

Bare Our Sins on the Tree

December 1, 2024 · PM · <https://letgodbetrue.com/sermons/2024/bare-our-sins-on-the-tree/>

Who his own self bare our sins in his own body on the tree,
that we, being dead to sins, should live unto righteousness:
by whose stripes ye were healed.

I Peter 2:24

Introduction

- A. The target readers of this epistle were persecuted Jews in Asia Minor (I Peter 1:1,6).
- B. The larger context was for Jesus' death to encourage them on the job (I Peter 2:18-25).
- C. The smaller context was His perfect submission to die a crucifixion death for our sins.
- D. The substitutionary atonement of our Lord's death for our sins is clearly declared here.
- E. Imputation of our sins to Jesus and His righteousness to us is glorious (II Cor 5:21).
- F. The proper result of knowing the truth of these verses is righteous living (I Pet 2:24).

Christian Duty to Submit to Even Bad Bosses

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Jesus' Sacrificial Death Saved Us and Teaches Us

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

For even hereunto were ye called.

- A. Submitting to job abuse by conscience toward God is part of being a good Christian.
- B. Jesus is Founder and Leader of our Religion, so we should be very much like Him.

Because Christ also suffered for us.

- A. Jesus suffered greatly in the end, but did so for us; surely we can suffer on His behalf.
- B. Never has anyone suffered as unjustly as our Lord, which should highly motivate us.

Leaving us an example.

- A. His example to be followed in this context is suffering wrongfully, like on the job.
- B. You cannot suffer as Jesus did and follow His example without eliminating faults.

That ye should follow his steps.

- A. We want to be followers of our Lord, and it extends right down to conduct on the job.
- B. Peter then detailed the things Jesus did that we should copy and follow while working.

22 Who did no sin, neither was guile found in his mouth:

Who did no sin.

- A. Jesus our Lord was perfect in every aspect of His life without any fault at all.
- B. We needed a perfect Substitute for our redemption, so God sent His Own Son.
- C. God's perfect righteousness by His Son's life was imputed to us (II Cor 5:21).
- D. It is when you do well and are misused that you earn God's blessing and praise.

Neither was guile found in his mouth.

- A. Jesus was sinless in all ways, but Peter made note of His sinless speech without guile.
- B. The easiest way to respond to abuse by others is to let them have it with your mouth.
- C. Guile is any deception, fraud, subversion, or circumventing others for your advantage.
- D. Sinners deceive or mislead to take advantage of others financially, sexually, socially.
- E. Godly men are quite transparent with nothing harmful ever hid and no evil intentions.

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Who, when he was reviled, reviled not again.

- A. Jesus was reviled in His ministry and on the cross, but He did not respond in kind.
- B. **Revile.** To subject to insolence or abuse; to assail with injurious or abusive language.
- C. There are times Jesus was reviled in life and in death recorded in the gospel accounts.
 1. He was accused of being a glutton and winebibber opposite John (Luke 7:33-35).
 2. He was accused of casting out devils by Beelzebub, the devils prince (Luke 11:15).

3. He was accused of being Beelzebub Himself, the prince of the devils (Matt 10:25).
 4. On trial, He was mocked and derided as King of the Jews (Jn 19:1-3; Matt 27:29).
 5. On the cross, He was reviled and mocked for his temple prophecy (Matt 27:39-44).
- D. Jesus did not stoop to wickedness of depraved man to revile by name-calling in return.
1. Isaiah foretold that though oppressed and afflicted, He would not speak (Is 53:7).
 2. Isaiah foretold that he would be like a lamb at slaughter or shearing (Isaiah 53:7).
 3. His appeal to justice and law was done righteously without anger (John 18:19-23).
 4. He was so silent during most of His trial that it caused wonder (Matt 27:12-14).
 5. He did not speak harshly; He showed no anger; He did not pray for just revenge.
 6. He actually prayed to His Father to forgive soldiers near the cross (Luke 23:34).
 7. Consider what Jesus could have said with His perfect knowledge of each of His adversaries and having the tongue of the learned that had silenced them before.
- E. We are to follow Jesus' example and only respond to evil with good (Rom 12:17-21).

