

## VII. The Overseer of Our Souls

November 16/18/19, 2020

1 Peter 2:18-25

**Aim:** To follow the example of Jesus, whose substitutionary atonement secured grace for us, in living a beautiful life of submission to lawful authorities even when they are unjust, because it is gracious in God's sight.

*Dorani:* God has woven authority structures all through society, indeed through all creation, and we needlessly harm ourselves and miss the blessing of walking in His ways if we ignore those structures. Social ethics are essential both to Christian living and to the cause of Christ... Peter's social instruction enhances both the public reputation and the inner peace of the church. Peter's social teaching emphasizes submission to masters and governors. Because Peter's people were aliens in their own culture and because they refused to worship the emperor, it was imperative that they submit to governing authorities wherever they were.

*Sproul:* In our last study, we spent some time on the principle that we are to give obedience and submission to those in a position of authority over us, and we are to do that unto the Lord. Since all authority ultimately rests with God and those to whom He delegates it, all unjust disobedience to authority is an insult to the One who is the ground of all authority. Having given us that general principle, the Apostle Peter applies it to specific life situations, beginning with one that deals with the obligation of slaves or bondservants to their masters.

### A. Suffering Servants (1 Peter 2:18-20)

*McKnight:* Slaves are Peter's second target group. They also must apply the principle of holy living to their situation. In effect, they are to live as holy Christians in spite of the strong temptation to break free from their low station in life. Peter exhorts them to be good and obedient workers, even when their masters are cruel and despotic, thereby testifying to God's grace; they are to give no occasion to slander this fledgling movement.

#### 1. Mandate (2:18)

<sup>18</sup>*Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust.*

##### a) *Servants (2:18a)*

<sup>18</sup>*Servants...*

*Gardner:* Slavery in Peter's day could be very *harsh*, but we should not think of it all in terms of the brutal slavery portrayed in so many films. The word Peter actually uses here refers to domestic servants who were slaves. They were often treated well and many slave masters were *good and considerate*. Slaves could rule whole households and even educate the owner's children. But no doubt all would have preferred at least some degree of freedom.

*MacArthur:* The workforce in the Roman world consisted of slaves, and the way they were treated was wide-ranging. Some masters loved their slaves as trusted members of the household and treated them like family. But many did not, because there were scant protections—and virtually no rights—for slaves, who were considered property rather than persons. Slaves owned little or nothing and had no legal recourse to which they could appeal when mistreated.

## 1 Peter – Lesson 7

*MacArthur:* *Servants (oiketai)* is from the root meaning ‘house,’ and thus is the basic term for household servants (cp. Acts 10:7). Most of those servants served in a home or under an estate owner with duties from being farmers who plowed the owner’s field to doctors who cared for his family’s medical needs.

*McKnight:* ‘Slaves’ translates *oiketai*, a term frequently used for the ‘household servant.’ ... Slavery was a diverse institution in the ancient world, altering itself from one culture to another. Yet the Roman and Greek worlds anchored their entire economic system in this institution. Some has estimated that one-third of the population in urban areas was slave population.... Slavery was not usually a permanent condition of life. Rather, it was a temporary condition on the path toward freedom. Many ancient people voluntarily chose to be slaves of a Roma citizen so that, upon being granted manumission as a result either of good behavior or adequate savings, they could become full Roman citizens. In fact, it is entirely possible that one reason Peter (and Paul) urged Christian slaves to be submissive and obedient was that by living obediently, they could be set free (if the slaves even wanted freedom; cp. 1 Cor. 7:21). To be a slave was not to be assigned to a specific, especially low-class, station in life. Slaves had the status and power that was connected with their masters; if their master was powerful, they indirectly inherited that power too. Thus, it was desirable at times to be a slave. While most slaves of the New Testament documents were born that way (because their mothers were slaves), may chose slaver over the vagabond existence of finding odd jobs. The tasks characterizing slavery were immensely diverse, and we must avoid the notion that all slaves were manual labor servants. Doctors, teachers, writers, accountants, agents, bailiffs, overseers, secretaries, and sea-captains all comprised the slave population.... The idea of slavery as the foundation of the Roman economy needs to be stressed.... Peter’s exhortation to live under the order as slaves emerges, then, from this economic context.

*Dorani:* In order to apply Peter’s message, we need to know the status of slaves in the empire. Their life differed both from that of ordinary laborers today and from that of the slaves in the Americas in prior days. Roman slavery was not race-based. Slaves did not look, talk, or dress in a distinct way. Most slaves were poor, but almost everyone was poor. The term translated *slaves* in 1 Peter 2:18 denotes *household* slaves. (1 Peter 2:18 uses *oiketēs*, the term for household slaves, not *doulos*, the generic term for slaves). There were several kinds of slaves in the empire. People became slaves through war, poverty, or birth to enslaved parents. Slaves could be well educated. A slave might be a doctor, teacher, shipbuilder, or even city treasurer. But nobler tasks were exceptional. Most were household slaves, and their lot varied with the status and character of their masters and mistresses. Field slaves worked hard, and house slaves lacked freedom. American slavery was worse than Roman slavery in most ways. Roman slaves could own property and follow their traditions. Although a slave’s life expectancy was short, many slaves gained their freedom eventually.... Roman slaves also had several paths to freedom. Still, the life of a slave was difficult.... A household slave could hope for economic security, decent treatment, and a position as a leading slave in a great house. But a slave’s body belonged to his master.... Clearly, the status of contemporary employees is not the same as that of Roman slaves. Today’s workers can feel trapped by social and economic forces. While we should not minimize the resulting distress, our rights and freedoms keep us far from slavery.

*Helm:* In the ancient Roman world there were three classes of people: the Roman citizen who had full rights and protections under the law; the freedmen who had restricted protections but still enjoyed a great deal of autonomy; and the servant class. These were the men and women

## 1 Peter – Lesson 7

largely employed as managers and helpers in the home. They ran the agrarian workplace. This servant class is the one Peter is writing about at this point in the letter.... A closer modern parallel might be someone who received their college education for free in exchange for serving five years in the armed services upon graduation. Or medical school students and residents who receive a wage but are nonetheless ‘owned’ by the institution who has agreed to pay for their training. These modern-day examples much more closely approximate the subjects mention by Peter in this text.

b) *Submit (2:18b)*

*...be subject to your masters with all respect...*

*Gardner:* They are to show *respect* to their *masters*. In fact, the word used here is ‘fear,’ reminding us of what has been said about a Christian’s attitude to God. This is a relationship where the master has power over the slave/servant and as such, a respectful fear of the one who holds the power of life or death over the slave should be part of a Christian’s approach to service.

