

# The Greatest Example of Suffering

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Steve Hereford

1 Peter / 1 Peter 2:21–25

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## **INTRODUCTION**

1. We are looking again at 1 Peter chapter two
2. Turn in your copy of the Word of God to chapter two
3. We have been looking at the subject of submission
4. And last weeks study talked about submitting to those employers that are cruel and unreasonable
5. Today we're going to see the example Jesus gives while He suffered

### **1 Peter 2:21–25 NASB95**

<sup>21</sup> 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,

<sup>22</sup> WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;

<sup>23</sup> 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;

<sup>24</sup> 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.

<sup>25</sup> For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

6. Suffering is inevitable in the life of the believer
7. In fact, it is God's will that we suffer

### **Philippians 1:29–30 NASB95**

<sup>29</sup> For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

<sup>30</sup> experiencing the same conflict which you saw in me, and now hear *to be* in me.

8. There are many reasons why we suffer

## 9. Jesus said one reason is because the world hates Him

### **John 15:18–19 NASB95**

<sup>18</sup> “If the world hates you, you know that it has hated Me before *it hated you*.”

<sup>19</sup> “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.”

## 10. Jesus also said we suffer because we identify with Him

### **John 15:20 NASB95**

<sup>20</sup> “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.”

## 11. Hate is the motive for persecution

## 12. It is also what leads to “outcasts” and murder

### **John 16:2 NASB95**

<sup>2</sup> “They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.”

## 13. [Matthew 5:11](#) adds insults and false accusations

## 14. [Luke 6:22](#) adds the word “ostracize” (aphorizo, aor.act.subj.) which means to “exclude” or “to separate or isolate...apart from others” (Lexham Research Lexicon of the Greek NT)

· In spite of how we’re treated we are...

# I. Called to Endure Suffering (vv.21-24a)

“For you have been called for this purpose”

### a. We have been “called for” what “purpose”?

- i. The pronoun “this” is epanaleptic, which refers back to what proceeds (Abbott-Smith)
- ii. It corresponds to the repeated τοῦτο (“this”) with which Peter framed vv 19–20 (WBC)

› Peter is saying...

iii. “This” refers to being called to “endure (suffering) while doing good” (v.20)

iv. That’s the context of verses 18-20

› Yes...

### b. Our faith is subject to testing

#### **1 Peter 1:7 NASB95**

<sup>7</sup> so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the

revelation of Jesus Christ;

> Yes...

c. Our faith is subject to persecution

**Acts 14:22 NASB95**

<sup>22</sup> 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.”

**Romans 5:3 NASB95**

<sup>3</sup> And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

**Romans 8:17 NASB95**

<sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

**Philippians 1:29 NASB95**

<sup>29</sup> For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake,

**1 Thessalonians 3:3 NASB95**

<sup>3</sup> so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this.

**2 Timothy 3:12 NASB95**

<sup>12</sup> Indeed, all who desire to live godly in Christ Jesus will be persecuted.

**James 1:2 NASB95**

<sup>2</sup> Consider it all joy, my brethren, when you encounter various trials,

**1 Peter 4:12–19 NASB95**

<sup>12</sup> Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;

<sup>13</sup> but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.

<sup>14</sup> If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.

<sup>15</sup> Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler;

<sup>16</sup> but if *anyone suffers* as a Christian, he is not to be ashamed, but is to glorify God in this name.

<sup>17</sup> For *it is* time for judgment to begin with the household of God; and if *it begins* with us first, what *will be* the outcome for those who do not obey the gospel of God?

<sup>18</sup> AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER?

<sup>19</sup> Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.

> Peter reveals...

d. Their persecution came from three sources: their “masters” (v.18), the “Gentiles” (v.12) and the Lord

i. The Lord tested them

**1 Peter 5:10 NASB95**

<sup>10</sup> After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.

**Genesis 22:1 NASB95**

<sup>1</sup> Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.”

**Deuteronomy 8:2 NASB95**

<sup>2</sup> “You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not.

**Deuteronomy 8:16 NASB95**

<sup>16</sup> “In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end.

**Job 23:10 NASB95**

<sup>10</sup> “But He knows the way I take;

*When He has tried me, I shall come forth as gold.*

**James 1:3 NASB95**

<sup>3</sup> knowing that the testing of your faith produces endurance.

ii. The Gentiles persecuted them

1. They were slandered as evil doers (v.12)

2. They were falsely accused by Nero (vv.13-15)

iii. Their masters (v.18) caused them to suffer “unjustly” (v.19) by them being “harshly treated” (v.20)

› Peter encourages them by saying...

e. Christ suffered for you (2:21-24a)

| Herein is he a pattern of patience to all his people.

| Spurgeon, Charles H.. Spurgeon's Commentary On The Bible: Spurgeon's Bible Commentaries . Kindle Edition.

