

Exegetical Notes for 1 Peter 2:18-25

KEY

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

18 Οἱ οἰκέται

ὑποτασσόμενοι

τοῖς δεσπόταις,

ἐν παντὶ φόβῳ

οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν

ἀλλὰ καὶ τοῖς σκολιοῖς.

19

τοῦτο γὰρ χάρις

εἰ διὰ συνείδησιν θεοῦ

ὑποφέρει τις λύπας

πάσχων ἀδίκως.

20

ποῖον γὰρ κλέος

εἰ

ἀμαρτάνοντες καὶ κολαφιζόμενοι

ὑπομεινείτε;

ἀλλ’

εἰ

ἀγαθοποιούμενοι καὶ πάσχοντες

ὑπομεινείτε,

τοῦτο χάρις παρὰ θεῶ.

21

εἰς τοῦτο γὰρ ἐκλήθητε,

ὅτι καὶ Χριστὸς

ἔπαθεν ὑπὲρ ὑμῶν

ὑμῖν ὑπολιμπάνων ὑπογραμμὸν

ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ,

22

ὅς ἀμαρτίαν οὐκ ἐποίησεν

οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

23

ὅς λοιδορούμενος

οὐκ ἀντελοιδόρει,

πάσχων

οὐκ ἠπεῖλει,

παρεδίδου δὲ τῷ κρίνοντι δικαίως·

24

ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,

ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι

τῇ δικαιοσύνῃ ζήσωμεν,

οὗ τῷ μύλωπι ἴαθητε.

25

ἦτε γὰρ ὡς πρόβατα πλανώμενοι,

ἀλλὰ ἐπεστράφητε νῦν

ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον

τῶν ψυχῶν ὑμῶν.

2:18-25

2:18-25

18 Servants submit yourselves to your masters with all fear. Not only to those who are good and gentle, but also to those who are perverse.

19 For this [finds] favor if out of consciousness of God, one endures pain when suffering unjustly.

20 For what good would it be if, when you sin and are roughly treated, you endure it? But if you should suffer for doing good and endure it, this finds favor with God.

21 For you have been called for this [purpose], since Christ also suffered on your behalf, leaving for you an example so that you might follow in His steps.

22 WHO COMMITTED NO SIN, NEITHER WAS DECEIT FOUND IN HIS MOUTH.

23 Who while being reviled, was not reviling in return; while suffering was not uttering threats, but he kept entrusting [Himself] to the One who always judges righteous

24 He who bore our sin in His body on the cross, so that we might die to sin and live to righteousness; for by His wound you have been healed.

25 For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

¹⁸ Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. ¹⁹ τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. ²⁰ ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ. ²¹ εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ, ²² ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, ²³ ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως. ²⁴ ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μῶλωπι ἰάθητε. ²⁵ ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

ENGLISH TRANSLATION:

18 Servants, submit yourselves to your masters with all fear. Not only to those who are good and gentle, but also to those who are perverse. 19 For this [finds] favor, if out of consciousness toward God, one endures pain when suffering unjustly. 20 For what good would it be if, when you sin and are roughly treated, you endure it? But if you should suffer for doing good and endure it, this finds favor with God. 21 For you have been called for this [purpose], since Christ also suffered on your behalf, leaving for you an example so that you might follow in His steps. 22 WHO COMMITTED NO SIN, NEITHER WAS DECEIT FOUND IN HIS MOUTH. 23 Who while being reviled, was not reviling in return; while suffering was not uttering threats, but he kept entrusting [Himself] to the One who always judges righteously. 24 He who bore our sin in His body on the cross, so that we might die to sin and live to righteousness; for by His wound you have been healed. 25 For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

PASSAGE OUTLINE:

- I. Servants are to submit themselves to their masters (18)
 - A. This submission is to be accompanied by all fear toward God (18a)
 - B. This submission is to be rendered to harsh masters as well as good ones (18b)
- II. God blesses servants who suffer well (19-20)
 - A. If the suffering that is endured with a mind toward pleasing God (19)
 - B. If the suffering is endured out of righteous behavior and not as the result of sinful behavior (19-20)
- III. Servants are have been called by God to suffer well (21a)
- IV. Servants are to suffer well because Christ suffered for them (21b)
- V. Servants are to suffer well because Christ left them an example (21c-23)
 - A. His suffering was not a result of personal sin (22a)

1. He suffered because of us, not because of himself
 - B. There was no deceit in his mouth (22b-23)
 1. When he was reviled he did not respond in kind (23a)
 2. While he was suffering he uttered no threats (23b)
 - C. He kept on entrusting himself to the righteous judge (23c)
- VI. Servants are to suffer well because Christ died for them (24)
- VII. Servants are to suffer well because Christ is shepherd over them (25)

INITIAL SERMON OUTLINE:

- I. Servants are to submit themselves to their masters (18)
 - A. This submission is to be accompanied by all fear toward God (18a)
 - B. This submission is to be rendered to harsh masters as well as good ones (18b)
- II. God blesses us when we suffer well (19-20)
 - A. If the suffering that is endured with a mind toward pleasing God (19)
 - B. If the suffering is endured out of righteous behavior and not as the result of sinful behavior (19-20)
- III. We have been sovereignly called by God to suffer well (21a)
 - A. We can be satisfied with suffering because Christ suffered for us (21b)
 - B. We can be satisfied with suffering because Christ left us a living example (21c-23)
 1. His suffering was not a result of personal sin (22a)
 - a. He suffered because of us, not because of himself
 2. There was no deceit in his mouth (22b-23)
 - a. When he was reviled he did not respond in kind (23a)
 - b. While he was suffering he uttered no threats (23b)
 3. He kept on entrusting himself to the righteous judge (23c)
 - C. We can be satisfied with suffering because Christ died for us (24)
 - D. We can be satisfied with suffering because Christ is shepherd over our souls (25)

PASSAGE SUBJECT/THEME (what is the passage talking about): The submission and suffering of servants.

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): servants are to suffer patiently and justly even as Christ suffered patiently and justly for them.

PASSAGE MAIN IDEA (central proposition of the text): Servants are to submit to their masters and be patient in suffering, knowing that Christ, the servant, suffered for them.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): God wants us to glorify him in our suffering.

SERMON SUBJECT/THEME (what am I talking about): The submission and suffering of servants.

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): Every believer is a servant who is to suffer patiently and justly even as Christ suffered patiently and

justly for him.

INITIAL CENTRAL PROPOSITION OF THE SERMON: We have been called to strive for satisfaction in our suffering knowing that our Savior suffered for us.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: We are slaves of the Suffering Servant who are to strive for satisfaction in our sufferings since He suffered for us.

SERMONIC IDEA/TITLE: "Satisfaction in Suffering" (multiple parts)

FINAL SERMON OUTLINE:

I. Servants are to submit themselves to their masters (18)

- A. The Nature of First Century Slavery (18a)
- B. The Reason For Godly Submission (18a and 20b)
 - 1. God is pleased (18a and 20b)
- C. Application to Contemporary Employee/Employer Relationships
 - 1. Application for every Christian who is called to be a suffering servant (brings us to vv. 19-25)

II. God blesses us when we suffer well (19-20)

- A. What it means to suffer well (19-20)
 - 1. It means we rest in God's providence (18b)
 - a. Good and evil masters; yet this by God's design as are the circumstances of our suffering
 - 2. It means we worship God in our suffering (18a and 19a)
 - 3. It means we suffer for righteousness sake (19b-20)

III. We have been sovereignly called by God to suffer well (21-25)

- A. We can be satisfied in suffering because Christ suffered for us (21b)
- B. We can be satisfied in suffering because Christ left us a living example (21c-23)
 - 1. His suffering was not a result of personal sin (22a)
 - a. He suffered because of us, not because of himself
 - 2. There was no deceit in his mouth (22b-23)
 - a. When he was reviled he did not respond in kind (23a)
 - b. While he was suffering he uttered no threats (23b)
 - 3. He kept on entrusting himself to the righteous judge (23c)
- C. We can be satisfied in suffering because Christ died for us (24)
 - 1. The meaning of His death
 - 2. The purpose: that we might die to sin (and therefore have the power to suffer well)
 - 3. What about being healed by "His wound?"
- D. We can be satisfied in suffering because Christ is shepherd over our souls (25)
 - 1. He Sought us out as we Strayed (25a)
 - 2. He Saved us out of our Sin (25b)

3. He Secures our Souls (25c)

HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

This entire passage echos what no doubt was vivid in Peter's memory, the suffering of Christ. The blows with fists, the scorn, Christ's humble submission to the Father, the scourging, the cross.

Household servants. No mention of "masters" in 1 Peter. Likely Christian servants w/pagan masters.

On Slavery

"For the Greek the highest ideal was self-determination expressed in freedom. Thus the Greek looked upon the slave as an inferior kind of person. It would have been contradictory to the Greek ideal to speak of becoming a servant to another, even to God. Christianity stood this ideal upon its head, but did not challenge the institution of slavery as such. Paul encourages slaves to be obedient (Eph. 6:5; Col. 3:22) and he sends the runaway slave Onesimus back to his master (Philem.). Nonetheless the nt undermines the institution of slavery inasmuch as it proclaims a radical equality in Christ (1 Cor. 7:21-22; Gal. 3:28; Col. 3:11). See also Isaiah, The Book of; Jesus Christ; Prophet." [Harper's Bible Dictionary, CD Libronix System, s.v. "Servant"]

"Slavery, the total subjection of one person to another. Aside from crown and temple slavery, slave labor played a minor economic role in the ancient Near East, for privately owned slaves functioned more as domestic servants than as an agricultural or industrial labor force. The chief source of crown and temple slaves was captives of war (1 Kings 9:21; Num. 31:25-47; Josh. 9:23), while that of private slaves was defaulting debtors and their families (Exod. 22:2; 2 Kings 4:1) or indigents who resorted to voluntary self-sale (Lev. 25:39; Exod. 21:5-6; Deut. 15:16-17).

Ancient Near Eastern law collections deal mostly with the slave in relation to an injuring third party, thus emphasizing the slave's status as chattel. However, most biblical legislation focuses upon the relationship of slaves to their own masters, thus emphasizing the slaves' humanity. Although the Bible acknowledges the slave's status as the property of the master (Exod. 21:32; Lev. 25:46), it seeks to restrict the master's power over the slave. The master was punished for excessive use of authorized force leading to the immediate death or permanent maiming of the slave (Exod. 21:20, 25-26). The slave was part of the master's household (Lev. 22:11) and was required to rest on the Sabbath (Exod. 20:10; Deut. 5:14) and to participate in religious observances (Gen. 17:13; Exod. 12:44; Lev. 22:11; Deut. 12:12, 18; 16:11, 14).

In contrast to ancient Near Eastern treaties providing for the mutual extradition of fugitive slaves, biblical law prohibited such extradition and granted them asylum (Deut. 23:16-17; but cf. 1 Kings 2:39-40). The servitude of a Hebrew debt-slave was limited to six years (Exod. 21:2; Deut. 15:12; Jer. 34:14). Upon manumission, slaves were to receive gifts (Deut. 15:14) to enable them economically to maintain their new freedom. The servitude of voluntarily self-enslaved Hebrews ended with the onset of the Jubilee Year and their return to their patrimonies (Lev. 25:13, 40).

Slavery continued in the Roman Empire in NT times, and many slaves became Christians (e.g., Col. 3:22-24; 1 Tim. 6:1-2). While the institution of slavery as such is not condemned in the NT, Paul urged Philemon to treat his slave Onesimus as a brother rather than as a slave (Philem. 15-16). See also Law. [Harper's Bible Dictionary, CD Libronix System, s.v. "Slavery"]

"In biblical times slavery was common and much abused. In both Greek and Roman cultures, most slaves had no legal rights and were treated as commercial commodities. Roman citizens came to look on work as beneath their dignity, and the entire empire gradually came to function largely by slave power. Slaves were bought, sold, traded, used, and discarded as heartlessly as if they were animals or tools. Considerate masters such as Pliny the Elder, who was deeply grieved over the death of some of his slaves, were exceptional.

One Roman writer divided agricultural instruments into three classes—the articulate, who were slaves; the inarticulate, which were animals; and the mute, which were tools and vehicles. A slave's only distinction above animals or tools was that he could speak! The Roman statesman Cato said, "Old slaves should be thrown on a dump, and when a slave is ill do not feed him anything. It is not worth your money. Take sick slaves and throw them away because they are nothing but inefficient tools." Augustus crucified a slave who accidentally killed his pet quail, and a man named Pollio threw a slave into a pond of deadly lamprey eels for breaking a crystal goblet. Juvenal wrote of a slave owner whose greatest pleasure was "listening to the sweet song of his slaves being flogged." (The previous material is cited in William Barclay, *The Daily Bible Study Series: The Letters to the Galatians and Ephesians* [Philadelphia: Westminster, 1958], 212–14.)

Although Scripture does not speak against slavery as such, it clearly speaks against the kidnapping of anyone for the purpose of making him or her a slave (Ex. 21:16). The European and American slave trade that lasted past the middle of the nineteenth century was therefore in clear violation of Scripture, despite the rationalizations of many Christians who were involved in it.

Certain types of nonabusive and beneficial slavery were permitted, or even advocated, in the Old Testament. For example, a thief who could not make restitution could be indentured until repayment was worked out—a plan far superior to the modern prison sentence which provides for no restitution of property or money to the victim or restoration of dignity for the thief. Israelites were allowed to buy slaves from the pagan nations around them (Lev. 25:44), but fellow Israelites could not be bought or sold, although they could voluntarily indenture themselves until the year of jubilee (vv. 39–40). During their time of service they were to be treated as hired workers, not as slaves (40–41, 46). Even pagan slaves were not to be abused and were given their freedom if seriously injured by their master (Ex. 21:26–27). A slave who fled from an oppressive master was to be given asylum and protection (Deut. 23:15–16). A fellow Israelite could not be used as a slave for more than six years, at the end of which he was to be given liberal provisions as a form of severance pay (Ex. 21:2; Deut. 15:13–14). Every fiftieth year, the year of jubilee, all slaves were to be freed and returned to their families (Lev. 25:10). A slave who loved his master and preferred to remain with him could voluntarily indenture himself for life by having his ear pierced by his master (Ex. 21:5–6). The kind of slavery controlled by scriptural teaching was a blessing to both employer and

employee and was a rewarding and fulfilling relation between them.

Although slavery is not uniformly condemned in either the Old or New Testaments, the sincere application of New Testament truths has repeatedly led to the elimination of its abusive tendencies. Where Christ's love is lived in the power of His Spirit, unjust barriers and relationships are inevitably broken down. As the Roman empire disintegrated and eventually collapsed, the brutal, abused system of slavery collapsed with it—due in great measure to the influence of Christianity. In more recent times the back of the black slave trade was broken in Europe and America due largely to the powerful, Spirit-led preaching of such men as John Wesley and George Whitefield and the godly statesmanship of such men as William Wilberforce and William Pitt.

New Testament teaching does not focus on reforming and restructuring human systems, which are never the root cause of human problems. The issue is always the heart of man—which when wicked will corrupt the best of systems and when righteous will improve the worst. If men's sinful hearts are not changed, they will find ways to oppress others regardless of whether or not there is actual slavery. On the other hand, Spirit-filled believers will have just and harmonious relationships with each other, no matter what system they live under. Man's basic problems and needs are not political, social, or economic but spiritual, and that is the area on which Paul here concentrates.

Throughout history, including in our own day, working people have been oppressed and abused by economic intimidation that amounts to virtual slavery—regardless of the particular economic, social, or political system. Paul's teaching therefore applies to every business owner and every worker. [John MacArthur, Ephesians {commentary on 6:5-8}, Libronix Digital Library]

SLAVE, SLAVERY.

I. In the Old Testament

a. Introduction

Under the influence of Roman law, a slave is usually considered to be a person (male or female) owned by another, without rights, and—like any other form of personal property—to be used and disposed of in whatever way the owner may wish. In the ancient biblical East, however, slaves could and did acquire various rights before the law or by custom, and these included ownership (even of other slaves) and the power to conduct business while they were yet under their masters' control. Slavery is attested from the earliest times throughout the ancient Near East, and owed its existence and perpetuation primarily to economic factors.

b. Sources of slaves

(i) By capture.

Captives, especially prisoners of war, were commonly reduced to slavery (Gn. 14:21, claimed by the king of Sodom; Nu. 31:9; Dt. 20:14; 21:10^{cc}; Jdg. 5:30; 1 Sa. 4:9 (…^{vvv}); 2 Ki. 5:2; 2 Ch. 28:8, 10ff.), a custom that goes back as far as written documents themselves, to roughly 3000^{cc} and probably further (references in I. Mendelsohn, *Slavery in the Ancient Near East*, 1949, pp. 1-3).

(ii) By purchase.

Slaves could readily be bought from other owners or general merchants (cf. Gn. 17:12-13, 27; Ec. 2:7). The law allowed Hebrews to buy foreign slaves from foreigners at home or abroad (Lv. 25:44^{cc}). In antiquity, slaves were sold among all kinds of other merchandise and from country to country. Thus, the Midianites and Ishmaelites sold *Joseph to an Egyptian high official (Gn. 37:36; 39:1), and Phoenician Tyre imported slaves and bronzeware from Asia Minor (Ezk. 27:13) and sold Jews to the Ionians, thereby incurring a threat of like treatment of her own nationals (Joel 3:4-8). For evidence of the large numbers of Semitic slaves that reached Egypt in Joseph's general period, probably mainly by trade, see references in *Joseph or in Bibliography below. For Babylonian merchant-enterprise in slave-trading abroad in places such as Tyre, see Mendelsohn, ^{cc}, pp. 3-5.

(iii) By birth.

Children 'born in the house' of slave-parents became 'house-born slaves'; such are mentioned in Scripture from patriarchal times onward (Gn. 15:3; 17:12-13, 27; Ec. 2:7; Je. 2:14), and equally early in Mesopotamian documents (Mendelsohn, pp. 57-58).

(iv) As restitution.

If a convicted thief could not make restitution and pay his fines and damages, funds towards this could be raised by selling him as a slave (Ex. 22:3; cf. a similar provision in Hammurapi's Code, §§ 53-54: , p. 168).

(v) By default on debts.

Debtors who went bankrupt were often forced to sell their children as slaves, or their children would be confiscated as slaves by the creditor (2 Ki. 4:1; Ne. 5:5, 8). The insolvent debtor himself, as well as his wife and family, commonly became the slave of his creditor and gave him his labour for 3 years to work off the debt and then go free, in Hammurapi's Code (§ 117: ..., p. 30, or ANET, pp. 170-171). This seems to be the background to the Mosaic law in Ex. 21:2-6 (and 7-11), and in Dt. 15:12-18, where a Hebrew slave must work 6 years, explicitly a 'double' period of time (Dt. 15:18) compared with Hammurapi's 3 years (cf. Mendelsohn, pp. 32-33), but on release he was to be granted stock to start up on his own again (see also d. (i) 1, below). Insolvency was a major cause of reduction to slave status in the biblical East (Mendelsohn, pp. 23, 26-29).