*MacArthur:* Peter’s basic command to them is *be submissive (hupotassomenoi)*, a present passive participle with the sense of a present imperative, meaning ‘to line up under’). Slaves were to be continually submissive to their *masters*, the *despotai* (from which the English word *despots* derives), who had absolute ownership of and complete control over them (cp. 1 Tim. 6:1-2; Titus 2:9). The submission of servants was to be rendered *with all respect*, that is, without bitterness or negativity, but with an attitude of gracious honor. That was a way to show respect to God Himself and to fulfill Peter’s teaching about the fear of God (1:17; 2:17; 3:2, 15).... God designed the servant-master relationship to ensure safety, care, support, productivity, and the conduct of human enterprise.

*McKnight:* Peter wants the Christian slave community to manifest a kind of behavior that transcends the norm of society and demonstrates its supernatural origins. In so doing, the economy will not be threatened, and the Christians will be seen favorably.

*Doriani:* Peter is not endorsing or blessing slavery. Rather, he tells believing slaves how to live within a pervasive, entrenched institution. Peter commands slaves to submit *with...respect*—literally, ‘with fear’ or awe. Ultimately, the believer fears God, not man, Peter notes (1:13-15), but God appoints all human authorities, so we obey them for God’s sake. Our respect for masters is ultimately respect for God, who ordains and commissions all authorities (Rom. 13:1-4).

*Doriani:* The NIV, like some other translations, uses a verb and reflexive pronoun to translate a one-word Greek participle in the phrase *submit yourselves* in 1 Peter 2:18. The participle (*hupotassomenoi*) has the middle voice, which can be reflexive. The middle voice makes perfect sense in this case. It suggests that we act on ourselves: we tell ourselves to submit. Regardless, our submission should be voluntary. We should *yield* to leaders, rather than making them force their will on us. We yield to people, laws, and institutions that have authority because the Lord placed them over us. He ordains the leaders, teachers, and parents who govern the world under Him.... *Submit* ordinarily means ‘to subject, subordinate, or bring under control’ (Acts 19:35; Phil. 3:21; Heb. 2:5 8). Yet to *submit* is not precisely to *obey*. To obey is to do what is commanded, willingly or not. Submission can also be willing or unwilling, but the concept can be more nuanced.... To submit...entails more freedom or latitude than obedience. Submission can include freedom to arrange affairs under general directions or principles, not necessarily under precise commands.... The word *submit* implicitly refers to authority structures. The

## 1 Peter – Lesson 7

Romans believed that authority structures stretch up and down in a chain. In the chain, lower authorities had to yield to higher ones, ending with the emperor and the gods above him; a Roman centurion expresses this concept in Mt. 8:8-9. Scripture says that all authorities are answerable to God, and must therefore be disobeyed if their commands contradict His. Because no human authority is absolute, no summons to submit to it is absolute. If an authority gives a wicked command, it must be refused. Peter himself made this point during a crisis in the first days of the church: ‘We must obey God rather than men!’ (Acts 5:29). The call to submit always has this caveat: we obey the authorities unless they contradict God.

### c) *Masters (2:18c)*

*...not only to the good and gentle but also to the unjust.*

*Gardner:* It is always easier to respect those who are kindly in their roles of authority over us. Peter assumes that slaves will not have a problem with respecting them and so he turns to address the servant’s attitude when the master is *harsh* or *unjust*. The word Peter uses suggests a moral corruption on the part of the master.

*MacArthur:* Such a God-fearing attitude is to extend beyond the *good and gentle* masters even to *those who are unreasonable*. *Good (agathois)* means ‘one who is upright, beneficial, and satisfactory for another’s need.’ *Gentle (epieikesin)* refers to ‘one who is considerate, reasonable, and fair.’ Therefore, *good and gentle* describes a magnanimous, kind, and gracious person, the kind of master to whom it is easy to submit. The kind to whom it is not easy to submit Peter called *unreasonable (skoliois)*, a term that literally means ‘curved’ or ‘crooked,’ and metaphorically means ‘perverse’ or ‘dishonest.’ (the word is transliterated in medical terminology to describe a twisted condition of the spinal column [scoliosis]).

*McKnight:* Peter exhorts slaves to submit to their masters, even if they are scurrilous and petulant. It goes without saying that it is easy to work for masters who are kind, beneficent, and generous, but it is hard to have the same disposition to those who are nasty, irascible, and capricious. Yet, Peter insists, Christian slaves should be obedient to all masters, regardless of their personal characteristics. The principles enunciated at 2:11-12 now become critical.

*Doriani:* Even if there is no precise analogy between slaves and free workers today, Peter’s instructions do apply to all who serve harsh or perverse leaders. Evil authorities are not slave masters, but they can give harmful orders and can punish all who violate them. We should think this way: if God can command a harder thing, that slaves respectfully submit to harsh masters, surely we can submit to harsh superiors, since their power is more modest.... Peter commands believers to submit, with respect, to difficult leaders at home and at work. We can extend the principle to schools, churches, and governments. We obey if we can. If we must disobey, we do so humbly and respectfully, and we bear the consequences (Acts 5:17-33). Most citizens of Western countries resist Peter’s teaching. We treasure our independence, criticize our authorities, and honor our rebels. We don’t like to submit to leaders unless we think they are worthy.

*Sproul:* The application here is to those who were living as bondservants. Peter admonishes them to be submissive to their masters with all fear, that is, with all reverence, not only to the good and gentle master but also to the harsh one. We could add other qualifiers. The slave was called not only to be submissive to the harsh master but also to the unjust, the unfair, and the cruel master.

## 1 Peter – Lesson 7

*Helm:* These servants are to be subject to their masters with all respect—even to those who according to verse 18 are *unjust*. The word ‘unjust’ can be more literally rendered those who are ‘crooked.’ They cheat. These masters cook the books.... For an example of what such service looks like without compromising your integrity we need only look at Joseph in the Old Testament. He did Potiphar good all the days of his life, and we are told that God was with him. The promise of God’s presence in the midst of suffering is for us as well.