**1 Peter 2:21 NASB95**

<sup>21</sup> 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,

i. “Christ also suffered for you”

| Peter makes remarkable use of the Old Testament. There are no less than five quotations from or allusions to [Isaiah 53](#).

| Barbieri, Louis. First & Second Peter- Everyman's Bible Commentary (Everyman's Bible Commentaries) . Moody Publishers. Kindle Edition.

**Isaiah 53:4–6 NASB95**

<sup>4</sup> Surely our griefs He Himself bore,

And our sorrows He carried;

Yet we ourselves esteemed Him stricken,

Smitten of God, and afflicted.

<sup>5</sup> 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.

<sup>6</sup> 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.

ii. Since Christ suffered we suffer

**John 15:20 NASB95**

<sup>20</sup> “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.

iii. He left us an example to follow

**1 Peter a. The Call to Suffer Confirmed by Christ’s Example (v. 21)**

Christ left His followers “an example” (hupogrammon), another rare term appearing only here in the Greek Bible, denoting a model to be copied by the novice. Literally an “underwriting,” the term could refer to a writing or drawing that was placed under another sheet to be retraced on the upper sheet by the pupil. More probably, the reference is to the “copy-head” that the teacher placed at the top of the page to be reproduced by the student. It is also possible that the reference is to an artist’s sketch, the details of which were to be filled in by others. According to each of those views, the example was not left merely to be admired, but to be followed line by line, feature by feature.

1. He committed no sin (v.22a)

**1 Peter (a) What He Did Not Do (vv. 22–23a)**

The original word order, “Sin not he did,” as well as the aorist tense verb (epoiēsen), stresses that not in a single instance did He succumb to an act of sin.

**2 Corinthians 5:21 NASB95**

<sup>21</sup> He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

**Hebrews 4:15 NASB95**

<sup>15</sup> For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.

2. He had no deceit found in His mouth (v.22b)

**1 Peter (a) What He Did Not Do (vv. 22–23a)**

Christ was never guilty of expressing “deceit” (dolos, “cunning, subtlety, craftiness”) in anything that He said. The verb “found” (heurethē), stronger than “was,” indicates that His speech passed the most rigorous scrutiny of His enemies. No evidence of guile (see 2:1), so characteristic of fallen man, could be detected in His words. That confirmed His purity of heart (Matt. 12:34–35).

**Isaiah 53:7 NASB95**

<sup>7</sup> 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.

**Isaiah 53:9 NASB95**

<sup>9</sup> 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.

### 3. He had no reviling (v.23a)

**The MacArthur Study Bible Chapter 2**

To “revile” is to pile up abusive and vile language against someone. Though verbally abused, Christ never retaliated with vicious words and threats (3:9; cf. Matt. 26:57–65; 27:12–14; Luke 23:7–11).

**Matthew 27:12 NASB95**

<sup>12</sup> And while He was being accused by the chief priests and elders, He did not answer.

**Luke 23:9 NASB95**

<sup>9</sup> And he questioned Him at some length; but He answered him nothing.

**Psalms 38:12–14 NASB95**

<sup>12</sup> Those who seek my life lay snares *for me*;

And those who seek to injure me have threatened destruction,

And they devise treachery all day long.

<sup>13</sup> But I, like a deaf man, do not hear;

And *I am* like a mute man who does not open his mouth.

<sup>14</sup> Yes, I am like a man who does not hear,

And in whose mouth are no arguments.

**Hebrews 12:3 NASB95**

<sup>3</sup> For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.

### 4. He uttered no threats (v.23b)

**Believer's Bible Commentary C. As a Servant in Relation to His Master (2:18–25)**

“No ungentle, threatening word escaped His silent tongue.”

› **Albert Barnes said...**

**James to Jude Chapter 2**

When he suffered, he threatened not. That is, when he suffered injustice from others, in his trial and in his death, he did not threaten punishment. He did not call down the wrath of heaven. He did not even predict that they would be punished; he expressed no wish that they should be.

5. He trusted God (v.23c)

- a. “entrusting” (paradidom, imper.act.ind.) “to hand over, deliver, betray (4x)
- b. The idea is “to surrender someone or something to another, especially to an authority” (LXGNTLEX)

**The MacArthur Study Bible Chapter 2**

Christ “handed over” Himself to God, suffering in surprising silence, because of His perfect confidence in the sovereignty and righteousness of His Father (cf. Is. 53:7).

6. He bore our sins (v.24a)

“and He Himself bore our sins in His body on the cross”

- a. [Hebrews 9:12](#) (NASB95)

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.

- b. “bore” (anaphero, aor.act.ind.)

**1 Peter (a) The Nature of His Redemptive Sufferings (v. 24a)**

“bore” (anēnegken) is an aorist—a definite event, not a repeated practice. The verb means “to carry up,” to bring from a lower place to a higher, and is a ritual term. In the Septuagint it is used for bringing a sacrifice and laying it upon the altar (Gen. 8:20; Lev. 14:20; 17:5; 2 Chron. 35:16). In James 2:21 it is used of Abraham bringing his son Isaac to the altar. Clearly, Isaiah 53:12 was in Peter’s mind: “He bore the sins of many.”

