

The Example of Jesus Christ (vv.21-25)

In Undeserved Suffering (v.21)

VERSE 21 For you have been called for this purpose (γὰρ [conj.] ἐκλήθητε [aor.pass.ind.2.p., kaleo] εἰς τοῦτο [prep.w/pro./demon.acc.nt.s., houtos; “for this purpose”]), **since Christ also suffered for you** (ὅτι [conj., for; “since”] Χριστὸς [n.m.s.] καὶ [conj./ascensive] ἔπαθεν [aor.act.ind.3.m.s., pascho, suffer] ὑπὲρ ὑμῶν [prep.w/gen.m.p.pro., su; “for you”]), **leaving you an example for you to follow in His steps** (ὑπολιμπάνων [pres.act.pt.n.m.s., ὑπολιμπάνω, huppolimpano, leave behind] ὑμῖν [dat.m.p.pro., su] ὑπογραμμὸν [acc.n.s., hupogrammon, an example; hapax] ἵνα [conj./purpose] ἐπακολουθήσητε [aor.act.subj.2.p., ἐπακολουθέω, epakoloutheo, follow after] τοῖς ἵχνεσιν [def.art.w/dat.nt.p., ichnos, footprint] αὐτοῦ [pro.gen.m.s.]),

No Resort to STA Expediency (v.22)

VERSE 22 WHO COMMITTED NO SIN (ὃς [pro./rel.n.m.s.] ἐποίησεν [aor.act.ind.3.m.s., poieo, do; “committed”] ἁμαρτίαν οὐκ [neg. + n.f.s., hamartia, sin]), **NOR WAS ANY DECEIT FOUND IN HIS MOUTH** (οὐδὲ [conj., nor] δόλος [n.m.s., dolos, deceit] εὑρέθη [aor.pass.ind.3.m.s., heurisko, find] ἐν τῷ στόματι αὐτοῦ, [prep.w/dat.nt.s., stoma, mouth +pro.gen.m.s.]);

Avoidance of Sins of the Tongue (v.23)

VERSE 23 and while being reviled (ὃς [pro./rel.n.m.s., hos] λοιδορούμενος [pres.pass.pt.n.m.s., λοιδορέω, loidopeo, insult; 4X: Jn.9:28; Acts.23:4; 1Cor.4:12; 1Pet.2:23]), **He did not revile in return** (οὐκ ἀντελοιδορεῖ [neg. + impf.act.ind.3.s., ἀντελοιδορέω, antiloidopeo, reply with a threat; “revile in return”]); **while suffering, He uttered no threats** (πάσχων [pres.act.pt.n.m.s., pascho, suffer] οὐκ [neg.] ἠπέιλει [impf.act.ind.3.s., ἀπειλέω, apeileo, threaten; 2X: Acts.4:17]), **but kept entrusting Himself to Him who judges righteously** (δὲ [conj.] παρεδίδου [impf.act.ind.3.s., παραδίδωμι, paradidomi, hand over, betray, entrust] τῷ κρίνοντι δικαίως [def.art.w/pres.act.pt.dat.m.s., krino, judge + adv., dikaios, justly]);