### 2. Motivation (2:19-20)

#### a) *Mindful of God (2:19)*

<sup>19</sup>*For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly.*

*Gardner:* To bear up under this sort of suffering because a slave has submitted ‘for the Lord’s sake’ (v. 13) is commendable, says Peter. If a person remains respectful because this is what he or she knows is the will of the Lord, *because he is conscious of God*, then God himself will approve that person.

*MacArthur:* The motivation for believers’ submission in the workplace resides in the short phrase, *for this finds favor*, literally, ‘this is a grace.’ God is pleased when believers do their work in a humble and submissive way for their superiors (cp. 1 Sam. 15:22; Ps. 26:3; 36:10; James 1:25). It is especially favorable to God when *for the sake of conscience towards God a person [believer] bears up under sorrows when suffering unjustly*. Whether it was a slave in Peter’s day patiently enduring brutal treatment, or whether it is a modern-day employee not retaliating against an unkind and unjust supervisor, God is pleased.... *Conscience toward God* refers to the aforementioned general awareness of His presence, which again is believers’ main motivation for submission in the workplace. The word rendered *bears up under* means ‘to endure,’ and the term *sorrows* implies pain, either physical or mental. The Lord wants believers, *when suffering unjustly* in the workplace, not to falter in their witness but humbly and patiently to accept unjust treatment, knowing that God has sovereign control of every circumstance.

*McKnight:* *For it is commendable* translates an expression that describes whether or not one pleases someone. In this case, it concerns pleasing God. The same expression stands at the beginning and end of these two verses (vv. 19-20) forming what is called an ‘inclusio’—a literary device that ties a section together and is used to give emphasis to this expression.

*Dorani:* The phrase *it is commendable* literally reads ‘this is a grace.’ Grace here does not mean ‘unmerited favor,’ but ‘that which counts with God’ and with which He is pleased. (Jesus said something similar in Luke 6:32-34. There the Greek word *grace* is usually translated ‘credit’ [NIV, RSB, NASB].) No one likes to suffer unjustly. Still, the Lord *is* pleased when we endure unjust suffering, for it is a form of imitation of Christ.

*Sproul:* Enduring cruelty and harshness from fear or cowardice is not necessarily commendable. That kind of submission does not get us a commendation from God. His commendation comes when we do it for conscience’s sake. If we submit because we are trying to honor the lordship of God, then such submission even in times of harshness and cruelty, is commendable.

## 1 Peter – Lesson 7

### b) *Sight of God (2:20)*

#### (1) Suffering for Sin (2:20a)

<sup>20</sup>*For what credit is it if, when you sin and are beaten for it, you endure?*

*Gardner:* Peter is concerned that servants who are indeed treated unjustly should not be so treated *for doing wrong*. Literally, this reads *for sinning*. There would be no witness for God in putting up with a beating what was deserved. The *beating* or ‘striking’ referred to was a common means of punishment, as we know from the beatings that both Jesus and Paul experienced (Mk. 14:65; 2 Cor. 6:5). There will be no commendation from God if the servant/slave has in fact behaved wrongly.

*MacArthur:* Peter pressed his argument with a negative rhetorical question followed by a positive statement. The implied answer to his question, *For what credit is there if, when you sin and are harshly treated, you endure it with patience?* is, ‘There is no credit.’ Believers who sin deserve chastening (cp. Ps. 66:18; Jer. 5:24; Dan. 9:8; Heb. 12:5-11), and they ought to endure it with patience.

*Dorioni:* But there is no glory or praise if a slave endures punishment for doing evil.... Peter does not say that anyone *deserves* a beating.... Peter is simply stating the obvious: we have no right to complain if we are punished for our misdeeds. God is not impressed when we endure well-deserved punishment. It *is* praiseworthy if we, like Jesus, quietly endure injustice.

*Sproul:* When we suffer for doing wrong, we rarely do so patiently and quietly. Even when we know that our punishment is deserved, we protest against it and find a way to describe it as unjust. However, the Word of God says that there is no credit if we are beaten for our faults and take it patiently. We ought to do it, so it should not require any particular virtue or progress in sanctification.

#### (2) Suffering for God (2:20b)

*But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.*

*Gardner:* Perhaps here Peter recalls Christ’s own very similar teaching in Luke 6:32-34.... *If you suffer for doing good and endure it*, then says Peter, this is of credit or commendable before God, (literally) *a matter of grace before God*. Peter is not saying there is something about suffering *per se* that gains God’s commendation. Rather, it is the fact that the servant has put service of God first and has endured *for the Lord’s sake*. To be able to endure in this way requires a total commitment to the Lord and a confidence that He is the One who will vindicate His people in the end and the One who in the present enables such suffering.

*MacArthur:* On the other hand, Peter offered the positive assertion, *But if when you do what is right and suffer for it you patiently endure it, this finds favor with God*. When the believing slaves did what was right some still had to *suffer for it*, even to the extent of being *harshly treated* as if they really deserved punishment. This indicates that, among various forms, harsh treatment came physically, by means of repeated hard blows with the fists or instruments (cp. Mk. 14:65). Perhaps some were punished because of their Christian convictions. Again, those who endured such suffering *patiently* found *favor* or grace with God. It always pleases Him to see believers faithfully accept and deal with any adversity.

## 1 Peter – Lesson 7

*McKnight:* What pleases God—if one is going to suffer—is suffering for doing good; God is displeased when His people suffer because they have acted in some rebellious or sinful manner. It is of God, Peter argues, for His people to endure suffering in spite of, or even because of, doing good.... If they suffer in a submissive condition, then it is God’s will for them to experience the suffering; if they suffer for insubordination, then they are acting outside of God’s will for His people.

### 3. Meaning

*MacArthur:* It is more important to God that those who are citizens of heaven display a faithful testimony, marked by spiritual integrity, than that they strive to attain all their perceived rights in this world. It is more important to God for believers to uphold the credibility of gospel power than to obtain a raise or promotion in their vocation. It is ultimately far more important to God that believers demonstrate their submission to His sovereignty in every area of life than that they protest against problems at their workplace.

*Helm:* Did you catch the repeating of the word *gracious*? When you endure unjust hardship, you are doing a *gracious thing* (v. 19), and this gracious thing is such in the sight of God (v. 20). Your goodness is displaying true graciousness to the world.... ‘The true grace of God’ (5:12) is revealed in the world when Christians who are treated unjustly nevertheless act honorably and good. This is what the world needs to see from us. Our submission is not only within the will of God—it is a gracious thing in the sight of God. In submission you gain God’s smile.

