

1 Peter Series

Lesson #072

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Dean Bible Ministries

www.deanbibleministries.org

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HUMILITY, GRACE ORIENTATION, AND SUBMISSION

1 PETER 2:21–25



1ST PETER

LIVING IN LIGHT OF ETERNITY

1 Pet. 2:18, “Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.”

**ὑποτάσσω *hupotassō*
pres mid part masc plur
nom, i.e., submit
yourselves
imperatival ptcp.
to subject; to submit**

1 Pet. 2:19, “For this is commendable [grace], if because of conscience toward God one endures grief, suffering wrongfully (*adikos-unjustly*).”

**χάρις *charis*
nom fem sing
grace, favor;
grace orientation**

THIS IS GRACE!!!

1 Pet. 2:20, “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.”

THIS IS GRACE!!!

χάρις *charis*
nom fem sing
grace, favor;
grace orientation

1 Pet. 2:21, “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

1 Pet. 2:22, “*Who committed no sin, nor was deceit found in His mouth*”;

1 Pet. 2:21, “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

1 Pet. 2:22, “*Who committed no sin, nor was deceit found in His mouth*”;

Isa. 53:9, “And they made His grave with the wicked—but with the rich at His death, *because He had done no violence [wrong], nor was any deceit in His mouth.*”

1 Pet. 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;

1 Pet. 2:24, “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.

1 Pet. 2:25, “For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.”

Application

Political/National or Individual Decisions

This is where we talk and argue.

Ethics: What is right? What is wrong? What is good or bad?

Epistemology: How do we know truth? Right from wrong? Just or unjust?

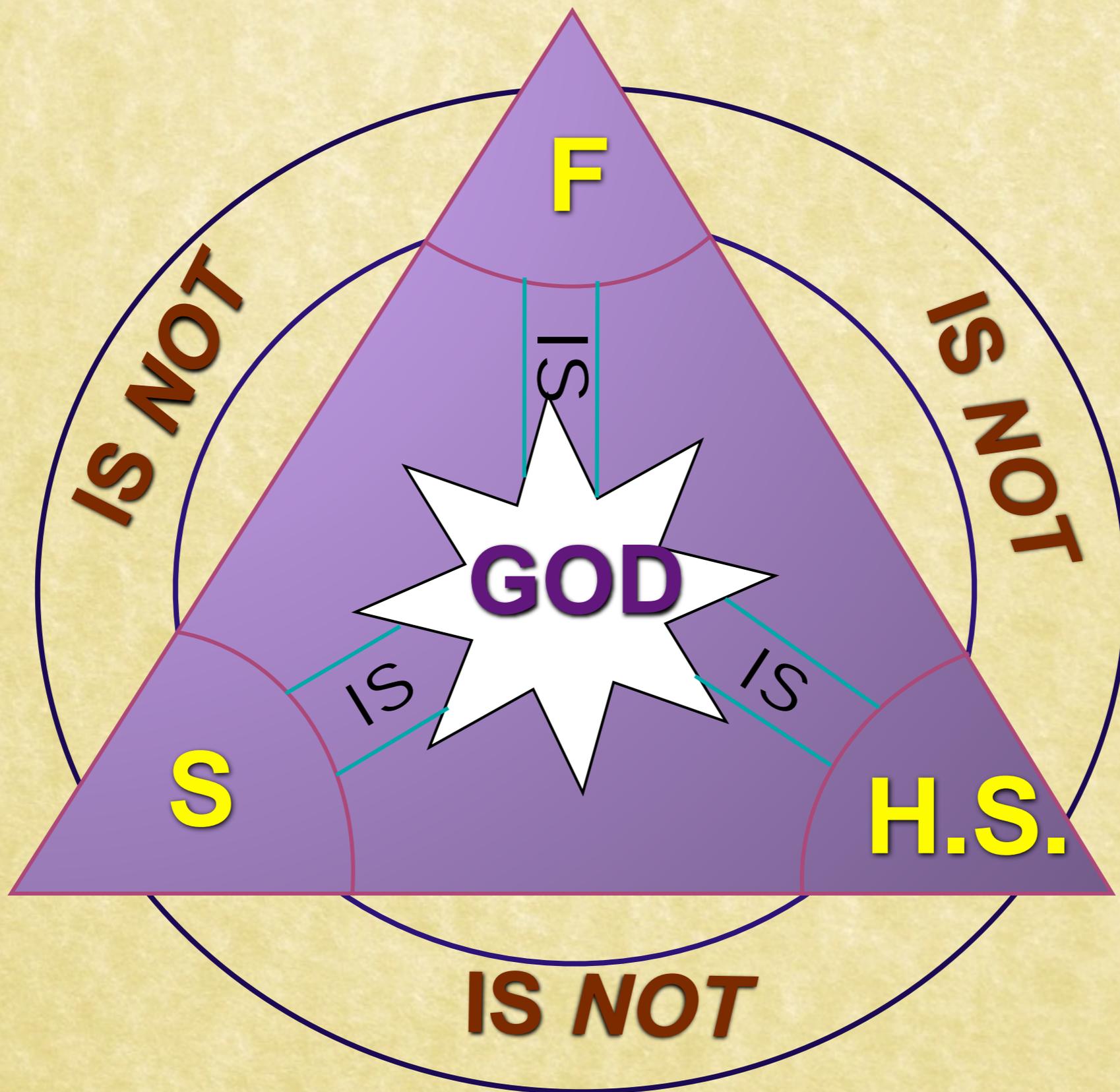
Metaphysics: Ultimate reality, i.e., God, matter, energy, nothing