(vi) Self-sale.

Selling oneself voluntarily into slavery, i.e. dependence on another, to escape poverty, was widely known (Mendelsohn, pp. 14-19, for data). Lv. 25:39-43, 47ff., recognized this, but provided for redemption at (or with foreign owners, even before) Jubilee year.

(vii) Abduction.

To steal a person, and to reduce a kidnapped person to slavery, was an offence punishable by death in the laws of both Hammurapi (§ 14: DOTT, p. 30; ANET, p. 166) and Moses (Ex. 21:16; Dt. 24:7). The brothers of *Joseph were guilty of essentially such an offence (Gn. 37:27-28.with 45:4), and might well be 'dismayed' and need reassurance not to be 'distressed' (Gn. 45:3, 5, and cf. Gn. 50:15).

c. Price of slaves

The price of slaves naturally varied somewhat according to circumstances and the sex, age and condition of slaves, but the average price of slaves gradually rose like that of other commodities during the course of history; the female of childbearing age being always more valuable than the male slave. In the late 3rd millennium bc in Mesopotamia (Akkad and 3rd Ur Dynasties) the average price of a slave was 10-15 shekels of silver (references in Mendelsohn, pp. 117-155). About 1700 bc Joseph was sold to the Ishmaelites for 20 shekels of silver (Gn. 37:28), precisely the current price for the patriarchal period, where 1/2 of a mina is 20 shekels (§§ 116, 214, 252: DOTT, p. 35; ANET, pp. 170, 175-176, in (e.g.) Hammurapi's Code, ~ 1750 bc), in contemporary Old Babylonian tablets (cf. Mendelsohn, ...), and at Mari (G. Boyer, Archives Royales de Mari, 8, 1958, p. 23, No. 10, lines 1-4). By about the 15th century bc the average price was 30 shekels at Nuzi (B. L. Eichler, Indenture at Nuzi, 1973, pp. 16-18, 87), and could be 20, 30 or 40 shekels at Ugarit in ^N Syria (Mendelsohn, pp. 118-155; J. Nougayrol, Palais Royal d'Ugarit, 3, 1955, p. 228: 2 with refs., p. 23 n. 1) in the 14th/13th centuries bc, comparing well with the contemporary price of 30 shekels reflected in Ex. 21:32. In later days the average price for a male slave rose steadily under the Assyrian, Babylonian and Persian empires, to about 50-60 shekels, 50 shekels and 90-120 shekels respectively (Mendelsohn, pp. 117-118, 155). For 50 shekels in Assyrian times, cf. 2 Ki. 15:20, where the Israelite notables under Menahem had to pay their value as slaves, presumably as ransom to avoid deportation to Assyria (D. J. Wiseman, Iraq 15, 1953, p. 135, and ^{III} 87, 1955, p. 28). The successive and identical rises in average price for slaves in both the biblical and external records strongly

suggest that the former are based directly on accurate traditions from the specific periods in question, i.e. the early and late 2nd millennium and early 1st millennium bc, and are not at these points the elaboration of later traditionists or of over-statistical priestly redactors.

d. Privately owned slaves in Israel

(i) Hebrew slaves.

1. The law sought (like Hammurapi's Code 5 centuries earlier) to avoid the risk of wholesale population-drift into slavery and serfdom under economic pressure on small farmers, by limiting the length of service that insolvent debtors (see (v), above) had to give to 6 years, their release to be accompanied by the provision of sufficient assets to make a new start (Ex. 21:2-6; Dt. 15:12-18). A man already married when thus enslaved took his wife with him at release, but if he was formerly single and was given a wife by his master, that wife and any children remained the master's. Hence, those who wished to stay in service and keep their family could do so permanently (Ex. 21:6; Dt. 15:16f.); at Jubilee he would be released in any case (Lv. 25:40) in connection with the restoration of inheritance then (Lv. 25:28), even if he chose to stay on with his master permanently. Insolvent debtors in temporary enslavement similar to that of Ex. 21:2ff. are probably the subject of Ex. 21:26-27, the permanent loss of a member cancelling the debt and so bringing immediate release from the creditor/master (Mendelsohn, *op.cit.*, pp. 87-88). In Jeremiah's day the king and the wealthy flagrantly abused the law of 7th-year release by freeing their slaves only to seize them again, and were duly condemned for this very sharp practice (Je. 34:8-17).

2. A Hebrew who voluntarily sold himself into slavery to escape from poverty was to serve his master until Jubilee year, when he would go free (Lv. 25:39-43) and receive back his inheritance (Lv. 25:28). But if his master was a foreigner he had the option of purchasing his freedom or being redeemed by a relative at any time before Jubilee (Lv. 25:47-55).

3. Female slaves were the subject of further specific law and custom. That a chief wife's servant-maids might bear children to their master for the childless wife is attested both in the patriarchal narrative (Gn. 16) and in cuneiform documents, e.g. from Ur (Wiseman, *JTVI* 88, 1956, p. 124). Under the law, if a Hebrew girl was sold as a slave (Ex. 21:7-11) her marital status was carefully safeguarded: she might marry her master (and be redeemed if rejected), or his son, or become a properly maintained concubine, but would go free if the master failed to implement whichever of the three possibilities he had agreed to. In Mesopotamia such contracts were usually harsher, often having no safeguards whatever (cf. Mendelsohn, pp. 10ff., 87).

(ii) Foreign slaves.

1. Unlike Hebrew slaves, these could be enslaved permanently and handed on with other family property (Lv. 25:44-46). However, they were included in the commonwealth of Israel on patriarchal precedent (circumcision, Gn. 17:10-14, 27) and shared in festivals (Ex. 12:44, Passover; Dt. 16:11, 14) and sabbath-rest (Ex. 20:10; 23:12).

2. A woman captured in war could be taken as full wife by a Hebrew, and would thereby

cease to have slave status; thus, if she was subsequently divorced she went free and did not become a slave (Dt. 21:10-14).

(iii) General conditions.

1. The treatment accorded to slaves depended directly on the personality of their masters. It could be a relationship of trust (cf. Gn. 24:39:1-6) and affection (Dt. 15:16), but discipline might be harsh, even fatal (cf. Ex. 21:21), though to kill a slave outright carried a penalty (Ex. 21:20), doubtless death (Lv. 24:17, 22). It is just possible that Hebrew slaves, like some Babylonians, sometimes carried an outward token of their servitude (Mendelsohn, p. 49), though this remains uncertain. In some circumstances slaves could claim justice (Jb. 31:13) or go to law (Mendelsohn, pp. 65, 70, 72), but—like the Egyptian spared by David—could be abandoned by callous masters when ill (1 Sa. 30:13). In patriarchal times a childless master could adopt a house-slave and make him his heir, as is recorded of Abraham and Eliezer before the births of Ishmael and Isaac (Gn. 15:3), and of various people in cuneiform documents (Ur, cf. Wiseman, JTVI 88, 1956, p. 124).

(iv) Manumission.

In the laws an enslaved debtor was to be released after 6 years (Ex. 21:2; Dt. 15:12, 18), or as compensation for injury (Ex. 21:26-27), and a girl could be redeemed or set free if repudiated, or if conditions of service were not honoured (Ex. 21:8, 11; see d. (i) 3 above). A Hebrew who sold himself into slavery was to be freed at Jubilee, or could be redeemed by purchase at any time from a foreign master (Lv. 25:39-43, 47-55; d. (i) 2 above). On Dt. 23:15f., see preceding section. A female captive could become a freedwoman by marriage (Dt. 21:10-14).

In 1 Ch. 2:34f., a Hebrew Sheshan had no sons, and so married his daughter to his Egyptian slave Jarha in order to continue his family line; it is most probable that Jarha would be made free in these circumstances (Mendelsohn, p. 57), and likewise Eliezer of Damascus (Gn. 15:3), if he had not been replaced as heir to Abraham by Ishmael and then Isaac.

In Heb. the term which denotes that a person is 'free', not (or no longer) a slave (e.g. Ex. 21:2, 5, 26-27; Dt. 15:12-13, 18; Jb. 3:19; Je. 34:9-11, 14, 16; etc.), is *opšî*, which has a long history in the ancient East, occurring as *h₂upšu* in cuneiform texts from the 18th to the 7th centuries bc, and usually referring to freedmen who are small landholders, tenant farmers or hired labourers. When a Hebrew was freed this is the class he would be in. He would become a small landholder if he regained his inheritance (as at Jubilee) or a tenant or labourer on land held by others. On manumission in the ancient East, see Mendelsohn, pp. 74-91; on *opšî*, see Bibliography below.

e. State and Temple slavery

(i) State slavery in Israel.

This was practised on a restricted scale. David caused the conquered Ammonites to do forced labour (2 Sa. 12:31), and Solomon conscripted the surviving descendants of the peoples of Canaan into his *mas-‘ōē*, permanent state labour-levy, but not true Israelites (see 1 Ki. 9:15, 21-22; burden-bearers and quarriers, 15 and 2 Ch. 2:18). The Israelites served on temporary *corvée* (*mas*) in Lebanon only,

by rota (1 Ki. 5:13f.). There is no contradiction between 1 Ki. 5 and 9 on the corvées; cf. M. Haran, ^{TT} 11, 1961, pp. 162-164, following and partly correcting Mendelsohn, pp. 96-98. Cf. A. F. Rainey, ^{JJJ} 20, 1970, pp. 191-202. The famous coppermines near Ezion-geber (*Elath) were most likely worked with Canaanite and Ammonite/Edomite slave-labour (N. Glueck, ^{RRRRR} 79, 1940, pp. 4-5; Mendelsohn, p. 95; Haran, op.cit., p. 162). Such use of war-captives was common throughout the Near East, and in other countries outside Israel their less fortunate nationals and ordinary slaves could sometimes be taken over by the state (Mendelsohn, pp. 92-99).

(ii) Temple slaves in Israel.

After the war with Midian, Moses levied from the warriors and Israel at large 1 in 500 and 1 in 50 respectively of their spoils in persons and goods, for service with the high priest and Levites at the tabernacle, obviously as menials (Nu. 31:28, 30, 47). Then there were added to these the Gibeonites spared by Joshua, who became ‘hewers of wood and drawers of water’ for the house and altar of the Lord (Jos. 9:3-27), i.e. menials for the tabernacle and its personnel. Also, David and his officers had dedicated foreigners (Nethinim) for similar service with the Levites who served the Temple, some of their descendants returning from captivity with Ezra (8:20); to these were added ‘Solomon’s servants’ (Ezr. 2:58). Ezekiel (44:6-9) possibly warned against allowing these uncircumcised menials to usurp a place in the worship of a Temple that was not theirs. Under Nehemiah (3:26, 31) some of these lived in Jerusalem and helped repair its walls.

f. Conclusion: general trends

Generally, a more humane spirit breathes through the ^{TT} laws and customs on slavery, as illustrated by the repeated injunctions in God’s name not to rule over a brother Israelite harshly (e.g. Lv. 25:43, 46, 53, 55; Dt. 15:14f.). Even when Heb. law and custom on slaves shares in the common heritage of the ancient Semitic world, there is this unique care in God’s name for these people who by status were not people, something absent from the law codes of Babylon or Assyria. It should, moreover, be remembered that, by and large, the economy of the ancient Near East was never one substantially or mainly based on slave-labour as in ‘classical’ and later Greece or above all in imperial Rome (cf. Mendelsohn, pp. 111-112, 116:117, 121; I. J. Gelb, *Festschrift for S. N. Kramer*, 1976, pp. 195-207, on statistics and comparisons; limited numbers and economic opportunities of Neo-Babylonian slaves, cf. F. I. Andersen (summary of Dandamayer), *Buried History* 11, 1975, pp. 191-194). And Job (31:13-15) heralds the concept of the equality of all men, of whatever station, before their creator God.

Bibliography. A fundamental work which makes frequent reference to the OT data is I. Mendelsohn, *Slavery in the Ancient Near East*, 1949, following up earlier studies, and supplemented by *IEJ* 5, 1955, pp. 65-72. The biblical data are summarized and evaluated by A. G. Barrois, *Manuel d’Archéologie Biblique*, 2, 1953, pp. 38, 114, 211-215, and by R. de Vaux, *Ancient Israel: its Life and Institutions*, 1961, pp. 80-90, 525). On Temple slaves in Israel, see M. Haran, *VT* 11, 1961, pp. 159-169. On opšî, ‘free(dman)’, see Mendelsohn, *BASOR* 83, 1941, pp. 36-39, and ^{.....}, 139, 1955, pp. 9-11; E. R. Lacheman, *ibid.*, 86, 1942, pp. 36-37; D. J. Wiseman, *The Alalakh Tablets*, 1953, p. 10. For the ^{.....} data on slavery, see the monograph by A. M. Bakir, *Slavery in Pharaonic Egypt*, 1952, supplemented for Joseph’s period by W. C. Hayes, *A Papyrus of the Late Middle Kingdom in the Brooklyn Museum*, 1955, pp. 92-94, 98-99, 133-134, and especially G. Posener, *Syria* 34, 1957, pp. 147, 150-161.

II. In the New Testament

a. Systems of slavery

In times Jewish slavery, to judge by the Talmud, remained governed as always by the tight national unity of the people. There was a sharp distinction between Jewish and Gentile slaves. The former were subject to the Sabbath-year manumission, and the onus fell upon Jewish communities everywhere to ransom their nationals held in slavery to

Gentiles. Thus no fundamental division into bond and free was recognized. At the same time the whole people might be thought of as the servants of Yahweh.

By contrast, Greek slavery was justified in classical theory by the assumption of a natural order of slaves. Since only the citizen class were, strictly speaking, human, slaves were merely chattels. While this idea was carried into practice only in the rare cases where common sense and humanity broke down, the fact remains that throughout classical antiquity the institution of slavery was simply taken for granted, even by those who worked for its amelioration.

There was a very great diversity at different times and places in the extent and uses of slavery. Modern sentiment is dominated by the horrors of the mass agricultural slavery in Italy and Sicily during the 2 centuries between the Punic wars and Augustus, which were dramatized by a series of heroic slave-revolts. This was a by-product of the rapid Roman conquest of the Mediterranean, the main source of the glut of slaves being war prisoners. In NT times, however, there was very little warfare, and in any case the slave ranches were a peculiarly Roman method of farming. In Egypt, for instance, there was practically no agricultural slavery, the land being worked by a free peasantry under bureaucratic supervision. In Asia Minor and Syria there were great temple estates whose tenant farmers were in a kind of serfdom. In Palestine, to judge by the parables of Jesus, slaves were employed on country estates more in administrative positions, the labour being recruited on a casual basis.

Domestic and public slavery were the most widespread forms. In the former case the slaves were purchased and employed as an index of wealth. Where only one or two were owned, they worked beside their master at the same occupations. At Athens they were indistinguishable in the streets from free men, and the familiarity of slaves towards their owners was a stock theme of comedy. At Rome the great houses employed scores of slaves for sheer luxury. Their work was highly specialized and often largely effortless. In the case of public slaves, their status conferred a good deal of independence and respect. They performed all sorts of duties in the absence of a civil service, including even police services in some cases. Professions such as medicine or education were commonly filled by slaves.

The main sources of slavery were: (1) birth, depending on the law of the particular state concerning the various degrees of servile parentage; (2) the widespread practice of exposing unwanted children, who were then available for the use of anyone who cared to rear them; (3) the sale of one's own children into slavery; (4) Voluntary slavery as a solution to problems such as debt; (5) penal slavery; (6) kidnaping and piracy; (7) the traffic across the Roman frontiers, Not all these sources were open in one place at any one time: there was a great deal of variation in local law and sentiment. The degree of slavery also varied greatly, and is impossible to calculate. It may have reached one-third of

the population in Rome and the great metropolitan cities of the east. In areas where there was a peasant economy, however, it was reduced to a small fraction of that.

Manumission could be readily arranged at any time if owners wished. In Rome it was most commonly performed by testament, and limits had to be placed on the generosity of owners to prevent the too rapid dilution of the citizen body with persons of foreign extraction. In ¹ states 2 common forms were a type of self-purchase, in which the legal incompetence of the slave was overcome by the ownership technically passing to a god, and manumission in return for a contract of services which simply meant that the slave continued in the same employment though legally free.

The condition of slavery was everywhere being steadily mitigated in NT times. Although slaves had no legal personality, owners recognized that they worked better the more their condition approximated to freedom, and the owning of property and contracting of marriages were normally allowed. Cruelty was condemned by the growing sentiment of common humanity, and in some cases legally controlled; in Egypt, for instance, the death of a slave was subject to a coroner's inquest. While in Gk. states emancipated slaves became resident aliens of their former master's city, at Rome they automatically became citizens on manumission. Thus the vast flow of slaves into Italy, especially during the last 2 centuries before Christ, had the effect of internationalizing the Roman republic, anticipating the government's own policy of steadily broadening membership.

b. The NT attitude to slavery

The twelve disciples of Jesus apparently had no part in the system of slavery. They included neither slaves nor owners. The institution figures frequently in the parables, however (e.g. Mt. 21:34; 22:3), because the regal and baronial households to which it belonged afforded a nice analogy for the kingdom of God. Jesus repeatedly spoke of the relation of the disciples to himself as that of servants to their lord (e.g. Mt. 10:24; Jn. 13:16). At the same time he stressed the inadequacy of this figure. The disciples were emancipated, as it were, and admitted to higher privileges of intimacy (Jn. 15:15). ¹¹ again, to their acute embarrassment, Jesus himself adopted the servile role (Jn. 13:4-17), with the object of encouraging them to mutual service.

Outside Palestine, however, where the churches were often established on a household basis, the membership included both masters and servants. Slavery was one of the human divisions that became meaningless in the new community in Christ (1 Cor. 7:22; Gal. 3:28). This apparently led to a desire for emancipation (1 Cor. 7:20) and perhaps even to the active encouragement of it by some (1 Tim. 6:3-5). Paul was not opposed to manumission if the opportunity was offered (1 Cor. 7:21), but studiously refrained from putting pressure on owners, even where personal sentiment might have led him to do so (Phm. 8, 14). Not only was there the practical reason of not laying the churches open to criticism (1 Tim. 6:1f.), but the point of principle that all human stations are allotted by God (1 Cor. 7:20). Slaves should therefore aim to please God by their service (Eph. 6:5-8; Col. 3:22). The fraternal bond with a believing master should be an added reason for serving him well (1 Tim. 6:2). A master, on the other hand, might well let the fraternal sentiment prevail (Phm. 16), and certainly must treat his slaves with restraint (Eph. 6:9) and strict equity (Col. 4:1).