## B. Suffering Servant (1 Peter 2:21-25)

*Gardner:* Peter draws upon Isaiah 53 to describe Jesus’ sufferings and His response to them. He is probably drawn to this passage in Isaiah precisely because it describes the suffering *servant* (see Is. 49:7 and 53:11). Verse 22 quotes 53:9 (no deceit in His mouth); Verse 23 has a background in 53:7 (no threats and no retaliation, ‘led like a lamb to the slaughter’); verse 24 draws upon 53:12 (‘He bore the sins of many’) and 53:5 (‘by His wounds we are healed’); verse 25 reflects 53:6 (‘We all, like sheep, have gone astray’).

*MacArthur:* Since Christ endured unequalled suffering when He went to the Cross, Peter, to set forth the example, focused on that event as the ultimate experience. The apostle examined Jesus’ response to intense suffering through the prophetic words of Isaiah 53, the most significant Old Testament chapter on Messiah’s suffering.

*Helm:* Numerous passages throughout the New Testament make reference to Isaiah’s writings, especially with reference to Christ’s suffering. Without question, Jesus recognized Himself to be in Isaiah 53’s description of the Suffering Servant (see Mt. 12:15-21). Peter also here, in verses 21-25 is either quoting or alluding to Isaiah 53.

### 1. The Pattern of Jesus (2:21-23)

#### a) Our Situation (2:21)

<sup>21</sup>*For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.*

#### (1) Our Calling (2:21a)

<sup>21</sup>*For to this you have been called...*

## 1 Peter – Lesson 7

*Gardner:* Being one of God's elect people who are strangers in this world (1:1-2, 17) is a calling that carries with it the need to endure suffering (1:6). It is a calling to follow Christ who suffered. As He suffered, so many of His followers will also suffer (cp. Mk. 8:34).

*MacArthur:* *Have been called* refers to the efficacious salvation call (1:15; 5:10)... As soon as the Holy Spirit calls people from darkness to light, they become an enemy of the world (Jn. 15:18-19; 1 Jn. 3:13) and a target of unjust and unfair attack as they seek to obey Christ.

*McKnight:* The call to suffer is rooted in following Jesus.

*Sproul:* Why does God give His smile of approval on those who suffer patiently when they are victims of unjust treatment? Peter gives us the answer: *For to this you were called*. It is our vocation. When God calls us to a task, it is our duty to obey it. It is commendable when we suffer unjustly and bear the pain in patience because God has called us to that. Many television preachers today say that God always wills healing and prosperity for His people and, therefore, any pain we suffer comes from Satan and never from the hand of God. This is a pernicious distortion of biblical truth. Just the opposite is the case; our vocation is a call to suffer.

### (2) Our Example (2:21b)

*...because Christ also suffered for you, leaving you an example, so that you might follow in his steps.*

*Gardner:* The great example that stands before all Christians is Jesus Himself, and so Peter draws upon Jesus as an example for those who have to endure suffering for the Lord's sake. ... Here Peter shows that Jesus' death provides His people with an example, and so he says *you should follow in His steps*. Peter has said there is nothing to be commended if a person suffers for 'sinning' (doing wrong, v. 20), but as Jesus suffered He committed no sin.

*MacArthur:* Peter's phrase *since Christ also suffered for you* certainly recalls the reality of His efficacious, substitutionary, sin-bearing death—His redemptive suffering... His redemptive suffering as the one sacrifice for sin has no parallel in His followers' sufferings. But there are features of His suffering that do provide an example for them to follow in their own sufferings... His execution demonstrates that one may be absolutely faithful to God's will and still experience unjust suffering. So Christ's attitude in His death on the cross provides believers with the ultimate example of how to respond to unmerited persecution and punishment (cp. Heb. 12:3-4). This is clearly Peter's point, because he adds the words *leaving you an example*. Believers will never suffer for other's salvation, including their own. But they will suffer for Christ's sake, and His example is their standard for a God-honoring response. The word translated *example* is *hypogrammon*, which literally means 'writing under' and refers to a pattern placed under a sheet of tracing paper so the original images could be duplicated. In ancient times, children learning to write traced over the letters of the alphabet to facilitate their learning to write them. Christ is the *example* or pattern on which believers trace their lives. In so doing they are following *in His steps*. *Ichnesin* ('steps') means 'footprints' or 'tracks.' For believers as for Him, the footprints through this world are often along paths of unjust suffering.

*McKnight:* Jesus also suffered, and His pattern of life is to become their pattern. Peter's insight here is immensely important, though it was not easy for Peter himself to grasp this idea... The suffering of Christ created a *general pattern* that believers were to follow. (The Greek term for 'pattern' (*hypogrammon*) was used for the wax tablet on which children wrote in order to 'learn

## 1 Peter – Lesson 7

their letters.’ Patterns were impressed in the wax so that children could learn to shape their letters properly.

*Doriani:* There are two lessons here. First, almost unbearably, Peter tells those who suffer abuse to follow Jesus’ *example* or pattern, and to *follow in His steps*. (The word for ‘example,’ *hupogrammos*, refers to the properly formed letters that children traced as they learn to write. The word for ‘steps,’ *ichnos*, refers to footprints.) We should walk in His very steps, as He silently bore unspeakable hatred and violence.

*Sproul:* Why are we called to suffer? Peter answers that question: *because Christ also suffered for us, leaving us an example, that you should follow His steps*. The thinly veiled implication here is that the servant is not above His master.... In the middle of the decade of the AD 60s, Peter and Paul were put to death in Rome by Nero. Peter was sentenced to die by crucifixion. He submitted to that decree, but he made one plea: he asked to be crucified upside down because he did not think that he was worthy to die in the same manner as his Savior. A long time passed before Peter understood what it meant that Jesus had suffered for him.

*Helm:* Peter doesn’t leave us on our own to figure out what our submission looks like. He provides an example for us to follow.... Peter, knowing just how difficult our sojourning in this world will be, says in essence, ‘I have an example for you to imitate. I have an exile for you to follow. The one who flung the stars into space—this one shall lead you!’