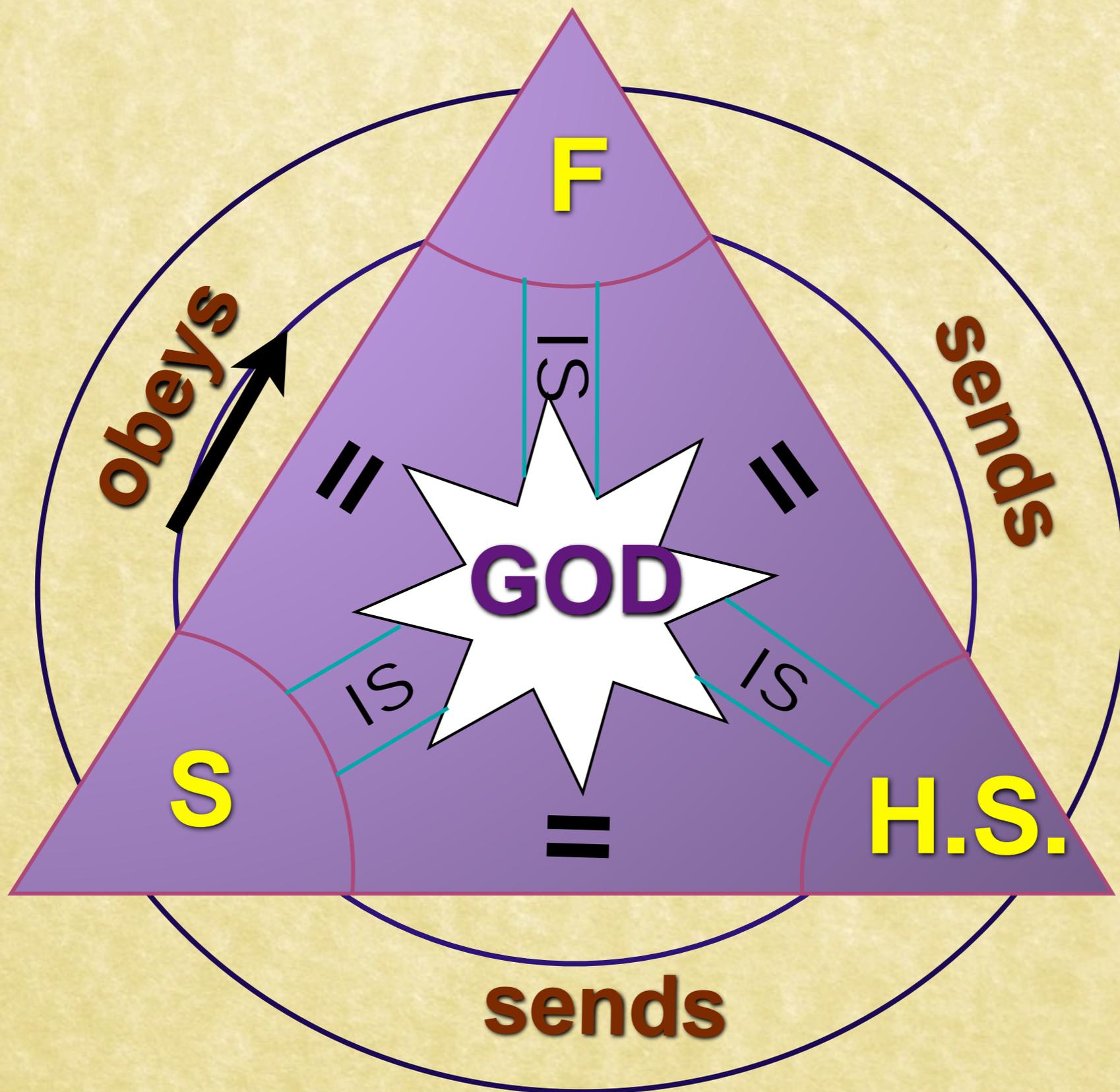
Logical Sequence

Pressures of life

These are the real issues, usually ignored.

Foundation of *all* thought





- 1. All human beings (slaves, wives, children) are equal in their being and essence, being in the image of God. Neither is superior in their essence to another.**
- 2. This is called *ontological* or *metaphysical* equality—equality of essence or being.**
- 3. Yet each has distinct roles. The Father is the planner, the Son carries out the plan, and the Spirit reveals the plan. Economic distinctions.**
