

First Peter 2:21-25

- 2:13-17 instruction for everyone
- 2:18-20 instruction for slaves
- 2:21-25 **CHRIST'S EXAMPLE**
- 3:1-7 instructions for wives and husbands
- 3:8-12 instructions for everyone

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	Pro-G2P	Pro-D2P		
	- <i>hupo</i> = "under"		- <i>hupo</i> = "under"			- <i>epi</i> = "upon", "after"							
	- <i>leipo</i> = "to leave"		- <i>gramma</i> = "writing", "letter"			- <i>akoloutheo</i> = "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	Pro-GM3S

1. Christ's example was recorded in the Book of Mark that had Peter as its source
2. "Suffered for you" is a passing reference to the substitutionary atonement because Peter is using that as an example
3. "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.
4. "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.
5. 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."
6. "Leaving" means "to leave behind"
 - a. *Hupo* = "under"
 - b. *Leipo* = "to leave"
7. "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, "*hupogrammos*" was often used in educational contexts to describe a copybook or a writing pattern that students would **trace over to learn proper writing techniques**.
 - d. “Model”
8. Jesus left behind footprints of suffering to follow.
9. Continues in 1 Peter 3:8-9
- a. Then, in next verses 1 Peter 3:10-12 quotes Psalm 34:12-16

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	εὔρεθη	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	PPro-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
5. Jesus’ suffering was not for HIS sin or HIS deceit
6. Quotes Isaiah 53:9 here:
“And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.”
 - a. The suffering servant of Isaiah 53 suffers on behalf of the people, not for his own sin
 - b. Original servant was Israel:
 - i. Isaiah 41:8
 - ii. Isaiah 44:1-2
 - c. But, Israel failed and was blind to fulfill mission
 - i. Isaiah 42:18-19
 - d. So, God sent a representative leader to suffer on Israel’s behalf
 - i. Isaiah 49:5-6
 - ii. Isaiah 53:4-6

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	κρίνουντι	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.
4. In ministry Jesus defend his positions and his teaching>

But, during his arrest and crucifixion he refused to resist and retaliate

 - a. Mark 14:65
 - b. Mark 15:17-20
 - c. Mark 15:29-32
5. Paul claims apostles of Christ do the same in 1 Corinthians 4:12, “when reviled, we bless; when persecuted, we endure.”
6. Jesus’ teaching in Luke 6:28 – “Bless those who curse you; pray for those who abuse you.”
7. Believers can trust God’s justice
8. The Father judges justly. An example from the life and teaching of Jeremiah:
 - a. Jeremiah 11:20
 - b. Jeremiah 11:9, 14, 18-21

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	τάς	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-A1A-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	dikaiosynē	zēsōmen
τὸ	ξύλον	, ἵνα	, ταῖς	ἁμαρτίαις	ἀπογενόμενοι	, τῇ	δικαιοσύνῃ	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	μῶλωπι	ιάθητε .
By whose	-	wounds	you have been healed
RelPro-GMS	Art-DMS	N-DMS	V-AIP-2P

1. “bare” – ANAPHERO - 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
 - b. Wording is from Isaiah 53 quotation in 1 Peter 2:22 using Isaiah 53:4 and Isaiah 53:11-12 where PHERO is used 1x and ANAPHERO is used 2x
 - c. This word is used to refer to offering a sacrifice many places including Gen. 22:2; Ex. 24:5 and in the NT is Hebrews 7:27 and 9:28. Used before in 1 Peter 2:5
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
5. In Isaiah 53 the nation of Israel is healed of sin
 - a. Applied at times to physical healing: Isaiah 29:18; 32:3-4; 35:5-6
 - b. Referred to spiritual healing in Jeremiah 3:22; 6:14; 8:11

M 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]
Ête	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

**also "turning"
used to refer to
repentance**

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
3. 1 Peter 2:24 used Isaiah 53:4-5
4. 1 Peter 2:25 adapts the next verse Isaiah 53:6
5. Shepherd and Overseer refers to:
 - a. Shepherd who protects and lays down life
 - b. Overseer who is the benevolent Ruler