ANALYSIS: VERSES 21-23

1. The pronoun “this” (τοῦτο) looks backward rather than ahead, for it corresponds to the repeated τοῦτο with which Peter framed vv.19,20.
2. The verb “called” points to their conversion from paganism (cf. 3:9).
3. If the ultimate goal of that calling is His “eternal glory” (5:10), its nearer goal is experiential righteousness (1:15).
4. The doing of “good deeds” (2:15) even in the face of persecution is a part of the divine good we have been called to.
5. Our calling to the POG includes both the Ph2 and Ph3 aspects.
6. Peter proceeds to reassure them by citing the “example” of Christ.
7. He was unique in His sufferings in that He suffered on behalf of all believers.
8. Jesus suffered persecution throughout His life, but especially noteworthy are His sufferings in connection with His Passion.
9. His sufferings were, of course, undeserved.
10. The verb “leaving” (pres.act.pt., ὑπολιμπάνω, *hupolimpano*; IX) means to leave behind.
11. Peter looks back to the historical figure and the legacy He “left behind” in the Gospel record.
12. The noun “example” (ὑπογραμμὸν, *hupogrammon*) is also a hapax (1X) and means “a copy”.
13. It is used outside the N.T. of the copy-head at the top of a child’s penmanship exercise book for the child to imitate, including all the letters of the alphabet.
14. The papyri give many examples of υπογραφη (*hypographe*) and υπογραφω (*hupographo*) in the sense of copying a letter.
15. A modern equivalent would be a carbon copy.
16. It is used here of a model or example in a moral sense.
17. The phrase “for you to follow in His footsteps” is a metaphorical expression.
18. The point is not that of wooden literalism, in that we reproduce all the details, but that when we are the objects of verbal and physical abuse we conduct ourselves as He did.
19. All believers are in view here, not just those who are the most vulnerable to abuse, like household slaves.
20. The noun “steps” (τοῖς ἵχνεσιν, *tois ichnesin*) is also used in Paul’s declaration of Abraham as the father of those who “follow in his footsteps” (Rom.4:12).
21. There the emphasis is on making the adjustments to God (Ph1 and Ph2).
22. The details of one’s life will vary significantly, but the doctrinal principles applied are universal and timeless.
23. In v.22 Peter appeals to prophetic support for the manner in which Christ conducted Himself during His final ordeal.
24. The quotation is taken verbatim from the LXX of Isa.53:9b, except for the introductory “WHO” and Peter’s “SIN” instead of Isaiah’s “lawlessness” (sin is lawlessness, cf. 1Jn.3:4).
25. The point of the statement that Christ “COMMITTED NO SIN” is not simply to assert His sinlessness (asserted in 1:19), but also to emphasize that His sufferings were unprovoked and undeserved.
26. He suffered not because of any sin he had committed, but rather for standing for what was in accordance with truth and righteousness.
27. The second half of the quotation focuses special attention on sins of the tongue, as does the verse that follows.
28. “Deceit” as a sin coming to expression in human speech is seen also in Ps.34:13b, which is quoted in 3:10.

29. This form of lying is also mentioned in 2:1 as an example of STA-sponsored speech that believers are to isolate in connection with GAP.
30. The resort to deceit in the face of opposition is designed to deflect the full wrath of persecution.
31. Jesus did not resort to any action or statement that would have sidetracked or lessened the abuse He came to suffer.
32. The truth of Who and What He was, was not compromised in order to achieve a lesser sentence.
33. The reference is a reminder to maltreated Christians that they are not to compromise any doctrine in order to deflect the wrath of their enemies.
34. To do so is to deny Christ and to fail the test that is before them.
35. We are to be honest in the face of hostile interrogation whatever the cost.
36. Had Christ resorted to guile to lessen His fate, He would not have set the example He did, and He would have disqualified Himself to be the Savior of mankind.
37. Peter continues in v.23 to concentrate on sins of the tongue.
38. Peter's attention continues to concentrate on the sins of the tongue, probably because verbal abuse was the most common manifestation of pagan antagonism to these believers.
39. Jesus suffered verbal abuse during the ordeal of His Passion that included insults and threats.
40. Not once did He return insult for insult or threat when suffering.
41. The verb "being reviled" (λοιδορέω, *loidoreo*) occurs 4X in the N.T. (cf. Jn.9:28; Acts.23:4; 1Cor.4:12; 1Pet.2:23).
42. And the verb "revile in return" (imperf.act.ind., ἀντιλοιδορέω, *antiloidoreo*) occurs only here.
43. Adjusted believers followed His example (1Cor.4:12).
44. In response to insults, we are to return a blessing, if we respond at all.
45. The usual response to insulting comments is to lash out in kind.
46. But this does not accomplish the righteousness of God and brings the person down to the level of the revilers.
47. Remember that bad-mouthing has no validity and means nothing.
48. Even though Christ knew that wrath would come upon all that abused Him and remained unrepentant, He did not threaten His enemies.
49. The verb "uttered no threats" (imper.act.ind., ἀπειλέω, *apeileo*) occurs here and in Acts.4:17.
50. Rather, He prayed for them, when He said: "Father forgive them for they do not know what they are doing".
51. Through it all He put His trust in God, who would in His time vindicate His Son.
52. Remember, God is the righteous judge who will bring every man and every deed into account cf. 1:17).
53. In the end the afflicted will be vindicated and their opponents will be put to shame.
54. In the face of verbal abuse, cease from your own sinful response and put the matter in God's hands.
55. He will bring all parties into judgment and it will be forever noted who was in the right.
56. The trading of insults is a real temptation that is to be avoided.
57. Jesus' response to insults, according to the Gospel tradition, was silence (Mt.26:63; 27:14; Lk.23:9; Jn.19:9).
58. There is also the teaching of Jesus which tells believers to respond with a blessing (Lk.6:28; cp. 1Cor.4:12; 1Pet.3:9).