- 4. Biblical submission differs from pagan submission in that paganism has different orders of humans.**

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**ἐπακολουθέω
*epakoloutheō***

**aor act subj 2
plur to follow**

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**ὑπὲρ ὑμῶν *huper humon*,
huper is the preposition
for substitution, “in place
of, instead of”**

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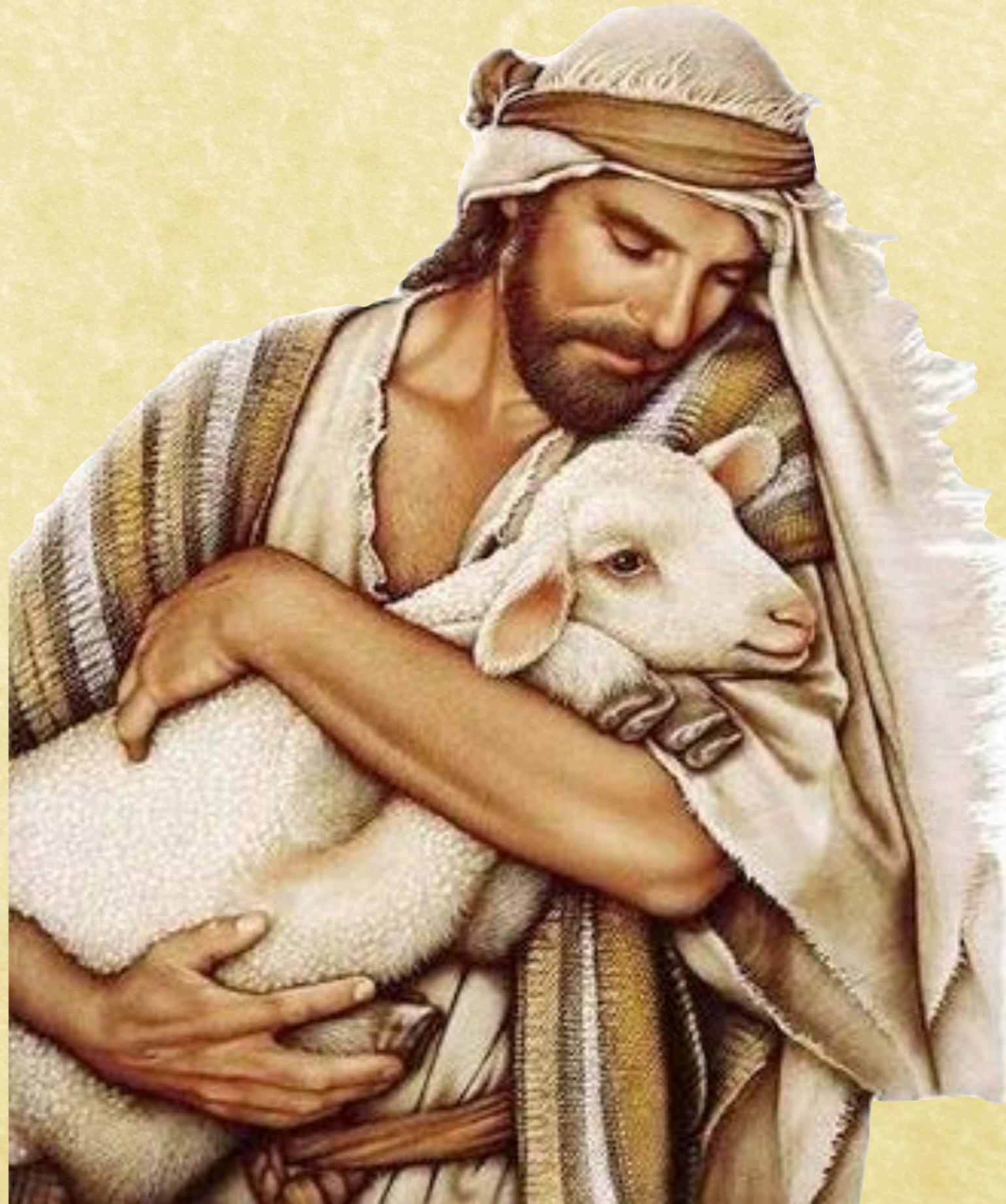
1 Pet. 2:22, “*Who committed no sin, nor was deceit found in His mouth*”;