The fact that household slavery, which is the only kind referred to in the NT, was generally governed by feelings of goodwill and affection, is implied by its figurative use in the 'household of God' (Eph. 2:19). The apostles are regularly God's stewards (1 Cor. 4:1; Tit. 1:7; 1 Pet. 4:10) and even plain

servants (Rom. 1:1; Phil. 1:1). The legal character of 'the yoke of slavery' (Gal. 5:1) was not forgotten, however, and the idea of manumission and adoption into the family itself was a proud conclusion to this train of thought (Rom. 8:15-17; Gal. 4:5-7). Thus, whether in practice or by analogy, the apostles clearly branded the institution as part of the order that was passing away. In the last resort the fraternity of the sons of God would see all its members free of their bonds.

Bibliography. W. W. Buckland, *The Roman Law of Slavery*, 1908; R. H. Barrow, *Slavery in the Roman Empire*, 1928; W. L. Westermann, *The Slave Systems of Greek and Roman Antiquity*, 1955 (with full bibliography); M. I. Finley (ed.), *Slavery in Classical Antiquity: Views and Controversies*, 1960; J. Jeremias, *Jerusalem in the Time of Jesus*, 1969, pp. 314, 334-337; J. Vogt, *Ancient Slavery and the Ideal of Man*, 1974; S. S. Bartchy, *Mallon Chresai: First-Century Slavery and the Interpretation of 1 Cor. 7:21*, 1973.

Under Roman law, slaves were considered property. The head of the household could legally execute any of his slaves for whatever reason. If the head of the household were murdered, every slave working for that household was to be executed. Agrarian society - demanded slave labor and slaves competed with free peasants for the same work. The mine slaves had the worst lot in life and died young working in the harsh conditions. [Keener, 642]

Generally speaking, slaves had more opportunity for social advancement than free peasants. This was especially true for household slaves, the only slaves addressed in the NT. They were usually able to work for, and attain freedom (contrary to slavery in England and the USA). Some freed slaves became quite wealthy. [Keener, 642-43]

From Barclay, pp. 210 ff. ==>

- There were 60,000,000 slaves in the Roman Empire.
- Some were doctors, teachers, musicians, actors, secretaries.
- Slaves were not allowed to marry; but they were expected to cohabit and the children born thereby became the property of the master.
- They were considered things, not people, under the law (even though many were considered by their masters as real family members).
- Aristotle wrote: "There can be no friendship nor justice towards inanimate things; indeed, not even towards a horse or an ox, nor yet towards a slave as a slave. For master and slave have nothing in common; a slave is a living tool, just as a tool is an inanimate slave." The Roman nobleman Varro divides the instruments of agriculture into three classes: the articulate, the inarticulate and the mute, "The articulate comprising the slaves, the inarticulate comprising the cattle, and the mute comprising the vehicles."

Into this world Xnty brought freedom and dignity (note my point from last week). Social barriers were broken down. Callistus, one of the early Christian overseers of Rome was a slave; Perpetual, the aristocrat and Felicitas, a slave girl met martyrdom together, hand-in-hand. It was quite possible

that a slave could serve as an elder in the congregation with spiritual authority and oversight over his believing master.

From Schreiner (page 135) ==>

- Many slaves lived miserable lives, particularly those who were forced to work in the mines.
- Other slaves served as doctors, teachers, managers, musicians, artisans.
- Some slaves owned their own slaves!
- Many slaves were more educated than their masters.

Why didn't Xnty abolish slavery? In a sense it did, just not as everyone expected. Danger was always that a revolt would occur. Xnty wasn't to be considered a subversive religion; anarchists.

As for Christian masters, one consideration is that the social atmosphere of the day would have made it very difficult for the few Christian slave holders out there to suddenly free those under their employ. If they had freed them, they would likely have become slaves somewhere else under a much less than merciful master. So when Christian slaveholders are addressed (Ephesians) they are exhorted toward kindness.

However, there is another side to that. Note Paul's letter to Philemon and the subtle entreaty to free the runaway slave, Onesimus. This letter goes way beyond another other writing of antiquity in addressing this issue. As Craig Keener writes:

"Paul's message to Philemon goes beyond other documents of his time in not only pleading for clemency for an escaped slave but asking that he be released because he is now a Christian. So powerful was this precedent that many early U.S. slave holders did not want their slaves to be exposed to Christianity, for fear that they would be compelled to free them." [Keener, 643]

OT Law required harboring runaway slaves (Deut. 23:15-16). Roman law required Paul to return Onesimus to his master, with serious penalties if he failed to do so. [Keener, 644]

Abolition? No ancient slave war was successful and abolition would have meant a bloody and likely unsuccessful revolution [Keener, 714].

An example of a famous insurrection:

Like many societies of its day, Rome depended on slavery for most of its menial labor and a good deal of its artistic creation, such as building the great works of Roman architecture. Slaves permeated society at every level. The Romans had put down slave revolts in Sicily from 135 to 132 BC and from 104 to 100 BC. In 73 BC a great slave revolt broke out against the Romans that lasted nearly two years. It was called the Gladiatorial War because it was led by an escaped slave and gladiator, Spartacus. Having attracted a large band of fellow slaves, Spartacus led them in overrunning most of southern Italy. Their band eventually numbered

about 90,000. Spartacus and the rebels were defeated in 71 BC by two of Rome's outstanding generals, Marcus Licinius Crassus and Pompey, and thousands of slaves were killed. [Compton's Interactive Encyclopedia, 1998]

"When Aristotle complained about a few philosophers who thought that slavery was wrong, the philosophers he cited did not state matters as plainly as Paul does here. Paul confronts the practical issue of how slaves can deal with their situation, not whether slavery should be abolished . . . even a violent revolution could not have ended slavery in the Roman Empire. But the way he deals with the issue leaves no doubt where he would have stood had we put the theoretical question of slavery's abolition to him: people are equals before God (Ephesians 6:9), and slavery is therefore against God's will." [Keener, 553]

"[The overthrow of slavery] was completely unrealistic for the fledgling New Testament church in the Roman Empire. The young churches would be fighting the consensus of the Greco-Roman world, and hence any such attempt would be doomed to futility. Why was there not criticism of the practice? Again we must remember that New Testament documents address readers in the situation in which they live. Railing against slavery would not be of any help to ordinary Christians, for, as noted, the dissolution of slavery was out of the question. Furthermore, New Testament writers were not social revolutionaries (cf. 1 Cor. 17:17-24). They did not believe that overhauling social structures would transform culture. Their concern was the relationship of individuals to God and they focused on the sin and rebellion of individuals against their Creator. . . . If enough individuals are transformed, of course, society as a whole benefits and the Christian faith begins to function as a leavening influence. . . . History demonstrates the impact of Christian faith on social structures. One of the consequences under Christian influence, was the eradication of slavery." [Schreiner, 136]

"The institution of slavery was one of the greatest blots on ancient civilization. It was twice cursed, cursing both parties, degrading each, turning the slave into a chattel, and the master, in many cases, into a brute. Christianity, as represented in the New Testament, never says a word to condemn it, but Christianity has killed it. . . . Do not aim at institutions, change the people that live under them and you change them. Girdle the tree and it will die, and save you the trouble of felling it. But not only does Christianity never condemn slavery, though it was in dead antagonism to all its principles, and could not possibly survive where its principles were accepted, but it also takes this essential immoral relation and finds a soul of goodness in the evil thing, which serves to illustrate the relation between God and man, between Christ and us." [Maclaren, Expositions of Holy Scripture: The Epistles of St. Peter and St. John, 215] * Note we are all slaves of Christ.

The NT nowhere commends slavery. It's not rooted in the created order, as if to say that this was ordained of God. Compare marriage and the roles of men and women. God ordained marriage and he ordained the headship of the husband over the wife. Slavery was a by-product of sinful men, not a holy God. [cf. Schreiner, page 136]

The NT regulates an existing practice with an eye toward its abolition one heart at a time over a period of time.

Note the influence of Xnty on ending slavery. Story of William Wilberforce, etc. Civil war was as much about state's rights as it was slavery. Robert E. Lee believed that slavery would eventually be abolished & he believed that Xnty would be the reason why.

The leader in the movement against slavery in England was William Wilberforce, who devoted most of his life to denouncing it and introducing measures in the House of Commons for its abolition. In 1833, a month after his death, a bill was passed emancipating the slaves in all British colonies and appropriating a sum of nearly 100 million dollars to compensate the owners for the loss they sustained (see Wilberforce, William). This example was followed by other countries. In the United States the slaves were freed only after decades of political strife and the long, costly, and bloody American Civil War. (See also Abolitionist Movement; Black Americans; Civil War, American.)

Wilberforce was born in Hull in Yorkshire, England, on Aug. 24, 1759. He attended St. John's College, Cambridge. His family's wealth aided him in becoming a member of Parliament in 1780, and he remained there until 1825. After his conversion he became a zealous moral reformer, though his radicalism was somewhat tempered by the excesses of the French Revolution from 1789 to 1793. Except for his devotion to abolitionism, he became politically conservative. Wilberforce's Committee for the Abolition of the Slave Trade was founded in 1787, and he repeatedly exposed the horrors of slavery to his fellow members of Parliament. He achieved his first success on March 25, 1807, when a bill to abolish the slave trade became law. This law, however, did not free those who were already slaves. His next step was to work for the freeing of the remaining slaves in the British West Indies. His Anti-Slavery Society was founded in 1823. Wilberforce retired from Parliament in 1825 and turned over leadership of the abolition movement to Sir Thomas F. Buxton. Wilberforce died on July 29, 1833. One month later the Slavery Abolition Act was passed. [Compton's Interactive Encyclopedia, 1998]

An excerpt from my series in 2003-04 on the influence of Jesus Christ's coming into the world ==>

D. Jesus Christ has Brought Value to the Lives of Slaves

Could say that 1000s of slaves, like Onesimus in Philemon, found worth & freedom in JC in spite of t/fact that they remained in slavery.

1 Corinthians 7:21-22 **Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that. For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave.** IOW - You may think you're free but you're not - you're X's slave; you may think you're a slave, but you're not, you're free in X.

Either way it was thru Jesus that slaves found freedom - even if it was only t/freedom of new life in Him. Also thru Jesus that slavery itself was event abolished thru t/influence of Xnity.

1. If you could go back in time to the early years of the Church ==>

½ of t/pop. of t/Rom. Empire were slaves. 3/4 of t/pop. of Athens, Greece were slaves. 75%! While these slaves were found in great numbers they had no rights. Not even t/right to live.

a. Over the centuries it was the influence of Xnty that ended slavery
Didn't happen overnight. Yes, along the way there were slave owners who were Xns. Nonetheless, it was through the influence of Xnty that slavery was eventually abolished.

Kennedy writes: "People of even the same race enslaved each other in ancient times. The deities had no concern for the slaves. Slaves had no rights, no relation to society, none to the state, and none to God. But when the gospel began to take root in people's hearts, that changed over time. In that brief book of the Bible called Philemon, Paul writes from prison to Philemon, a wealthy Christian slave owner. Paul sends the letter to Philemon with Onesimus, Philemon's runaway slave who was a fellow prisoner with Paul. Paul had led both men to Christ and in his letter tells Philemon, 'Receive him (Onesimus) not as a slave, but as a brother beloved.'" [Kennedy, What if Jesus Had Never Been Born, 19]

That was a revol. concept! A slave, nothing more in the world's eyes than an animated tool, was a brother? A man loved as a close relative? Incredible! Was t/Xn theme of t/equality of all men that eventually melted the shackles of slavery like ice before a hot sun.

(1) Didn't happen right away

Some have criticized Xnty for not outright abolishing slavery from t/very beginning. Wonder why? The answer is that Xnty always works to reform society by way of t/heart, not t/sword. So, while Xnty didn't mandate slavery, it did regulate it. What was mandated was that where slavery was practiced it would be practiced more like a work-arrangement with dignity than like t/demeaning master-slave relationship that characterized every culture not touched by the Gospel.

(2) It was through the efforts of a devoted English Christian, William Wilberforce, that slavery was abolished in England in the 19th c.

Wilb. had exper. a dramatic conv. to X as a young man. His life was transf. & his direction refocused to serving JC by way of his effortless work in ending slavery. He worked to end the slave trade from Africa to the West Indies. After spending 20 yrs petitioning t/Parliament, they finally passed a resolution to halt t/slave trade. Then he turned his efforts to free t/slaves in t/British territories; a battle that would last another 25 yrs. Finally, on his deathbed Wilb. learned that Parl. had acted & 20 million pds had been set aside to release all remaining slaves in Engl. On that day, 1833, 700,000 British slaves were freed.

(a) 32 years later at the great cost of war the same happened in America

This after Christians joined together to put an end to the practice. 1 historian writes that==>
"In eastern and midwestern Unites States the evangelicals were often drawn into the struggle against slavery. Calvinists and Methodist alike were giving spiritual support to the abolition movement in the 1840s and 1850s. The town of Oberlin, Ohio, founded by Charles G. Finney as a college for the training of evangelists, became . . . a main connection point on the underground railroad. President Finney himself was not above hiding fugitives in his attic." [Wirt, cited in Kennedy, What if Jesus Had Never Been Born, 21-22]

2/3 of t/members of t/abolition society in 1835 were pastors & CH leaders. Many of t/leading practitioners of t/underground railroad were Quakers. Well known that Abraham Lincoln was a genuine Xn. Even Robert E. Lee, t/general for t/southern forces in Civil War, a man who had freed

slaves he had inherited by marriage, once wrote that t/War Between t/States was needless bloodshed in terms of ending slavery because he believed the evil institution would have eventually withered away under t/influence of Xnty.

Had Jesus never been born, if that Christmas had never come, one wonders how much longer it would have been for slavery to have been abolished.

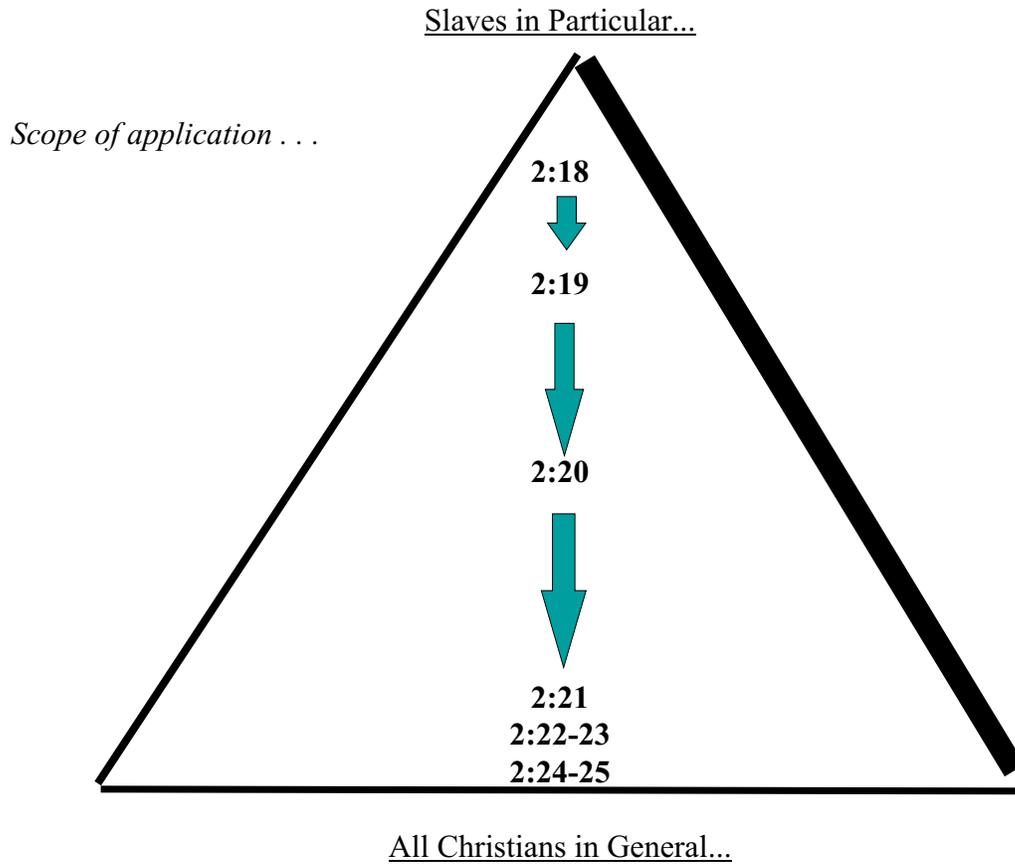
There is a connection between this issue and that which preceded that needs to be explored. 2:13-18 upholds the mandate for us to obey the government and ruling authorities/laws, even if we disagree with them. Caveat is that we must not do that which God forbids, or forbid that which God commands. Slavery was an issue that goes back to the OT where those slaves were more of indentured servants. In NT times, the institution changed, and what we experienced in the West 150 years ago was also different.

After black indentured servants were first brought to Jamestown, Va., in 1619, slavery gradually spread to all the colonies. It flourished most, however, in the Southern colonies, where slaves could be used profitably as field hands in the cultivation of tobacco, rice, and indigo. When the American Revolution broke out, three fourths of the black population lived south of the Mason and Dixon's Line. After the war, slavery became more and more unpopular. By 1804 seven of the northernmost states had abolished slavery, and emancipation (the freeing of slaves) was common even in Virginia, Maryland, and Delaware. Just as slavery seemed to be dying out it was revived by an agricultural rebirth in the South. A new demand for cotton and the introduction of improved machinery such as the cotton gin transformed the Southern states into the greatest cotton-growing region in the world (see Cotton). Cotton production jumped from 178,000 bales in 1810 to 3,841,000 bales in 1860. To achieve this tremendous increase required a whole army of new workers, chiefly black slaves. Within 50 years the number of slaves rose from about 1,190,000 to almost 4,000,000.

In contrast to the preceding passage where governments are expected to reward good and punish evil, Peter is not addressing those situations where one who does good, in this instance a slave, may be mistreated even in the doing of that good. That principle applies in the next situation also: a wife with an unbelieving husband.

Some scholars believe that Peter is not only drawing from Isaiah 53 in this passage, but also an early Christian hymn based on that passage (cf. Michaels, page 136).