### b) Our Standard (2:22-23)

*McKnight:* The reason His suffering is such a noteworthy example for Peter’s teaching is because of the *condition of perfection that Jesus achieved* (2:22-23). That is, Jesus exemplified someone who suffered for doing good; He was perfect and yet suffered. Thus, Christian slaves should take this example as a paradigm for their lifestyle. They are to live holy lives and submit in obedience, even to petulant taskmasters; in so living, they are following Jesus, who *responded distinctively to opposition* (2:23). Even he was slandered, he did not retaliate with sharp barbs, nor did He threaten those under whose hand He suffered; instead, He entrusted His care to the God who judges justly and waited for God’s vindication. The slaves, therefore, are also to respond kindly and not retaliate.

### (1) No Sin or Deceit (2:22)

<sup>22</sup>*He committed no sin, neither was deceit found in his mouth.*

*Gardner:* Jesus was not deceptive. He did not lay things off on other people, or pretend He was something He was not.

*MacArthur:* Peter first borrowed from Isaiah 53:9 to describe Christ’s reaction to unjust treatment. The phrase *who committed no sin, nor was any deceit found in His mouth* is a close parallel to the prophet’s words in the second half of that verse, ‘Because he had done no violence, nor was there any deceit in His mouth.’ Isaiah used ‘violence’ not in the sense of a single act of violence, but to signify sin, all of which is violence against God and His Law. The prophet indicated that the Suffering Servant (the Christ to come) would never violate God’s law. The Septuagint translators understood this and used ‘lawlessness’ rather than ‘violence’ to translate the term. Peter chose the word *sin* because under the Holy Spirit’s inspiration he knew that was Isaiah’s meaning. Peter further drew from Isaiah, affirming Christ’s sinlessness by declaring that there was no *deceit found in His mouth*. The heart of man expresses sin most easily

## 1 Peter – Lesson 7

and often through the mouth.... *Deceit* is from *dolos* (cp. 2:1)...which here is used as a general term for sinful corruption.

*Dorioni*: Second, Jesus is our example because He *committed no sin*. Peter lived with Jesus all day for three years. If Jesus had grabbed tasty morsels of fish for Himself or exploded in frustration at His thickheaded disciples, Peter would have known. But Peter never saw Jesus stray in deed or word. He never got upset unjustly, never made a bad decision, never got a laugh at another person's expense. His proper self-interest was never tainted by selfishness. Echoing Psalm 34:13 and Isaiah 53:9, Peter says that *no deceit was found in His mouth*. So Jesus is holy even in that realm where holiness is most elusive for humans: in our speech (James 3:8).

*Sproul*: We all have experienced being slandered, accused of things for which we were not guilty. How loathsome that is.... Jesus never cheated. There was never any deceit in His mouth. He never sinned. How could anyone justify inflicting suffering on a perfect man? The cross of our Lord was the worst injustice in all of human history, \yet it pleased the Father that He suffer that injustice at the hands of men so that the Father's justice could be satisfied for the guilty. This side of heaven we will never comprehend the depths of that substitution.

### (2) No Reviling (2:23a)

<sup>23</sup>*When he was reviled, he did not revile in return...*

*Gardner*: *He did not retaliate* or argue back as *He suffered*. Thus, Jesus provides the perfect example for Peter as he considers the faithful servant/slave who does what is right and endures suffering as a result.

*MacArthur*: Peter then describes Christ's exemplary response to such unjust torture by saying *while being reviled, He did not revile in turn*, again echoing the prediction of Isaiah 53:7, 'He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to the slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.' ... *Being reviled* is a present participle (*loidoroumenos*) that 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. But Jesus patiently and jumbly accepted all the verbal abuse hurled at Him (Mt. 26:59-63; 27:12;14; Lk. 23:6-10) and did not return abuse to His tormentors. That *He did not revile in return* is all the more remarkable when one considers the just, righteous, powerful, and legitimate threats He could have issued in response (cp. Mt. 26:53). As the sovereign, omnipotent Son of God and the Creator and Sustainer of the universe, Jesus could have blasted His cruel, unbelieving enemies into eternal hell with one word from His mouth (cp. Lk. 12:5; Heb. 10:29-31). Eventually, those who never repented and believed in Him would be sent to hell; but for this time He endured with no retaliation—to send an example for believers.

### (3) No Threats (2:23b)

*...when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.*

*Gardner*: So how did Jesus achieve this? *He entrusted Himself to Him who judges justly*. This imperfect tense implies that Jesus 'kept on entrusting Himself' to His heavenly Father. This was a constant need which required constant conscious action. Jesus was 'conscious of God' (v. 19) and this meant not only that He choose to follow the path of suffering to which He was called,

## 1 Peter – Lesson 7

but also that He continued throughout to entrust the whole situation to God. This sort of trust is not merely the trust that God will protect Him, but trust also that God truly is in control and will vindicate His righteous people.

*MacArthur:* While suffering, He uttered no threats; instead of giving back threats for the repeated, unjust abuse, He chose to accept the suffering and even ask His Father to forgive those who abused Him (Lk. 23:34). Jesus drew the strength for that amazing response from His complete trust in His Father's ultimate purpose to accomplish justice on His behalf, and against His hateful rejecters. He *kept entrusting Himself to Him who judges righteously*. The verb for *entrusting* (*paredidou*) means 'to commit,' or 'to hand over' and is in the imperfect tense signifying repeated past action. With each new wave of abuse, as it came again and again, Jesus was always 'handing Himself over' to God for safekeeping. Luke records how that pattern continued until the very end: "Father, into Your hands I commit My spirit." Having said this, He breathed His last' (Lk. 23:46). Undergirding Jesus' peaceful, resolute acceptance of suffering was an unshakeable confidence in the perfectly righteous plan of *Him who judges righteously* (cp. Jn. 4:34; 15:10; 17:25). He knew God would vindicate Him according to His perfect, holy justice.

*Dorani:* The Greek verb translated *He entrusted Himself* is *paradidōmi*. It most commonly means 'hand over,' and it is often used of Jesus. Strikingly, Jesus was handed over for ill again and again, but He handed Himself over to the Father for good. Judas handed Jesus over to the priests out of greed (Mt. 26:14-19). The priests hand Jesus over to Pilate out of envy and self-righteousness (Mk. 15:10). Pilate handed Him over to the soldiers out of cowardice (Mt. 27:26). On the cross, Jesus handed Himself over to God for vindication as He endured the mockers' taunts (2:23) and anticipated His final vindication in the resurrection (Rom. 1:4).

