

1 Peter- Chapter 2

1. Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

A. Therefore

1. Man created the chapter divisions and verse numbers we have in our bibles today. I don't think it is particularly good to divide a chapter that begins with the word "therefore" from the previous chapter. This word "therefore" obviously speaks of what has already been said. The context for this verse from the previous chapter is that we have been born again by the enduring Word of God.

B. laying aside all malice,

1. laying aside- Gr. *apotithemi*- *to put off*

a. Originally, this was a clothing term. Our actions are like outward clothing we wear. Because we have been born again with a new righteous identity, we are to put off the old clothes [actions] that belonged to the old person we used to be. A royal will not be content to wear a pauper's or slave's clothing.

b. Malice, deceit, hypocrisy, envy, and evil speaking are pauper's clothing. Goodness, truthfulness, genuineness, love, and grace- speaking are the royal clothing of the new man.

2. malice- Gr. *kakia*- *moral badness*

a. The roots of malice are insecurity and anger. Receiving God's love and grace will kill these roots. Understanding our new righteous identity that is loved unconditionally will bring security to us.

C. all deceit,

1. deceit- Gr. *dolos*- *what is hidden, not to appear as it really is*

a. This is a fruit of insecurity.

D. hypocrisy- Gr. *hupokrisis*

1. This is another fruit of insecurity.

E. envy- Gr. *phthonos*- *to pine away with jealousy*

1. This is another fruit of insecurity.

F. and all evil speaking

1. evil speaking- Gr. *katalalia*- *to speak against*

a. This is still another fruit of insecurity.

2. as newborn babes, desire the pure milk of the word, that you may grow thereby,

A. as newborn babes,

1. **newborn**- Gr. **artigennetos**- *just now born*

2. **babes**- Gr. **brephos**

B. desire the pure milk of the word,

1. **desire**- Gr. **epipotheo**- *to crave after*

2. **pure**- Gr. **adolos**- *unadulterated, unmixed*

a. This is the grace and faith teaching of the New Covenant.

This milk should not be mixed with Law teaching. Any teaching from the Law should be to reveal Christ and His finished work.

3. **milk**- Gr. **gala**

a. The rudimentary teachings of Christ and about Christ are the milk of the word. The message of righteousness by faith is the meat of the word. [Heb. 5:12-13](#)

4. **word**- Gr. **logikos**- *pertaining to the word, spiritual*

C. that you may grow thereby

1. **grow**- Gr. **auxano**

a. A Christian cannot grow under Law teaching. They can only grow under grace and faith teaching of the New Covenant.

[1 Pet. 3:18](#) This is milk for the new creation!

3. if indeed you have tasted that the Lord is gracious.

A. tasted- Gr. **geuomai**- *to taste, to experience*

1. This word means to experience something.

2. Jesus tasted death for us. [Heb. 2:9](#) This means He experienced death for us.

B. Lord- Gr. **kurios**

1. This is the Lord Jesus.

2. Jesus is the God of the Old Testament. In the Greek translation of the OT Lord is translated **kurios**.

3. Here are some verses in the New Testament where Jesus fulfills verses in the OT where the word **Lord** is used. The following pairs of references will show that this identification is very frequently made in the New Testament:

(1) [Mat 3:3](#) with [Isa 40:3](#).

(2) [Joh 12:41](#) with [Isa 6:1](#)

- (3) [Eph 4:7-8](#) with [Psa 68:18](#).
- (4) [1Pe 3:15](#) with [Isa 8:13](#).
- (5) [1Co 2:8](#) with [Psa 24:7](#); [Psa 24:10](#).
- (6) [Jas 2:1](#) with [Psa 24:7](#); [Psa 24:10](#).
- (7) [1Co 1:30](#) with [Jer 23:5](#); [Jer 23:6](#).
- (8) [Joh 3:31](#) with [Psa 97:9](#).
- (9) [Rev 1:17](#) with [Isa 44:6](#).
- (10) [Php 2:6](#) with [Zec 13:7](#).
- (11) [Heb 13:20](#) with [Isa 40:10-11](#).
- (12) [Col 1:16](#) with [Pro 16:4](#).
- (13) [Luk 7:27](#) with [Mal 3:1](#).
- (14) [Heb 1:8](#); [Heb 1:10-12](#) with [Psa 102:24-27](#).
- (15) [Tit 2:13](#) with [Hos 1:7](#).
- (16) [2Ti 4:1](#) with [Ecc 12:14](#).
- (17) [Rev 1:5](#); [Rev 17:14](#) with [Dan 2:47](#).
- (18) [Joh 1:3](#) with [Isa 40:28](#).
- (19) [Col 1:17](#) with [+Neh 9:6](#).