**The MacArthur Study Bible Chapter 2**

To bear sins was to be punished for them (cf. Num. 14:33; Ezek. 18:20). Christ bore the punishment and the penalty for believers, thus satisfying a holy God (3:18; see notes on 2 Cor. 5:21; Gal. 3:13).

- c. “on the cross” is the place where He “bore our sins in His body”

**Deuteronomy 21:23 NASB95**

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), so that you do not defile your land which the LORD your God gives you as an inheritance.



**Galatians 3:13 NASB95**

<sup>13</sup> 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” —

· Peter called his readers to endure suffering and now they are...

## II. Called to Die to Sin and Live to Righteousness (vv.24b-25)

Peter uses a hina purpose clause in Greek to provide why Jesus “bore our sins in His body on the cross, so that we might die to sin and live to righteousness”

He bore our sin for the purpose of us dying to sin and living to righteousness.

› How did we die to sin?

**The MacArthur Study Bible Chapter 2**

We died to sin in the sense that we paid its penalty, death, by being in Christ when He died as our substitute.

a. We are dead to sin

“so that we might die to sin” (v.24b)

**1 Peter: The MacArthur New Testament Commentary** *Believers’ Perfect Substitute in Suffering* Apogenomenoi (might die) is not the normal word for “die” and is used only here in the New Testament. It means “to be away from, depart, be missing, or cease existing.” Christ died for believers to separate them from sin’s penalty, so it can never condemn them. The record of their sins, the indictment of guilt that had them headed for hell, was “nailed to the cross” (Col. 2:12–14). Jesus paid their debt to God in full. In that sense, all Christians are freed from sin’s penalty. They are also delivered from its dominating power and made able to live to righteousness (cf. Rom. 6:16–22).

**Romans 6:6–7 NASB95**

<sup>6</sup> knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

<sup>7</sup> for he who has died is freed from sin.

**Romans 6:11 NASB95**

<sup>11</sup> Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

**Colossians 3:3 NASB95**

<sup>3</sup> For you have died and your life is hidden with Christ in God.

**Colossians 3:5 NASB95**

<sup>5</sup> Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

b. We now “live to righteousness”

**Romans 6:12–13 NASB95**

<sup>12</sup> Therefore do not let sin reign in your mortal body so that you obey its lusts,

<sup>13</sup> and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.

**Romans 6:17–18 NASB95**

<sup>17</sup> But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

<sup>18</sup> and having been freed from sin, you became slaves of righteousness.

**The MacArthur Study Bible Chapter 2**

Not only have we been declared just, the penalty for our sins paid by His death, but we have risen to walk in new life, empowered by the Holy Spirit (see notes on Rom. 6:12–22).

c. Healed from sin (v.24c)

“by His wounds you were healed” (v.24c)

**Word Biblical Commentary, Volume 49: 1 Peter Comment**

Like Isaiah before him, Peter uses physical healing as a metaphor for religious conversion

The Gospel according to Peter: Mark and I & II Peter (Special Topic: The Will (Thelēma) of God)

In Isa. 53:4–6 this speaks of our spiritual healing, not that physical healing is inherent in the Atonement...In the OT sin was characterized as physical illness (cf. Isa. 1:5–6; Ps. 103:3). This is a metaphor for the forgiveness of sin, not a promise that if we have enough faith God will heal every physical problem of every believer.

d. No longer straying (v.25)

**1 Peter 2:25 NASB95**

<sup>25</sup> For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

**1 Peter (c) The Result of His Redemptive Sufferings (vv. 24c–25)**

“You were like sheep going astray” pictures their former lost condition. The explanation changes the figure; the reference to straying sheep is an allusion to Isaiah 53:6, “We all, like sheep, have gone astray.”

**The MacArthur Study Bible Chapter 2**

Christ is not only the Christian’s standard (vv. 21–23) and substitute (v. 24), but He is also the Christian’s shepherd (5:4; cf. Is. 53:6; John 10:11). In the OT, the title of “shepherd” for the Lord was often messianic (Ezek. 34:23, 24; 37:24; cf. John 10:1–18).

# **CONCLUSION**

1. Jesus is our greatest example of suffering
2. When we are mistreated or falsely accused of wrong doing, we need to think of Jesus and how He responded in those situations
3. We are to “follow in His steps” (v.21)
4. He did not sin
5. He did not deceive like slaves did with they were mistreated
6. He did not return reviling when He was reviled
7. He uttered no threats
8. He trusted God
9. We can trust Him too
10. Our Judge “judges righteously” (v.23) and will vindicate us on that day
11. We now follow the “Shepherd and Guardian (overseer) of our souls”
12. Do you follow Him too?
13. If you do not trust Him you are left to bear your own sin in hell
14. Repent and trust Him right now
15. Let’s pray