1 Peter 2:18-25: Peter's audience, illustrated:



"The exhortation is addressed to slaves, but slaves function as examples for all Petrine Christians, and so the principle enunciated applies to all believers." [Thomas Schreiner, The New American Commentary: 1, 2 Peter, Jude page 134]

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage using my "shot-gun" approach, using all the exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

- Verbs: (ἐπακολουθεω - to follow * Verb: Aorist Subjunctive Active, 2P).
(ὕπομεινω * Verb: Future Indicative Active, 2P).
- Nouns: (ὕπογραμμος - model, pattern, example * Noun: Masculine Accusative Singular).
- Participles: (ὕποτασσω * Present Middle/Passive Participle: Masculine Nominative Plural).
- Adjectives: (ἐπιεικής - gentle, kind * Adjective: Masculine Dative Plural).
- Pronouns: (ἐγώ - I * First Person Independent Personal Pronoun: Nominative Singular).
(σύ - to or for you * Second Person Independent Personal Pronoun: Dative Plural).
(αὐτός * Third Person Independent Personal Pronoun: Masculine Genitive Singular).
(τούτο - this * Near Demonstrative Pronoun: Neuter Nominative Singular).

2:18 EXEGESIS

GREEK TEXT:

Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

Οἱ οἰκέται (οἰκετης - household slave, slave, member of a household * Noun: Masculine Nominative Plural). Vocative of direct address. Household slaves, as in contrast to the general term δουλος [ATR]. Word only here and Luke 16:13, Acts 10:7, Romans 14:4. Cf. Col. 3:22-25; Eph. 6:5-7; 1 Tim. 6:1ff; Titus 2:9ff.

ὑποτασσόμενοι (ὑποτασσω * Present Middle/Passive Participle: Masculine Nominative Plural). Adverbial-Imperative participle (cf. Brooks and Winbery, page 152).

ἐν παντὶ φόβῳ (* Noun: Masculine Dative Singular). Dative (instrumental) of means.

τοῖς δεσπόταις, (δεσπότης - Lord, Master * Noun: Masculine Dative Plural). Dative of possession.

οὐ μόνον (= "not only").

τοῖς ἀγαθοῖς (Adjective: Masculine Dative Plural).

καὶ ἐπιεικέσιν (ἐπιεικης - gentle, kind * Adjective: Masculine Dative Plural). No English word captures the thought. "Sweet reasonableness" comes close (cf. Phil. 4:5). Likely Christian slave holders?

ἀλλὰ καὶ τοῖς σκολιοῖς. (σκολιος - crooked, dishonest * Adjective: Masculine Dative Plural). Only used 4 times in NT (Luke 3:5; Acts 2:40; Phil. 2:15). BAG: "2. fig. crooked, unscrupulous, dishonest, etc." Cf. "scoliosis."

ENGLISH TRANSLATION:

Servants, submit yourselves to your masters with all fear. Not only to those who are good and gentle, but also to those who are perverse.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Servants, (Οἱ οἰκέται)

See "**HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT**" section above.

Other passages addressing slaves/servants in the NT: 1 Cor. 7:20-24; Eph. 6:5-6; Col. 3:22; 1 Tim. 6:1-2; Titus 2:9-10; Philemon 12-16).

Slaves who became Christians may have thought their freedom in X = freedom in society:

"This was another notion of the Jews, that because they were the seed of Abraham, they ought not to be the servants of any; and particularly such as were believers in Christ thought they ought not to serve unbelieving masters, nor indeed believing ones, because they were

equally brethren in Christ with them; hence the Apostle Peter, here, as the Apostle Paul frequently elsewhere, inculcates this duty of servants to their masters; (see 1 Corinthians 7:20,21; Ephesians 6:5; Colossians 3:22; 1 Timothy 6:1; 2 Timothy 2:9)." [John Gill, 1 Peter]

"This passage addresses household slaves, who often had more economic and social mobility than free peasants did, although most of them still did not have much. Field slaves on massive estates were more oppressed; given the regions addressed (1:1) and the nature of household codes . . . they are probably not addressed here and at most are peripherally envisioned. The most oppressed slaves, who worked in the mines, were segregated from the rest of society and would not have access to Peter's letter; they are not addressed here at all." [Keener, 714]

Οἱ οἰκέται (οἰκετης - household slave, slave, member of a household * Noun: Masculine Nominative Plural). Vocative of direct address. Household slaves, as in contrast to the general term δουλος [ATR]. Root idea of this word is "house." Word only here and Luke 16:13, Acts 10:7, Romans 14:4. Cf. Col. 3:22-25; Eph. 6:5-7; 1 Tim. 6:1ff; Titus 2:9ff.

How did people become slaves in the first century? They were born into it; they were captured in war; kidnaped; or they sold themselves into slavery.

"Those who are familiar with slavery from the history of the United States must beware of imposing our historical experience on New Testament times, since slavery in the Greco-Roman world was not based on race and American slave owners discouraged education of slaves." [Schreiner, 135]

Note that Southerners in the 19th c. who used the Bible to justify slavery in their day did so in spite of what the Bible taught, not because of it.

". . . the horrible degradation of slaves in 19th c. America gives the word 'slave' a far worse connotation than is accurate for most of the society to which Peter was writing. Although mistreatment of slaves could occur then too, it must be remembered that 1st-century slaves were generally well-treated and were not only unskilled laborers but often managers, overseers, and trained members of the various professions (doctors, nurses, teachers, musicians, skilled artisans). There was extensive Roman legislation regulating the treatment of slaves. They were normally paid for their services and could expect eventually to purchase their freedom." [Grudem, 124]

That's not to say that they weren't bound to serve, that they didn't have the same rights as freedmen, and that they weren't mistreated, sometimes horribly. Perhaps a close analogy would be the treatment of working animals (from guard dogs to horses and oxen) today. Do people mistreat them? Yes. Badly? Yes. Do we have laws that attempt to protect them from doing so? Yes.

We really don't have a suitable word in English to convey the idea. Slave may be too strong and servant too weak.

Another issue: Can we really apply this to today's boss-employee relationships? Certainly, if you have a superior who mistreats you there are almost always recourse avail. to you. Most companies have policies for grievances and if the superior is doing something that has been deemed unethical by the state, there's legal recourse as well. And, of course, no one forces the employee to stay; he can always quit and find another job (that wasn't an option for these servants to whom Peter writes). Does this mean there is no application? No. There is, but we have to be careful. On the side of applying this to today's work situations, it's imp. to note that master-servant arrangements were by far the most common employer-employee relationship in the 1st c. [Grudem, 124] As far as skill levels and responsibilities were concerned, these servants were more like employees than slaves. They were generally educated and served in very important roles in society.

submit yourselves to your masters with all fear. (ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις,)

ὑποτασσόμενοι (ὑποτασσω * Present Middle/Passive Participle: Masculine Nominative Plural). Adverbial-Imperative participle (cf. Brooks and Winbery, page 152). Same word is used in the following passages in 1 Peter:

1PE 2:13 Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority,

1PE 3:1 In the same way, you wives, be submissive to your own husbands so that even if any {of them} are disobedient to the word, they may be won without a word by the behavior of their wives,

1PE 3:5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands.

1PE 3:22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

1PE 5:5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for \God is opposed to the proud, but gives grace to the humble\.

Note that both Michaels and Schreiner (as against Grudem) contend the fear here is to be directed toward God, not the slave masters. He maintains this on the basis of the word "fear" in the preceding context (verse 17). If he is correct, and I think he is, then translating the word φοβέω (the verb in v. 17) and φοβος (the noun in v. 18) two different ways, as does the NASB (fear in v. 17, reverence in v. 18) is misleading.

Schreiner points out that every instance where Peter uses the word φοβος in this epistle that fear is directed toward God, not men. Also makes sense in light of the next verse (conscience/conscious toward God).

The same principle from v. 17 (review) is true here:

Honor all men; love the brotherhood, fear God, honor the king.

Your "master" is to be honored. Your God is to be feared. Cf. 3:6, 14.

Colossians 3:22-24 22 Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord.²³ Whatever you do, do your work heartily, as for the Lord rather than for men;²⁴ knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

The passage in Ephesians (6:5-9) does contain an admonition to fear human masters, but the assumption is that they stand in the stead of Christ (ὡς τῷ Χριστῷ). Cf. Michaels, page 138. Very likely that most of Peter's 1st c. readers were servants of some kind or another.

Note, two kinds of masters follow =>

Not only to those who are good and gentle, (οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν)

τοῖς ἀγαθοῖς (Adjective: Masculine Dative Plural).

καὶ ἐπιεικέσιν (ἐπιεικής - gentle, kind * Adjective: Masculine Dative Plural). No English word captures the thought. "Sweet reasonableness" comes close (cf. Phil. 4:5).

Unlikely Christian slave holders as there is nothing addressed to them in this passage. Since Peter does not address believing slave holders (as Paul does), we assume that there was no significant number of them in the regions to which he writes.

but also to those who are perverse. (ἀλλὰ καὶ τοῖς σκολιοῖς.)

ἀλλὰ καὶ τοῖς σκολιοῖς. (σκολιος - crooked, dishonest * Adjective: Masculine Dative Plural).

Only used 4 times in NT (Luke 3:5; Acts 2:40; Phil. 2:15). BAG: "2. fig. crooked, unscrupulous, dishonest, etc." Cf. "scoliosis."

Could be physical mistreatment, dishonesty regarding pay or benefits, working conditions, etc. Yet, the servant is commanded by God to obey. It's easy to submit to those who are good, kind, reasonable, etc. This is where the rubber meets the road.

Yet, the same principles apply that we saw from the previous section (review). This may make harsh masters all the more harsh & make one's suffering all the more intense. However, it might be used of God to draw unbelievers to the foot of the cross (as we pointed out in 2:12).

Cf. Ephesians 6:5-9.

Principles for those of you who work . . .

1. Consider it all joy that your employment is a place of ministry. (info. quotes on this?)
 - a. serve joyfully
 - b. Be a good worker
 - c. Show proper respect to those over and under you
 - d. make the most of every opportunity
 - e. leave on good terms (give notice; they should be saddened to see you go, not relieved that you went)

2. " " that your employment may include trials and suffering by God's design
 - a. No Christian suffers by accident (background to the word "accident?")
 - b. Cf. James 1:2
 - c. You will have to be discerning. I'm not saying that there isn't a time to take a stand against abuse.

3. " " your employment is part of God's purpose for humanity (men)
 - a. Is work part of the curse/fall? No! Cf. Genesis (the fall resulted in cursed work, not work)
 - b. Welfare state is foolish. Men will be lazy if you let them (welfare is based on the assumption that people are inherently good, rather than inherently sinful). Cf. illustration of my dad (and mom and dad's economic practices)
 - c. You worship God through your work

A. Secular Greek.

1. Used literally of rivers and roads, this term, meaning “winding,” “twisted,” relates also to the movements of snakes, and may refer, too, to a labyrinth or to ringlets or matted hair.
2. In a transferred sense the term denotes what is “crooked.” Deceit spoils things, bondage leads to crooked action, and an ambiguous oracle is σκολιός.

B. The Greek OT.

1. Of 28 instances of σκολιός in the OT, 14 are in Proverbs, and three each in Job, Isaiah, and Wisdom of Solomon. The term is used for various Hebrew roots, especially $\hat{O}q$ s and hpk .
2. The literal use occurs in Is. 27:1, but the word is poetic in Ps. 125:5 and also in Is. 40:3ff., where the road is uneven rather than crooked (cf. 42:16; 57:14). The free rendering in Hos. 9:8 refers to the nets that are set on the prophet’s path.
3. The transferred sense is common in Proverbs. Thus 2:15 warns against crooked paths, which people of little moral worth tread in 28:18. Crookedness is associated with dishonesty in 14:2 and with slander in 10:8. In the main the term in the Greek OT expresses the nature of those who do not walk in the straightness and uprightness that God commands but walk in a cramped and crooked way that merits punishment.

C. The NT.

1. In Lk. 3:5, based on Is. 40:3ff., saving from corruption is the decisive work of God or Christ for which the Baptist prepares by calling for repentance. Carrying an ethical nuance, the term σκολιός denotes here the social misconduct that has its root in unbelief and that will be set right when the Messiah comes with salvation that all can see.
2. Acts 2:40 and Phil. 2:15 adopt the OT expression “crooked generation” with reference either to contemporary Judaism or to the whole human race. Based on Jesus’ own teaching in Mk. 9:19; Mt. 17:17; Lk. 9:41, the phrase describes those among whom believers must live blameless lives and to whom they must bring the light.
3. In 1 Pet. 2:18 the term is perhaps a general ethical concept denoting the perverse master to whom slaves must still show respect. Yet there may also be a specific reference to pagan masters who are still enslaved in idolatry.

D. The Early Church.

- 1 Clem. 39 quotes Job 4:18, Hermas Visions 3.9.1 uses σκολιός as a general term for sin, Barn. 20.1 uses the figure of the crooked way, and Justin Dialogue 50.3 quotes Is. 40:3ff. [G. Bertram, VII, 403-08]

2:19 EXEGESIS

GREEK TEXT:

ΤΟΥΤΟ γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.

ΤΟΥΤΟ γὰρ (ΤΟΥΤΟ - this * Near Demonstrative Pronoun: Neuter Nominative Singular).
χάρις (χάρις * Noun: Feminine Nominative Singular). Subject nominative. Note that χάρις occurs in vv. 19 and 20. Peter may be using it as an equivalent of the O.T. idiom יָרַח ("to find favor," E.g. with God).
εἰ διὰ συνείδησιν (συνείδησις - conscience, consciousness * Noun: Feminine Accusative Singular). Accusative of cause. First class condition. The word occurs again in 3:16. Question as to which way this should be understood (conscience or consciousness). Clearly "conscience" in 3:16.
θεοῦ (θεοῦ * Noun: Masculine Genitive Singular). Objective genitive with a noun of action (the word in the genitive receives the action implied by the noun of action, hence "toward" in the translation).
ὑποφέρει (ὑποφέρω - to submit to, endure * Verb: Present Indicative Active, 3S). Descriptive present.
τις (- what, which? * Indefinite Pronoun: Masculine Nominative Singular).
λύπας (λύπας - pain, grief, sorrow * Noun: Feminine Accusative Plural). Accusative of direct object. Note the use of the plural.
πάσχων (πάσχω - to suffer * Present Active Participle: Masculine Nominative Singular). Descriptive present. Adverbial-Temporal use of the participle.
ἀδίκως. (ἀδίκως- unjustly * Adverb).

ENGLISH TRANSLATION:

For this [finds] favor, if out of consciousness toward God, one endures pain when suffering unjustly.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For this [finds] favor, (ΤΟΥΤΟ γὰρ χάρις)

Literally, "This is grace." This begins an inclusio that ends at verse 20, "This is grace in God's sight."

Peter is referring to a principle that's a truism, not only for slaves, but for everyone. Universal application.

χάρις (χάρις * Noun: Feminine Nominative Singular). Subject nominative. Note that χάρις occurs in vv. 19 and 20. Peter may be using it as an equivalent of the O.T. idiom יָרַח ("to find

favor," E.g. with God).

Look up the uses of ἵππ . Used in Gen. 6:8 of Noah who "found favor" in God's eyes.

There may be a parallel idea of rewards here. IOW - This "favor" includes future reward (cf. 1:3-5). In that sense, grace is used synonymously with reward. For arguments in this regard, see Schreiner, p. 140.

if out of consciousness toward God, (εἰ διὰ συνείδησιν θεοῦ)

εἰ διὰ συνείδησιν (συνείδησις - conscience, consciousness * Noun: Feminine Accusative Singular). Accusative of cause. First class condition. The word occurs again in 3:16.

Question as to which way this should be understood (conscience or consciousness). Clearly "conscience" in 3:16. But as an objective genitive this should be understood as a consciousness toward God. God, in the genitive, receives the action of the noun.

Change translation in congregational outlines "toward"

θεοῦ (θεου * Noun: Masculine Genitive Singular). Objective genitive with a noun of action (the word in the genitive receives the action implied by the noun of action, hence "toward" in the translation).

"if" lays out the conditions. Condition of first class.

εἰ διὰ συνείδησιν (συνείδησις - conscience, consciousness * Noun: Feminine Accusative Singular). Accusative of cause. First class condition. The word occurs again in 3:16. Question as to which way this should be understood (conscience or consciousness). Should be understood in the sense of "awareness". Cf. BAG on *δια* for justification for my translation "out of" [BAG - B. II. ==> to indicate reason]. Cf. Eph. 2:4 where *δια* is translated this way, also with the Accusative: ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς ("out of His great love").

"conscious of God" (NIV) or "mindful of God" (RSV) are better translations than the NASB or KJV "conscience toward God."

θεοῦ (θεου * Noun: Masculine Genitive Singular). Objective genitive with a noun of action (the word in the genitive receives the action implied by the noun of action, hence "toward" in the translation).

This is the key. Pain endured for pain sake has no merit before God. This is what makes suffering meaningful. This is what allows for "satisfaction in suffering." This is not Stoicism. There is a confidence that God has my best in mind, that he will right all wrongs, that one day he will wipe away every tear.

one endures pain when suffering unjustly. (ὑποφέρει τις λύπας πάσχωιν ἀδίκως.)

ὑποφέρει (ὑποφέρω - to submit to, endure * Verb: Present Indicative Active, 3S). Descriptive present.

λύπας (λύπας - pain, grief, sorrow * Noun: Feminine Accusative Plural). Accusative of direct object. Note the use of the plural. "Sorrows." Mental anguish. 16x the word is used as a noun and 26x as a verb it is never used of physical pain.

πάσχωιν (πάσχω - to suffer * Present Active Participle: Masculine Nominative Singular). Descriptive present. Adverbial-Temporal use of the participle.

Joseph? Other OT examples? The ultimate example, as we will see, is Jesus Christ (vv. 23-25).

Peter may have in mind Matthew 5:10-12.

πάσχωιν (πάσχω - to suffer * Present Active Participle: Masculine Nominative Singular). Descriptive present. Adverbial-Temporal use of the participle. This is the first use of this verb in the epistle. But Peter will use it many times as a characteristic term for the suffering of Christ (2:21,23; 3:18; 4:1) and the individual Christian (v. 20; 3:14, 17; 4:15, 19).

No one can lay claim to greater suffering than Christ. Cf. 2:21.

Cf. 2:5. This is one of those "spiritual sacrifices" that are acceptable to God. Related to a job? Not all people can change jobs, while an option. Some find themselves in a situation where there really are no viable options and have to work under someone who is unjust, E.g. someone who has lots of time vested in a company. Cf. Acts 4:20.

Matthew 5:10-12 10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.11 "Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me.12 "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

This is a mark of great humility. It is so easy to have that "strike-back reaction." Someone once said that this was a theme of Peter - avoiding that reaction. I tend to do fairly well at that in the church, I don't do well outside of it. I remember talking to a Christian friend about this a few years ago & he concurred. I can have little or no patience toward unbelievers who treat me harshly. The problem is I look at it as some sort of challenge to my masculinity. Examples abound of this fault in my life.

Positive examples of this? In history?

"unjustly" is a key word.

2:20 EXEGESIS

GREEK TEXT:

ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ

ποῖον γὰρ (ποιος - of what kind? of which? * Interrogative Pronoun: Neuter Nominative Singular). κλέος (κλέος- fame, glory, credit * Noun: Neuter Nominative Singular). Subject nominative.

