

First Peter 2:16-25

2:16 - Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God.

5613 [e]	1658 [e]	2532 [e]	3361 [e]	5613 [e]	1942 [e]	2192 [e]	3588 [e]	2549 [e]	3588 [e]
hōs	eleutheroi	kai	mē	hōs	epikalymma	echontes	tēs	kakias	tēn
16 ὡς	ἐλεύθεροι	, καὶ	μὴ	ὡς	ἐπικάλυμμα	ἔχοντες	τῆς	κακίας	τὴν
as	free	and	not	as	a cover-up	having	for	evil	the
Adv	Adj-NMP	Conj	Adv	Adv	N-ANS	V-PPA-NMP	Art-GFS	N-GFS	Art-AFS

eleutheros = "free", "free man", denotes the state of being free, as opposed to being a slave

eleutheria = "freedom", "liberty", especially: "a state of freedom from slavery"

1657 [e]	235 [e]	5613 [e]	2316 [e]	1401 [e]
eleutherian	all'	hōs	Theou	douloi
ἐλευθερίαν	, ἀλλ'	ὡς	Θεοῦ	δοῦλοι .
freedom	but	as	of God	servants
N-AFS	Conj	Adv	N-GMS	N-NMP

1. **“Free men”** is really a reference to the ancient world’s custom of releasing a slave to be a freedman. The freedman was released by his master and would always live as one in debt to him and always showed honor to him.
2. **“cover up”** refers to a veil or a cloak.
3. The Freedom God gives us is never Freedom from these things:
 - a. Government
 - b. Responsibility
 - c. Pains or pleasures of life
 - d. Morality
 - e. Human institutions God has created: marriage, family, nations, government
4. **“slaves to God”** – the freedman could willingly become the slave of the one who freed him.
5. No government that supports evil and punishes good can survive because evil is self-destructive

2:17 - Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

3956 [e]	5091 [e]	3588 [e]	81 [e]	25 [e]	3588 [e]	2316 [e]	5399 [e]	3588 [e]
Pantas	timēsate	tēn	adelphotēta	agapate	ton	Theon	phobeisthe	ton
17 Πάντας	τιμήσατε	: τὴν	ἀδελφότητα	ἀγαπάτε	, τὸν	Θεὸν	φοβεῖσθε	, τὸν
Everyone	honor	The	brotherhood	love	-	God	fear	the
Adj-AIMP	V-AMA-2P	Art-AFS	N-AFS	V-PMA-2P	Art-AMS	N-AMS	V-PI/MI/P-2P	Art-AMS

- "love", "wish well", describes a selfless, sacrificial, unconditional love

- "to fear"
- "be afraid"
- "reverence"
- derived from the word φόβος *phobos* meaning "fear" or "terror"

935 [e]	5091 [e]
basilea	timate
βασιλέα	τιμάτε
king	honor
N-AIMS	V-PMA-2P

τιμάω
timao /tim-ah-o/ means "to honor", "to value", "to revere", "to respect"

1. “**honor**” or “**proper respect**” – τιμησατε – is aorist imperative active and means “to honor” The aorist denotes the complete action and emphasizes the carrying the honor to the final and complete stages.
2. “**brotherhood**” – is from αδελφοτης and is a definite reference to a band of brothers
3. Guidelines in the Imperative Mood (command) and Present Tense (continuous action):
 - a. Respect Everyone
 - b. Love the band of brothers (believers)
 - c. Fear God – Do not fear those who can only kill the body as in Matthew 10:28
 - d. Honor the king

Kings today:

Proverbs 16:12-15 -

*“It is an abomination to kings to do evil,
for the throne is established by righteousness.
13 Righteous lips are the delight of a king,
and he loves him who speaks what is right.
14 A king's wrath is a messenger of death,
and a wise man will appease it.
15 In the light of a king's face there is life,
and his favor is like the clouds that bring the spring rain.”*

Proverbs 24:21-22 -

*“My son, fear the Lord and the king,
and do not join with those who do otherwise,
22 for disaster will arise suddenly from them,
and who knows the ruin that will come from them both?*

Proverbs 25:4-5 -

*“Take away the dross from the silver,
and the smith has material for a vessel;
5 take away the wicked from the presence of the king,
and his throne will be established in righteousness.”*

Proverbs 29:4 -

*“By justice a king builds up the land,
but he who exacts gifts tears it down.”*

Proverbs 29:14 -

*“If a king faithfully judges the poor,
his throne will be established forever.”*

Kings in the future:

Psalm 2

Psalm 72:11 -

“May all kings fall down before him,

all nations serve him!”