C. **gracious**- Gr. **chrestos**- *mild, pleasant (as opp. to harsh, hard sharp, bitter), kind, benevolent*

1. Under the New Covenant, God's wrath and justice has been appeased fully at the cross of Christ. He has only blessings to shower upon us. Hard justice and condemnation was meted out upon Jesus on the cross in our behalf, so now only the cool breeze and refreshing sunlight of God's mercy and grace are upon us who believe.

2. You will not approach someone you think is harsh or angry with you. A Christian who is under Law teaching will not grow close to the Lord. Only by grace and faith teaching do we get to taste the goodness of the Lord towards us. In this life we will only get a taste of God's goodness for us. When we pass over to the other side we will feast on His goodness!

4. Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,

A. **Coming to Him as to a living stone,**

1. **coming**- Gr. **proserchomai**- *to come towards*

a. Again, no one will come close to someone they think is angry

or harsh with them. We must draw close to the Lord to taste His goodness. We can only do that by hearing the pure grace and faith message of the New Covenant unmixed by the Law.

b. Here we see we must come to Christ. Universalism is a false teaching that says that God brings all people to Himself and saves them automatically with or without faith. No, we must come to Him!

2. **living-** Gr. **zao**

3. **stone-** Gr. **lithos**

a. This is the corner stone.

b. A tradition has it that when the Jews were building the temple, the rock quarry team sent up the cornerstone for the temple to the temple mount. The builders were not expecting the cornerstone to be sent that early so they did not know what the stone was for, so it was discarded in the Kidron valley, thinking it was mistake and not necessary.

c. The Jewish nation was not ready for Jesus. He came in a shape they were not expecting so they discarded Him outside of Jerusalem on Mt. Calvary.

B. rejected indeed by men,

1. **rejected-** Gr. **apodokimazo-** *to cast off after testing*

a. The Jewish nation rejected their Messiah, Jesus. [John 1:11](#)
He became the cornerstone for the Gentile Church.

2. **men-** Gr. **anthropos**

a. Primarily the Jews.

C. but chosen by God and precious

1. **chosen-** Gr. **eklektos**

1. Jesus is the Elect One. We are elect in Him.

2. **precious-** Gr. **entimos**

a. Again Peter uses this tender word- precious

b. What God calls precious, the world rejects as detestable.
What the world calls precious, God rejects as detestable.

5. you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

A. you also,

B. as living stones,

1. living- Gr. **zao**

a. We as believers are made alive with the resurrection life of Christ.

2. stones- Gr. **lithos**

a. This is not just ordinary stones you find on the side of the road. These stones are gem stones. Believers are gemstones!

b. In the OT ephod of the High Priest carried 12 gemstones that represented God's people. How much more in the NT are we are seen as gems to God!

C. are being built up a spiritual house,

1. built up- Gr. **oikodomeo-** *to edify, build up*

a. We are built up by God's love, praying in the Spirit, and through the comfort of other Christians.

2. spiritual- Gr. **pneumatikos**

3. house- Gr. **oikos**

a. The church is both the household of God and also His temple.

D. a holy priesthood,

1. holy- Gr. **hagios**

a. Every believer is holy unto the Lord. We share the holiness of Christ Himself.

2. priesthood- Gr. **hierateuma**

a. In the OT only certain people were priests unto God. In the NT every believer is a priest unto God. We are a kingdom of priests. [Rev 1:6](#); [Rev 5:10](#); [Rev 20:6](#)

E. to offer up spiritual sacrifices acceptable to God through Jesus Christ

1. offer up- Gr. **anaphero**

2. spiritual- Gr. **pneumatikos**

a. God does not take pleasure in the blood of bulls and goats.

3. sacrifices- Gr. **thusia**

a. The spiritual sacrifices of the NT are praise, worship, thanksgiving, giving, and offering our bodies in serving others.

[Heb 13:15](#)

4. acceptable- Gr. **euprosdektos-** *well received, accepted*

a. [Rom. 12:1](#)

6. Therefore it is also contained in the Scripture, "BEHOLD, I LAY IN ZION A CHIEF CORNERSTONE, ELECT, PRECIOUS, AND HE WHO BELIEVES ON HIM WILL BY NO MEANS BE PUT TO SHAME."

