

Selected Studies from 1 Peter
Part 1:

**Following Christ's Example:
An Exposition of 1 Peter 2:21-25**

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For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls (1 Pet. 2:21-25, NASB).

These verses contain the fullest elaboration of the example of Jesus Christ for believers in the New Testament. The confirmatory "for," with which verse 21 begins, establishes the fact that the picture was drawn to undergird the call to the "household servants" (οἱ οἰκέται) to submit, as believers in Christ, to suffering for well-doing (vv. 18-20). Peter confirmed the call to submissive suffering by citing the example of Christ (v. 21) and then depicted His exemplary and redemptive sufferings (vv. 22-25). His picture contains various allusions to Isaiah 53, the prophetic portrait of the Suffering Servant of the Lord.

The Call to Suffering Confirmed by Christ's Example

"For you have been called for this purpose" (v. 21) looks back to what has just been said. "This purpose" (εἰς τοῦτο, lit., "into this") has the same force as "this" in verse 19 and refers to

suffering for, and while, doing good. Williams rendered this phrase, "It is to this kind of living that you were called."¹ The verb "called" (ἐκλήθητε) looks back to the time of their conversion and indicates that God Himself acted in calling them to such a life. "You," a direct reference to the household servants being addressed, assures these suffering servants that God has given them a new dignity, to suffer as God's people, and also a new motivation, to follow the example of their Savior and spiritual Lord. But since this call "applies to them not as slaves but as believers, it holds true at the same time of all Christians."² It is a clear reminder to all believers that "through many tribulations we must enter the kingdom of God" (Acts 14:22). Jesus Himself repeatedly stressed that being His disciples involved cross-bearing (Matt. 10:38; 16:24; Luke 14:27).

"Since Christ also suffered for you" (ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν) introduces a compelling motivation to induce them voluntarily to accept suffering while doing good. "Also" (καὶ), standing emphatically forward, underlines the similarity between Christ's sufferings and their own. "Nothing seems more unworthy," Calvin observed, "and therefore less tolerable, than undeservedly to suffer; but when we turn our eyes to the Son of God, this bitterness is mitigated: for who would refuse to follow him going before us?"³ That Christ had Himself suffered undeservedly was an inherent element in the gospel message which they had received; that fact, since the servant was not above his Lord, carried a strong tug on their hearts to be willing likewise to accept such sufferings. Christ's suffering "for you" (ὑπὲρ ὑμῶν)⁴ made His example personal and compelling for them. The preposition ὑπὲρ ("over") in context conveys the picture of Him bending over them to shield them from danger and destruction. He acted for their good, their personal advantage. The preposition was also used to convey the thought of substitution, a truth brought out in the latter part of the picture (vv. 24-25).

"Leaving you an example for you to follow in His steps" states the abiding import of His example. "You" (ὑμῖν,⁵ "to you"), standing emphatically forward, stresses the application of His example to these servants. Christ's treatment as a much-abused slave made His example especially significant for them. "Leaving" (ὑπολιπῶν, "leaving behind"), a verbal form found only here in the Greek Bible⁶ implies that Christ's experiences here on earth terminated with His ascension, but the present tense marks the abiding significance of His example for His followers.

Christ left His followers "an example" (ὑπογραμμὸν, another rare term appearing only here in the New Testament), denoting a model to be copied by the novice. The term, literally an "under-writing," could refer to a writing or drawing which was placed under another sheet to be retraced on the upper sheet by the pupil. More probably the reference is to the "copy-head" which the teacher placed at the top of the page, to be reproduced by the student. Another possibility is the suggestion that the reference is to an artist's sketch, the details of which were to be filled in by others. Under any view, the example was not left merely to be admired but to be followed line by line, feature by feature.