*Sproul:* It was impossible for Jesus to return evil for evil. His style was to return good for evil, and He calls us to do the same. Is there anything harder? When He suffered, He did not threaten. Instead, He committed Himself to the Father, because He knew that vengeance was His and that He had promised to vindicate His people who cried unto Him day and night. When you are slandered or falsely accused, there is nothing sweeter than to be vindicated, and there is no one who can vindicate like God. Jesus understood that, but how hard it is for us to do the same.

*Gardner:* By entrusting ourselves to God, we find that where *we* cannot, *He* can. He will surely enable our endurance. Where the world may judge us unjustly, God will judge justly and always impartially (1:17), and He will do so as He vindicates His people and as He judges the tormentors and persecutors of His people.

### 2. The Passion of Jesus (2:24-25)

#### a) Our Substitute (2:24)

<sup>24</sup>*He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.*

*McKnight:* At this point, Peter reflects on the aspects of the life of Jesus that are not integrated into the pattern of imitation he has been explaining. That is, he digresses to discuss the *benefits* of Christ's suffering and death as a vicarious atonement, ... giving those who trust in Him the

## 1 Peter – Lesson 7

opportunity both to ‘die to sins and live for righteousness’ (cp. 2:11-12). In other words, Peter fastens the conduct he wants from his readers to the work of Christ on the cross.

*Doriani:* Yet Jesus is more than an example. Because we neither heed God’s commands nor follow Jesus’ example, we stand guilty before God. But, Peter says, Jesus *suffered for you* (2:21). More than that, *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.* Jesus’ suffering is unique, for His death, and His death alone, is an atoning sacrifice, a penal substitution for sin. First Peter 2:24 quotes (and slightly rephrases) Isaiah 53, taking readers to the Old Testament prophecy that so clearly foretells Jesus’ substitutionary sacrifice.

### (1) The Redeemer (2:24a)

<sup>24</sup>*He himself bore our sins in his body on the tree...*

*Gardner:* As Peter reflects on Jesus and His suffering and the words of Isaiah 53, he briefly changes from speaking of ‘you’ to ‘we.’ He moves away from Jesus as an example to Jesus as Redeemer and Savior, and summarizes the basic gospel message interpreted once again by words from Isaiah. Jesus took *our sins*, that is, the sins of all who believe in Him, including Peter and those to whom he writes, as well as all God’s people through the ages. *On the tree* is a clear reference to the cross, though it may strike us as strange that Peter does not use the word ‘cross’ here. It is likely that he is thinking of Dt. 21:23, which says that ‘anyone who is hung on a tree is under God’s curse.’ Jesus died under God’s judgment on the cross, as He bore the penalty for our sins. The development of ideas from Isaiah 53 suggests that Peter sees Jesus as standing in the place of others. Our sins are laid on Him, or as Isaiah 53:12 puts it, ‘He bore the sin of many.’ This is the great glory of the Gospel. The suffering servant who models for us all how to entrust ourselves fully to the righteous God who judges justly, in fact, deliberately bore our sin and received the just judgment for our sin on Himself as He suffered on the cross. In an extraordinary way God the Father sees and judges *our sin* in Christ’s death on the cross. We can therefore talk of Christ having died as a *substitute* for the death we deserved under the judgment of God.

*MacArthur:* Peter then moves to the essential reality in the Lord’s suffering—His substitutionary death (Mk. 10:45; Rom. 5:8; Eph. 5:2; cp. Heb. 2:17)... Peter explained Christ’s sacrifice in believers’ behalf with additional allusions to Isaiah’s familiar description of Messiah’s death (Is. 53:4-5, 11). *He Himself* (*hos...autos*) is an emphatic personalization and stresses that the Son of God voluntarily and without coercion (Jn. 10:15, 17-18) died as the only sufficient sacrifice for the sins of all who would ever believe (cp. Jn. 1:29; 3:16; 1 Tim. 2:5-6; 4:10; Heb. 2:9m, 17). The very name *Jesus* indicated that He would ‘save His people from their sins’ (Mt. 1:21). *Bore* is from *anapherō* and means here to carry the massive heavy weight of sin. That weight of sin is so heavy that Romans 8:22 says that ‘the whole creation groans and suffers’ under it. Only Jesus could remove such a massive weight from the elect (cp. Heb. 9:28)... That Jesus bore believer’s sins means that He suffered the penalty for all the sins of all who would ever be forgiven. In receiving the wrath of God against sin, Christ endured not only death in His body on the cross, (Jn. 19:30-37), but the more horrific separation from the Father for a time (Mt. 27:46). Christ took the full punishment for saints’ sins, thus satisfying divine justice and freeing God to forgive those who repent and believe (Rom. 3:24-25; 4:3-8; 5:9; 1 Th. 1:10). Explicit in the pronoun *our* is the specific provision, the actual atonement on behalf of all who would ever believe. Christ’s

## 1 Peter – Lesson 7

death is efficacious only for the sins of those who believe, who are God's chosen (cp. Mt. 1:21; 20:28; 26:28; Jn. 10:11, 14-18; 24-29; Rev. 5:9).

### (2) The Reason (2:24b)

*...that we might die to sin and live to righteousness.*

*Gardner:* Thus, the purpose of this amazing substitutionary death is that *we might die to sins and live for righteousness*, Peter's idea is this. If our sins have been dealt with, that is, as Paul put it in Romans 6:2, if 'we have died to sin,' then the future must hold a life of righteousness. This is how the 'holy' and 'chosen' people have become God's people, through Christ's death on the cross. But their life must now reflect this.

*MacArthur:* When Christ died, He died so that believers *might die to sin and live to righteousness*.... Union with Christ in His death and resurrection does not change only believers' standing before God (who declares them righteous, since their sins have been paid for and removed from them), but it also changes their nature—they are not only justified but sanctified, transformed from sinners into saints (2 Cor. 5:17; Titus 3:5; James 1:18). *Apogenomenoi* (*might die*) is not the normal word for 'die' and is used only here 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 head for hell, was 'nailed to the cross' (Col. 2:12-13). Jesus paid their debt to God in full. In that sense, all Christians are freed from sin's penalty. They are also delivered from its dominating power and made able to *live to righteousness* (cp. Rom. 6:16-22).