A. Therefore it is also contained in the Scripture,

1. contained- Gr. *periecho*- *encompass, included*

2. Scripture- Gr. *graphe*

a. [Is. 28:16](#)

b. The NT writers never give chapter and verse for scriptures they quote for the simple fact the scriptures were not originally broken up in chapters and verses. This happened in 1227 A.D.

B. Behold- Gr. *idou*

C. I lay in Zion a chief cornerstone,

1. lay- Gr. *tithemi*- *to place*

2. Zion- means *lofty or elevated*

a. Zion is a type of the New Covenant and the church. [Heb. 12:22](#)

3. chief cornerstone- Gr. *akrogoniaios lithos*

a. Christ is the chief cornerstone of the church, which is the temple of God.

D. elect- Gr. *elektos*

1. Jesus is the Elect One. We are elect in Him by faith.

E. precious- Gr. *entimos*

1. Again Peter uses this tender word.

F. and he who believes on Him will by no means be put to shame.

1. believes- Gr. *pisteuo*

2. by any means- Gr. *ou me*- *not at all, no never*

3. put to shame- Gr. *kataischuno*

a. Putting your faith in anything or anyone [including yourself] other than Jesus will end in shame.

b. Those who fall upon the rock of Christ will be broken, but those who the rock falls upon will be ground to powder. [Matt. 21:44](#)

7. Therefore, to you who believe, *He is* precious; but to those who are disobedient, "THE STONE WHICH THE BUILDERS REJECTED HAS BECOME THE CHIEF CORNERSTONE,"

A. **Therefore,**

B. **to you who believe,**

1. **believe-** Gr. **pisteuo**

C. **He is precious,**

1. **precious-** Gr. **entimos**

a. As a Christian can you imagine life with Christ?

D. **but to those who are disobedient,**

1. **disobedient-** Gr. **apeitho-** *not persuaded*

a. Disobedience in the NT is equivalent to unbelief.

E. **the stone which the builders rejected has become the chief cornerstone.**

1. **stone-** Gr. **lithos**

2. **builders-** Gr. **oikodomeo**

3. **rejected-** Gr. **apodokimazo-** *to cast off after testing*

4. **chief cornerstone**

a. Those who have rejected Christ will one day realize the importance of this stone that they had rejected, but it will be too late. They will perish without Christ.

8. and "A STONE OF STUMBLING AND A ROCK OF OFFENSE." They stumble, being disobedient to the word, to which they also were appointed.

A. **and**

B. **a stone of stumbling and a rock of offense**

1. **stone-** Gr. **lithos**

2. **stumbling-** Gr. **proskomma-** *a stub*

3. **rock-** Gr. **petra-** *large rock*

4. **offense-** Gr. **skandalon-** *scandal, offense, cause of indignation, to fall*

a. Christ will cause an unbeliever to stub their foot in this life and ultimately fall completely after they die.

C. **they stumble,**

1. **stumble-** Gr. **proskopto-** *to strike against*

D. **being disobedient to the word,**

1. **disobedient-** Gr. **apeitho-** *to be unpersuaded*

a. This is the same as saying they do not believe the Word.

2. **word-** Gr. **logos**

E. **to which they also were appointed.**

1. **appointed**- Gr. **tithemi**- *to place*

a. God did not appoint them to disobey or not to believe, but that they were **appointed to fall** for not believing the Word. It is appointed to all to fall who refuse to believe upon Christ.

9. **But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;**

A. **But you are a chosen generation,**

1. **chosen**- Gr. **eklektos**- *to select out*

2. **generation**- Gr. **genos**- *stock, tribe, nation, the aggregate of many individuals of the same nature, kind, sort*

a. The church is of the stock and nature of the new creation. We are a race of being that never existed before! In the earth there are three categories of people in the eyes of God- Jews, Gentiles, and the church of God.

B. **a royal priesthood,**

1. **royal**- Gr. **basileios**

a. Jesus is of the priesthood of Melchizedek, who was a king and priest. In Christ we are kings. [Rev 1:6](#); [Rev 5:10](#) Kings rule over the natural realm. We will rule and reign with Jesus over the new earth.

2. **priesthood**- Gr. **hierateuma**

a. In Christ we are priests unto God. Priests minister and offer sacrifices unto God. We will offer up the sacrifices of praise and thanksgiving forever and forever!