59. The imperfect tense, with the negative, points to Jesus' constant refusal to retaliate in kind even after repeated provocation.
60. We should renounce all such threats, even threats that are in keeping with BD.
61. In Jewish literature threats are attributed to the Maccabaeen martyrs in 4Macc.9:5-9 ("You seek to terrify us with your threat of death by torture...But you, because of your foul murder, will suffer at the hand of divine justice the everlasting torment by fire you deserve").
62. While Jesus predicted His own vindication (Mk.14:62), nowhere did He threaten divine vengeance on those who made Him suffer.
63. He simply kept quiet about the judgment to come.
64. He left them in the hands of God and trusted His person and cause to God.
65. What our detractors and persecutors say and do has no bearing on the final outcome.
66. Our vital interests are not in the least affected by the actions of our foes.

The Goal Accomplished (v.24)

VERSE 24 **and He Himself bore our sins in His body on the cross** (ὃς [pro./rel.] αὐτὸς [pro.n.m.s., "Himself"] ἀνήνεγκεν [aor.act.ind.3.s., ἀναφέρω, *anaphero*, bear the burden of] ἡμῶν [pro.gen.p.] τὰς ἁμαρτίας [acc.f.p., *hamartia*, sin] ἐν τῷ σώματι [prep.w/def.art. w/dat.nt.s., *soma*, body] ἐπὶ τὸ ξύλον [prep.w/def.art.w/acc.nt.s., *zulon*, cross]), **so that we might die to sin and live to righteousness** (ἵνα [conj./result] ἀπογενόμενοι [aor.mid./dep.pt.n.m.p., ἀπογίνομαι, *apoginomai*, have no part in; "we might die"; hapax] ταῖς ἁμαρτίαις [dat.f.p., *hamartia*, sin] ζήσωμεν [aor.act.subj.1.p., *zao*, live] τῇ δικαιοσύνῃ [def.art.dat.f.s., δικαιοσύνη, *dikaiosune*, righteousness]); **for by His wounds you were healed** (οὗ [pro./rel.gen.m.s., "for by His"] τῷ μώλωπι [def.art.w/dat.m.s., μώλωψ, *molops*, wound {singular translated as a plural}] ἰάθητε [aor.pass.ind.2.p., ἰάομαι, *iaomai*, cure]).

