = "to write under," describing a child's _____ chart

Why do Muslims do a better job at imitating Mohammed than professing Christians in _____ Christ?

_____ of Scriptures; a perverted gospel that distorts the nature of God & changes the message of good news

Christians are to be "_____ Christs" (Acts 11:26) as His disciples desiring to be like Him (Luke 6:40)

Christians desire to be changed _____ to imitate Christ, not just external imitations as do the Muslims

Christ was sinless & without any deceit yet was _____ & treated in ways to cause painful suffering

Peter quotes from or alludes to _____ throughout these verses

Jews seek to ignore or explain away Isaiah 53 because it so clearly points to _____

Jesus was _____ - even His enemies could not convict Him of sin - John 8:46; Matt. 26:59f; Mk 14:55-56

Jesus was without _____ - He never said anything to lead anyone astray

Jesus suffered in being reviled - slander, strong insult, _____ - but He did not revile in return

Jesus _____ painful beatings, scourging, the crown of thorns & crucifixion - but made no threats

Jesus was able to do this because He entrusted Himself to "*Him who judges righteously*" - He _____ God's plan

God will _____ righteously which includes condemning the unrepentant - 2 Peter 2:9; Ps 73; Rom. 14:12; Rev. 20

The Sin Bearer - 1 Peter 2:24

The immediate context is God's righteous justice being _____ in Jesus being the sin bearer - 2 Cor. 5:21

In the sacrificial system, the animal was an _____ substitute offered in faith for the life of the sinner

Jesus was the _____ sacrifice being a man, sinless, of infinite value as God, a voluntary atonement

Jesus died on a cross demonstrating that He took on the _____ of sin (Deut. 21:22-23; Gal. 3:13-14)

Jesus did not die as _____ insurance, but so that *“to sins having died, to righteousness we may live”*

Context shows Peter’s quote of Isaiah 5:5 is to a _____ healing, not a physical one

The Shepherd & Guardian - 1 Peter 2:25

Sheep are fairly _____ animals with some characteristics that get them into trouble quickly

The analogy of sheep & shepherd is used to point out the _____ of people for God to be their shepherd

Returning - ἐπιστρέφω / epistrephō - to turn, to _____, to change one’s belief

Jesus is the _____ Shepherd - John 10 - who leads, feeds, cares for, protects & lays down His life for His sheep

Jesus is the _____ - ἐπίσκοπος / episkopos - “overseer,” “watcher” - of their souls

Jesus guards us against the evil one & _____ - John 17:15; 2 Thess. 3:3; 2 Peter 2:9; 1 Cor. 10:13; Jn 6:39

Conclusions

Troubles, trials & tribulation are _____ aspects of living on this sin cursed world - Christians are also persecuted

We can be at _____ because Jesus has overcome the world (John 16:33) & He will always be with us (Heb. 13:5)

Jesus is our example of how to _____ when treated unjustly - suffering has meaning beyond the present

We take _____ because Jesus is our Shepherd & Guardian

KIDS KORNER

Parents, you are responsible to apply God’s Word to your children’s lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times the word “suffering” or a related word is used. 2) Discuss with your parents how Jesus’ example can help you to endure unjust suffering.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What is the basis of Christian submission to civil authorities and in the work place? How does that basis limit such submission? What reaction would be expected to refusing to submit even if done respectfully? List the aspects of a Christian’s identity in Christ described in 1 Peter 1 & 2. What is the purpose of God’s calling someone to become a Christian? What is the cause of human suffering? Explain. Why would the worldly hate Christians? Why should Christians follow Jesus’ example? In what ways should they imitate Him? Why do so many professing Christians fail to follow and imitate Jesus? What is the relationship between 1 Peter 2:21-25 and Isaiah 53? Why do Jews seek to either ignore or explain away Isaiah 53? Why does Peter point out that Jesus was both sinless and without deceit? What specific examples does Peter give of how Jesus responded to unjust slander and suffering? How was Jesus able to respond in this manner? What is necessary for you to learn to respond in the same manner? What are the ramifications of identifying God as *“the one who judges righteously”*? What is the relationship of Jesus being the sin bearer and the sacrificial system? Why was the sacrificial system inadequate to take away man’s sins? What factors enabled Jesus’ sacrifice to be sufficient? What is the importance of Jesus dying on a cross? Explain the analogy of sheep and shepherd to people and Christ? How are people like sheep? What danger is a sheep in when it strays? What makes Jesus the Good Shepherd? Why does Peter also specifically label Jesus as the Guardian of our souls? What does Jesus guard us from? How do you currently respond to unjust suffering? What needs to change in you in order to respond as Jesus did?