C. **a holy nation,**

1. **holy**- Gr. **hagios**- *set apart*

2. **nation**- Gr. **ethnos**- *ethnic race*

a. The church is a holy nation. Each member of the church has been made holy by the blood of Jesus!

D. **His own special people,**

1. **special**- Gr. **eis peripoiesis**- *unto a private possession, one's own property*

a. The church belongs to Christ. He purchased us with His own blood.

2. **people**- Gr. **laos**

a. This is the church.

E. that you may proclaim the praises of Him who called you out of darkness into His marvelous light

1. **proclaim**- Gr. **exaggello**- *to declare abroad, divulge, publish, to make known by praising or proclaiming, to celebrate*

a. This will be an aspect of our royal duties.

2. **praises**- Gr. **arete**- *virtues, excellencies*

a. This will be our spiritual sacrifices we offer to God as priests unto Him.

b. The church is to magnify God in the earth. [Isa 43:21](#)

3. **called**- Gr. **kaleo**

4. **darkness**- Gr. **skotos**

a. This is spiritual darkness comprising the kingdom of Satan and the world.

5. **marvelous**- Gr. **thaumastos**- *wonderful, amazing*

6. **light**- Gr. **phos**

a. This is the kingdom of God. God is light and in Him there is no darkness at all.

10. who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

A. who once were not a people but are now the people of God,

1. **once**- Gr. **pote**- *formerly*

2. **people**- Gr. **laos**

a. This is speaking of Gentile believers.

3. **now**- Gr. **nun**

a. Now, believing Gentiles are the covenant people of God, although they were rejected and shunned before receiving Christ by the Jews. [Eph 2:12](#)

B. who had not obtained mercy but now have obtained mercy

1. **obtained mercy**- Gr. **eleoo**

a. This is by accepting Jesus Christ and His sacrifice on the cross and believing in His resurrection.

2. **now**- Gr. **nun**

11. Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts

which war against the soul,

A. Beloved- Gr. **agapetos-** *beloved, esteemed, dear, favorite*

1. Our loving relationship with God is what will insulate and inoculate us from the lusts of the world. The love of God will fill up our hearts so no other thing can come in or has need to come in.

B. I beg you as sojourners and pilgrims,

1. **beg-** Gr. **parakaleo-** *to encourage, exhort*

a. This is a strong word. Believers need to be pleaded with to not mesh their hearts in this present world. Most believers are more in touch with this world than God's Word and Heaven. They are more tuned in with the politics in the national capitol than the Word of the King that sits in Heaven our new capitol.

2. **sojourners-** Gr. **paroikos-** *to dwell besides as a foreigner*

a. We are citizens of heaven on a mission as ambassadors for Christ in this earth. Satan has made it his ambition to distract us from God and His Word and make us enmeshed with this present world with its concerns and desires.

b. The greatest temptation of a Christian is not with any particular sin, but it is being distracted from God and His Word. Satan does not care how we are distracted, just that we are. Today we have many distractions- T.V. and Social Media are the two biggest in our modern world. It would do Christians well to unplug from these and plug into God's Word and spend time with Him.

3. **pilgrims-** Gr. **parepidemos-** *one who comes from a foreign country into a city or land to reside there by the side of the natives*

C. abstain from fleshly lusts which war against the soul

1. **abstain-** Gr. **apechomai-** *to hold off from*

2. **fleshly-** Gr. **sarkikos**

a. We are born again in our spirit, but we still have to contend with sin in the flesh.

3. **lusts-** Gr. **epithumia**

4. **war-** Gr. **strateuomai-** *to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander)*

a. Our enemies- Satan, flesh, and the world, have a clear strategy to capture us and keep us in bondage. Most believers have no strategy to walk in freedom. If the enemy has one

strategy, which is distraction, then our one strategy should be to focus solely on God and His Word. [Matt. 6:33](#), [Luke 10:42](#)

b. Israel is a type of the church in the OT. As they sojourned they were either attacked or enticed by the nations they camped near. We need to keep our eyes on the Promised Land.

5. soul- Gr. psuche

a. Notice that lusts do not war against our spirit. Our spirit has already been won and conquered once and for all by Jesus. However, our soul is still up for grabs! Our mind, will, and emotions are the battlefield that Satan wants to control. He does this by multi-faceted distractions that keep us from focusing on God's Word and truth. Satan is the master of distraction. He loves to use people and circumstances to bring distraction to us. Our own flesh will constantly throw up suggestions and temptations that will distract us. [Rom 7:23](#)

b. We must learn to stay on target. Stay on target, stay on target, stay on target!