### (3) The Result (2:24c)

*By his wounds you have been healed.*

*Gardner:* Once again Peter knows it is Isaiah 53 that helps interpret the gospel for us. *By His wounds you have been healed* (Is. 53:5) speaks of Christ standing in our place and suffering the judgment of God on our behalf. Here, as often in Scripture, healing is used to describe a spiritual healing and forgiveness and the restoration of a sinful people to a rightly relationship to God.

*MacArthur:* Peter describes this death to sin and becoming alive to righteousness as a healing: *by His wounds you were healed*. This too is borrowed from the Old Testament prophet when he wrote 'by His scourging we are healed' (Is. 53:5). *Wounds* is a better usage than 'scourging' since the latter may give the impression that the beating of Jesus produced salvation. Both Isaiah and Peter meant the *wounds* of Jesus that were part of the execution process. *Wounds* is a general reference—a synonym for all the suffering that brought Him to death. And the healing here is spiritual, not physical. Neither Isaiah nor Peter intended physical healing as the result in these references to Christ's suffering. Physical healing for all who believe does result from Christ's atoning work, but such healing awaits a future realization in the perfections of heaven. In resurrection glory, believers will experience no sickness, pain, suffering, or death (Rev. 21:1-4; 22:1-3).

*Sproul:* The last phrase is a quotation from Isaiah 53, and it is the supreme proof-text used by those of the so-called Word of Faith ministry, those who proclaim that God always wills healing.... Those who hold to this view misapply this verse from Isaiah. If we were to do an exhaustive study on the word *heal* using a theological dictionary, we would see that the primary reference has nothing to do with being cured of physical diseases or ailments. It has to do with

## 1 Peter – Lesson 7

being healed of the consequences of sin. When the Suffering Servant was put before the lash in our stead, the beating left grizzly welts on His back that looked like stripes. Those were stripes of punishment, and by those stripes, we escape punishment for sin. The passage does not offer a blanket promise of healing for sickness... We believing in a comprehensive healing of the body at the final resurrection, but what Peter is speaking about here, echoing the teaching of Isaiah, is healing from the punishment due us for sin.

### b) *Our Savior (2:25)*

<sup>25</sup>*For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.*

*McKnight:* Then he gives his final *application*. His readers were at one time (cp. 1:18-19) wandering like lost sheep, but they have now returned to the Shepherd and guardian of their souls, Jesus Christ.

### (1) Sheep (2:25a)

<sup>25</sup>*For you were straying like sheep, but have now returned...*

*Gardner:* All Christians had needed this restoration because we all *were like sheep going astray* (Is. 53:6).

*MacArthur:* As he concluded this passage, Peter once more alluded to Isaiah 53: ‘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’ (Is. 53:6). If God had not determined that all believers’ sins should fall on Jesus, there would be no shepherd to bring God’s flock into the fold. The phrase *were continually straying like sheep* describes by analogy the wayward, purposeless, dangerous, and helpless wandering of lost sinners, whom Jesus described as ‘sheep without a shepherd’ (Mt. 9:36). The verb rendered *have returned* (*epestraphēte*) carries the connotation of repentance, a turning from sin and in faith a turning toward Jesus Christ. But Peter’s readers had trusted in Christ’s substitutionary death and had turned to Him for salvation... All who are saved come under the perfect care, provision, and protection of *the Shepherd and Guardian of our souls*.

*Sproul:* Sheep imagery is used often in the Bible to describe our behavior. If you have seen a loose group of sheep, you know that it is chaos in motion. They do not stay together. They run to and fro and trip over themselves. They go astray and lose their way. We are all like that. We wander here and there and do not stay on the road that God has set before us.

### (2) Shepherd (2:25b)

*...to the Shepherd and Overseer of your souls.*

*Gardner:* But now, through Christ’s death, through His bearing of our sin, a turning has taken place, and it is a turning to the risen Lord Jesus Christ who has now become the great Shepherd of His sheep and the one who oversees *your souls*. That is, Jesus now oversees all who make up ‘the people of God’ and who ‘have received mercy’ (v. 10). This great Shepherd will now guide His people through to the climax of history, to their great inheritance (1:4) and final deliverance (1:5) (*you have returned to the Shepherd and Overseer of your souls*).

*MacArthur:* *Shepherd* is an apt title for the Savior since it conveys His role as feeder, leader, protector, cleanser, and restorer of the flock. And believers as sheep is also an apt analogy because sheep are stupid, gullible...dirty (the lanolin in sheep’s wool collects all kinds of dirt),

## 1 Peter – Lesson 7

and defenseless (they have no natural defensive capabilities.... The term *Guardian* (*episkopos*) serves as a synonym, another term describing Jesus' care for His flock. It is the word usually translated 'bishop' or 'overseer,' which along with *Shepherd* also describes the responsibilities of the pastor or elder (cp. 1 Tim. 3:1-7; Titus 1:5-9). Later in this letter, Peter uses both root words when he exhorts elders to 'shepherd the flock of God...exercising oversight not under compulsion, but voluntarily, according to the will of God' (5:2). By His death and resurrection for His flock, the Lord has become *the Shepherd and Guardian* of their eternal souls. In suffering, He became their example, their substitute, and their shepherd.

*Sproul*: There are two titles here at the end of 1 Peter 2: *Shepherd* and *Overseer* or, as some translate, 'Bishop.' Jesus uses the metaphor of the shepherd to define His identity. He describes Himself as 'the good shepherd' (Jn. 10:11)... 'The LORD is my shepherd; I shall not want' (Ps. 23:1). He is the Good Shepherd who is constantly watching out for the well-being of His sheep.... The other title Peter uses here is *Overseer*, which is sometimes translated 'Supervisor. The Greek word is *episkopos*. The root of that word in its noun form is *skopos*, from which we get the English word *scope*, giving us words such as microscope, stethoscope, and telescope. A scope is an instrument by which we are able to see small things or objects that are far away. Scopes enhance our ability to see. The prefix on *episkopos*, *epi*, intensifies the force of the root, so that a supervisor or bishop is a super-looker. In the ancient Greek world, the *episkopos* was the one who came unannounced to the troops to see if they were prepared for battle. If they were not, he would chasten them; if they were, he would congratulate and reward them. So it is that Christ, as our Bishop, looks at us intently. We do not know the condition of our souls from one day to the next, nor do we know what our souls require to move to the next level of sanctification. However, our Bishop knows, because His eye is not simply on the sparrow but on His sheep. He knows every step we take and every pain we feel. We are called to imitate Him, because we have been returned by the Shepherd to the Shepherd.