Harax legomenon.

εἰ ἀμαρτάνοντες (ἀμαρτάνω - sin * Present Active Participle: Masculine Nominative Plural).

Adverbial-Temporal participle. Aoristic present.

καὶ κολαφιζόμενοι (κολαφιζω - strike with the fist, to beat, to treat roughly * Present

Middle/Passive Participle: Masculine Nominative Plural). Adverbial-Circumstantial

participle. Descriptive present, could be translated "pummeled." Cf. use in Matthew 26:67.

ὑπομενεῖτε; (ὑπομενω * Verb: Future Indicative Active, 2P). Deliberative future. First class condition with εἰ.

ἀλλ' εἰ ἀγαθοποιούντες (ἀγαθοποιεω - to do good * Present Active Participle: Masculine Nominative Plural). Adverbial-Causal participle. Aoristic present.

καὶ πάσχοντες (πάσχω * Present Active Participle: Masculine Nominative Plural). Adverbial-Conditional participle. Forms the protasis of a conditional/concessive sentence. Descriptive present.

ὑπομενεῖτε, (ὑπομενω * Verb: Future Indicative Active, 2P). Deliberative future.

τοῦτο (τοῦτο - this * Near Demonstrative Pronoun: Neuter Nominative Singular).

χάρις (χάρις * Noun: Feminine Nominative Singular). Subject nominative.

παρὰ θεῶ (- * Noun: Masculine Dative Singular). Dative (instrumental) of association.

ENGLISH TRANSLATION:

For what good would it be if, when you sin and are roughly treated, you endure it? But if you should suffer for doing good and endure it, this finds favor with God.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For what good would it be if, when you sin and are roughly treated, you endure it? (ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;)

καὶ κολαφιζόμενοι (κολαφιζω - strike with the fist, to beat, to treat roughly * Present

Middle/Passive Participle: Masculine Nominative Plural). Adverbial-Circumstantial

participle. Descriptive present, could be translated "pummeled." Cf. use in Matthew 26:67.

Peter uses this term not to specifically single out slaves (he writes w/an eye toward slaves, but includes his entire audience) but to pave the way to his transition to the suffering of Jesus in vv. 21-

13. Could be translated "pummeled." Cf. use in Matthew 26:67. Peter doesn't anticipate that all of his readers, or even those who were slaves, would be literally "pummeled."

Literally, "what glory or fame would it be . . ." κλέος (κλέος- fame, glory, credit * Noun: Neuter Nominative Singular). Subject nominative. Common in classical Greek but in the NT a Hapax legomenon. Peter is using irony.

"What kind of glory is there for someone who does wrong, is punished, and then endures the punishment as if that was something meritorious in itself?" You got what you deserved! Cf. Jesus: "You have your reward in full."

Perhaps the best picture of this would be a child who knowingly disobeys his parents and gets disciplined. He endures that discipline: "Yes, dad - I deserve this and I will take it like I should." And then he goes and does the same thing so that he can be endure the same discipline all over again." We would call a child who does that foolish. We would call an adult, slave or otherwise, who does it stupid. There's no glory in being punished for what you deserve.

But if you should suffer for doing good and endure it, this finds favor with God. (ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενείτε, τοῦτο χάρις παρὰ θεῶ)

ὑπομενείτε, (ὑπομενω * Verb: Future Indicative Active, 2P). Deliberative future.

Cf. 1:6-9.

"For doing good" = the "unjustly" of v. 19.

". . . either in their master's service, or rather in the business of religion, and the things of God; as when what they do is according to the will of God, and from love to him, and in faith, and in the name and strength of Christ, and to the glory of God; without all which there is no well doing." [Gill]

What slave master or employer would make his inferior suffer for doing good? This isn't good for the slave master or employer or government (cf. v. 14). This is doing good (righteously) before God. Peter anticipates that his readers may have to make a choice between "obeying God or men." In doing good (good judged by God's standard, not man's) you may suffer. But endure that suffering for this finds favor with God (cf. Luke 1:30; 2:52).

Examples: At work; in the home;

and because they would not join with their masters in idolatrous worship.

Jesus suffered, not for doing wrong, but for doing good. He endured that & found favor with God. ISW we should always be sure that our suffering is for good and never evil. Admittedly, sometimes it's neutral (we suffer because we live in a fallen world). Endurance has meaning and value within the context of good, enduring for the sake of X. Enduring to glory the name of X & glorifying the name of X through enduring.

James 1:12.

Peter reiterates this in 3:14-17; 4:15-19.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” 2 Corinthians 4:17.

Peter appears to be drawing from the words of Jesus in Luke 6:31-35:

31 “And just as you want people to treat you, treat them in the same way.32 “And if you love those who love you, what credit is that to you? For even sinners love those who love them.33 “And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.34 “And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, in order to receive back the same amount.35 “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men.

Same sort of rhetorical question . . .

"[Peter's] exhortation to these Christian slaves is that when they are being unjustly pummeled by their masters, they should remember the Lord Jesus and how He was unjustly pummeled, and for them, and react towards their masters as Jesus did to those who mistreated Him."
[Wuest, 66]

"Yet not a poor prayer, nor a tear, nor a sigh poured out before God will be missed. No cross whether directly from God's own hand or coming through man's hand, that is borne patiently, yes, and welcomed and embraced for God's sake, will go unnoticed." [Leighton, 121-22]

This does not mean that legal recourse is out of the question in instances of injustice. Paul demanded recourse from the Philippian authorities for their beating him and Silas (Acts 16:35-40). Sometimes no recourse is available. Sometimes you seek recourse and the authorities rule against you—even unjustly. When that happens we need to rest in God's sovereignty and not respond with bitterness or anger. After all, that was the experience of Jesus, as Peter points out in this passage.

2:21 EXEGESIS

GREEK TEXT:

εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν
ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,

εἰς τοῦτο γὰρ (τοῦτο - this * Near Demonstrative Pronoun: Neuter Nominative Singular).
ἐκλήθητε, (καλεῶ * Verb: Aorist Passive Indicative, 2P). Culminative aorist (perfective force).

Note calling elsewhere in Peter.

ὅτι καὶ Χριστὸς (- * Noun: Masculine Nominative Singular). Subject nominative.

ἔπαθεν (πάσχω - to suffer * Verb: Aorist Active Indicative, 3S). Constativ aorist.

ὑπὲρ (- over, beyond, on behalf of * Preposition).

ὑμῶν (συ - of you, your * Independent Personal Pronoun: Genitive, 2P).

ὑμῖν (συ - to or for you * Independent Personal Pronoun: Dative, 2P).

ὑπολιμπάνων (ὑπολιμπάνω - to leave behind * Present Active Participle: Masculine Nominative
Singular). Gnostic present. Note sure of the use of this participle, could be telic or modal.

ὑπογραμμὸν (ὑπογραμμος - model, pattern, example * Noun: Masculine Accusative Singular).
Accusative of direct object. "... a late and rare word (from *hupographō*, to write under), a
writing-copy for one to imitate, in II Macc. 2:28; Philo, Clement of Rome, here only in N.T.
Clement of Alex. (Strom. V. 8. 49) uses it of the copy-head at the top of a child's exercise
book for the child to imitate, including all the letters of the alphabet." [ATR]

ἵνα ἐπακολουθήσητε (ἐπακολουθεῶ - to follow * Verb: Aorist Subjunctive Active, 2P). Subjunctive
in a dependent clause: Purpose clause. The compound verb indicates close following (so
Vincent). Cf. 1 Tim. 5:10,24. Peter doesn't mean that Christ only suffered as an example
(cf. Abelard's "Moral Influence Theory" of the Atonement). He's clear about that elsewhere
(such as 1:18 and 2:24). But an example is one of the benefits (1 John 2:6).

τοῖς ἴχνεσιν (ἴχνος - track, footstep * Noun: Neuter Dative Plural). Dative (locative) of place.
αὐτοῦ, (αὐτός * Third Person Independent Personal Pronoun: Masculine Genitive Singular).

ENGLISH TRANSLATION:

**For you have been called for this [purpose], since Christ also suffered on your behalf, leaving
for you an example so that you might follow in His steps.**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For you have been called for this [purpose], (εἰς τοῦτο γὰρ ἐκλήθητε,)

ἐκλήθητε, (καλεῶ * Verb: Aorist Passive Indicative, 2P). Culminative aorist (perfective force).

Note calling elsewhere in Peter (1:15; 2:9; 3:9; 5:10).

The word "calling" is rich in theological truth. God called us to salvation. Rom. 8:30, 9:11; to
peace (1 Cor. 7:15); to marriage or singleness (1 Cor. 7:17); slavery or freedom (1 Cor. 7:20-24); to

fellowship (1 Cor. 1:9); by the grace of Christ (Gal. 1:6); Freedom (Gal. 5:13); in a worthy manner (Eph. 4:1); hope (Eph. 4:4); peace (Col. 3:15); purity and sanctification (1 Thess. 4:7); through the gospel (2 Thess. 2:14); to eternal life (1 Tim. 6:12); holiness (2 Tim. 1:9); to receive a promise of an eternal inheritance (Heb. 9:15); out of darkness into light (1 Peter 2:9); to inherit a blessing (3:9); eternal glory in Christ (5:10); by God's own glory and excellence (2 Peter 1:3).

"Effectual Calling" (cf. use in theology).

What purpose? $\tau\omicron\upsilon\tau\omicron$ is here looking backward, not forward. Cf. the $\tau\omicron\upsilon\tau\omicron$ that frames vv. 19 and 20. The purpose is to suffer and to suffer w/o sinning. God not only called you to salvation, but to suffer. That's true of everyone, including servants. Cf. Phil. 1:29 (cf. Acts 5:41). Note also 4:13. We all suffer, for two reasons.

1) We live in a fallen world. We're not exempt from suffering along with the rest of the world. Note Luke 13:1 ff. Rom. 8:22 ff. Being a Christian doesn't mean you won't get cancer // lose a loved one // have a disastrous marriage // have children who rebel. Godly living may result in a lower incidence of some of these things (most Xns don't smoke or abuse alcohol, they are generally healthier; a marriage in which both parties are genuine believers committed to X will not be disastrous; children who are raised in the fear of God don't rebel nearly as often as those who don't). But we still get sick; we get in car accidents; we lose our jobs; struggle financially; those whom we love die. Someday we die. "In the game of life, no one gets out alive."

2) We have an enemy who wants to destroy us. 1 Peter 5:8. Suffering that is a result of demonic attack. Examples.

3) We ought not suffer for our own sin.

** Note that God is sovereign over both of these (examples, cf. Piper).

PHI 1:29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,
1PE 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.
1PE 4:19 Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right.

John Piper: Suffering and God's Sovereignty (Part 2)

Introduction

Christ's suffering and death is the highest display of the glory of the grace of God. Suffering is an essential part of the created universe in which the greatness of the glory of the grace of God is to be displayed in its fulness.

The ultimate reason that suffering exists in the universe is that God may display his glory by the

suffering of Christ to deliver us from suffering. The suffering of the innocent in our place, to bring us everlasting joy.

Suffering exists as part of God's plan, His plan A.

I. What the Bible says on this matter

A. Revelation 13:8

And all who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.

Before God created the world he had in view Jesus Christ as slain. The suffering of Jesus was not an afterthought.

The magnitude of the word "slain." only used by John. It means slaughter, to slit a lamb's throat. It is a violent word. Here we have suffering.

B. 2 Timothy 1:9

who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

Grace is undeserved favor. This was bestowed on us before we ever existed. God decreed that this grace would come to us in Jesus Christ from before the foundation of the world.

C. From the above two verses we have God's plan from all eternity: a lamb would be slain. Suffering would happen.

D. Why?

The aim of creation is to display the glory of God's grace. The slaughter of the Son of God

E. Ephesians 1

4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love⁵ He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

"Unto the praise of the glory of His grace" = the ultimate reason why creation exists. Twice in these verses the plan to bring praise to the glory of God is related to Christ and his work planned from before the foundation of the world.

What does it mean that you were chosen in Christ? Our adoption is rooted in the redemption of Christ, Galatians 4. He chose us in Christ and adopted us through Christ's suffering.

F. Revelation 5

9 And they *sang a new song, saying, “Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. 10 “And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth.” 11 And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,¹² saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

Christ was slain! σφαζω - to slaughter. The centerpiece of all worship for all eternity will be Christ, the Lamb slain. It will never be forgotten. The reminder will remain for all eternity (cf. John 20:25-27).

What are the implications of sin? God ordains what he hates to come to pass by allowing, permitting sin to occur. It is not sinful in God that He willed that sin be. Cf. Genesis 50:20. Take that account (Joseph) and lay it over the Garden of Eden. Adam and Eve turned their backs on God and chose a piece of fruit for the glory of God! What a beautiful plan God had through their sin. Adam meant it for evil, God meant it for good!

Paul tells us how to understand this in Romans 8:20-23:

20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope²¹ that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.²² For we know that the whole creation groans and suffers the pains of childbirth together until now.²³ And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

Every time you see an earthquake, think "labor pains!" When sin entered the world, so did the affects of sin, suffering (death, disease, accidents, natural disasters, relational pain, etc.)

You can't look at Jesus on the cross and think you will be spared. And so even we ourselves groan, awaiting our adoption as sons.

Ezekiel 33:11 - God has no pleasure in the death of the wicked. Lam. 3:32-33 -

32 For if He causes grief, Then He will have compassion According to His abundant lovingkindness. 33 For He does not afflict willingly, Or grieve the sons of men.

"Afflict" = Heb. "from His heart." God from the bottom of his heart does not delight in what he ordains. Yet it is part of His plan. Everything that we receive by God's grace comes by way of the suffering of Jesus Christ. He who deserved no suffering to us who deserve suffering.

The slaughter and suffering and death of the only being who ever lived who deserved it not. Seven things that could not have been accomplished except by Christ's suffering and death.

1. Christ absorbed the wrath of God on our behalf by suffering for us (Gal. 3:13).
2. Christ bore our sins and purchased our salvation by suffering (1 Peter 2:24; Isa. 53:5).
3. Christ provided a perfect righteousness for us that comes by Him through suffering (Phil. 2:7-8).
4. Christ defeated death and He did it by suffering and death (Heb. 2:14).
5. Christ disarmed Satan and He did it by suffering (Colossians 2:14).

Satan has one damning weapon and only one: unforgiven sin with which he can accuse us. Only unforgiven sin threatens your soul and He has nailed it to the cross!

6. Christ purchased perfect and final healing by His suffering (Isaiah 53:4; 1 Peter 2:24).
7. Christ will bring us finally to God and He will do it by His suffering (1 Peter 3:18).

This is the apex of the glory of God and it is possible only by suffering. The ultimate purpose of the universe is to display the greatness of the glory of the grace of God! That is found in the death and suffering of His Son. The ultimate reason why suffering exists in the universe is that Christ may display the glory of the grace of God in His suffering that we might display that same grace as He brings many sons to glory. Embrace the truth that in Christ Jesus immeasurable riches are ours. Don't waste your life! Savor the riches that you have in Christ and spend yourself, at any cost, and spread these riches to a desperately needy world.

We are called to suffer; we are ordained (or for you Calvinists out there: elected/predestined to suffer). BUT, that's not the full picture. If it were the full picture, then Christian theology would be little different from that of Islam. Islam believes that God ordains all that happens, but their belief is little more than sterile, dry fate. It's impersonal. The God of Islam is capricious. And in that false system of belief there's really no reason or purpose in suffering. In that system, God is a stranger to suffering.

But not God in reality, not our God, not the God of the Bible ==>

since Christ also suffered on your behalf, (ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν)

This is the connection to why we have to suffer. It was the ordained means for Christ!

We have a God who has experienced suffering.

“A belief in the incarnation means that everything Christ went through and did, God went through and did; otherwise it is a meaningless belief. The one person of Jesus Christ cannot be split in two . . . When Jesus suffered, God experienced suffering. When Jesus was hungry, God experienced hunger and when Jesus experienced death, God experienced death. [Boyd, 58]

It was necessary for Christ to suffer:

MAR 8:31 And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

Lamb Slain before the foundation of the world (Piper idea)

By His suffering, Christ "entered into glory"

LUK 24:26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?"

1PE 1:11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.

There is a connection between Christ's suffering and ours. Imputation? Yes! This was part of Christ's active obedience for us! See my theology notes on Christ's active obedience. Cf. Romans 5:19-20.

ROM 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with {Him} in order that we may also be glorified with {Him.}

2CO 1:5 For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.

PHI 3:10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

COL 1:24 Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ's afflictions.

1PE 4:13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

2 Cor. 4:10.

We should never say, "It's not fair" for when we look at the cross we see the divine logo of injustice. Not just injustice but righteousness. The cross forms an intersection where justice and injustice intersect, they cross (pun) and the result is God's glory and our hope.

It is necessary for us to suffer:

ACT 14:22 strengthening the souls of the disciples, encouraging them to continue in the faith, and {saying,} "Through many tribulations we must enter the kingdom of God."

Our attitude?

ROM 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; Add verse 4 ff.

ROM 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

JOB 36:15 "He delivers the afflicted in their affliction, And opens their ear in {time of} oppression.

PSA 119:50 This is my comfort in my affliction, That Thy word has revived me.

2CO 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

Christ's suffering was meritorious. He suffered for us. We can't add anything to that, even by our suffering. The foolishness of the "flagellantes."

Cf. the repeated phrase in 3:18. Part of the reason why He suffered was to leave an example. Jesus came to earth, not only to die, but to suffer. Think about that. He didn't come to live and die, end of story. If that would have been the case, he could have been born, lived for a while in relative ease, and then died a painless death, such as by sudden cardiac arrest. That, amazingly, was not God's plan. His death for sin is imputed to us; His godly life is imputed to us; I would go so far as to say that His obedience in suffering is also imputed to us.

Point: When we suffer, who do we want to sit by our side and minister to us? (Note Job's friends as a negative). We identify with those who have gone the way we are going. 2 Cor. 1. When we suffer, it's great to have friends who can come alongside us and say, "I have been there. I am here for you." But how much sweeter is it to know that Christ suffered on our behalf!

Suffering people want to be ministered to by someone who has also suffered

Why did X suffer so much? Why did he not die a sterile death (such as our modern-day "lethal injection)? He had to enter into our suffering. Why?

1. To demonstrate the heinousness of sin
2. To demonstrate God's love
3. To completely identify with us in our suffering and weakness

Is the suffering of Christ imputed to us? Active and passive obedience.

HEB 2:9-10 But we do see Him who has been made for a little while lower than the angels, {namely,} Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone. For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

leaving for you an example (ὕμῖν ὑπολιμπάνων ὑπογραμμὸν)

ὑπογραμμὸν (ὑπογραμμος - model, pattern, example * Noun: Masculine Accusative Singular).

