

## SUPREME EXAMPLE OF SUBMISSION

### 2:21-25

#### Verses 21-23, Christ Our Example...Our Model

Here, Peter gives our calling to be submissive, especially under suffering, a foundation, and encouragement... Christ is our supreme example, how he lived and died and why.

1. Verse 21 - **“To this were you called...”** to suffer *for* and *while* doing good/right.
  - a. God calls on their life...gave them a new dignity and worth in life situations.
  - b. Life is **not a haphazard sequence** of events, God has a plan and is carrying it out, and we must enter the Kingdom of God through many tribulations (Acts 14:22; 1Thess. 3:2-3; 2Tim. 3:10-12)
  - c. God’s strategy does not fit with the world’s... of self-preservation, and defensiveness.
  - d. The Apostle Paul said *“That I may know Him and the power of His resurrection and the fellowship of His suffering, being conformed to His death.”* (Phil. 3:10)
2. Verse 21 –Christ suffered... **leaving you an example**- (not redemptive suffering)
  - a. **“For you”** His example was personal, identified with their suffering and was compelling to them.
  - b. **“Left”** an example gives idea was underwritten or drawing that a student reproduces. Though we cannot copy His redemptive work we are called to respond as He did.
  - c. **“Follow His step”** Christ obedience through unjust suffering clearly gives us **guidance** and **direction** how to respond in similar situations.

**Question:** Does the current lifestyle in our country conflict with the model Christ left us to live?

3. Verse 22-23 is a quote from Isaiah 53:9 that foretold of the character of our Lord and His example to us. Peter stress both **negative** and **positive** features
  - a. **What He did not do...** (22-23a)
    - i. **Committed no sin...**and in the face of suffering and criticism (cp. 1:19)
      1. Throughout his earthly life Jesus was reviled- Matt 11:19; Mark 3:22.
    - ii. **No deceit** was found in Him- His speech passed the most rigid scrutiny of his enemy.
    - iii. He did **not retaliate** and return to people what they gave him.
    - iv. He used **no threats** to promote himself or God’s cause... something that was a temptation for a slave in that day.

Christ did not engage in the kind of responses that were often expected. He was **innocent** and **consistent** in words.

**Question:** How are we being challenged to use our tongues in the wrong ways? Right ways?

- b. **What He did do...** (23b)
  - i. Christ showed patience toward his enemy’s insults and injuries, by controlling His tongue. (E.g. Martyr sometime hurled insults before their death, even Paul was tempted to do this... (Act 23:2-3)
  - ii. Entrusted himself to His Father who will judge all things. (Romans 12:17-19)

**Question:** What do we learn about people from the things they entrust their life to?

Sinful humans need more than a perfect example... they need a Savior.

**Verses 24-25** Christ our Redeemer, Our Mediator:

Christ Example in suffering was for ultimately for our Redemption

1. His suffering with patience was voluntarily “**He Himself**” and therefore substitutionary.
  - a. “**Bore**” is **aojist tense** meaning: a **definite event, not repeated** practice
    - i. He did not sin (v.22) but instead He bore our sins
  - b. Redemptive suffering was limited to “**his body**” not to His soul/spirit, but God incarnate accomplished this volunteer self-sacrifice. (Hebrews 10:5)
  - c. Cross or “**On a tree**” denoted the instrument used in redemptive suffering.
2. Peter tells us our redemption from sin by Christ has a daily practical application for our lives,
  - a. That we **might die to sins** and **live to righteousness**.
    - i. Sins, not sin
    - ii. “**Die**” literally means that we may have parted, completely alienated, cease to exist, from “**sins**.” It is looks back on their conversion
  - b. Our union with Christ, terminated sin’s **guilt** and **domination**, we are free from the demands of sin. (Romans 6:11-12; Col. 3:3-5)
    - i. The power and tyranny of sin has been broken.
3. Peter gives us another angle of the results of our redemptive suffering (vv.24c-25)
  - a. By **His wounds** (lashes strips, welts) **you were healed** (Aorist passive or past tense), refers to our salvation at a point in time in the past, and not an ongoing healing.
  - b. The healing Peter express here is our restoration with God into a new life, described in verse (25). Jesus and Paul also related healing to a person being saved (Matthew 13:15; Acts 28:25-28).
  - c. How is physical healing a part of the atonement? First, God can choses to physically heal people now. But ultimately healing for all of us is when our physical body dies and we receive a new glorified bodies (2Corinthians 4:16-5:2; Romans 8:20-23).
4. “**For**” (reason) in verse 25 refers to how and from what state the reader came from....
  - a. In the malady of sin, you were in a lost condition **continually straying** like sheep.
  - b. “**But now**” emphasizes a contrast between their past (lost & ill) and present state (new life).
  - c. “**Return**” does not imply they once were but they were “turned about/around” no longer being led away from God.
  - d. **To the Shepherd**- is one who leads, provides and protect. Lays down his life (John 10:11, 18)
  - e. **Guardian** or overseer of **your soul**- refers to one who looks after and cares for us.

The glory of Christianity is that it brings the Divine to our level as clay vessels and transforms us and our duty in everyday life. (2Cor. 4:6-11)