ANALYSIS: VERSE 24

1. Having specified the way in which Christ is our moral example under undeserved suffering, Peter passes quite naturally to the redemptive value of Christ's sufferings in v.24.
2. The moral example qualified Christ to be the Savior.
3. Had He not handled the testing brought upon Him by His persecutors, He would not have been qualified to bear our sins.
4. For Him the requirement was absolute perfection.
5. At no moment did He resort to volitional sinning.
6. The temptation to sin was thoroughly resisted.
7. In v.24 Peter returns to the Isaiah citation (Isa.53, especially vv.4 and 12e) with ὃς ("and He" or "Who").
8. For the "many" of 53:12e, Peter substitutes the "our sins" (τὰς ἀμαρτίας ἡμῶν) of Isa.53:4 of the LXX (the MSS has "our griefs").
9. This free handling of the citation serves to bring the text to apply specifically to the common experience of himself and his readers.
10. With this he shifts back from the second person plural to the first person plural ("our").
11. The phrase "in His body" (ἐν τῷ σώματι αὐτοῦ) interprets the emphatic "Himself" (αὐτός) of Isa.53:12e.
12. The Isaiah text reads: "Yet He Himself bore the sin of many".
13. Peter's ἐπὶ τὸ ξύλον (acc.w/def.art.) is literally upon the wood/tree (cp. Rev.22:14: "tree of life").
14. The noun *zulon* is a synonym for the Cross (cf. Acts.5:30; 10:39; 13:29; Gal.3:13).
15. The Cross was the place where Christ "bore our sins".
16. This occurred in connection with the three hours of darkness.
17. The phrase "in His body" suggests that the sins of mankind were imputed to Christ.
18. He suffered divine wrath for the sins of all humanity as per the doctrine of unlimited atonement (cf. 1Jn.2:2 "and He Himself is the propitiation for our sins; and not for ours only, but also for *those* of the whole world").
19. Apart from His willingness to suffer undeservedly without sin He would not have been qualified to be the Sin Bearer.
20. His work toward sin frees God to grant eternal life and imputed righteousness to any and all that believe in Him.
21. The words "bore our sins" are parallel to the words "died for our sins" of 1Cor.15:3 (cp. Heb.9:28).
22. Christ died spiritually while bearing the sins of mankind; He did not die physically while bearing sins.
23. A further purpose of Christ's work on the Cross towards believers is the isolation of the ISTA; this is seen in the words: "that we might die to sin and live to righteousness".
24. Christ's saving work is the avenue and challenge to a new spiritual existence that sees the believer dead to the STA and alive to righteousness.
25. This is parallel to other N.T. declarations, like Rom.6:11: "For so consider yourselves to be dead to sin, but alive to God in Christ Jesus" (cf. 2Cor.5:15).
26. The verb translated "might die to sin" is the aorist mid.part. of ἀπογίνομαι (*apoginomai*), occurring only here in the N.T.
27. It means to "have no part in".

28. The noun “sin” is a dative of reference and occurs with the definite article.
29. It is technical for the ISTA/OSN.
30. The verb “live” is an aorist active subjunctive (potential) of *zao* (“to live”).
31. Whether we “live for righteousness” depends upon our understanding of the grace mechanics of spirituality and our willingness at any point in time to isolate the STA.
32. There are two potential rulers of the “Real You” (the soul).
33. We are at any moment either ruled by the flesh (STA) or the Spirit (both residents of the body).
34. We are enjoined not to let the STA rule us (Rom.6:12-14).
35. Time under the STA produces sin and human good (called “dead works”).
36. Such a state is called “death”.
37. The alternative is called “life”, in which we produce divine good and glorify God, avoiding DD and the SUD.
38. Rebound puts us back under the controlling ministry of God the HS.
39. When we are out of fellowship, we are said to be “quenching”, or “grieving”, the HS (Eph.4:30; 1Thess.5:19).
40. Peter’s statement in the form of a purpose clause is characteristic of Paul’s argument in Romans (6:12,13,16-23; 8:10) and suggests that he was acquainted with Romans.
41. Returning to the text of Isa.53:5d (prophecy of the Suffering Servant), Peter adapts the words “for by His wounds you were healed” to His readers.
42. Like Isaiah, Peter uses the metaphor of physical healing for spiritual conversion.
43. The wounding, or wound, of Christ (instr.m.s., *molops*) refers to the agony of bearing sins, and not to the wounds associated with the crucifixion ordeal.
44. What man did to Him did not propitiate the Righteousness of God, only what God did when the sins of man were poured out on Him in judgment.
45. The question is: “What were they healed from?”.
46. The answer is the terminal condition called spiritual death and all it implies.
47. Sin in its broadest sense produces a fatal condition if not arrested.
48. There is spiritual healing in the atonement.
49. There is not the promise that there is physical healing in the atonement, as taught by some.
50. Otherwise believers of this persuasion should never succumb to disease or death by disease, which is not the case.
51. The verb “you were healed” is an aorist passive indicative, indicating the absolute reality of the cure.

Restored Sheep (v.25)

VERSE 25 **For you were continually straying like sheep** (γὰρ [conj.] ἦτε [impf.act.ind.2.p., *eimi*] πλανώμενοι [pres.pass.pt.n.m.p., πλανάω, *planao*, *stray*] ὡς πρόβατα [adv./compar. + n.nt.p., *probaton*, *sheep*]), **but now you have returned to the Shepherd and Guardian of your souls** (ἀλλὰ [conj.] νῦν [adv.] ἐπεστράφητε [aor.pass.ind.2.p., ἐπιστρέφω, *epistrefho*, *return*] ἐπὶ τὸν ποιμένα [prep.w/def.art.w/acc.m.s., ποιμήν, *poimen*, *shepherd*] καὶ ἐπίσκοπον [conj. + acc.m.s., ἐπίσκοπος, *episkopos*, *overseer*, *guardian*] τῶν ψυχῶν ὑμῶν [gen.f.p., *psuche*, *soul*, + gen.p., *su*]).