Psalm 110:5-6 -

“The Lord is at your right hand;
he will shatter kings on the day of his wrath.
6 He will execute judgment among the nations,
filling them with corpses;
he will shatter chiefs
over the wide earth.”

2:18 – Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust.

3588 [e]	3610 [e]	5293 [e]	1722 [e]	3956 [e]	5401 [e]	3588 [e]	1203 [e]	3756 [e]	3440 [e]	3588 [e]
Hoi	oiketai	hypotassomenoi	en	panti	phobō	tois	despotais	ou	monon	tois
18 Οἱ	οἰκέται	, ὑποτασσόμενοι	ἐν	παντὶ	φόβῳ	τοῖς	δεσπόταις	, οὐ	μόνον	τοῖς
-	Servants	be subject	with	all	fear	to	masters	not	only	to the
Art-VMP	N-VMP	V-PPM/P-NMP	Prep	Adj-DMS	N-DMS	Art-DMP	N-DMP	Adv	Adv	Art-DMP

18 [e]	2532 [e]	1933 [e]	235 [e]	2532 [e]	3588 [e]	4646 [e]
agathois	kai	epieikesin	alla	kai	tois	skoliois
ἀγαθοῖς	καὶ	ἐπιεικέσιν	, ἀλλὰ	καὶ	τοῖς	σκολιοῖς
good	and	gentle	but	also	to the	unreasonable
Adj-DMP	Conj	Adj-DMP	Conj	Conj	Art-DMP	Adj-DMP

1. This teaching would be difficult for a person to accept.
 - a. Peter calls on the passion of Christ as an example for the person who struggles with this teaching and its application.
2. The word slave here refers to household slaves
 - a. Stoic and Jewish writes addressed slave masters, but never slaves.
 - b. Here Peter addresses slaves directly
 - c. The institution of the church does not address the institution of slavery in the NT.
 - d. The church addresses the slaves and the masters within the institution of slavery in the NT.
 - e. Galatians 3:28 –
“There is neither Jew nor Greek, there is neither slave[g] nor free, there is no male and female, for you are all one in Christ Jesus.”
 - f. 1 Corinthians 12:13 –
“For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.”
 - g. Colossians 3:11 – “Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.”
 - h. Philemon 16 and the rest of the letter
3. The Good masters are referred to with two words:
 - a. **“Good”** – which means to reflect a good inner character and personality. Good at heart.
 - b. **“Gentile”** – identifies a mild and reasonable disposition. This is a person who does not demand their legal rights but instead is considerate of others. “mild, yielding, indulgent.”

Not overly focused on personal benefit and personal rights, but living life considerate of others.

4. **“Harsh”** - the “harsh” masters are identified by a Greek word that refers to an unfair and unreasonable person.
 - a. This is a reference to masters who were working against the slave.
 - b. The Christian slaves were to serve their masters better than a pagan slave even though the pagan masters opposed them.
 - c. Ephesians 6:5-8
 - d. Colossians 3:22-25

2:19 – For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly.

3778 [e]	1063 [e]	5485 [e]	1487 [e]	1223 [e]	4893 [e]	2316 [e]	5297 [e]	5100 [e]	3077 [e]
touto	gar	charis	ei	dia	syneidēsin	Theou	hypopherei	tis	lypas
19 τοῦτο	γὰρ	χάρις ,	εἰ	διὰ	συνείδησιν	Θεοῦ ,	ὑποφέρει	τις	λύπας ,
This	for	[is] acceptable	if	for sake of	conscience	toward God	endures	anyone	griefs
DPro-NNS	Conj	N-NFS	Conj	Prep	N-AFS	N-GMS	V-PIA-3S	IPro-NMS	N-AFP