"For you to follow in His steps" asserts the purpose in citing Christ's example. But the asserted purpose changes the figure: Christ's example now becomes the guide along a difficult way. "His steps," elaborated in what follows, become the guide to direct the course of their own lives. His footprints beckon them to follow. Having accepted Him as Savior, they are challenged to follow His example. Those footsteps lead into the valley of humiliation and pain, in fact, into the lowest and darkest depths; but they also assuredly lead through the valley, ending at the throne in glory.

The words "follow in" render the compound verb ἐπακολουθήσητε, which means "to follow upon, to devote oneself to" that which is followed, and so it denotes a close and diligent following. The use of the aorist tense implies Peter's confidence that his readers will actually follow the example set before them. The preposition ἐπί ("upon") in this compound verb does not literally convey the familiar rendering "follow in His steps."⁷ While the force of the preposition might be regarded as intensive, to "follow closely," it is more natural to take its force as marking direction: they must follow "upon" the line that His footprints mark out. This compound verb occurs also in Mark 16:20 and 1 Timothy 5:10, and in neither case does it denote stepping precisely in the footprints being followed. The picture is rather that of following in the direction that the steps lead. In the elaboration which follows it is soon obvious that failing human beings cannot always place their feet exactly in the steps of the Lord Jesus. Niebor aptly suggests that the situation is "like a little boy following his father through the snow. The father takes far too long steps for the boy to step in them, but he can go the same way his father went."⁸ In his work on *Patience* Tertullian (ca. 160-ca. 220⁹) developed at some length the various aspects of Christ's

patient sufferings and concluded, "Patience such as this no mere man had ever practiced!"¹⁰ Sinful men need more than a perfect example; they first need a Savior.

The Portrayal of Christ's Exemplary Sufferings

In verses 22-25 Peter used four relative clauses to develop the picture of Christ's sufferings. In verses 22-23 the focus is on His exemplary sufferings. Peter's picture of the model Sufferer is both negative and positive. In verses 22-23a he enumerates four things He did not do, and verse 23b names the central feature in what He did do.

WHAT HE DID NOT DO (vv. 22-23a)

The first relative clause, setting forth two negative features (v. 22), declares the unmerited character of His sufferings: "who committed no sin, nor was any deceit found in His mouth. " "Who committed no sin" (ὅς ἄμαρτίαν οὐχ ἐποίησεν) asserts His sinlessness in the realm of conduct. The aorist tense of the verb asserts that not in a single instance did He succumb to an act of sin. He performed many deeds but none that was sinful, falling short of the divine standard. This testimony by one who was closely associated with Jesus during His entire earthly ministry cannot be lightly set aside. In 1:19 Peter declared Christ's unblemished character; here he asserted His unique sinless conduct. Christ's sinlessness is explicitly declared in 2 Corinthians 5:21; Hebrews 4:15; 7:26; and 1 John 3:5. And it is asserted by Christ Himself in confronting His enemies (John 8:46), and affirmed by Him before His disciples just before His death (John 14:30). The testimony of history has sustained the claim. He demonstrated His sinlessness under the most intense provocation and undeserved suffering.

Neither were His sufferings due to sinful speech: "nor was any deceit found in His mouth" (οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ). The verb "found" is stronger than "was" and indicates that His speech passed the most rigorous scrutiny of His enemies. No evidence of guile, so characteristic of fallen man (cf. 2:1), could be detected in His words. "Sinlessness as to the mouth is a mark of perfection"¹¹ (cf. James 3:2). This confirms the purity of His heart (Matt. 12:34-35). This aspect of Christ's example was "particularly applicable to slaves in the empire, where glib, deceitful speech was one of their notorious character-

istics, adroit evasions and excuses being often their sole means of self-protection."¹² Christian slaves are reminded that in their trials they must look to the Lord Jesus and strive to copy His innocence and truth.

The second relative clause, consisting of two further negative features (v. 23a), depicts Christ's patient endurance under suffering, again in word and action. Both parts are constructed alike, consisting of a present tense participle which pictures the scene taking place, followed by an imperfect tense verb which permits one to contemplate Christ's resolute refusal to engage in the kind of response contemplated. Both are further manifestations of His uniqueness.