12. having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

A. having your conduct honorable among the Gentiles,

1. conduct- Gr. anastrophe

a. Our conduct is not to impress or earn favor with God. It is to make the gospel attractive to people. We are not to conduct ourselves by our own will-power but by the grace of God through our relationship with Him. [2Co 1:12](#)

2. honorable- Gr. kalos- *good, attractive*

a. Unbelievers may not like that we are Christians, but they do respect our honorable lifestyles.

3. Gentiles- Gr. ethnos

B. that when they speak against you as evildoers,

1. speak against- Gr. katalaleo

2. evildoers- Gr. kakopios

a. Evil call evil good and good they call evil. Today we see that

those who are standing for rights to kill the unborn talk about conservatives as evil for wanting to abolish abortion. They call us evil for wanting to keep out illegal aliens out of our country. They call us evil for being against homosexual marriage. The darkness will always hate and speak evil against the light.

C. they may,

D. by your good works which they observe,

1. **good-** Gr. **kalos-** *good, attractive*

a. We are called to good works as Christians. This is profitable for people. Many Christians have ugly works displayed before the world while driving around with a fish bumper sticker on their car. This is sad.

2. **works-** Gr. **ergon**

3. **observe-** Gr. **epopteuo-** *to look upon, view attentively*

a. Our good works are not for God to observe and accept us, but for people to observe and accept us and the God in us.

E. glorify God in the day of visitation

1. **glorify-** Gr. **doxazo**

a. This is the goal of us staying here after we get saved. It is seeing people get saved and glorify God when He returns.

2. **day-** Gr. **hemera**

3. **visitation-** Gr. **episkope-** *investigation, inspection, visitation*

a. This is at the rapture of the church at which time all those who accept Christ will rejoice and glorify God. Those who reject Christ will be visited by the beginning of a seven-year period of wrath called the Great Tribulation.

13. Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,

A. Therefore submit yourselves to every ordinance of man for the Lord's sake,

1. **submit-** Gr. **hupotasso-** *to arrange yourself under*

a. Submission is what one chooses to do, not forced to do. If it is forced, then it ceases being submission and turns into

slavery.

b. It is up to us to behold and accept God's order and arrangement of things and choose out of reverence to Him to find our place in it and operate there. We find authority and submission throughout the earth. We have it in the home, at work, in the military, and in the society at large. It would not be possible to function without it. Even the Godhead operates in authority and submission. Father-Son-Holy Spirit.

c. It is wise to look around and find the authority present and submit to it. You will find natural blessing in this.

d. The first step to honoring authority is to pray for those who are in places of authority.

2. **ordinance**- Gr. **ktsis**- *act of establishing or founding, creation*

a. God has ordained, and honors authorities set up among men. [Rom 13:1-7](#) Not all things established, founded, or created by man are the direct will of God. However, we are to submit to every establishment and founding of man as long as it does not lead to sin or violation of the Word of God.

b. Many times people rebel against the authority and establishments of men not because they are sinful but because they don't agree with them or find them inconvenient. We are not to do this.

3. **man**- Gr. **anthropinos**- *what is of or pertains to man*

4. **Lord's sake**

a. For the sake of Christ Jesus the Lord, because of his command, who ordered to give to Caesar the things that are Caesar's; and in imitation of him, who paid tribute to whom tribute was due; and for the sake of his honor and glory, who was ill thought and spoken of by the Gentiles, because of the disregard of the converted Jews to their magistrates; and which served to prejudice them against Christ and his Gospel: the Vulgate Latin, Syriac, and Ethiopic versions, read, "for God's sake"; because civil government is of God; magistracy is of divine appointment; the powers that he are ordained of God, though this or the other form is of man's prescription: it is the command of God that magistrates should be obeyed; and

it makes for his glory, as well as for the good of men, when they are submitted to in things that do not contradict the revealed will of God; for otherwise, not man, but God, is to be obeyed: [Gill Commentary]

B. whether to the king as supreme

1. king- Gr. **basileus**

a. In our country this would be the President. So many in our country show no respect at all to our president. Instead they revile and insult him. This is not pleasing to God.

b. In the day this was written the king was not a nice guy! They were pagan kings back then that often were cruel. They were told here to submit to them for the Lord's sake.

2. supreme- Gr. **huperecho-** *holding a higher rank or place*

14. or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

A. or to governors,

1. governors- Gr. **hegemon-** *leaders*

a. This is all civic leaders.