*Dorani*: The passage interweaves truths about the *person* and the *work* of Christ. In His *person*, He is sinless and morally perfect. In His *work*, He atoned for sin. His work brings us salvation. Jesus is our trailblazer; He opened the path to life. By the same work, Jesus redeems us and sets us an example.

For next time: Read 1 Peter 3:1-7.

## 1 Peter – Lesson 7

### Lesson Summary

#### VII. The Overseer of Our Souls (1 Peter 2:18-25)

**Aim:** To follow the example of Jesus, whose substitutionary atonement secured grace for us, in living a beautiful life of submission to lawful authorities even when they are unjust, because it is gracious in God's sight.

##### A. Suffering Servants (2:18-20)

The programmatic text for this section is 2:11-12, where Peter instructs Christians as sojourners and exiles to live 'a beautiful life.' In one word, that means to *submit* to all authority structures. Verses 13-17 applied the principle to civil governments; verses 18-20 apply it to interpersonal relationships between servants/masters (or employees/employers).

##### 1. Mandate (2:18)

- *Servants (oiketai)* were household servants, different from *doulos* ('bondservant, slave')
- Slavery was the foundational economic institution of the Roman world; one-third of people were slaves; Roman slavery was very different than American slavery
- Servants are to *be subject* or 'submit themselves' (*hupotassomenoi*) to their masters
- Submission is not mere obedience; it is voluntary; God requires us to submit to human authorities but not to disobey Him
- Submission is to be *with all respect*, literally, 'with fear' or awe
- Our submission is not conditional on how we are treated; *masters (despotai)* can either be *good (agathois)* and *gentle (epieikesin)* or *unjust (skoliois, 'crooked')*; the mandate remains the same

##### 2. Motivation (2:19-20)

- *It is a gracious thing* ('it is commendable') to endure unjust suffering, especially when we do so for the Lord – when *mindful of God* (having our conscience toward God)
- There is no spiritual benefit in justly suffering because of our sin
- However, suffering for good *is a gracious thing in the sight of God*; it pleases God
- Faithful submission is according to God's will, maintains our spiritual integrity, presents a powerful witness to unbelievers, and pleases God

##### B. Suffering Servant (2:21-25)

In 2:21-23, Peter turns to death of Christ as the ultimate pattern or example of suffering unjustly for us to follow. In 2:24-25, Peter focuses on the substitutionary atonement of Christ's death, which is unique in the history of the world, as we cannot and will not ever suffer and die for anyone's sins, let alone our own. In these verses, the Suffering Servant of Isaiah 53 is repeatedly quoted or alluded to.

##### 1. The Pattern of Jesus (2:21-23)

- We *have been called* to a lifestyle of suffering; no servant is greater than his Master; this puts the lie to the 'prosperity and wellness gospel'
- Jesus is our *example* or 'pattern' in suffering (*hypogrammon*, lit. 'writing under,' used with children learning the alphabet by tracing the pattern of letters in wax)
- We are to follow in His *steps (ichnesin, lit. 'footprints')*
- Jesus *committed no sin, neither was deceit (dolos) found in his mouth*; cp. Is. 53:9
- *When he was reviled, he did not revile in return*; cp. Is. 53:7

## 1 Peter – Lesson 7

- *When he suffered, he did not threaten, but continued entrusting himself* (‘handing Himself over’) *to him who judges justly*; Jesus was ‘conscious of God’ (2:19); cp. Lk. 23:46; Jesus waited for God to vindicate Him
  - By entrusting ourselves to God, we find that where *we* cannot, *He* can
2. The Passion of Jesus (2:24-25)
- The Redeemer is our substitute: *He himself bore our sins in his body on the tree*; cp. Is. 53:12; He took the curse upon Himself by hanging on a tree (cp. Dt. 21:23)
  - The Reason for Christ’s death: *that we might die to sin and live to righteousness*; negatively, we are dead to sin’s power and penalty; positively, we have received the righteousness of Christ and are empowered to live the ‘beautiful life’
  - The Result of Christ’s death: *By his wounds you have been healed*; cp. Is. 53:5; refers to spiritual healing, not physical healing
  - We once were *straying like sheep*; cp. Is. 53:6
  - But we have now been restored to new life, gathered in, saved by Christ’s Death
  - Jesus is now our Shepherd (cp. Jn. 10:11; Ps. 23:1)
  - Jesus is also our Overseer (*episkopos*, lit. ‘over-looker,’ also translated ‘Guardian,’ ‘Supervisor,’ and especially ‘Bishop’), watching over and keeping our souls safe

1 Peter 2:18-20 is the second of three sections in Peter’s ‘household code’ of Christian conduct. The basic, primary command is contained in 2:11-12, where Peter instructs Christians to live ‘a beautiful life.’ The key to this command is *submission*. In verses 13-17, he first addresses the responsibility of Christians to submit to civil authorities/governments. In verses 18-20, the exhortation is for servants to submit to their masters, with respect, regardless of whether or not the master (boss, supervisor) is good and gentle or unjust. The command to submit does not depend on the relative worthiness of the supervisor, as long as you are not forced to violate God’s law. God views such submission, especially when it involves unjust suffering, to be a gracious thing and well-pleasing to Him. This is because it emulates His precious Son, Jesus Christ, who was the supreme example of unjust suffering through His crucifixion and death.

Peter rehearses the example or pattern of Jesus Christ as the righteous One who endured unjust suffering in 1 Peter 2:21-25. Making multiple allusions to the Suffering Servant of Isaiah 53, Peter shows how Jesus endured His suffering by continually entrusting Himself (handing Himself over) to God the Father, who vindicated Him through His resurrection. Peter’s rhapsody regarding the suffering of Jesus waxes beyond mere human example into a theological explanation of His substitutionary atonement on our behalf by bearing our sins on the cross, enabling us to die unto sins and to live unto righteous. By his wounds/stripes we have been healed of our incurable spiritual sickness and restored unto new life. We once were straying sheep, but we have been gathered in by our heavenly Shepherd and closely guarded by our Overseer, who will keep us until our salvation is complete in heaven with Him.