"And while being reviled, He did not revile in return" (ὄς λοιδορούμενος οὐκ ἀντελοιδόρει) may more literally be rendered, who, being reviled, was not reviling again." This would better preserve the parallel with the structure in verse 23. This verb, which denotes the hurling of insulting and abusive language at an opponent, is not used in any of the Gospels to describe the experiences of Jesus; but they do record various occasions when His enemies spoke bitterly and viciously against Him. They said "he was possessed with a devil. They called him a Samaritan, a glutton, a wine-bibber, a blasphemer, a demoniac, one in league with Beelzebub, a perverter of the nation, and a deceiver of the people."¹³ While the present participle makes room for all these varied charges, it seems that Peter had especially in view the scene during Christ's trials and crucifixion, events during which the normal human urge to "revile in return" (ἀντελοιδόρει) would be especially strong. The use of this compound form creates a wordplay not found elsewhere in the New Testament. When at times the Lord did speak in severe words to His bitter opponents (cf. Matt. 23), He was not simply returning abuse for abuse but was seeking to convict them of their error. What He said was never a mere outburst of personal hatred against His detractors.

"While suffering, He uttered no threats" (πάσχων οὐκ ἠπέλει, "suffering, he was not threatening") climaxes His negative response in the realm of deed. While the linear action in the verbal forms may again be understood of His habitual conduct, the Passion scenes seem clearly in view. He was subjected to severe physical sufferings: He was struck in His face, crowned with thorns, beaten with a reed, savagely scourged, forced to bear His own cross, and crucified, the most painful method of execution ever devised. Yet through it all He never threatened retalia-

tory revenge on His tormentors, nor even predicted that they would be duly punished for it. It had been noted that some of the early Christian martyrs could not resist the natural urge to threaten their executioners with divine punishment. Even the Apostle Paul on one occasion, when abused in court, did not resist the temptation (Acts 23:3). Mistreated slaves at times threatened revenge in some near or distant future.

Peter's picture of what Jesus did not do seems clearly molded by his memory of the messianic picture in Isaiah 53:6-7. Yet rather than quoting that passage, he gave his own confirmatory witness, thereby underlining the veracity of the prophetic portrayal.

Viewed in the light of normal human reactions, such a negative response on the part of Jesus under the most intense suffering marks Him as unique. D. M. Stearns, after a forceful sermon on "Christ Our Saviour," was accosted by a man with the challenge, "Why don't you preachers preach about Jesus as our example?" Stearns replied, "And if I preach Him as example, will you follow Him?" "Yes!" replied the man confidently, "that's exactly what I believe, following Jesus as our example." "Fine," nodded the preacher, "let's see what the Bible says." Turning to 1 Peter 2:21, he read about Christ "leaving us an example, that ye should follow his steps" (AV). "That's it," said the man, "that's what I believe." "And will you walk in His steps as here enumerated?" insisted the preacher. The man declared that that was what he was trying to do. "'Who did no sin,'— the preacher read. "Can you take that step?" The man's response was surprised silence. "'Neither was guile found in his mouth'; can you take that step?" The man stood in bewildered silence. "'Who, when he was reviled, reviled not again': can you take that step?" Met by total silence, Stearns emphatically declared, "Man, what you need first of all is a Savior."

WHAT HE DID DO (v. 23b)

"But" (δέ) marks the transition to the positive. The particle here does not stress contrast but serves to introduce a further aspect of the picture. The sufferings of Christ are exemplary also in what He did do.