3958 [e]	95 [e]
paschōn	adikōs
πάσχων	ἀδίκως .
suffering	unjustly
V-PPA-NMS	Adv

1. “This” is neuter in the Greek and means “this thing” (“obedience”)
2. “commendable” is more than a thank you.
 - a. It means recognized and honored
3. Greek Culture:
 - a. Stoic philosophers allowed injustice to be done to slaves.
 - b. Aristotle said that since slaves were property there was no such thing as injustice to a slave.
4. Peter calls slaves to rise above the normal behavior of mere men and slaves.
5. “Endure” not because you are indifferent or can put up with harsh treatment but because of God.
 - a. Trust God and continue to do right.
 - b. This is a hard teaching so Peter will call on the example of Christ
 - i. Jesus left glory to serve men as a slave/sacrifice in order to reveal God and salvation while saving some.
 - ii. Slaves should also be willing to serve their masters unreasonable requests in hopes revealing God and leaving an example.
 - iii. Some masters might be saved.

2:20 – For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.

4169 [e]	1063 [e]	2811 [e]	1487 [e]	264 [e]	2532 [e]	2852 [e]	5278 [e]	235 [e]
poion	gar	kleos	ei	hamartanontes	kai	kolaphizomenoi	hypomeneite	all'
20 ποῖον	γὰρ	κλέος ,	εἰ	ἁμαρτάνοντες	καὶ	<u>κολαφιζόμενοι</u>	ὑπομενεῖτε ?	ἀλλ'
What kind of	for	credit [is it]	if	sinning	and	being struck	you shall endure	But
IPro-NNS	Conj	N-NNS	Conj	V-PPA-NMP	Conj	V-PPM/P-NMP	V-FIA-2P	Conj

"to strike with fist," "to buffet",
"to mistreat"

1487 [e]	15 [e]	2532 [e]	3958 [e]	5278 [e]	3778 [e]	5485 [e]	3844 [e]	2316 [e]
ei	agathopoious	kai	paschontes	hypomeneite	touto	charis	para	Theō
εἰ	ἀγαθοποιούσιντες	καὶ	πάσχοντες	ὑπομενεῖτε ,	τοῦτο	χάρις	παρὰ	Θεῷ .
if	doing good	and	suffering	you shall endure	this [is]	commendable	before	God
Conj	V-PPA-NMP	Conj	V-PPA-NMP	V-FIA-2P	DPro-NNS	N-NFS	Prep	N-DMS

1. "**Kleos**" means "fame, reputation because of a great deed."
 - a. **Kleos** is derived from the Greek verb κλέω (kleo), meaning "to call" or "to proclaim."
 - b. Definition of "glory", "renown", "fame"
 - c. Meaning of "glory", "fame", "praise", "rumor", "report", "credit"
 - d. This word translated "glory" is not "doxa."
 - e. A godly response to mistreatment is the act of a hero.
2. "**Beating**" means to strike with fist. It is in the present tense and refers to a progressive action. "Pummeled."
 - a. It is used of Jesus being struck in Matt. 26:67 which was a fulfillment of Isaiah's use of the word from Isaiah 52:14.
 - i. Matthew 26:67-68 – "Then they spit in his face and struck him. And some slapped him, saying, "Prophecy to us, you Christ! Who is it that struck you?"
 - ii. Isaiah 52:14 – "As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—"
 - b. Peter knew the prophecy; Peter remembers the night of fulfillment; Peter is using it to encourage/teach slaves.

2:21 – 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.

1519 [e]	3778 [e]	1063 [e]	2564 [e]	3754 [e]	2532 [e]	5547 [e]	3958 [e]	5228 [e]	4771 [e]	4771 [e]
Eis	touto	gar	eklēthēte	hoti	kai	Christos	epathen	hyper	hymōn	hymīn
21 Εἰς	τοῦτο	γὰρ	<u>ἐκλήθητε</u> ,	ὅτι	καὶ	Χριστὸς	ἔπαθεν	ὑπὲρ	ὑμῶν ,	ὑμῖν
To this	hereunto	for	you have been called	because	also	Christ	suffered	for	you	you
Prep	DPro-ANS	Conj	V-AIP-2P	Conj	Conj	N-NMS	V-AIA-3S	Prep	PPro-G2P	PPro-D2P