When he suffered, he threatened not.

- A. Enduring abuse in life and death, He did not threaten them, though knowing their end.
- B. Since suffering here is in addition to reviling, we emphasize the physical at His death.
- C. Jesus did not use His great knowledge or wise speech to foretell their future suffering.
- D. Jesus knew all details of what would happen to each and the nation, but He was silent.
- E. He did not speak harshly; He showed no anger; He did not pray for just revenge.

But committed himself to him that judgeth righteously.

- A. Jesus committed Himself to God His Father to do as it seemed right in the matter.
- B. Throughout His life, His trial, and finally His death, He trusted God to vindicate Him.
- C. His final words at death were commending His spirit into God's hands (Luke 23:46).
- D. Jesus took no comfort or peace in revenge of any kind but rather trusted God as Judge.
- E. Does this approach work – a pacifist approach to public abuse though fully innocent?
- F. God has highly exalted Jesus and promoted Him over the universe at His right hand!
- G. God sent Roman armies just 40 years later and tore them and their nation to shreds!

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Who his own self.

- A. Peter applied the example of Jesus for job fortitude and transitioned to redemption.
- B. Jesus submitted to an unfair trial, to torture in several ways, and then to crucifixion.

- C. Jesus had no man with Him to help Him; even His Father forsook Him when needed.
- D. Jesus took on the work of redemption of your soul by Himself – no one helped at all.
- E. We love imputation, for it was Jesus' singular obedience that justifies (Rom 5:12-19).
- F. We love the KJV in Hebrews 1:3, for it plainly says He purged our sins by Himself.

Bare our sins in his own body.

- A. By the doctrine of imputation, our sins were accounted to Jesus Christ to die for them.
- B. God made Him to be sin for us, in that the penal punishment was exacted of Him.
- C. The wages of sin is death, so God gave His Son a body to die for sin (Heb 10:1-14).
- D. While it is true the body dies, Jesus had a complete human nature that suffered for sin.
- E. The legal transaction was such God the Father hid His face to forsake Him (Ps 22:1).

On the tree.

- A. Peter used the source material of the cross and the appearance of a cross for the cross.
- B. The Jewish audience Peter wrote understood this choice of word *tree* better than you.
- C. Moses had written God's curse on any that were hung on a tree (Deut 21:22-23).
- D. Paul used that parenthetical clause to prove Jesus took the law's curse (Gal 3:13).
- E. The Spirit used "tree" five times (Acts 5:30; 10:39; 13:29; Gal 3:13; I Pet 2:24).
- F. For a short explanation of three trees and the gospel message through them ... [Jesus and Three Trees](#).
- G. Jesus died on the cross, for He was dead when the soldiers checked (John 19:31-37).
- H. It was not the pain of the cross that saved us (though severe), but rather His death.

That we, being dead to sins.

- A. Jesus Christ's death on the cross paid for our sins, so we should be dead to sinning.
- B. Jesus died a substitutionary death in our place, so we are legally dead to sin already.
- C. If there is no more sacrifice for sins, our freedom should result in service to Him.
- D. Based on a legal transaction of justification, our practical obedience should follow.

Should live unto righteousness.

- A. With our sins paid by our Substitute, we should live righteous lives like He did for us.
- B. The conscious effect of His death should be desire to live a righteous life without sin.
- C. Paul was logical, though thought insane, of living for Him that died (II Cor 5:14-15).

By whose stripes ye were healed.

- A. Peter quoted Isaiah 53:5 for the scourging of Jesus Christ being part of our salvation.
- B. Isaiah also described in Isaiah 50:6 the back of Jesus would be smitten by the smiters.
- C. Jesus Christ was scourged in the torture leading up to His crucifixion by the Romans.
- D. He had many stripes laid on His back that may have revealed some internal organs.