1 Pet. 1:18, “knowing that you were not redeemed with corruptible things, *like silver or gold, from your aimless conduct received by tradition from your fathers,*

1 Pet. 1:19, “but with the precious blood of Christ, as of a lamb without blemish and without spot.”

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2 Cor. 5:21, “For He made Him who knew no sin to be sin for us [huper humon], that we might become the righteousness of God in Him.”

Heb. 4:15, “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”

Heb. 9:28, “so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”

1 Pet. 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;”

**λοιδορέω *loidoreō*
pres pass part
masc sing nom to
revile, abuse,
criticize abusively**

**ἀντιλοιδορέω *antiloidoreō*
imperf act indic 3 sing
to revile back**

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**πάσχω *paschō*
pres act part
masc sing nom
to experience;
suffer, endure;
used ELEVEN
times in 1 Peter**

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**πάσχω *paschō*
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**ἀπειλέω *apeileō*
imperf act indic 3
sing to 1×**

1 Pet. 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;”

παραδίδωμι *paradidōmi*

imperf act indic 3 sing

to deliver, deliver over, hand over

1 Pet. 2:24, “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.”

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ἀναφέρω *anapherō* aor act indic 3 sing to bring up, back raise up, bear, pay, add to, offer up

Isa. 53:4, “Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.”

Isa. 53:12, ... “And He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.”

נָשָׂא *nasa'* qal perf 3 masc sing “to lift, carry, take” [*phero* (vs. 4) and *anaphero* vs. 12 Septuagint (LXX)]

Lev. 14:20, “And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean.”

נָשָׂא *nasa'* qal perf 3 masc sing “to lift, carry, take” [*anaphero* vs. Lev. 14:20 Septuagint (LXX)]

Lev. 16:22, “The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.”

1 Pet. 2:5, “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.”

ἀναφέρω *anapherō* aor act indic 3 sing to bring up, back raise up, bear, pay, add to, offer up

1 Pet. 2:24, “who Himself bore [carried] 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.”

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ἀπογίνομαι

apoginomai

aor mid part

masc plur nom

“to die”

causal, “because

we died to sin”

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ἀπογίνομαι

apoginomai

aor mid part

masc plur nom

“to die”

causal, “because we died to sin”

ζάω *zaō*

aor act subj 1 plur

“to live”

Purpose: “so that we might live to righteousness”

Rom. 6:3, “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”

Rom. 6:4, “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Rom. 6:5, “For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

Rom. 6:6, “knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

Rom. 6:7, “For he who has died has been freed from sin.”

1 Pet. 2:25, “For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.”

1 Pet. 2:25, “For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.”

Isa. 53:6, “All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.”

Isa. 53:7, “He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.”

The Servant's Humility

Phil. 2:8, “And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”