- **hupo** = "under"
 - **leipo** = "to leave"
 - **hupo** = "under"
 - **gramma** = "writing", "letter"
 - **epi** = "upon", "after"
 - **akoloutheo** = "follow"

5277 [e]	5261 [e]	2443 [e]	1872 [e]	3588 [e]	2487 [e]	846 [e]
hypolimpanōn	hypogrammon	hina	epakolouthēsēte	tois	ichnesin	autou
ὑπολιμπάνων	ὑπογραμμὸν	ἵνα	ἐπακολουθήσητε	τοῖς	ἵχνεσιν	αὐτοῦ :
leaving	an example	that	you should follow after	the	steps	of Him
V-PPA-NMS	N-AMS	Conj	V-ASA-2P	Art-DNP	N-DNP	PPro-GM3S

1. "Called" is a word that is used five times in reference to the Christian in First Peter:
 - a. 1:15 Believers are called by God
 - b. 2:9 Believers are called to privilege and light
 - c. 3:9 Believers are called to be blessed and to bless
 - d. 5:10 Believers are called to the ultimate end of eternal glory
 - e. **Here**, in 2:21, Believers are called to suffer. This one is not quite as exciting and received.
2. "Called"... "to this"... suffering...
 - a. To be called to salvation is also to be called to suffer for living like a saved person in this fallen world.
 - b. Thus, slaves were called to be saved and to suffer just like, wise men were called to be saved and to suffer the same as pagan slave masters were called to be saved and suffer the consequences of that salvation manifesting in a fallen world.
3. Philippians 1:29 –

"For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, engaged in the same conflict that you saw I had and now hear that I still have."
4. "**Leaving**" means "to leave behind"
 - a. *Hupo* = "under"
 - b. *Leipo* = "to leave"
5. "**Example**" is *hypogrammon* means "writing under" and refers to young students learning the alphabet by copying or tracing letters made by the teacher.
 - a. *Hupo* = "under"
 - b. Gramma = "writing", "letter"
 - c. In ancient Greek culture, "*hypogrammos*" was often used in educational contexts to describe a copybook or a writing pattern that students would trace over to learn proper writing techniques.
6. Jesus left behind footprints of suffering to follow.

2:22 – He committed no sin, neither was deceit found in his mouth.

	3739 [e]	266 [e]	3756 [e]	4160 [e]	3761 [e]	2147 [e]	1388 [e]	1722 [e]	3588 [e]	4750 [e]	846 [e]
	Hos	hamartian	ouk	epoiēsen	oude	heurethē	dolos	en	tō	stomati	autou
22	Ὅς	ἁμαρτίαν	οὐκ	ἐποίησεν	, οὐδὲ	εὐρέθη	δόλος	ἐν	τῷ	στόματι	αὐτοῦ .
	Who	sin	not	committed	neither	was found	trickery	in	the	mouth	of Him
	RelPro-NMS	N-AFS	Adv	V-AIA-3S	Conj	V-AIP-3S	N-NMS	Prep	Art-DNS	N-DNS	Pro-GM3S

1. Jesus was Just and suffered for your sins.
2. Now, you be just and suffer in life as you follow Christ in doing Good.
3. "no sin" means never in a single instance did he ever sin.
4. "found" refers to finding nothing after careful scrutiny

2:23 – 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.

3739 [e]	3058 [e]	3756 [e]	486 [e]	3958 [e]	3756 [e]	546 [e]	3860 [e]
hos	loidoroumenos	ouk	anteloidorei	paschōn	ouk	ēpeilei	paredidou
23 ὅς	λοιδορούμενος	, οὐκ	ἀντελοιδόρει	; πάσχων	οὐκ	ἠπειλεί	; παρεδίδου
Who	being reviled	not	reviled in return	suffering	not	threatened	He gave [Himself] over
RelPro-NMS	V-PPM/P-NMS	Adv	V-IIA-3S	V-PPA-NMS	Adv	V-IIA-3S	V-IIA-3S

1161 [e]	3588 [e]	2919 [e]	1346 [e]
de	tō	krinonti	dikaiōs
δὲ	τῷ	κρίνοντι	δικαίως .
however	to Him	judging	justly
Conj	Art-DMS	V-PPA-DMS	Adv

1. “insults” refer to both:
 - a. rebukes
 - b. sharp, hurtful words
2. “but” is not a contrast. Instead, it removes the first option entirely in preference for the second.
3. “committed” means to hand something over. To deliver something to someone to keep and to manage.

