

Sermon or Lesson: 1 Peter 2:24-25 (NIV based)

[Lesson Questions included]

TITLE: 'The Good' That Christ Accomplished From Unjustly Suffering Crucifixion

BACKGROUND:

- - The verses of 1 Peter 2:19-20 state the topic of 'enduring unjust suffering for doing good'. READ: verses 19-20
 - - Verse 21 informs that believers are called by God to experience unjust suffering, and to respond to this kind of suffering by following Christ's example. READ: verse 21
 - - Verses 22-23 cite specifics about how Christ responded to enduring horrific unjust suffering, even unto death by crucifixion. READ: verses 22-23
 - - Next, in verses 24-25, is stated the good that Christ accomplished by means of His enduring of unjust suffering.
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v.24 - READ

[Lesson Questions: Discuss, analyze, determine, and then explain the dynamics and implications of the concepts contained in each phrase of verse 24. Also, list the various aspects of this torture during the crucifixion of Christ that are cited in the Scripture accounts, and expand on describing the pain that those aspects caused Him.]

SECTION POINT: Through the unjust torture, suffering, and death that He endured during the crucifixion event, Christ accomplished the good of fully paying for us all of the suffering and punishment that we would have been locked into enduring forever.

"He himself bore our sins in his body on the tree,"

- - In verse 24 is cited the infinitely supreme good that Christ accomplished by means of His unjust suffering of torture and crucifixion on a cross - He "bore our sins in his body on the tree".
- - Within His enduring of unjust painful suffering on the cross or "tree", Christ "took upon" Himself, "carried" or "bore" or endured all of the punishment that we each deserve for our own sins. (Strong's #0399)
- - One aspect of this suffering was that it was in the form of physical pain - His body was subjected to severe physical trauma and torture, before and then while He was on the cross.
- From account descriptions and corresponding implications, some of the conditions that caused this physical pain are:
 - - - - His arms were outstretched on both sides, with a nail having been driven through each of His hands into the horizontal beam of the cross; (Acts 2:23; John 20:25)
 - - - - His legs were bent at the knees about halfway from being fully tucked or fully straight, with His feet positioned one on top of the other, and a nail having been driven through both of them together into the vertical post of the cross;
 - - - - He was beaten, struck in the face, and struck on the head repeatedly with a wooden staff by the soldiers; (Luke 22:63-64; John 19:3; Matthew 27:30; Isaiah 50:6 seems to indicate that also parts of His beard were pulled out)

- - - His back was inflicted with a "scourging" shortly before He was nailed to the cross, with the skin and flesh having been flogged, ripped open, and shredded on His back, implying that some of the flesh was hanging in strips, and the majority of His back was of a condition like raw and bloody hamburger; (John 19:1, Strong's #3146; Isaiah 52:14 seems to add that "...his appearance was so disfigured beyond that of any man and his form marred beyond human likeness...")

- - - on His head was jammed a makeshift crown that had been twisted together from thorns; (Matthew 27:29)

- - - He was naked and exposed to dehydration; (John 19:28-30; Matthew 27:34; cf. Psalm 69:21)

- - - because He was unable to breathe adequately due to the positioning of His legs and knees interfering with the functioning of His diaphragm, He had to lift Himself up in order to take each breath, with the weight of His body being supported only by the two nails through His hands and the one nail through both of His feet; (John 19:31-33)

- - - furthermore with this taking of each breath, His bloody and shredded raw back was sliding up and down the rough cut vertical post of the cross;

- - - as a result on these severe torture physical conditions, He apparently developed 'congestive heart failure', in which water accumulated in the sack around the heart, as evidenced after He died with the pouring out of water and then blood when He was pierced up through the rib cage into the heart with a spear by a soldier to confirm and assure that He was quite dead. (v.34 in John 19:31-34)

- - Because Christ "bore" all of the punishment for all of the sins of those of us who correctly believe in Him, then by implication, this necessitates that during His time on the cross, Christ bore all of the eternal punishment for all of the sins of us who correctly believe in Him.

- - In other words, during the hours that He was being crucified, Christ did more than endure only the temporal punishment for our sins.

- - Christ endured all of the punishment for sins that each true believer would have experienced and accumulated during never-ending eternity, and He accomplished all of this enduring of eternal punishment within those hours that He was being crucified.

"so that we might die to sins and live for righteousness;"

- - A main objective that Christ achieved by bearing our sins in His body on the cross was to provide a permanent and absolute cure solution for our sin problem.