Accusative of direct object. ". . . a late and rare word (from *hupographō*, to write under), a writing-copy for one to imitate, in II Macc. 2:28; Philo, Clement of Rome, here only in N.T. Clement of Alex. (Strom. V. 8. 49) uses it of the copy-head at the top of a child's exercise book for the child to imitate, including all the letters of the alphabet." [ATR]

Lit. "a writing under." Sometimes the word (ὑπογραμμος) was used of tracing over written letters. Tracing paper. We trace the footprints of Christ with our own, like a child walking in the snow, following the footprints of his father. In this context the footprints are those of suffering. We don't mind following in Christ's steps if it's convenient, or if the way is easy and pleasant. But what about suffering? What about difficulty? What about death?

Word also used of a "copyhead of copperplate handwriting" in a child's exercise book. [So Barclay]

so that you might follow in His steps. (ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ,)

ἵνα ἐπακολουθήσητε (ἐπακολουθεω - to follow * Verb: Aorist Subjunctive Active, 2P).

Subjunctive in a dependent clause: Purpose clause. The compound verb indicates close following (so Vincent). Cf. 1 Tim. 5:10,24. Peter doesn't mean that Christ only suffered as an example (cf. Abelard's "Moral Influence Theory" of the Atonement). He's clear about that elsewhere (such as 1:18 and 2:24). But an example is one of the benefits (1 John 2:6).

Philippians 1:29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

There is encouragement in knowing that another has gone through what you are going through. Heb. 4:15.

Romans 4:12.

2:22 EXEGESIS

GREEK TEXT:

ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

ὃς (ὃς * Relative Pronoun: Masculine Nominative Singular).
ἁμαρτίαν (Noun: Feminine Accusative Singular). Accusative of direct object.
οὐκ ἐποίησεν (ποιεω * Verb: Aorist Indicative Active, 3S). Constativ aorist.
οὐδὲ (οὐδε - neither, nor * conjunction).
εὐρέθη (εὐρισκω * Verb: Aorist Passive Indicative, 3S). Constativ aorist. "Christ's guilelessness stood the test of scrutiny (Vincent), as Peter knew (Matt. 26:60; John 18:38; 19:4,6)." [ATR]
δόλος (δόλος - deceit, cunning * Noun: Masculine Nominative Singular). Subject nominative.
ἐν τῷ στόματι (στόμα / στοματος - mouth * Noun: Neuter Dative Singular). Dative (locative) of place.
αὐτοῦ, (αὐτος * Third Person Independent Personal Pronoun: Masculine Genitive Singular).

ENGLISH TRANSLATION:

WHO COMMITTED NO SIN, NEITHER WAS DECEIT FOUND IN HIS MOUTH.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

All 4 vv. in this section come out of Isaiah 53. (v. 22 = v. 9; v. 23 = v. 7; v. 24 = v. 12; v. 25 = v. 6).

WHO COMMITTED NO SIN, (ὃς ἁμαρτίαν οὐκ ἐποίησεν)

Quotation of Isaiah 53:9. Cf. 1:19. Jesus, the suffering servant (slave) as a model for us all. The servant concept would have been especially relevant for 1st c. slaves. Natural for Peter to point to this passage which was "already well-established in the church by this time" as Schreiner points out.

This is a blanket statement. The sinlessness of Christ in theology. Cf. Heb. 4:15 and parallels.

This verse paints Jesus as the positive example of vv. 19-20.

NEITHER WAS DECEIT FOUND IN HIS MOUTH. (οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,)

εὐρέθη (εὐρισκω * Verb: Aorist Passive Indicative, 3S). Constativ aorist. "Christ's guilelessness stood the test of scrutiny (Vincent), as Peter knew (Matt. 26:60; John 18:38; 19:4,6)." [ATR]

The entire verse is almost word for word identical to the LXX of Isa. 53:9b. Note:

ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

-ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

Note also Isaiah's statement in Isa. 6 - "unclean lips."

Peter elaborates on this (no sin, no verbal sin in particular) in the next verse.

2:23 EXEGESIS

GREEK TEXT:

ὃς λοιδορούμενος οὐκ ἀντελοιδῶρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

ὃς (ὃς * Relative Pronoun: Masculine Nominative Singular).

λοιδορούμενος (λοιδορεω - to revile * Present Middle/Passive Participle: Masculine Nominative Singular). Descriptive present. Adverbial-Temporal participle. Calvin defines the word: "It is a harsher railing, which not only rebukes a man but also bites him, and stamps him with open [abuse]. It is to wound a man with an accursed sting." [Wuest, 67-68]

οὐκ ἀντελοιδῶρει, (ἀντιλοιδορεω - revile in return * Verb: Imperfect Indicative Active, 3S). Descriptive imperfect.

πάσχων (πάσχω - to suffer * Present Active Participle: Masculine Nominative Singular). Descriptive present. Adverbial-Temporal participle.

οὐκ ἠπείλει, (ἀπειλεῶ - to threaten, warn * Verb: Imperfect Indicative Active, 3S). Descriptive imperfect.

παρεδίδου (παραδίδωμι - to hand over, to deliver or give up * Verb: Imperfect Indicative Active, 3S). Durative imperfect (hence, "kept entrusting" in the translation).

δὲ τῷ κρίνοντι (κρίνω * Present Active Participle: Masculine Dative Singular). Gnostic present ("always"). Substantival participle.

δικαίως· (δικαίως - justly * Adverb). Cf. 1:17.

ENGLISH TRANSLATION:

Who while being reviled, was not reviling in return; while suffering was not uttering threats, but he kept entrusting [Himself] to the One who always judges righteously.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Who while being reviled, was not reviling in return; (ὃς λοιδορούμενος οὐκ ἀντελοιδῶρει,)

λοιδορούμενος (λοιδορεω - to revile * Present Middle/Passive Participle: Masculine Nominative Singular). Descriptive present. Adverbial-Temporal participle. Calvin defines the word: "It is a harsher railing, which not only rebukes a man but also bites him, and stamps him with open [abuse]. It is to wound a man with an accursed sting." [Wuest, 67-68]

"Sticks and stones..."

". . . a present participle which means to use abusive, vile language over and over against someone or 'to pile abuse on someone.' It described an extremely harsh kind of verbal abuse that could be more aggravating than physical abuse." [MacArthur, 168]

Word was used in the LXX of the people to Moses in Numbers 20:10-11.

How do you handle it when you are provoked? That's a real test. To keep your mouth shut and maintain a good attitude is fairly easy when things are normal. What about when you are attacked? Do you strike back? Do you "get even." I struggle with this! Contemporary jargon: "Don't be dissin' me."

An allusion to Isaiah 53:7.

Reviled? See Piper excerpt. Question keeps on being asked, "Why don't Xns defend themselves? Why are they incessantly attacked by the media, Hollywood, secular progressives, talking heads in the universities, attacked in ways that have before now been unknown in this country and attacked in ways that would be unacceptable if it were any other group?"

Paul in Acts 23:3 to Ananias, the high priest and his comments in 1 Cor. 4:12. Note 1 Peter 2:23 and John 18:23. 1 Peter 3:17 and compare 4:15

while suffering was not uttering threats, (πάσχων οὐκ ἠπειλεί,))

Most of the threats that Peter's readers (and us) will receive are verbal in nature. Remember, Peter writes to those who were suffering for various reasons, including persecution for their faith. But the persecution was short of physical abuse or martyrdom. So Peter focuses on speech, on the verbal abuse that was directed toward the Christians (cf. 2:12, 15; 3:16; 4:4, 14) and making sure the Christians don't respond in kind (cf. 3:9 and 2:1). The fact that he exhorts his readers to not threaten or revile, but to entrust, shows that he basically has left slaves behind and is addressing all believers (for slaves would not be tempted to threaten their masters, to do so could be suicidal).

The sort of threats that Peter has in mind that his readers may be tempted to utter against their persecutors were not what we might expect (revenge: "I'll get you back for this!"), but rather eschatological. Schreiner writes, "Even if physical harm cannot be inflicted on tormentors, it is tempting to intimidate them with words of future judgement." (Page 143). Michaels gives two examples of these from history:

Polycarp (Mart. Pol. 11:2): "You threaten with that which burns for a time. . . . you do not know the fire of the coming judgement and eternal punishment that awaits the ungodly."

The Maccabean martyrs in 4 Mac. 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."

Jesus didn't do that (cf. the gospel accounts, Matt. 26:57-68; 27:11-14, 26-31; John 18:28-19:11; Mark 14:65; Luke 22:63-65).

Note others, such as John Huss (this account would be appropriate with how Huss followed in this example and entrusted himself to Him who judges rightly).

Jesus prayed for his executioner's forgiveness (23:34). "but [He] nowhere . . . threatened divine vengeance on those who made him suffer." [Michaels, 146]

Note Matthew 5:38-48.

"The fine, sensitive membrane of the soul had in nowise been scorched by the fire of iniquity; 'No sin!' He was perfectly pure and healthy. No power had been blasted by the lightening of passion. No nerve had been atrophied by the wasting blight of criminal neglect. The entire surface of His life was as finely sensitive as the fair, healthy skin of a little child. . . . There was no duplicity. There were no secret folds or convolutions in His life, concealing ulterior motives. There was nothing underhand. His life lay exposed in perfect truthfulness and candor. The real, inner meaning of His life was presented upon a plan surface of undisturbed simplicity. 'No sin!' Nothing blunted or benumbed. 'No guile!' Therefore nothing hardened by the effrontery of deceit." [J.H. Jowett, cited in Swindoll, 92]

How could He do that? How could the sinless Son of God, who had at his disposal legions of angels to defend Him and could have even done it Himself, how does He do this? ==>

but he kept entrusting [Himself] to the One who always judges righteously. (παρεδίδου δὲ τῷ κρίνοντι δικαίως·)

παρεδίδου (παραδίδωμι - to hand over, to deliver or give up * Verb: Imperfect Indicative Active, 3S). Durative imperfect (hence, "kept entrusting" in the translation). Repeated past action.

δὲ τῷ κρίνοντι (κρίνω * Present Active Participle: Masculine Dative Singular). Gnostic present ("always"). Substantival participle.

Psalm 22:8 "Commit yourself to the Lord; let Him deliver him; Let Him rescue him, because He delights in him."

Ultimate example is in Luke 23:46: "Father into thy hands..." This was Jesus' unshakable confidence in the plan of Him who always judges righteously.

This really is the bottom line. Cf. 1:17; 4:5, 19, and Romans 12:19-20.

Peter may have in mind Jeremiah in Jer. 11:18-23.

Alan Stibbs writes:

"In . . . the unique instance of our Lord's passion, when the sinless One suffered as if He were the worst of sinners, and bore the extreme penalty of sin, there is a double sense in which He may have acknowledged God as the righteous Judge. On the one hand, because voluntarily, and in fulfillment of God's will, He was taking the sinner's place and bearing sin, He did not protest at what He had to suffer. Rather He consciously recognized that it was the penalty righteously due to sin. So He handed Himself over to be punished. He recognized that in letting such shame, pain and curse fall upon Him, the righteous God was judging righteously. On the other hand, because He Himself was sinless, He also believed that in due time God, as the righteous Judge, would vindicate Him as righteous, and exalt Him from the grave, and

reward Him for what He had willingly endured for other's sake by giving Him the right completely to save them from the penalty and power of their own wrong-doing." [Tyndale NT Commentaries, First Peter, 119]

2:24 EXEGESIS

GREEK TEXT:

ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μώλωπι ἰάθητε.

ὅς (ὅς * Relative Pronoun: Masculine Nominative Singular).
τὰς ἀμαρτίας (Noun: Feminine Genitive Plural). Genitive of possession.
ἡμῶν (συ * Second Person Independent Personal Pronoun: Genitive Plural).
αὐτὸς (αὐτός * Third Person Independent Personal Pronoun: Masculine Nominative Singular).
ἀνήνεγκεν (ἀναφέρω - to bear, to take away * Verb: Aorist Indicative Active, 3S). Constativ
aorist. A common verb used of bringing a sacrifice to the altar (so, ATR). The brazen altar
was 4.5 feet tall and was ascended by an incline upon which the priest walked to bring the
offering. Cf. LXX use.
ἐν τῷ σώματι (σῶμα - body * Noun: Neuter Dative Singular). Dative (locative) of place.
αὐτοῦ (αὐτός * Third Person Independent Personal Pronoun: Masculine Genitive Singular).
ἐπὶ τὸ ξύλον, (ξύλον - tree, cross, wood * Noun: Neuter Accusative Singular). Dative (locative) of
place. Peter uses the same term in Acts 5:30 and 10:39. Translated "wood" in the offering of
Isaac (Gen. 22:9).
ἵνα ταῖς ἀμαρτίαις (Noun: Feminine Dative Plural). Dative of indirect object.
ἀπογενόμενοι (ἀπογινομαι - to die * Aorist Middle Participle: Masculine Nominative Plural).
Attributive-complementary participle.
τῇ δικαιοσύνῃ (δικαιοσύνη - righteousness * Noun: Feminine Dative Singular). Dative of indirect
object.
ζήσωμεν, (ζῶω * Verb: First Aorist Subjunctive Active, 1P). Subjunctive in a dependent clause:
Purpose clause.
οὗ (ὅς - this, that, who, which, what * Relative Pronoun: Masculine Genitive Singular).
τῷ μώλωπι (μώλωψ - a bruise, a wound * Noun: Masculine Dative Singular). Dative (instrumental)
of personal agency. Note the singular. A welt that would rupture and bleed. "St. Peter's
eyes beheld on the body of his Master, and the flesh so dreadfully mangled made the
disfigured form appear in his eyes like one single bruise." [Lumby, cited in Vincent, 649]
ἰάθητε. (ἰομαι - to heal * Verb: Aorist Indicative Passive). Culminative aorist (perfective force).
This translation follows the NIV and RSV against the NASB and KJV. Cf. Isaiah 53:5.

ENGLISH TRANSLATION:

He who bore our sin in His body on the cross, so that we might die to sin and live to righteousness; for by His wound you have been healed.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

He who bore our sin in His body on the cross, (ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,)

This is a return to Isaiah 53 (vv. 4 and 12b).

Note that we still have a connection to suffering. Yes, He was a man of sorrows, acquainted w/grief. He lived a life of suffering.

Wayne Grudem, in his *Systematic Theology*, writes:

"In a broad sense the penalty Christ bore in paying for our sins was suffering in both his body and soul throughout his life. Though Christ's sufferings culminated in his death on the cross . . . his whole life in a fallen world involved suffering. For example, Jesus endured tremendous suffering during the temptation in the wilderness (Matt. 4:1-11), when he was assaulted for forty days by the attacks of Satan. He also suffered in growing to maturity, 'Although he was a Son, he learned obedience through what he suffered' (Heb. 5:8). He knew suffering in the intense opposition he faced from Jewish leaders through much of his earthly ministry (see Heb. 12:3-4). We may suppose too that he experienced suffering and grief at the death of his earthly father, and certainly he experienced suffering and grief at the death of his close friend Lazarus (John 11:35). In predicting the coming of the Messiah, Isaiah said he would be 'a man of sorrows, and acquainted with grief' (Isa. 53:3)." [Wayne Grudem, *Systematic Theology*, 571-72]

That suffering life culminated in a suffering death. A physician writing in the *Journal of the American Medical Association* in 1986 wrote an essay on the pain that would have been experienced in crucifixion:

"Adequate exhalation required lifting the body by pushing upon the feet and by flexing the elbows. . . . However, this maneuver would place the entire weight of the body on the tarsals and would produce searing pain. Furthermore, flexion of the elbows would cause rotation of the wrists about the iron nails and cause fiery pain along the damaged median nerves. . . . Muscle cramps and paresthesias of the outstretch and uplifted arms would add to the discomfort. As a result, each respiratory effort would become agonizing and tiring and lead eventually to asphyxia." [William D. Edwards, M.D. et al. *JAMA* vol. 255, no. 11 (March 21, 1986), p. 1461]

"Thus we have the portrait of the suffering Servant of Jehovah, His blessed face so pummeled by the hard fists of the mob that it did not look like a human face anymore, His back lacerated by the Roman scourge so that it was one mass of open, raw, quivering flesh, trickling with blood, His heart torn with anguish because of the bitter, caustic malevolent words hurled at Him. On that bleeding, lacerated back was laid the Cross. . . . does not all this make you love the Lord Jesus more, soften and make more tender your heart? Does not all this make you say, 'I can see the blood drops, red 'neath His thorny crown, from the cruel nail-wounds, now they are falling down; Lord, when I would wander from Thy love away, let me see those blood drops shed for me that day.'" [Wuest, 69-70]

He was a man of many sorrows and sufferings. But acute the suffering of his life and death were, there was no greater suffering than what we see in this first statement, "He bore our sin in His body on the cross." The apex of his suffering came here. He was perfectly holy, the sinless, spotless Lamb. He hated sin more than we could ever know because He hated sin as God. Yet, he tasted of sin. He became sin when our iniquity was charged to him, the crimes of the guilty charged to the innocent. He suffered abandonment. At the hour of his greatest need, his friends deserted Him. He was alone. Even worse, much worse, was that he was abandoned by God, the Father. He suffered the unfathomable pain of rejection as he cried out, "Eli, Eli, lama sabachthani!" He suffered not only abandonment by the Father, but also His wrath. At that moment when our sin was charged to Him, Jesus experienced the full fury of God's fearsome wrath as it was unleashed upon Him by His very Father.

ἀνήνεγκεν (ἀναφέρω - to bear, to take away, carry up * Verb: Aorist Indicative Active, 3S).

Constative aorist. A common verb used of bringing a sacrifice to the altar (so, ATR). The brazen altar was 4.5 feet tall and was ascended by an incline upon which the priest walked to bring the offering. Cf. LXX use (common word used about 160 times in the LXX). The same word is used in 2:5 (offer up). Sacrificial word.

Debate about the translation because it can be translated "bore" (NASB) or "carry" Did Jesus simply carry our sins up to the cross with Him, or did he actually bear them in His body? The object of the verb is the word "sins". Christ bore our sin, not the cross itself. He bore them in his body on the cross. The word can be translated "bear" as in "to bear or contain." Background is Isa. 53:11:

Isaiah 53:11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.

Also used in v. 4 (he bore our griefs and carried our sorrows). There's a semantic overlap. What we have is the doctrine of imputation.

Hebrews 9:28 so Christ also, having been offered once to bear (ἀναφέρω) the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

IN His body ON the cross. There is both propitiation and expiation.

τὰς ἁμαρτίας ἡμῶν The noun "sins" is thrown forward in the sentence (emphatic). Also has the definite article.

ἐπὶ τὸ ξύλον, (ξύλον - tree, cross, wood * Noun: Neuter Accusative Singular). Dative (locative) of place. Peter uses the same term in Acts 5:30 and 10:39. Translated "wood" in the offering of Isaac (Gen. 22:9).