ANALYSIS: VERSE 25

1. The section that began with admonitions to Christian slaves ends with the metaphor of the Shepherd and the sheepfold.
2. The metaphor of physical healing (v.24) is immediately followed with the metaphor of Isa.53:6.
3. The thought of Isa.53:5d directs Peter's attention to Isa.53:6, which he paraphrases in such a way that only the simile "as sheep" (ὡς πρόβατα) remains from the Isaiah text.
4. His insertion of a connecting γὰρ (*gar*) links the metaphor of the straying sheep more closely to the metaphor of healing that was the case in Isa.53.
5. In effect, v.25 defines what Peter means (and what he thinks Isaiah means) by healing.
6. So the "For" is explanatory in nature.
7. The "you were" (imper.act.ind., *eimi*) looks back to their pre-salvation past.
8. Where Isaiah saw the straying sheep as Jewish people alienated from their God (e.g., Ezek.34:5,6; cf. Mt.9:36; 10:6; 15:24, where they are the "lost sheep of the house of Israel"), Peter applies this to the Gentile converts.
9. Peter's perspective is similar to that of John's Gospel, with its vision of "other sheep...not of this fold" (Jn.10:16).
10. Once more Peter adapts to his Gentile readers the terminology of Israel's ancient relationship to God (cf. his application of Hos.1:6,9 to Gentile Christians in 2:10).
11. Domestic sheep left to themselves wander all over the place, exposing themselves to all sorts of dangers (basically they are stupid animals in need of the supervision and protection of a shepherd).
12. This is what the Anatolian Christians were before they came to saving faith.
13. The words "but now" (ἀλλὰ νῦν) introduce the new reality that was the result of their incorporation into God's sheepfold.
14. The verb "have returned" (aor.pass.ind., ἐπιστρέφω, *epistrepho*) means to turn/turn to/turn around/turn back/return.
15. Their turn around was the result of their positive volition and exposure to the gospel.
16. "The Shepherd" is Jesus Christ (cp. "the Chief Shepherd" in 5:4), now viewed as risen from the dead and exercising Lordship over all humanity (cf. Jn.17:1-2).
17. He was last mentioned as wounded and bearing sins after much abuse (vv.22-25), while the recipients of the letter were compared to a straying flock of sheep.
18. After laying down His life for the sheep, He is alive again, and over the course of time brings all who were foreknown into the flock of God (cf. Jn.10:11,14-18).
19. Now the sheep are being regathered, with Christ (very much alive) as the Shepherd who reunites them.
20. Other N.T. passages teach via this metaphor (Jn.10:17; Heb.13:20; Mk.14:27,28).
21. Peter adds the more functional term "Guardian" (ἐπίσκοπος, *episkopos*) to interpret the metaphorical "Shepherd" (ποιμήν, *poimen*; cf. 5:2).
22. *Episkopos* combines the ideas of God's close and tireless scrutiny of the human heart on the one hand, and the protecting care of His people on the other.
23. The greatest thing He does for us is to bring us to a knowledge of eternal salvation.
24. He knows all that are His and preserves their lives until they hear and believe.
25. He will do whatever it takes to secure the eternal safety of all who are positive (Lk.15:4-7).
26. As Shepherd, He has died for the sheep so that they can live forever.
27. Once saved, He keeps them in His saving power (Jn.10:27-29).

28. In addition to all this, He provides Ph2 information for those sheep that desire it.
29. Those who have what it takes He watches over so that they can make the maturity adjustment and secure “the prize”.
30. Our Shepherd provides everything we need to accomplish the three adjustments.
31. He provides under-shepherds who teach and shepherd us in local churches (5:1,2; Eph.4:11,12; Jn.10:1-5).
32. The living soul is our most important possession and its well-being is under His care.
33. These believers under the pressures of persecution were proof positive that their “Shepherd and Guardian” was more than equal to the task.

END: FIRST PETER CHAPTER TWO

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