



2017 Q2 Feed My Sheep – I & II Peter Lesson 8: Jesus in the Writings of Peter

SABBATH

“Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed” (1 Peter 2:24, NKJV).

What does this text mean?

How did Jesus “[bear] our sins in His own body”?

How are we “healed” by His “stripes”?

The lesson refers to Peter’s focus on “Christ’s suffering” and suggests that we model that “suffering”.

How does this help? Which suffering?

The lesson also states that it “*was God Himself, who came in human flesh and who lived and died so that we can have the hope and promise of eternal life.*” It was, indeed, God Himself that lived and died, but not for the hope and promise of eternal life – it was for the revelation of **eternal life**, itself. [See John 17:3].

Which Law lens are you looking through?

SUNDAY

Jesus, Our Sacrifice

What do you hear when you hear “Jesus, our Sacrifice”?

Do you still think in concrete terms, and see lambs with their throats slit, bleeding on the ground, having their organs burnt on an altar and their meat eaten by priests?

Even if we don’t think in terms of priests of Baal cutting themselves, do we still have an appeasement mindset when we hear the word, “sacrifice”?

The lesson states: “*An overarching theme of the Bible, maybe even the overarching theme, is that of God’s work in saving fallen humanity. From the fall of Adam and Eve in Genesis to the fall of Babylon in Revelation, Scripture in one way or another reveals the work of God in seeking to save “that which was lost” (Luke 19:10).*” Is this all?



Doesn't Scripture delve in to the how and why God is working to "save that which was lost"?

Does it help to know the context of Man's fall and needing of a Savior, in cosmic terms, as well?

From the lesson:

*Peter thus likens Christ's death to that of a sacrificial animal in the Hebrew Bible. A sinner brought a sheep without blemish to the sanctuary. The sinner then laid his hands on the animal (Lev. 4:32, 33). The animal was slaughtered, and some of its blood was smeared on the altar; the rest was poured at the base (Lev. 4:34). **The death of the sacrificial animal provided "atonement" for the one who offered the sacrifice** (Lev. 4:35). Emphasis mine.*

Did the death of the animal provide any atonement?

Wasn't the Levitical sacrificial system a "teaching tool" to get humanity to look forward to the actual "atonement"?

"The multitude of your sacrifices—what are they to me?" says the LORD. "I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. Isa. 1:11.

For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings. Hosea 6:6.

But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners." Matt. 9: 13.

MONDAY

The Passion of Christ.

The lesson states that the Greek word that gets translated as "Passion" in English refers to a verb meaning "to suffer". Many Christians [1 + billion Catholics] reference his physical suffering especially in the last week or so before his death.

Was Christ "passionate" about the physical suffering?

What about the suffering to overcome the human "nature" to save Himself?

Which do you think he was more "passionate" about? T



he word “passion” can have many meanings in English, one of which is, “an intense desire or enthusiasm for something”. What was that something?

*Who has believed our message
and to whom has the arm of the LORD been
revealed?*

*² He grew up before him like a tender shoot,
and like a root out of dry ground.*

*He had no beauty or majesty to attract us to
him,*

*nothing in his appearance that we should
desire him.*

*³ He was despised and rejected by mankind,
a man of suffering, and familiar with pain.*

*Like one from whom people hide their faces
he was despised, and we held him in low
esteem.*

*⁴ Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.*

*⁵ But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on
him,*

and by his wounds we are healed.

*⁶ We all, like sheep, have gone astray,
each of us has turned to our own way;
and the LORD has laid on him
the iniquity of us all.*

*⁷ He was oppressed and afflicted,
yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before its shearers is silent,
so he did not open his mouth.*

*⁸ By oppression^[a] and judgment he was taken
away.*

*Yet who of his generation protested?
For he was cut off from the land of the living;
for the transgression of my people he was
punished.^[b]*

*⁹ He was assigned a grave with the wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.*

*¹⁰ Yet it was the LORD's will to crush him and
cause him to suffer,
and though the LORD makes^[c] his life an
offering for sin,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his
hand.*

*¹¹ After he has suffered,
he will see the light of life^[d] and be
satisfied^[e];
by his knowledge^[f] my righteous servant will
justify many,*

and he will bear their iniquities.

*¹² Therefore I will give him a portion among
the great,^[g]*

*and he will divide the spoils with the
strong,^[h]*

*because he poured out his life unto death,
and was numbered with the transgressors.*

*For he bore the sin of many,
and made intercession for the transgressors.*

Isa 53: 1-12. NIV. Emphasis mine.

Quoted in the lesson:



*“Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father’s acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father’s wrath upon Him as man’s substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.”—Ellen G. White, *The Desire of Ages*, pg. 753.*

How do we hear a passage like the two above?

Which Law lens are you looking through?

TUESDAY

The Resurrection of Jesus.

What’s the typical Christian perspective on Christ’s resurrection? Most versions have some elements of God’s anger was assuaged by the shedding of Jesus’ blood, so as a reward for the “perfect sacrifice”, Jesus was granted life again. Even our lesson has the element of giving us “hope” of a heavenly “inheritance” from the resurrection.

Is this accurate, or is there more – much more?

The lesson also points out that His resurrection showed “... He has the power to conquer death itself.” Was it Jesus’ “power” that conquered death?

What is His “power” in the first place?

Life is the default status in God’s universe. Death, as we know it, exists only on Earth. **When Jesus had perfectly restored God’s original design back in to Man, Life was the only possible result.** After He had been made perfect, through suffering [Heb. 5: 8, 9], He could allow Himself to be “put to sleep”, but the grave could not hold Him. This is how He was able to say, “I lay down My life, that I may take it again.” [John 10:17]. He was the designer. He knew that Man restored to his original nobility would live.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to “magnify the law” and to “make it honorable.” Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God’s law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the



*universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the **law** and **government of God**. GC 503. Emphasis – mine.*

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. John 17:3.

Which Law lens are you looking through?

WEDNESDAY / THURSDAY

Jesus as the Messiah / Divine Messiah.

I'm a little unsure why the lesson made the distinction between "Jesus – The Messiah & Jesus the Divine Messiah" in Wednesday and Thursday's lessons. We have the benefit of hindsight to see the mistakes made by the Jews and Christ's disciples as to what "The Messiah" really represented [i.e. looking for a temporal ruler to cast off the yolk of Roman oppression].

My question is, are we, in the 21st Century, in danger of making the same mistakes from 2,000+ years ago?

Does modern Christianity, with all of the blessings of Scripture, Commentary on Scripture, historical perspective, Science, & experience have the same distorted concept of who "The Messiah" is and what should be expected in the coming future?

- Do we really believe that Jesus [Immanuel -- God With Us] is the complete representation of God Himself?
- Do we really believe that God Himself died on that cross?
- Do we really believe that God, The Father, loves us so much, that He would not use His power to save Himself, if we chose to kill Him?
- Do we really believe that God's "Anger" is actually Him "letting go"?
- Do we really believe God will not use his power to destroy the wicked in the end?
- Do we really believe God's Law functions very differently from human laws?
- Why is it important that Jesus was **fully divine?**
- Why is it important that Jesus was **fully human?**
- "When you think about the life and death of Jesus and then realize that He was God, what does this tell you about the kind of God we serve and why we should love and trust Him? Bring your answer to class on Sabbath." ** From the Lesson.**