B. as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

1. sent- Gr. **pempo**

a. These are our police and law enforcement.

b. Paul calls these deacons of God! [Rom. 13:4](#) [servant- Gr. **diakonos**]

2. punishment- Gr. **ekdikesis-** *to carry out justice*

a. This is anything from simple arrest to capital punishment.

3. evildoers- Gr. **kakopoios**

4. praise- Gr. **epainos**

a. I think that law enforcement can do a better job on this point. They are to prosecute the evil, but also praise the good.

b. As a law enforcement officer they tend to just focus on the bad of humanity. Here they are to also look for the good as well. If all you see is bad every day this is a recipe for burnout

and disillusionment.

c. God himself will praise the good people has done! [1Co 4:5](#)
God is not looking for the bad in people.

5. do good- Gr. **agathopoios**

a. There are many out there that are evil doers but there are also many doing good.

15. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—

A. For this is the will of God,

1. will- Gr. **thelema**

a. Many are seeking the specific will of God for their lives, but they miss doing the general will of God found in the Bible.

[1Th 4:3](#); [1Th 5:18](#) This is the general will of God, that we do good as a witness to those in darkness.

B. that by doing good you may put to silence the ignorance of foolish men

1. doing good- Gr. **agathopoieo**

2. put to silence- Gr. **phimoo-** *to muzzle*

a. You can't argue against a holy life. [Tit 2:8](#)

3. ignorance- Gr. **agnosia-** *not knowing*

a. There is ignorance through lack of knowledge and then there is willful ignorance through ignoring the truth.

4. foolish- Gr. **aphron-** *without thinking or reflection*

5. men- Gr. **anthropos**

16. as free, yet not using liberty as a cloak for vice, but as bondservants of God.

A. as free,

1. free- Gr. **eleutheros-** *freeborn*

a. Christians are born again free! [Gal 5:1](#) We are free from the yoke of bondage of the Law.

B. yet not using liberty as a cloak for vice,

1. using- Gr. **echo-** *to have and use*

a. We should use our freedom to bless others.

2. **liberty**- Gr. **eleutheria**

3. **cloak**- Gr. **epikaluma**- *a covering, veil, pretext*

4. **vice**- Gr. **kakia**- *moral evil*

a. Although we are free from the Law of Moses, we are not free to be lawless. We still are to operate by the higher laws of love, faith, and the Spirit of life in Christ Jesus.

b. We are not to use our freedom from the Law to give occasion to our flesh. [Gal 5:13](#) We are to live from our reborn spirit by faith.

C. **but as bondservants of God**

1. **bondservants**- Gr. **doulos**- *one who give's themselves up to another's will*

a. We will either be slaves to sin or slaves to God. We can't choose not to be slaves! We will either serve God or sin. Sin is a cruel taskmaster. God is a loving master that only wants the best for us.

17. **Honor all people. Love the brotherhood. Fear God. Honor the king.**

A. **Honor all people**

1. **Honor**- Gr. **timao**- *give weight and value*

a. There is not a whole lot of honor showed today. Authority and the elderly by in large are not honored as they should.

2. **people**- not in Greek- *omit*

B. **Love the brotherhood**

1. **love**- Gr. **agapao**

2. **brotherhood**- Gr. **adelphotes**

a. We have to be told to love our family. Sometimes our brothers don't act very nice. That is when we are to love them. It is easy to love those who are nice and lovely. God's loves even the unlovely. We have His love abiding in our spirit. [Rom. 5:5](#)

C. **Fear God**

1. **Fear**- Gr. **phobeo**- *revere, give deep respect*

a. Respecting God means to respect the authority He has given

in the earth.

D. Honor the king

1. king- Gr. basileus

a. Today this would be our President. There is very little honor showed to our President.

18. Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh.

A. Servants- Gr. *oiketes- house servants*

B. be submissive to your masters with all fear,

1. submissive- Gr. *hupotasso- to arrange oneself under*

2. masters- Gr. *despotes- denoting the possession of supreme authority*

a. We get our English word "despot" from this word.

3. fear- Gr. *phobos*

C. not only to the good and gentle,

1. good- Gr. *agathos- possessing intrinsic goodness, divine good*

a. This would refer to believing masters.