Note that some translations (i.e. KJV, RSV, NIV) render it "tree."

The word, which was used in antiquity to refer to a "stake" or "gallows" became in the NT almost a technical term for the cross of JC (cf. Acts 5:30; 10:39; Gal. 3:13). Cf. Deut. 21:23 with Gal. 3:13.

"Tree could be translated 'cross', since the word is not *dendron*, 'tree,' but *xylon*, 'wood, object made of wood,' and is translated various ways according to the context ('clubs' in Mt. 26:47, 55; 'stocks' in Acts 16:24; 'tree' in Rev. 22:2). Peter's use of the word *xylon* rather than *stauros*, 'cross,' here seems to be an intention attempt to recall to the reader's minds the curse imagery associated with judicial punishments for sin in Deut. 21:23 (cf. Gal. 3:13; also Actws 5:30; 10:39; 12:29)." [Grudem, 131]

DEU 21:22-23 21 "And if a man has committed a sin worthy of death, and he is put to death, and you hang him on a tree, 23 his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God), so that you do not defile your land which the \Lord\ your God gives you as an inheritance.

GAL 3:13 Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "\Cursed is everyone who hangs on a tree\"--

Romans 3:25 says that God put Christ forward as a propitiation. A word that means, "a sacrifice that bears God's wrath to the end and in so doing changes God's wrath toward us into favor." [so Grudem, Systematic Theology, 575]

so that we might die to sin and live to righteousness; (ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν,)

"we" = first shift from 2PP to 1PP since 1:3.

ἀπογενόμενοι (ἀπογινομαι - to die * Aorist Middle Participle: Masculine Nominative Plural).
Attributive-complementary participle.

"ἀπογενόμενοι is not the normal word for die in the New Testament. It means 'to be away from, depart, be missing, or cease existing.' Christ died for believers to separate them from sin's penalty, so it can never condemn them. The record of their sins, the indictment of guilt that had them headed for hell, was 'nailed to the cross' (Col. 2:12-14). Jesus paid their debt to God in full." [MacArthur, 171-72]

While MacArthur's quote above is true, this may have more to do with the Romans 6 experience, Christian living, than justification. IOW - the righteousness here is not forensic, but practical.

The beginning and ending of the verse refer to our justification. The middle, our sanctification.

Justification	Sanctification
He who bore our sin in His body on the cross	so that we might die to sin and live to righteousness;
for by His wound you have been healed.	

The inseparable nature of justification and sanctification. Not to be confused or mixed, but not to be separated. All sorts of false teaching and heresy comes out of either mixing them (Rome, Legalism) or separating them (Lordless salvation, antinomianism).

ἵνα ταῖς ἁμαρτίαις (Noun: Feminine Dative Plural). Dative of indirect object. Used with ζήσωμεν, (ζάω * Verb: First Aorist Subjunctive Active, 1P). Subjunctive in a dependent clause: Purpose clause.

On dying to sin and living to righteousness, see Romans 6. The chains of sin have been broken. Their power is no more.

Our sins perished with Christ on the cross.

Note the many allusions to slavery in this passage that apply to us all.

He purchased us from the slave market of sin. He owns us. He is our master and we are "slaves of the suffering servant." Then, "by his wound you have been healed." Another allusion to slavery.

for by His wound you have been healed. (οὐ τῷ μώλωπι ἰάθητε.)

This would have been especially relevant to slaves, some of which could identify with such "wounds."

"The Christian martyrs at Smyrna about A.D. 155 were so torn by the scourges that their veins were laid bare, and the inner muscles and sinews and even the bowels were exposed. . . . Peter remembered the body of our Lord after the scourging, the flesh so dreadfully mangled, that the disfigured form appeared in his eyes as one single bruise." [Wuest, 69]

ISA 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being {fell} upon Him, And by His scourging we are healed.

τῷ μώλωπι (μώλωψ - a bruise, a wound * Noun: Masculine Dative Singular). Dative (instrumental) of personal agency. Note the singular. Probably a metonymy for "death." (hence the singular).

"St. Peter's eyes beheld on the body of his Master, and the flesh so dreadfully mangled made the disfigured form appear in his eyes like one single bruise." [Lumby, cited in Vincent, 649]

ιάθητε. (ἰομαι - to heal * Verb: Aorist Indicative Passive). Culminative aorist (perfective force). This translation follows the NIV and RSV against the NASB and KJV. Cf. Isaiah 53:5.

2. fig. of deliverance from other ills of many kinds (Ael. Aristid. 13 p. 273 D.; Julian, Epistle 61 p. 424a, fr. the evils of ignorance; Sallust. 14 p. 28, 3 κακίαν; Jos., Ant. 2, 119 λύπην) restore (En. 10, 7) τινά someone fr. sin and its consequences Mt 13:15; J 12:40; Ac 28:27 (all three Is 6:10); the brokenhearted Lk 4:18 t.r.; B 14:9 (both Is 61:1). τὶ someth. (Philostrat., Vi. Soph. 1, 22 p. 38, 9) heal (cf. the proverb in Hdt. 3, 53; Thu. 5, 65, 2; Apollon. Rhod. 4, 1081; Appian, Ital. 5 §10, Bell. Civ. 1. 3 §9, and in Prov. Aesopi 91 P.: κακὸν κακῷ ἰᾶσθαι) τὰ ἀμαρτήματα Hn 1, 1, 9 (Appian, Hann. 31 §131 ἀμάρτημα ἰ.). τὰ προγεγονότα πονηρά all the past evils 1, 3, 1; cf. s 9, 23, 5. Abs. of the results of God's punishment, which he brings to an end 1 Cl 56:7 (Job 5:18).—Pass. of sin Js 5:16; 2 Cl 9:7; Hs 9, 28, 5. The figure of sin as a wound or disease is also plain in ἵνα τὸ χωλὸν ὑαθῇ Hb 12:13, and τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν 1 Cl 16:5; B 5:2; cf. 1 Pt 2:24 (all three Is 53:5).—AOepke, TW III 194-215. M-M.*

Think of the profundity of that statement. "By His wound you were healed." He bled, He suffered, He died. You derive a healing benefit from someone else's wound. You were wounded, you were dead in your sin. He was perfect, he was alive. The one who was perfect and sinless took your sin, the one who was whole took your wound that you could be the righteousness of God in Him, so that you could live. The cure for sin is found in death. Two words that are almost contradictory (cure/death). But note that he lives (1:21).

Commentary by John Gill (1 Peter 2:24):

". . . by whose stripes ye were healed;" the passage referred to is in (Isaiah 53:5) which is a prophecy of the Messiah, as is acknowledged by the Jews [Zohar in Exodus fol. 85. 2. Midrash Ruth, fol. 33. 2. Yalkut Simeoni, par. 2. fol. 53. 3. & 90. 1.], who say [R. Moses Haddarsan apud Galatin. de Aeanis Cathol. Verit. 50:6. c. 2.],

“this is the King Messiah, who was in the generation of the ungodly, as it is said, (Isaiah 53:5) “and with his stripes we are healed”; and for this cause God saved him, that he might save Israel, and rejoice with them in the resurrection of the dead.”

Sin is a disease, a natural and hereditary one, an epidemic distemper, that reaches to all men, and to all the powers and faculties of their souls, and members of their bodies; and which is nauseous and loathsome, and in itself mortal and incurable; nor can it be healed by any creature, or anything that a creature can do. Christ is the only physician, and his blood the balm and sovereign medicine; this cleanses from all sin; through it is the remission of sin,

which is meant by healing; for healing of diseases, and forgiving iniquities, is one and the same thing; (see Psalm 103:3; Isaiah 33:24; Psalm 41:4) on which latter text a learned Jew [R. Sol. Urbin Ohel Moed, fol. 64. 1.] has this note,

“this interpreters explain לַשּׁוֹן סֵל יְחָה, 'as expressive of forgiveness”;

and the Jews say, there is no healing of diseases but it signifies forgiveness [Yalkut Simeoni, par. 2. fol. 43. 1.]: it is an uncommon way of healing by the stripes of another. Some think the apostle alludes to the stripes which servants receive from their masters, to whom he was now speaking; and in order to encourage them to bear them patiently, observes, that Christ himself suffered stripes, and that they had healing for their diseases and wounds, by means of his stripes, or through his being wounded and bruised for them." [Gill, v. 24]

PSA 147:3 He heals the brokenhearted, And binds up their wounds. Cf. Hosea 11:3.

The Greek word used here is not limited to physical healing (cf. its use in Luke 4:18; Heb. 12:13; Matt. 13:15). The context in this verse is healing from sin (note the word "for" - ὅς).

Brings us back to Isaiah 53. To find the meaning here, it would be helpful to look there.

4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

Words, "griefs" and "sorrows" can refer to physical pain, mental anguish, or spiritual sickness. There's no reason to take them to refer to "physical illness." To get a better idea of what Isaiah was referring to, we need to look at t/context. Note that the word "iniquity" is used 4x and gives us the passage's main emphasis. (cf. 53:5,6,11,12). Note also other synonyms for "sin." The primary emphasis of Isaiah 53 is that we need not physical healing, but spiritual healing. We are condemned in our sin & need One who is truly able to deliver us, one who will take God's wrath in our stead. We need spiritual salvation.

Christ was made sin, not sickness. He wasn't stricken with a deadly plaque on the cross, he was stricken with our sin. He forgave us our sins, not our illnesses. We've seen that we are subject to all sorts of temporal effects that sin bring on a fallen world: sickness, disease, accidents, death. But we are not subject to the eternal effects of sin: condemnation (Rom. 8:1).

5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.

7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was

with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the Lord was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the Lord will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

What about Matthew chapter 8?

MAT 8:16-17 And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took our infirmities, and carried away our diseases."

That sounds like a complete refutation of all that I said to this point. It isn't. The Gk. words that are translated, "took" and "carried" in Matthew 8:17 (He Himself took our infirmities, and carried away our diseases.) are different from the words that are used in the LXX translation of Isaiah 53.

Note that the context includes demon possession.

One would think, since Matthew would have been well familiar w/the LXX, that we would have simply quoted it using the same words. He doesn't. The words in Isaiah 53:4 carry the idea of sacrifice. IOW - the Suffering Servant would sacrificially bear in his body as Peter put it, our sin.

"5 . . . The chastening for our well-being fell upon Him . . . 6 . . . the Lord has caused the iniquity of us all To fall on Him. 10 . . . He [rendered] Himself as a guilt offering, 11 . . . My Servant, will justify the many, As He will bear their iniquities. 12 . . . He Himself bore the sin of many . . ."

The words in Matthew mean to take away, not to personally bear. Jesus did not bear the sickness of Peter's mother in law , he didn't take remove it from her and receive it himself. No, he took it away. In fact, the atonement had not yet been accomplished. It would be a few years later than Jesus would pay for the sin of the world through his death and resurrection. As one scholar observes:

"There is absolutely no effectual relationship between what Christ did in Capernaum and his atonement on the cross at Calvary. Rather, Matthew employed a normal illustrative use of the Old Testament. He found a point of continuity between Isaiah 53 and Christ's healing ministry at Capernaum. . . . Matthew 8 is a preview of the coming eternal kingdom that will be free of sin and sickness. . . . To suggest that there is now no sickness because Christ cared for physical affliction at Calvary is like suggesting that there is now no sin because Christ bore our sins at Calvary." [Richard Mayhue, The Healing Promise, 123]

Isaiah 53:4==>

οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει.

Matthew 8:17 ==>

ὅπως πληρωθῆ τὸ ρηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·
αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν
καὶ τὰς νόσους ἐβάστασεν.

1 Peter 2:24 ==>

ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν (ἀναφέρω - to bear, to take away) ἐν τῷ
σώματι αὐτοῦ ἐπὶ τὸ ξύλον, . . . οὗ τῷ μώλωπι (μώλωψ - a bruise, a wound) ἰάθητε.
(ἰομαι - to heal).

Note that Peter uses a form of the same word from the LXX while Matthew does use a different word.

Rather, it may be said that Matthew is addressing a different issue altogether. He is quoting Isaiah 53:4, claiming that this has been fulfilled during Jesus' earthly ministry, before His atoning work on the cross. Therefore, this is a separate issue.

The one sense in which we could say that there is healing within the atoning work of Christ is this: Our sins have been forgiven. We will yet die. The totality of our bodies will one day be fully restored. Yet, we will in this life experience sickness.

In Acts, both Philip and the Ethiopian Eunuch believed that Isa. 53 was addressing sin, not physical illness.

Theological Issue: Healing in the Atonement

Does our faith have to be perfect in order for us to be saved? IOW - does saving faith ever wrestle with doubt? Yes. Even John Calvin, no lightweight as a theologian or on the issues of faith and justification, said that:

"While we teach we teach that faith ought to be certain and assured, we cannot imagine any certainty that is not tinged with doubt, or any assurance that is not assailed by some anxiety. On the other hand, we say that believers are in perpetual conflict with their own unbelief. The Godly heart feels in itself a division because it is partly imbued with sweetness from its recognition of the diving goodness, partly grieves in bitterness from an awareness of its calamity; party rests upon the promise of the gospel, partly trembles at the evidence of its

own iniquity; partly rejoices at the expectation of life, partly shudders at death. we cannot imagine any certainty that is not tinged with doubt, or any assurance that is not assailed by some anxiety. On the other hand, we say that believers are in perpetual conflict with their own unbelief. since in the course of the present life it never goes so well with us that we are wholly cured of the disease of unbelief and entirely filled and possessed by faith. Hence arises those conflicts when unbelief, which reposes in the remains of the flesh, rises up to attack the faith that has been inwardly conceived." [The Institutes, cited in Paul Helm, Calvin and the Calvinists, 24-25]

". . . we cannot imagine any certainty that is not tinged with doubt, or any assurance that is not assailed by some anxiety. On the other hand, we say that believers are in perpetual conflict with their own unbelief. . . . we cannot imagine any certainty that is not tinged with doubt, or any assurance that is not assailed by some anxiety. On the other hand, we say that believers are in perpetual conflict with their own unbelief."

Saving faith is not perfect faith. Remember, is t/genuineness of our faith that's t/issue. Have we believed in X, are we believing in Him. The object of our faith saves us. The object is perfect, t/object is JC. He's not looking for perfect faith; you can't get perfect faith from imperfect people. What does this have to do with anything? There are those Xns today that maintain that healing is part of the atonement. It's one of the benefits of salvation. When you come to saving faith, you get forgiveness, you become an heir of salvation, you have a secure eternity in t/K.D. of God, PLUS you can be healed of any and all sickness/disease.

But what happens if one of their number gets sick, let's say, a disease attacks his heart resulting in rapid deterioration? That person is told, "Ralph, Jesus paid not only for your sin, but also your physical healing. Claim it by faith, brother and it's yours." Ralph claims that healing, he's trusting, praying, but his heart gets worse. The doctor says, "Ralph, only a transplant can save your life." Ralph starts pleading with God, "Oh, I'm trying not to doubt Lord, I receive your promise of healing." The next day, Ralph collapses. He's rushed by ambulance to the hospital and dies three hours later.

His friends, the leaders of his church hear about Ralph's passing and say to each other, "Poor Ralph, he just didn't have enough faith to be healed." Listen, if that's true, then Ralph wasn't saved in t/first place. If t/bar is that high to claim a healing, it's also that high to claim salvation. It's a package deal. When we are saved, the benefits of Christ's death are ours. There's no, "Well, you have been justified by a weak faith, but to sanctified, you need more faith, to have joy, you need even more faith. And to be healed, we'll it's a sliding scale: A hangnail can be healed with 80%, the flu needs 90%, cancer: 100% my friend and we can only know if that faith was 100% if you're healed.

If physical healing is in t/atonement, if it is received by grace through faith, then it has to be judged by t/same criteria as salvation. If you don't have enough faith to be healed, then you don't have enough to be saved in the first place.

Those who claim that healing is in the atonement claim that if one is not healed, it is because of a lack of faith. If it's part of the atonement, then it should be a given for every Christian. If it isn't, then there's a large probability that saving faith, if judged on the same merit as healing faith, won't really save.

Note how 2:24 is phrased (culminative aorist). It's a past-tense. What if God told you that you were forgiven, but you still had to endure the penalty of your sin because you didn't have enough faith? How could God say that by Christ's stripes you have been (past) healed of all your sickness, and yet, you aren't. Doesn't make any sense. You either are or your not. You are either forgiven of all your sin, or you're not. ISW - if healing were in the atonement, and you used this text, you would have to accept t/past tense that it is done. Then you would have to ask the question, if it's done and done for every believer, why do believers get sick and die.

Does God heal people today? Yes. In all sorts of ways. Why is it that we think God's providence in how He works only extends to the miraculous? If I go to a surgeon, am treated, and recover, has not God in his providence provided healing for me? He's sovereign over all things, even doctors.

Does God still heal miraculously? Yes. But, this side of the Apostolic Age, those instances are the exception, not the rule.

I do not believe that anyone today possesses the apostolic gift of healing.

Benny Hinn, Peter Popoff; Earnest Angely; Kenneth Copeland; Fred Price are hacks. They are deceived at best, deceitful workers at the worst. This is why their supposed healings are not documented. For one thing, you have to go them, to their church or place of revival meeting. Then you have to go forward and have them lay hands on you. Then you have to have enough faith to be healed. Finally, as researchers have studied people who have claimed these healings, they have found that actual, verified miraculous healings have been nil.

Years ago, a family that attended my parent's church had a young boy who was horrifically handicapped from birth. He was in a secured wheelchair. He wore foam bandages on his arms and a helmet on his head to keep from hitting himself as his arms and head would move quite violently and involuntarily. They ended up attending a positive confessionalist church & t/well-meaning people there encouraged them to travel from AZ to FL to visit Benny Hinn's congregation so that their son could receive healing. So they scraped their money together and off they went. They arrived in t/CH and found a place toward the front where others were in wheel-chairs and waited. Before the service started and the TV cameras rolled, Benny came out to look things over. Before long, ushers came by and asked this family, traveling all the way from AZ, to take their son and leave the auditorium.

It's one thing for someone with a sore back to sit there in a wheelchair and in the excitability of the moment, with adrenaline rushing, stand up and say, "Oh yes, I'm healed!" It's quite another to take a child who cannot walk, talk, or control his arms and head and have him come forward. Listen, if these guys really had the gift of healing, would it be anymore difficult for God to instantaneously heal a sore back than it would for him to heal a crippled little boy? He created the worlds out of nothing, by the Word of His Power!

I have lots of concerns with this whole thing.

Concern #1 - many people are tremendously hurt through this sort of thing. I cannot think of anything more heartless for a Christian to do to another who is suffering with illness than for him to say, "The reason you're not being healed is because you don't have good enough faith."