- E. Jesus prophesied scourging by Gentiles (Matt 20:19; Mark 10:34; Luke 18:32-33).
- F. The gospel historians recorded scourging (Matthew 27:26; Mark 15:15; John 19:1).
- G. The Romans excused Paul from scourging for citizenship, but not for the Christ.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

For ye were as sheep going astray.

- A. The legal work of Jesus on the cross set in motion the vital and practical to follow.
 - 1. Jesus died for our sins and freed us legally; learning of it should bring obedience.
 - 2. We were lost, wandering sheep by nature, foolish, helpless, weak, but now His.
 - 3. His legal work brought regeneration; news of it should convert us to be like Him.
- B. This is a simile shown by the word *as*, which removes spiritual significance of sheep.
 - 1. It is a simile, so we understand it is only a comparison to literal wandering sheep.
 - 2. If not for the word *as*, we might build a creative argument about Christ's sheep.
 - 3. Sheep are foolish, helpless, pitiful, and weak, such as we by nature trying to live.
- C. These Jews before their conversion were wandering ignorantly of their own scriptures.
- D. Before conversion, we are all like ignorant sheep wandering in our own confusion.
- E. By the grace of salvation, we have a perfect Shepherd and Bishop to fully direct us.
- F. Jesus, both Wonderful and Counselor (Is 9:6), lived and taught us how to succeed.
- G. There is no wolf that can harm us (Shepherd) and no dilemma too difficult (Bishop).

But are now returned unto the Shepherd and Bishop of your souls.

- A. The *return* here is part of the simile: they were not His practically before conversion.
 - 1. Stick to the simile here about literal sheep wandering lost, alone, and helpless.
 - 2. Peter did not introduce a soteriological point here but rather described conversion.
 - 3. There is nothing here about elect being His, then not being His, and then returning.
 - 4. There is nothing here about Jews converting, unconverted, and converting again.
- B. Conversion is turning from our thinking and living to submit to our Lord's religion.
 - 1. The news of Him dying for our sins should cause us to live righteously for Him.
 - 2. Rather than wander our own way, we join disciples and followers of Jesus Christ.
 - 3. Saul's dramatic conversion involved his humble request of what to do (Acts 9:6).
- C. Since the simile here regards wandering sheep, the first title of Jesus here is Shepherd.
 - 1. Jesus is the Good Shepherd, gave His life, and gives abundant life (John 10:1-18).
 - 2. He is also called the great shepherd of the sheep of eternal life (Heb 13:20-21).
 - 3. A shepherd protects sheep from harm and provides all needed to grow and prosper.
 - 4. Peter moved from example (1:21-23) to justification and conversion (1:24) to their secure position

under Jesus Christ's care while they submit to their masters (1:25).

- D. The churches of Christ have under-bishops, but Jesus Himself is the Archbishop.
 - 1. **Bishop.** A word meaning overseer or superintendent to care for the church of God.
 - 2. Jesus fills all roles necessary for protection and provision of His people (Heb 3:1).
 - 3. Let us outdo all those who follow Rome's bishops in our devotion to Jesus Christ.

Conclusion

- A. The larger context was to use Jesus' death to encourage persecuted Jews on the job.
- B. The smaller context was His perfect submission to die the death of the cross for us.
- C. Peter used the word "tree" perfectly here for the cross and our eternal salvation by it.
- D. Remember, there are three trees in the gospel of Jesus for us to admire and appreciate.
- E. For a short explanation of the three trees and the gospel message through them ... **Jesus and Three Trees.**
- F. The substitutionary atonement of our Lord's death for our sins was clearly declared.
- G. Imputation of our sins to Jesus and His righteousness to us is glorious (II Cor 5:21).
- H. The proper result of knowing the truth of these verses is righteous living (I Pet 2:24).