2. gentle- Gr. *epieikes- equitable, fair, mild*

D. but also to the harsh

1. harsh- Gr. *skolios- crooked, warped, bent into a hardened position*

a. By this the light of the gospel will shine to them and they might get saved. [Php 2:15](#)

19. For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully.

A. For this is commendable,

1. commendable- Gr. *charis- grace*

a. I like this translation of this verse: ***(WORNT) for this is an evidence of grace, if any one for conscience towards God endure griefs, suffering unjustly.***

b. The fact that you can submit from your heart to a wicked master is a sign that you are doing it by the grace of God in

your life!

c. [Luk 6:32](#)

B. if because of conscience toward God one endures grief,

1. **conscience-** Gr. **suneidesis-** *to know with*

a. Being in the will of God will strengthen you to go through the most uncomfortable situations. You will have grace for it.

2. **endures-** Gr. **hupophero-** *to bear up under*

3. **grief-** Gr. **lupe-** *sorrow, pain, grief, annoyance, affliction*

C. suffering wrongfully

1. **suffering-** Gr. **pascho**

2. **wrongfully-** Gr. **adikos-** *unjustly*

a. We need to trust in God's goodness towards us when others are bad to us. Jesus did this. He trusted God will he was treated wrongly. [1 Pet. 2:23](#)

20. For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.

A. For what credit is it if,

1. **credit-** Gr. **kleos-** *rumor, report; good report, praise, credit*

B. when you are beaten for your faults,

1. **beaten-** Gr. **kalophizo-** *to strike with the fist*

a. The one doing the beating can be by a natural person or your circumstances.

2. **faults-** Gr. **hamartano-** *sin*

a. Many Christians are reaping the consequences of their sin and they take it as persecution!

C. you take it patiently,

1. **patiently-** Gr. **hupomeno-** *to remain under*

D. But when you do good and suffer,

1. **do good-** Gr. **agathopoieo**

2. **suffer-** Gr. **pascho**

a. This is the suffering of persecution, not sickness or calamity.

2Ti 3:12

E. if you take it patiently,

1. **patiently-** Gr. **hupomeno**

F. this is commendable before God

1. **commendable-** Gr. **charis**

a. Again, this is a sign that one has received and appropriated grace to be able to endure unjust suffering without complaining or fighting back. This is not something the flesh can do.

2. **before-** Gr. **para-** *from as a source*

21. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

A. For to this you were called,

1. **called-** Gr. **kaleo**

B. because Christ also suffered for us,

1. **suffered-** Gr. **pascho**

a. Jesus' sufferings were not connected to poverty, sickness, or calamity. All of them were connected to persecution for godliness sake. We also are not called to suffer poverty, sickness, or calamity, except if it directly tied to persecution, like Paul did. We are redeemed from sin, sickness, and poverty, but we are not redeemed from suffering persecution.

Everyone who lives godly shall suffer persecution. 2 Tim. 3:12

2. **for us**

a. Jesus did not suffer for Himself. He suffered for us.

C. leaving us an example,

1. **leaving-** **hupolimpano-** *to leave behind*

2. **an example-** Gr. **hupogrammos-** *a writing copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them*

a. Jesus left us a perfect example to follow. In the Greek grammar schools often, the teacher would hand out tablets of wax with perfectly drawn letters already supplied in the wax.

All the student had to do was follow the grooves and trace out the letters. Even in that some had a problem with making their letters. In these cases, the teacher would place their steady and experienced hand over the students hand and trace out the letters. Jesus has not left us to merely copy Him. He has left us His Spirit that will place His hand over us and empower us to walk out Jesus' example.

b. We are called to suffer according to the power of God not in our own strength. [2 Tim. 1:8](#)

D. that you should follow His steps

1. **follow**- Gr. **epakoloutheo**- *to follow (close) upon, to tread in one's footsteps*

2. **steps**- Gr. **ichnos**- *a footprint, track, footstep*

a. Our suffering is for Him, it is not for us. We are not called to suffer for ourselves.

b. Just as a parent leaves their footprints on a sandy beach and their children delight to place their feet into those tracks and follow, so we can walk in the footprints of Jesus left us. They will not fail to lead us rightly. They will never lead us to seek vengeance, but they lead to trust in the Father in all things.

