

A Study of The Epistle of 1st Peter

Theme: “A LIVING HOPE!”

Trinity Lutheran Church - Norman, OK.

Pastor David R. Nehrenz – www.tlcnorman.org

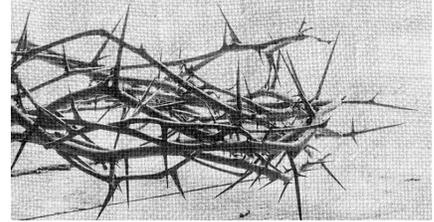
Lesson: 18

Chapter 2:21-25

Date: 12-6-20

BIBLE TEXT:

BY HIS WOUNDS YOU
HAVE BEEN HEALED.



(21) For to this you have been called, because **Christ also suffered for you, leaving you an example, so that you might follow in his steps. (22) He committed no sin, neither was deceit found in his mouth. (23) When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. (24) He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.**

(25) For you were straying like sheep, but have now returned to **the Shepherd and Overseer of your souls.**

STUDY NOTES:

A. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. (22) He committed no sin, neither was deceit found in his mouth. (23) When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. (24) He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

**(Dt 32:39; Ps 9:4; 103:3; Is 52:13-53:12;
Mt 4:23; 8:17; 10:28,38,39; 11:29; 16:24; 27:12-14,34-44;
Lk 23:46; Jn 8:46; 13:15; Acts 3:14; 5:30; 10:39; 13:29; 14:22;
Rom 6:3-14; 8:28; 2 Cor 5:21; Gal 3:13; Php 1:29;
Heb 4:15; 7:26; 9:28; 12:3,13; 1 Jn 3:5; Jas 5:16)**

**B. For you were straying like sheep, but have now returned
to the Shepherd and Overseer of your souls.**

**(Job 10:12; Ps 23; 119:176; Ezek 34:5,6;
Lk 15:4; Jn 10:11-14; Acts 20:28; Heb 13:20)**

“This is what we have said, namely, that servants should impress it on their hearts and be moved to do and suffer willingly what they must, because **Christ did so much for them**. They must think as follows: “Since **my Lord served me** even though He was not obliged to do so, and since He sacrificed life and limb for me, why would I refuse to serve Him in return? He was completely pure and without sin. Yet He humbled Himself so deeply, shed His blood for me, and died to blot out my sins. Ah, should I then not also suffer something because it pleases Him?” Now he who contemplates this would surely have to be a stone if it did not move him. For if **the master** takes the lead and steps into the mire, it stands to reason that the servant will follow.

Therefore St. Peter says: “To this you have been called.” To what? To suffer wrong, **as Christ did**. It is as if he were saying: “If you want to follow **Christ**, you dare not argue and complain much when you are wronged; but you must suffer it and be forgiving, since **Christ** suffered everything without any guilt on His part. He did not appeal to justice when He stood before the judge. Therefore you must tread justice underfoot and say: ‘Thank **God**, I have been called to suffer injustice. For why should I complain when **my Lord** did not complain?’ ”

And here St. Peter has taken a few words from the prophet Isaiah, who says in chapter 53:9: “Although He had done no violence, and there was no deceit in **His mouth**.” Likewise: “With His stripes we are healed” (v. 5). **Christ** was so pure that not a single evil word was on His tongue. Had He been treated as He deserved, everybody would have fallen at His feet and held Him in affection. Furthermore, He surely had the power and the right to avenge Himself. Yet He permitted Himself to be reviled, scorned, blasphemed, and even killed; and He never opened His mouth.

Why, then, should you, too, not suffer this, since you are nothing but sin? You should praise and thank **God** for being worthy of becoming like **Christ**. You should not murmur or be impatient when you are wronged, since **the Lord** neither reviled nor threatened but even prayed for His enemies. So you might say: “Do you mean to say that I should justify those who wrong me and say: ‘They have done well?’ ” Answer: No.

But you should say: “I will suffer this very willingly, even though I have not deserved it and you are doing me an injustice. I will suffer it for **my Lord's sake**. He also suffered injustice for me.” You should leave the matter to **God**, just as **Christ** leaves it to **His heavenly Father**. **God is a just Judge**. He will reward it richly. St. Peter says: “**He Himself** bore our sins in His body on the tree”; that is, He did not suffer for Himself. No, He suffered for our benefit. We crucified Him with our sins. We are still far from suffering what He suffered.

Therefore if you are a pious Christian, you should tread in **the footsteps of the Lord** and have compassion on those who harm you. You should also pray for them and ask **God** not to punish them. For they do far more harm to their souls than they do to your body. If you take this to heart, you will surely forget about your own sorrow and suffer gladly. Here we should be mindful of the fact that formerly we, too, led the kind of unchristian life that they lead, but that we have now been converted through **Christ**, as St. Peter concludes.”

LIFE APPLICATION

For to this you have been called, because **Christ also suffered for you**, leaving you an **example**, so that you might follow in **his steps**.

So in your vocation and calling, how do you follow in his steps,
which might include suffering for Christ?