- - He became a substitute for each of us, taking our place to receive our punishment and be a "sacrifice of atonement" (Romans 3:25) for our sins, because we "all have sinned and fall short of the glory of God", as distinctly declared in Romans 3:23.

- - Our sins cause us to "fall short" of the sinless perfection that God requires for us to enter heaven, so Jesus Christ "redeemed" or paid the punishment price so that a way is provided in which we can have all of our sins "forgiven" - no longer held against us by God. (from Romans 3:20-25; Colossians 1:14)

- - Therein, by means of Christ's sacrificial and substitutionary death on the cross for the forgiveness of sins, a way is provided for us to be freed from the consequences of our sins in a state and place of eternal punishment with eternal separation from God and heaven.

- - So if we meet God's requirements and thereby become a recipient of this forgiveness of all of our own sins, then we are furthermore freed from the grip of sin on us.
- - In other words, we become "dead" "to sins" in the sense that God no longer holds against us for eternal punishment our sins that we have committed.
- - So, our sins no longer have an eternal effect upon us - we have "died to [our] sins", and judicially the grip and power of sin to eternally condemn us is broken and completely dead for us true believers.
- - Also, the power of sin to control us has been substantially altered, in the sense that now as a true believer, we have been given access to God's power to break its nearly unbreakable grip to control us.
- - As a result of Christ's 'sacrifice of atonement' on the cross for our sins, God has furthermore provided a way in which now we can personally gain victory over the power of sin to control us, so that "we might die to sins" and instead "live for righteousness".
- - We have been given access to God's empowering, by which we can live in a "righteous" manner: that is pleasing to God; that is successfully delivered from being in bondages to sins; that generally successfully refrains from engaging in sinfulness; and that consequently is highly beneficial for our own well-being comprehensively.
- - An important note here, though, is that to fully access this empowering by God, the true believer needs to distinctly follow all of what God requires as delineated in the Scriptures.
- - To the degree of partially 'following what God requires' surely results in living in a corresponding degree of a partially righteous manner.

"by his wounds you have been healed." (cf. Isaiah 53:5)

- - "By [means of] his wounds" and torture that He endured on the cross, Christ provided "atonement" or complete "reparation made for the wrongs" or sins that each true believer has done in the entirety of his/her life, thereby satisfying all of the aspects of the demand for eternal punishment for every sin. (Romans 3:25; *AHD* - 'atonement')
- - He took upon Himself the suffering to make these reparations, willingly presenting Himself to endure this torture for us.
- - In effect, Christ took our place, inserting Himself under this severe torture that we each would have been locked into for eternity.
- - Thereby, "His wounds" of torture on the cross became our "cure" from experiencing future eternal torture. (Strong's #2390)
- - Our predicament condition of facing horrific eternal torture "has been healed" and resolved "by the wounds" that Christ endured in our place.

v.25 - READ (cf. Isaiah 53:6)

[Lesson Question: Discuss, analyze, determine, and then explain the concepts of, the implications from, and the relationship between the two phrases of verse 25.]

SECTION POINT: Through the unjust torture, suffering, and death that He endured during the crucifixion event, Christ furthermore accomplished the good of providing a way in which we straying sinful humans can be reconciled back to God.

"For you were like sheep going astray,"

- - In our state of being a non-believer and 'falling short of the glory of God', we were "like sheep going astray", being under the grip, power, and control of sin.
- - Thereby, as non-believers, we were "wandering and roaming" around in our daily life, naturally indulging in whatever sinfulness suits us, unaware that we technically have no relationship with God, and oblivious to the reality that we are in fact heading towards eternal horrific punishment for our own sins. (Strong's #4105)
- - And furthermore, being in the condition of standing condemned by God, we as non-believers had absolutely no way in and of ourselves to resolve or escape this impending eternal horrific punishment for our own sins.
- - Technically and judicially, our sins automatically cause us to be separated from God and an enemy of God, whether or not we realize it, or know it, or understand it correctly. (v.10 in Romans 5:10-19)
- - As non-believers and like sheep, we were clueless, helpless, and utterly "powerless" to correctly comprehend and sufficiently remedy the horrific future that awaits us in the next life. (Romans 5:8,6)

"but now you have returned to the Shepherd and Overseer of your souls."

