



"Satisfaction in Suffering" (Part 8)

06071PET2.24b(62)

1 Peter 2:24b



18 Servants, submit yourselves to your masters with all fear. Not only to those who are good and gentle, but also to those who are perverse. 19 For this [finds] favor, if out of consciousness toward God, one endures pain when suffering unjustly. 20 For what good would it be if, when you sin and are roughly treated, you endure it? But if you should suffer for doing good and endure it, this finds favor with God. 21 For you have been called for this [purpose], since Christ also suffered on your behalf, leaving for you an example so that you might follow in His steps. 22 who committed no sin, neither was deceit found in his mouth.

23 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. 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. 25 For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

– 1 Peter 2:18-25, As translated from the Greek New Testament by T. Bartolucci.

Introduction:

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

I. Servants are to Submit Themselves to their Masters (18)

II. God Blesses us when we Suffer well (19-20)

III. We have been Sovereignly Called by God to Suffer Well (21-25)

- A. We can be satisfied with suffering because Christ suffered for us (21b)
- B. We can be satisfied with suffering because Christ left us a living example (21c-23)
- C. We can be satisfied with suffering because Christ died for us (24)

1. What about the curious statement at the end of the verse?

a. The word "wounds" (*mōlōps* / μώλωψ) is singular

(1) Used here as a metonymy

(a) A metonymy is:

b. What kind of healing does Peter have in mind?

(1) Note the emphasis of Isaiah 53

(2) The word for "healed" that Peter uses is the verb *iomai* (ἰομαι)

(a) This word is not limited to physical healing

- Used of being healed from demonic possession in Luke 9:42
- Used in Matthew 13:15 of spiritual healing (or salvation)
- Used in Hebrews 12:13 of the spiritual healing (sanctification) that is needed by hurting members within the body

(b) A culminative aorist passive (translated like the perfect tense)

(3) What about Matthew 8:17?

(a) First:

Matthew quotes Isaiah 53:4 - "Surely our griefs He Himself bore, And our sorrows He carried . . ."

(b) Second:

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."

(4) So is there healing in the atonement?

2. "For by His wound you have been healed" - a profound statement!

Conclusion