22. "WHO COMMITTED NO SIN, NOR WAS DECEIT FOUND IN HIS MOUTH";

A. Who committed no sin,

1. **committed**- Gr. **poieo**- *to do or practice*

2. **sin**- Gr. **hamartia**

a. Jesus is the only man not born with a sin nature, and also the only man who never sinned in thought, word, or deed. He is in a club all His own!

b. Jesus was tempted in all points but without sin. [Heb. 4:15](#)

c. This made Jesus a perfect and acceptable sacrifice to God for us. He was without spot. [Heb. 9:14](#)

B. nor was deceit found in his mouth

1. **deceit**- Gr. **dolos**

2. **found**- Gr. **heurisko**

3. mouth- Gr. stoma

a. Paul in [Romans 3](#) states that every man is a liar and all practice deceit with their mouth. This is except Jesus. He was the only sinless man. Sin begins in the heart and in the mouth. Jesus had a perfect heart and mouth. He was able to control His whole body and life with His mouth. [James 3:2](#)

23. who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;

A. who,

B. when He was reviled,

1. **reviled-** Gr. **loidoreo-** *to reproach, rail at, revile, heap abuse upon*

a. This mainly occurred during his three year ministry, during his trial, and crucifixion.

C. did not revile in return,

1. **revile in return-** Gr. **antiloidoreo-** *to return reproach and abuse*

a. During Jesus' trial He was silent except when he was adjured by God to speak.

D. when He suffered,

1. **suffered-** Gr. **pascho**

E. He did not threaten,

1. **threaten-** Gr. **apeileo-** *to threaten, menace-* *to express or show a disposition or determination to inflict punishment or other evil.*

a. When we are attacked or threatened usually we have a flight or fight response. Jesus did neither. He trusted God to make it right.

F. but committed Himself to Him who judges righteously

1. **committed-** Gr. **paradidomi-** *to give over oneself*

2. **judges-** Gr. **krino**

3. **righteously-** Gr. **dikaios**

a. God can judge righteously because He alone is truly and completely righteous.

b. He can also judge righteously because He alone is omniscient and always knows of the facts in full.

c. We need to learn not to avenge ourselves but put our case in God's hands. He knows how to vindicate us every time. [Rom. 12:19](#)

24. **who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.**

A. **who Himself bore our sins in His own body on the tree,**

1. **Himself**

a. Jesus dealt with our sins **by Himself**. He did not need our help. We make a big mistake when we try to deal with our sins ourselves. Our way never deals with it, but only makes it worse. Jesus provided a one-time solution for them for all time. [Heb. 1:3](#) He dealt with them by shedding His perfect sinless blood and dying for us.

2. **bore-** Gr. **anaphero-** *to carry up*

a. Jesus carried our sins up to Mt. Calvary.

3. **sins-** Gr. **hamartia**

4. **body-** Gr. **soma**

a. Here we see Jesus bore our sins in His body. That is why it was important Jesus had a human body in order to carry them.

5. **tree-** Gr. **xulon**

a. Man sinned in connection with a tree, and our sins were paid for and removed in connection to another tree.

B. **that we,**

C. **having died to sins,**

1. **died-** Gr. **apogenomenos-** *to die to a thing by renouncing it*

a. We can't die to something we have not renounced.

2. **sins-** Gr. **hamartia**

D. **might live for righteousness**

1. **live-** Gr. **zao**

a. Here we see that Peter uses the words "might live". This means that it is not a given that someone will live unto righteousness. We must all choose to do this through revelation and faith.

2. righteousness- Gr. dikaiosune

a. The literal Greek says might live righteousness. We are made righteous in Christ, but we are to live that righteousness by faith.

E. by whose stripes you were healed

1. stripes- Gr. molops- bruise, wound that bleeds

a. The Greek word translated "stripes" refers to a bloody wale trickling with blood that arises under a blow or blows. The word is **singular**, not plural. 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 stripe.
Wuest Word Studies

2. healed- Gr. iaomai

a. This is physical healing. This is a quote from the book of Isaiah. Matthew quotes from this section of scripture and applied it to physical healing. [Matt. 8:17](#)

25. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

A. For you were like sheep going astray,

1. sheep- Gr. probaton

a. Sheep without a shepherd will wander away and get into trouble. God likens Christians to sheep. Sheep are not too bright and need constant supervision. That is why every Christian needs the Holy Spirit and a pastor.

2. going astray- Gr. planao

B. but have now returned to the Shepherd and Overseer of your souls.

1. returned- Gr. epistrepho

a. This is speaking of receiving Christ as Savior.

2. Shepherd- Gr. poimen

a. There is only one Pastor of the church, which is Jesus, with many under shepherds under Him.

3. Overseer- Gr. episkopos

a. There is only one Overseer over the church, which is Jesus,

with many under overseers under Him.

4. **souls- Gr. psuche**