One statement gathers up the essence of His positive response to unjust suffering: He "kept entrusting Himself to Him who judges righteously." The imperfect tense underlines that He did this repeatedly, as injustice after injustice was being heaped

upon Him. The verb *παρεδίδου* basically means "to hand over" and was commonly used of delivering up a criminal to the police or a court for punishment (Matt. 26:14-16; Mark 14:41-42; John 19:11, 16). Here it states Christ's own action of "entrusting" or "handing over" and the dative of the One to whom the committal is made. The form is active, not reflexive, yet no object of what is handed over is added. Rotherham indicates this lack of a stated object in his rendering, "was making surrender unto him that judgeth righteously."¹⁴ Different suggestions as to the implied object are made. Various commentators¹⁵ and versions¹⁶ agree that "Himself" is the intended object. This addition agrees with the nature of Peter's example, the Passion story in the Gospels, the explicit use of the verb in Galatians 2:20 and Ephesians 5:2, 25; and it offers a parallel to the case of the suffering servants being addressed. It is also acceptable to supply something like "his cause"¹⁷ in keeping with the reference to the righteous Judge. Kelly, who finds support for such an addition in Jeremiah 11:20 and in Josephus (*The Antiquities of the Jews* 4.33; 7.199), asserts, "The point is, not that the Lord was concerned about His own fate, but that, confident though He was of His righteousness, He preferred to leave its vindication to God rather than take action Himself against His enemies."¹⁸ Then the message to the suffering servants is that they must avoid all retaliation for unjust treatment and leave the matter in the hands of a just God. Less likely is the suggestion of Alford that "them," that is, His enemies, should be supplied. For support for this suggestion he appeals to the prayer of Jesus on the cross, "Father, forgive them" (Luke 23:34).¹⁹

The active voice of the verb "kept entrusting" indicates that this was the deliberate, volitional response of Jesus. And it is precisely here that suffering believers can truly walk "in" His steps. As failing mortals they cannot fully place their feet "in" His prior footprints, which manifest His sinlessness, but by His grace they can resolutely commit themselves to follow His example of unreservedly entrusting themselves to God in all circumstances.

Christ committed Himself "to Him who judges righteously" (*τῷ κρίνοντι δικαίως*), the One characterized as the righteous Judge.²⁰ Peter had described God in 1:17 as impartial in His judgments, judging "without respect of persons." His judgments are the outcome of His character. In judging "righteously" His verdicts fully conform to the standard of truth and justice. With

this assurance believers, following the example of Christ, can confidently commit their vindication to Him. Stibbs suggested a different application of this entrustment on the part of Christ: "Because voluntarily, and in fulfillment of God's will, He was taking the sinner's place and bearing sin, He did not protest at what He had to suffer. Rather He consciously recognized that it was the penalty righteously due to sin."²¹ This view naturally leads to a deeper aspect of Christ's sufferings.

The Portrayal of Christ's Redemptive Sufferings

For Peter a picture of the sufferings of Christ would be fatally incomplete without a reference to His redemptive sufferings. For him the suffering Christ "was not only a Model but a Mediator."²² At the heart of the gospel stands the message that man's salvation was accomplished through His atoning sufferings. And His redemptive sufferings have practical implications for believers. Peter stated the nature of these sufferings (v. 24a), indicated their redemptive purpose (v. 24b), and depicted the resultant experiences of the redeemed (vv. 24c-25).

THE NATURE OF HIS REDEMPTIVE SUFFERINGS (v. 24a)

"And He Himself bore our sins in His body on the cross" declares the essence of these sufferings. In the original these words, a third relative clause in the description of Christ the Sufferer, mark a close connection between man's sins and Jesus' sufferings: ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον ("who the sins of us Himself bore up in His body upon the tree"). "Our sins" stands emphatically forward, while "He Himself" stresses the personal identity of the Sufferer.

The word ἁμαρτία ("sin") is "the most comprehensive term for moral obliquity" in the New Testament.²³ It basically portrays a falling short of the target or missing the mark, and thus characterizes sin as a falling short of God's standard and purpose for man. But in the New Testament the concept is not merely negative; it also involves a positive element of willful disobedience to the known will of God. The plural "sins" embodies the multitude of sins committed since man's fall. "Our" is confessional; Peter united himself with his readers in acknowledging his own share in this mass of sins.