- - The relationship of us humans with God was utterly destroyed when Adam with Eve sinned in the Garden of Eden. "But now" by means of Christ's enduring of horrifically painful suffering on the cross, He has made a way in which we each can be "reconciled" to God and therein "returned" to the state of having a relationship with Him. (v.10 in Romans 5:10-19)
 - - Upon being reconciled to God through Christ, He now becomes "the Shepherd and Overseer of [our] souls", protecting and guiding and loving us like a 'shepherd', and administering the guaranteed well-being of our soul now and henceforth for eternity, like a benevolent 'overseer'.
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- - In 1 Peter 2:6 is cited the main key to becoming a recipient of being "reconciled" to God and therein "returned" to the state of having a relationship with Him - **"the one who trusts in him, [in Jesus Christ], will never be put to shame"** or condemned to eternal punishment.
- - For those of you who have not put your "trust" in Jesus Christ, it is important for you to know that God and Jesus Christ love you and want to establish a personal relationship with you, which starts when you are reconciled to God through placing your faith in Jesus Christ. (John 3:16)
- - If you sincerely put your faith and trust in Jesus Christ, that He suffered and died on the cross to pay the punishment that you deserve for your own sins, and that He rose from the dead on the third day, then God will grant you forgiveness of all of your sins and then living in heaven forever, "never being put to shame" or condemned and cast into eternal punishment. (1 Peter 2:6; cf. John 3:16)
- - Are you are now ready to put your trust in Jesus Christ? (PAUSE for a few seconds to allow them time to contemplate this question.)
- - If so, you can tell that to God, sincerely praying these words to Him:

**Dear God,
I want to be reconciled to You,
and I want You to grant me forgiveness for all of my sins.
Therefore, I believe that by means of Christ's suffering and death on the cross,
He paid the punishment for sins.
So, right now I put my trust in Jesus Christ,
and I ask that His payment for sins on the cross applies to my sins
so that I am reconciled to You and receive life in heaven forever.
Thank you. Amen.**

- - If you have genuinely put your trust in Jesus Christ in this regard, then according to God's Word in 1 Peter 2:6, He will "never... put [you] to shame" or condemned you, meaning that through Jesus Christ, God has granted you forgiveness of your sins, reconciliation to Himself, and eternal life with Him in heaven.
 - - Now that you are reconciled to God, He wants you to grow and mature in the faith, which you can do by reading the Bible (starting in the New Testament), praying, and continue coming each time to the next of these messages, so that you learn and do everything God has for you. (Ephesians 4:11-16)
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BIG IDEA: Through His enduring of unjust crucifixion, Christ accomplished the good of fully paying the punishment for sins and providing a way for us straying sinful humans to be reconciled back to God.

APPLICATIONS:

- - For those of you who are true believers, how do you respond when you are forced to endure unjust suffering and bearing adverse consequences due to the sins of other people? Do you get angry, rant, cuss, curse, disparage, demand, or attack? Or do you respond like Christ did?
- - Have you 'died to sins' - to your bondages to sins? To all of your bondages to sins? Or instead, are you still keeping alive and harboring bondages to sins, for whatever reasons?
- - Are you 'living for righteousness'? Successfully? Or instead, only partially or sporadically?
- - Have you been healed spiritually? Psychologically? Emotionally? Or instead, are you hobbling around wounded in one or more of these aspects?
- - How would you describe the condition of your reconciled relationship with God? Rock-solid? Vibrant? Edifying? Inspiring? Or instead, dormant? Stale? Neglected? Sickly? Dysfunctional? Stressed? Sparse communication?
- - For those of you who remain a non-believer, this whole suffering of Christ to reconcile sinful humans to extremely pure God - does it make sense to you, seem reasonable, and seem necessary to satisfy the extreme justice of God?

- - Perhaps your view of God needs to be adjusted to align with all of what God actually declares about Himself in the Scriptures.

[Additional Lesson Questions to ponder (optional, if time allows):

-- How did the following actions of Christ contribute to His successfully accomplishing the benefits to us true believers that have been discussed in this study of 1 Peter 2:24-25:

- - - - 'living as a servant of God' (the Father) (v.16);

- - - - 'submitting Himself to every authority instituted among men' (v.13);

- - - - enduring 'harsh' treatment because 'He is conscious of God' (the Father) (vv.18,19);

- - - - and all the while 'showing proper respect to everyone' (v.17), even during severe suffering (v.18) and public insults (v.23)?

- - How often should we true believers expect to incur and endure unjust suffering because of the sins of other people? Cite some common examples or some common situations that easily incite this sin-producing of infliction of unjust suffering on us true believers.

- - Can you think of any examples of our being wounded helps to bring the good of healing or well-being to other people?]

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