2:24 – 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.

3739 [e]	3588 [e]	266 [e]	1473 [e]	846 [e]	399 [e]	1722 [e]	3588 [e]	4983 [e]	846 [e]	1909 [e]
hos	tas	hamartias	hēmōn	autos	anēnenken	en	tō	sōmati	autou	epi
24 ὅς	τὰς	ἁμαρτίας	ἡμῶν	αὐτὸς	ἀνήνεγκεν	ἐν	τῷ	σώματι	αὐτοῦ	ἐπὶ
Who	the	sins	of us	Himself	bore	in	the	body	of Him	on
RelPro-NMS	Art-AFP	N-AFP	PPro-G1P	PPro-NM3S	V-AIA-3S	Prep	Art-DNS	N-DNS	PPro-GM3S	Prep

3588 [e]	3586 [e]	2443 [e]	3588 [e]	266 [e]	581 [e]	3588 [e]	1343 [e]	2198 [e]
to	xylon	hina	tais	hamartiais	apogenomenoi	tē	dikaioσynē	zēsōmen
τὸ	ξύλον	, ἵνα	, ταῖς	ἁμαρτίαις	ἀπογενόμενοι	, τῇ	δικαιοσύνη	ζήσωμεν .
the	tree	so that	-	to sins	having been dead	-	to righteousness	we might live
Art-ANS	N-ANS	Conj	Art-DFP	N-DFP	V-APM-NMP	Art-DFS	N-DFS	V-ASA-1P

3739 [e]	3588 [e]	3468 [e]	2390 [e]
Hou	tō	mōlōpi	iathēte
Οὗ	τῷ	μώλωπι	ιάθητε .
By whose	-	wounds	you have been healed
RelPro-GMS	Art-DMS	N-DMS	V-AIP-2P

1. “bare” is from a Greek word used in the LXX to refer to a priest carrying the sacrifice to the altar.
 - a. The High Priest Jesus carried our sins in his body as he moved to the cross

2. “dead to sin” means to be separated from sin just like death results in separation of life from the body or separation of the soul from the body. We are no longer bound to sin nor enslaved to it.
3. “his stripe” is singular in the Greek and refers to the bloody bruise that results from the blow that would rip open the skin to expose the muscle, bone and even bowels.
4. “you were healed” refers to the judicial act of healing your sins.
 - a. This is not meant to refer to “healing” of the body.
 - b. It means “to cure”, “to heal”, “to make whole.”
 - c. This same word is used to refer to “healing”:
 - i. heartaches in Luke 4:18
 - ii. Conduct in Hebrews 12:13
 - iii. Salvation in Matthew 13:15

2:25 – For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

1510 [e]	1063 [e]	5613 [e]	4263 [e]	4105 [e]	235 [e]	1994 [e]	3568 [e]	1909 [e]	3588 [e]	
Ēte	gar	hōs	probata	planōmenoi	alla	epestraphēte	nyn	epi	ton	
25 Ἦτε	γὰρ	ὡς	πρόβατα	πλανώμενοι	,	ἀλλὰ	ἐπεστράφητε	νῦν	ἐπὶ	τὸν
You were	for	like	sheep	going astray	but	you have returned	now	to	the	
V-IIA-2P	Conj	Adv	N-NNP	V-PPM/P-NMP	Conj	V-AIP-2P	Adv	Prep	Art-AMS	

4166 [e]	2532 [e]	1985 [e]	3588 [e]	5590 [e]	4771 [e]
Poimena	kai	Episkopon	tōn	psychōn	hymōn
Ποιμένα	καὶ	Ἐπίσκοπον	τῶν	ψυχῶν	ὑμῶν .
Shepherd	and	Overseer	of the	souls	of you
N-AMS	Conj	N-AMS	Art-GFP	N-GFP	PPro-G2P

1. “bishop” is the word translated “visit” in 2:12
2. God is the overseer of our souls or the protector and keeper of our souls which may be mistreated by men