Concern #2 - the world will think that the smoke and mirrors antics of people like Benny Hinn are a reflection of what the Bible records as miraculous.

If anyone has a true gift of healing today, I'm talking about the apostolic gift, he should be able to walk in any hospital, with Fox News in tow, and pray over people in those rooms with them being instantly healed. Regardless of their faith!

Acts chapter three . . . Peter and John are heading to the Temple for the hour of prayer. Luke records that a man born lame, was brought to the Temple each day to beg for money. This is a man who would have been there during Jesus' ministry. No doubt, Jesus walked past this man hundreds of times (so much for the claim that Jesus' healed absolutely everyone).

When the lame man saw Peter and began to beg for money. What happens. Verse 6 says that Peter said to him:

. . . "I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!"

Peter grabs the guy by the hand and pulls him up. Immediately, the text says that the man's feet and his ankles were strengthened. And the man jumps up, enters into the Temple, walking and leaping to the glory of God.

Did this guy have to have perfect faith to be healed? No. It was the conviction of Peter and John that God was going to heal him. I don't think the guy was even regenerate at that point. And note, the healing wasn't primarily so that the man could avoid suffering. That's what drives these supposed healing ministries today - God wants you happy; He'd never have one of his children suffer. The reason why this man in Acts 3 was healed was to gather an audience for Peter and John to preach t/Gospel in the Temple. Can read about that in 3:10-26.

If Muslims claimed that Mohamed performed miraculous healings and miracles, and that he gave that same power to Islamic leaders today. And if we turned on the TV to see Islamic leaders doing the same sort of "smoke and mirrors" stuff we see from supposed Christian leaders, we could easily conclude that the whole thing is a farce. If that's t/sort of stuff Mohamed did, he was no real miracle worker, he was only some sort of magician. I fear that many today turn on t/TV and see these charlatans and say much the same thing about Christ and the Apostles.

Concern #3 - It is significant that those within the positive confession movement are quite unsound in doctrine. Many of them are even heretical in what they teach. The movement is filled w/modalists who deny t/Trinity; Pelagians who deny depravity; and pseudo panentheists who believe that every Christian is a little god.

If God is truly speaking to these people in some sort of audible way, I would think that t/first thing He would say is, "Benny, you are badly perverting my Word. You need to repent and learn how to be a workman who does not need to be ashamed, accurately interpreting t/Scriptures."

Concern #4 - The cross is scandalized through this. By that I mean t/impression many Americans have of Xnty is that we are a bunch of wackos led by tricksters wearing Rolex watches. Part of the

problem is that Television has been captured by the worst elements of Pentecostalism & charismania. If you have cable or satellite TV you know what I mean. You pull up the onscreen guide and you come to t/religious channels. What do you see? Joyce Meyer, Benny Hinn, Kenneth Copeland, Fred Price, Joel Osteen, Peter Popoff, or some Oral Roberts wannabe. That's what the world sees. That's what they think Xnty is about. Emotionally-driven, unintelligent lemmings w/painted smiles an glazed-over eyes. That has added to the hardness of men's hearts today. The cross is scandalized.

The other day I saw that Peter Popoff was on. I tuned in. It would have been comical if it hadn't been so sad. Here's a guy who looks to be about 70 years old w/shoe-polish black hair and that familiar televangelist voice up on stage promising healing. About every 5 minutes they'd break for t/announcer to tell t/TV audience about how they can get a packet of "Miracle Spring Water." They had a picture of a little clear plastic package, about 2 or 3 sizes larger than a packet of ketchup you might get in your bag from McDonalds. And in red, they had the words, "New, larger size!" Then there was testimony after testimony about how people bought their little packet of miracle spring water and were healed or found financial freedom, got a new car, a job, a check came in the mail for 1,000s of dollars. One testimony featured someone relating how they poured out that miracle spring water in the ground in front of their house & received a miracle (someone bought their house for 20k over the asking price or some such nonsense).

This is guy that has been proven a fraud. Some 10 or 15 yrs. ago he was caught with a tiny radio transmitter in his ear and his wife with a radio relaying information about the illnesses of those in the audience.

The cross was a judicial matter. One goes to the hospital when ill, not the courtroom.

"Isaiah could hardly make it more clear that he has spiritual healing in mind when he writes that the Messiah (Christ) was to be pierced for our transgressions and crushed for our iniquities (Isaiah 53:5). Peter builds on this understanding when he writes, 'He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.' . . . Peter's theme here could not be more clearly stated. He says that Christ 'bore our sins,' not 'our sicknesses.'" [Hank Hannegraaf, Christianity in Crisis, 250]

2:25 EXEGESIS

GREEK TEXT:

ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

ἦτε γὰρ (ειμι * Verb: Imperfect Indicative Active, 2P). Descriptive imperfect.

ὡς (Comparative Particle).

πρόβατα (πρόβατον - sheep * Neuter, Nominative Plural). Subject Nominative or Predicate?

πλανώμενοι, (πλανᾶω - to lead astray, to wander * Present Middle/Passive Participle: Masculine Nominative Plural). Descriptive present. Predicative participle. The noun form is where we get our word "planet."

ἀλλὰ ἐπεστράφητε (ἐπιστρέφω - to turn, turn back * Verb: Aorist Indicative Passive, 2P). Culminative aorist (perfective).

νῦν ἐπὶ τὸν ποιμένα (ποιμῆν * Noun: Masculine Accusative Singular). Accusative of relationship.

καὶ ἐπίσκοπον (ἐπίσκοπος * Noun: Masculine Accusative Singular). Accusative of relationship.

τῶν ψυχῶν (ψυχή * Noun: Feminine Genitive Plural). Genitive of possession.

ὑμῶν. (συ - of your * Second Person Independent Personal Pronoun: Genitive Plural).

ENGLISH TRANSLATION:

For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For you were straying like sheep, (ἦτε γὰρ ὡς πρόβατα πλανώμενοι.)

Note the contrast between "for you were straying" and "for you have been called." Jesus said that His sheep are called and hear his voice.

Verse 25 is a commentary on what Peter believes that Isaiah means by "healing." Spiritual in nature.

Isaiah 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.

Cf. Isaiah 40:11; Jer. 50:6; Ezek. 34:6; Psa. 119:176.

Interestingly, whereas the Jews saw the straying sheep as the Jewish people who were alienated from YHWH (Ezek. 34A:5-6; Matt. 9:36; 10:6; 15:24) - the "lost sheep of the house of Israel" - Peter sees them as Gentiles, as does John in John 10:16 and 11:52. This Jew==>Gentile move is characteristic from what we saw earlier in chapter 2:5 ff.

We were lost in our sin. Rebellious. Cf. Eph. 2:1-5.

(πλαναω - to lead astray, to wander * Present Middle/Passive Participle: Masculine Nominative Plural). Descriptive present. Predicative participle. The noun form is where we get our word "planet."

Ver. 25. For ye were as sheep going astray, etc.] This is a proof of their being healed, namely, their conversion; in which an application of the blood of Christ, and pardon, and so healing by it, was made to their souls. The apostle has still in view the prophecy of Isaiah 53:6. God's elect are sheep before conversion; not that they have the agreeable properties of sheep, as to be meek, harmless, innocent, clean, and profitable, for they are the reverse of all this; nor can some things be said of them before conversion, as may be after, as that they hear Christ's voice, and follow him; nor are they so called, because unprejudiced against, and predisposed unto the Gospel, for the contrary is true of them; but they are so in electing grace, and were so considered in the Father's gift of them to Christ, and when made his care and charge, and hence they are called the sheep of his hand; and when Christ laid down his life, and rose again, which he did for the sheep, and as the great Shepherd of them; and when called by grace, for their being sheep, and Christ's own sheep by the Father's gift, and his own purpose, is the reason why he looks them up, calls them by name, and returns them: but then they are not yet of his fold; they are lost sheep, lost in Adam, and by his fall, and by their own actual transgressions; they are as sheep going astray from the shepherd, and from the flock, going out of the right way, and in their own ways; and are, like sheep, stupid and insensible of their danger; and as they never return of themselves, until they are sought for, and brought back: hence it follows, but are now returned; not returned themselves, but were returned by powerful and efficacious grace: saints are passive, and not active in first conversion; they are turned, not by the power of their own free will, but by the power of God's free grace; they are returned under the illuminations and quickenings of the blessed Spirit, and through the efficacious drawings of the Father's love, unto Christ: unto the Shepherd and Bishop of your souls; by whom Christ is meant, who bears the office of a Shepherd, and fully performs it by feeding his sheep, providing a good fold and pasture for them; by gathering the lambs in his arms, and gently leading those that are with young; by healing their diseases, and preserving them from beasts of prey; hence he is called the good, the great, and chief Shepherd: and he is the "Bishop" or "Overseer" of the souls of his people, though not to the exclusion of their bodies: he has took the oversight of them willingly, and looks well to his flock, inspects into their cases, and often visits them, and never forsakes them; nor will he leave them till they receive the end of their faith, the salvation of their souls; which he has undertook and effected by his obedience, sufferings and death.

Philo the Jew observes, that "to be a shepherd is so good a work, that it is not only a title given to kings and wise men, and souls perfectly purified, but to God the governor of all — - who, as a Shepherd and King, leads according to justice and law, setting over them his right Logos, "the first begotten Son", who has taken the care of this holy flock, as does the deputy of a great king." [John Gill]

but now you have been turned back by the shepherd and overseer of your souls. (ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.)

Figure out the best translation of ἀλλὰ ἐπεστράφητε.

This passage draws an interesting contrast. First, Jesus as the suffering servant who suffers for us. Then, we who were scattered as lost sheep. Then, Jesus who is very much alive as the Shepherd and Overseer of our souls. Note Mark 14:27-29 and Matt. 26:31-32. The Lamb became the Shepherd. ISW - we were slaves of sin, but are now servants of Christ.

Ezekiel 34 and shepherds. John 12:15 and Jesus as the "good shepherd." Jesus told Peter, "feed my sheep" (John 20) which comes from the passage in Ezekiel. Yet the failure of earthly shepherds is guarded by the Master Shepherd.

"Shepherd" as an O.T. concept. Cf. this use of anthropomorphism in Psalm 23; Ezek. 34:23; Micah 5:4, 7:14; Zech. 13:7. N.T. use in John 10:11; Heb. 13:20.

Cf. Craig Keener, page 289-91 on the concept of sheep and shepherd in John 10.

Concept of wicked shepherds and how God feels about them. Earthly shepherds are evil when they abuse the sheep (abusive shepherd results in bruised sheep); fail to feed the sheep resulting in malnourished sheep; scarred, wounded, bruised sheep . . .

The Boy who Cried Wolf..

"Shepherd" as an O.T. concept. Cf. this use of anthropomorphism in Psalm 23; Ezek. 34:23; Micah 5:4, 7:14; Zech. 13:7. N.T. use in John 10:11; Heb. 13:20.

Cf. Craig Keener, page 289-91 on the concept of sheep and shepherd in John 10.

Expand on the concept of God as the ultimate "Bishop" over our souls. Great security in that. Cf. 1:5.

ἀλλὰ ἐπεστράφητε (ἐπιστρέφω - to turn, turn back * Verb: Aorist Indicative Passive, 2P).

Culminative aorist (perfective). Cf. the use and translation of ἐκλήθητε, in v. 21 and ἰάθητε. in v. 24.

There is a parallel to vv. 21 and 24 ==>

VERSE	Verse 21	Verse 24	Verse 25
WORD	ἐκλήθητε	ἰάθητε	ἐπεστράφητε
FORM	2PP Aorist Indicative Passive	2PP Aorist Indicative Passive	2PP Aorist Indicative Passive
NUANCE	Culminative aorist (perfective force)	Culminative aorist (perfective force)	Culminative aorist (perfective force)
TRANSLATION	You have been called	You have been healed.	You have been returned.

John Owen (not the same J.O. as the Puritan), who edited Calvin's NT Commentary in the 19th c., adds this footnote to v. 25:

I would render the clause thus, "But you have been now restored," that is, from your wandering, "to the shepherd and the bishop (or, overseer) of your souls." Macknight thinks, that our Lord took the title of shepherd in order to shew that he is the person foretold in Ezekiel 34:23, and that Peter alludes, in calling him bishop or overseer, to the eleventh verse of that chapter, the latter clause of which, according to the Sept. is, "I will oversee them," (ἐπισκ.ψομαι.) — Ed.

Connotation of repentance. Akin to the prodigal son in Luke 15, the readers had turned from the futility of their sin unto Christ. (Cf. Eph. 2:1-7; 4:17-24; Col. 3:1-7; 1 Thess. 1:2-10). Passive translated as "you have been?"

"The word is passive, and shows that the return of a sinner is the effect of divine grace."
[Matthew Henry]

"Returned does not suggest that they had been with Christ prior to their straying, for the verb (epistrophe) is used elsewhere of 'turning' or 'being converted' from sin (Acts 3:19; 9:35; 11:21; 14:15; 1 Thes. 1:9). By specifying the one to whom they turned, Peter suggests that genuine turning away from sin also includes turning to Christ and submitting to his leadership as 'Shepherd and Guardian.' [Grudem, 132]

"Here we have Simile, which stands in marked contrast to the Proverb in 2 Peter 2:22, as to the 'sow.' Both the stray sheep and the washed sow 'return.' But the one returns to the shepherd, and the other to the mire. We may also note that the verb 'returned' as used of the sheep is the passive form; while as used of the 'sow,' it is the active form. Showing that the 'sheep' is made to return by a constraining power, while the 'sow' returns of its own act and free-will." [Bullinger, 728]

τῶν ψυχῶν (ψυχη * Noun: Feminine Genitive Plural). Genitive of possession. "Soul" used here the same as in 2:10 where it refers to the entire person. Metonymy.

Expand on the concept of God as the ultimate "Bishop" over our souls. Great security in that. Cf. 1:5.

Protection. Concept of a Judas Sheep, a sheep that leads others to the slaughter.

Sheep are stupid, gullible, dirty (the lanolin in their wool collects all kinds of filth), defenseless (no natural defenses).

Cf. MacArthur, pages 261-62 for an overview of Keller's book, "A Shepherd Looks at the 23rd Psalm."

"Young and weak Christians, and also older ones when weak and weighed down with problems, are led gently and with the tenderness that their weakness requires." [Leighton, 131]

He lays down His life for His sheep. He doesn't lay down his life for all (there are those who are not his sheep, cf. John 10:26 and the entirety of John 10).

Peter may have his mind also on the region of Judea where there was a narrow central plateau, a narrow table-land upon which the sheep could graze. But the grass was rather sparse and the land narrow. On either side lay danger. Jesus alluded to this in Matthew 12:11. Sheep wandered, they liked to stray. A good shepherd was necessary to protect the sheep from not only ravenous wolves, but also from themselves and their own ignorance. [cf. Barclay, 215]

Jesus is that good shepherd. John 10. We are prone to wander, are we not?

O to grace how great a debtor, Daily I'm constrained to be!
Let Thy goodness, like a fetter,
Bind my wand'ring heart to Thee. Prone to wander—Lord, I feel it—
Prone to leave the God I love;
Here's my heart—O take and seal it,
Seal it for Thy courts above.

"In 'The Historical Geography of the Holy Land,' Sir George Adam Smith describes the shepherd of Judea: 'With us, sheep are often left to themselves; but I do not remember ever to have seen in the East a flock of sheep without a shepherd. In such a landscape as Judea, where a day's pasture was thinly scattered over an unfenced track of country, covered with delusive paths, still frequented by wild beasts, and rolling off into the desert, the man and his charter are indispensable. On some high moor, across which at night the hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning upon his staff, and looking out over his scattered sheep, everyone of them on his heart, you understand why the shepherd of Judea sprang to the front of his people's history; why they gave his name to their king, and made him the symbol of providence; why Christ took him as the type of self-sacrifice.'" [cited in Barclay, 216]

Psalm 100:3 Know that the Lord Himself is God; It is He who has made us, and not we ourselves;
We are His people and the sheep of His pasture.

David as a shepherd?

We must remember we are still sheep. Humility! Would it not be a silly sight to see one sheep declare to another, "I'm better than you." "I know more than you!" "I'm more attuned to the Shepherd than you are."

Miscellaneous passages related to sheep/shepherd:

NUM 27:17 who will go out and come in before them, and who will lead them out and bring them in, that the congregation of the \Lord\ may not be like sheep which have no shepherd. " (NASB)

1KI 22:17 So he said, # "I saw all Israel Scattered on the mountains, Like sheep which have no shepherd. And the \Lord\ said, 'These have no master. Let each of them return to his house in peace.'"# (NASB)

God's promise to be a shepherd over his people:

ISA 40:11 Like a shepherd He will tend His flock, In His arm He will gather the lambs, And

carry {them} in His bosom; He will gently lead the nursing {ewes.} (NASB)

Christ as a shepherd:

MAT 2:6 #"\And you, Bethlehem, land of Judah\, \Are by no means least among the leaders of Judah\; \For out of you shall come forth a Ruler\, \Who will shepherd My people Israel.\' "# (NASB)

MAT 9:36 And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. (NASB)

REV 7:17 for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes. " (NASB)

JOH 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep. (NASB)

Warnings to bad shepherds:

Ezekiel 34

ZEC 10:2 For the teraphim speak iniquity, And the diviners see lying visions, And tell false dreams; They comfort in vain. Therefore {the people} wander like sheep, They are afflicted, because there is no shepherd. (NASB)

ZEC 11:17 #'"Woe to the worthless shepherd Who leaves the flock! A sword will be on his arm And on his right eye! His arm will be totally withered, And his right eye will be blind.'"# (NASB)

JER 23:2 Therefore thus says the \Lord\ God of Israel concerning the shepherds who are tending My people: "You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds," declares the \Lord.\ (NASB)

Church leaders as shepherds:

ACT 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. (NASB)

1PE 5:2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to {the will of} God; and not for sordid gain, but with eagerness; (NASB)

1PE 5:4 And when the Chief Shepherd appears, you will receive the unfading crown of glory. (NASB)

Priority to protect the sheep:

MAT 18:12 "What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? (NASB)

Connection to suffering?

4"There is then no cause to fear, but that he will faithfully watch over the safety of those who are in his fold and under his care. And it is his office to keep us safe both in body and soul; yet Peter mentions only souls, because this celestial Shepherd keeps us under his own spiritual protection unto eternal life." [Calvin, comment on v. 25]

"Here we have Simile, which stands in marked contrast to the Proverb in 2 Peter 2:22, as to the 'sow.' Both the stray sheep and the washed sow 'return.' But the one returns to the shepherd, and the other to the mire. We may also note that the verb 'returned' as used of the sheep is the passive form; while as used of the 'sow,' it is the active form. Showing that the 'sheep' is made to return by a constraining power, while the 'sow' returns of its own act and free-will." [Bullinger, 728]