These sins "He Himself" (ὃς . . . αὐτὸς) bore on the cross. Alone He suffered to deal with these sins, "there being none other

but Himself who could have done it."²⁴ Unlike the imperfect tenses in verse 23, "bore" (ἀνήνεγκεν) is aorist tense, depicting not a repeated practice but a definite occurrence. This verb, which means "to carry up, to bring from a lower place to a higher," is a ritual term; in the Septuagint it is used of bringing a sacrifice and laying it on the altar (Gen. 8:20; Lev. 14:20; 17:5; 2 Chron. 35:16; etc.). In James 2:21 it is used of Abraham bringing his son Isaac up on the altar. Clearly Isaiah 53:12 was in Peter's mind, "He Himself bore the sin of many." Peter's thought centered on the final sacrificial act, not the preparatory bringing up. But he did not imply that man's sins were the sacrifice which Christ laid on the altar; for him this would be an impossible thought, since nothing unholy could be offered to God as a sacrifice. Rather, Christ Himself as the sinless One (2:22) was so identified with man's sins that as his Substitute He bore the consequences of those sins. In the words of Selwyn, "He took the blame for them; suffered the 'curse' of them (cf. Deut. xxi. 23, quoted in Gal. iii. 13), which is separation from God; and endured their penal consequences."²⁵ "He made Him who knew no sin to be sin on our behalf" (2 Cor. 5:21a). Christ's death was not that of a heroic martyr dying for a rejected cause; it was redemptive and substitutionary in nature.

"In His body" does not mean that His redemptive sufferings were limited to His body in contrast to His soul. Rather, His body was the means through which His self-sacrifice was accomplished (Heb. 10:5). The crucifixion scene was naturally depicted in reference to His body visibly suspended on the cross. The One who suffered on that cross was no Docetic Christ who only seemed to have a body. The mention of His physical body ties these redemptive sufferings to the incarnate Christ of history.

"On the cross" (ἐπὶ τὸ ξύλον, lit., "upon the tree") is a typical Petrine expression (cf. Acts 5:30; 10:39). The noun, which means "wood," or "made of wood," can denote a wooden instrument used for punishment, whether stocks for the feet (Acts 16:24) or as here a wooden beam on which a criminal was suspended. Plumptre suggested that Peter "in writing to slaves, may have chosen it as bringing home to their thoughts the parallelism between Christ's sufferings and their own."²⁶ But apparently Peter used the term because, in the light of Deuteronomy 21:22-23 (cf. Gen. 46:19; Josh. 10:26), it implied that the One thus suspended on wood was under a curse (Gal. 3:13). It involved the

deep shame of implied criminality. He expiated the curse of sin on the cross in man's stead.

THE PURPOSE OF HIS REDEMPTIVE SUFFERINGS (v. 24b)

Christ's redemptive sufferings had a practical purpose: "that we might die to sin and live to righteousness." The former aspect relates to the believer's sinful past, while the latter depicts God's purpose for his present life. An experiential realization of the release from sins makes possible a vital personal entry into a life of righteousness. "That we might die to sin" marks the negative purpose in Christ's redemptive sufferings. These words render an aorist participial construction in the original: ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι ("in order that from the sins having gotten away"). The participle occurs only here in the New Testament and not at all in the Septuagint. Its root meaning is "to be off from, to have no part in" something; by classical writers it was used to mean "cease to exist" as a euphemism for death. The aorist tense marks a definite break with sin and looks back to the time of their conversion. The dative "sins" (ταῖς ἀμαρτίαις) indicates the relationship that has been terminated: "to have ceased in relation to the sins." The plural denotes all the sins in the past, those for which Christ died. In the believer's union with Christ, whose death effected the termination of sin's guilt and domination, the believer has been freed from the demands of sin on him (Rom. 6:2; Col. 3:3). In Him the power of the tyrants of sin has been broken, enabling the believer, now to be done with sins and, by the power of the indwelling Spirit, to enjoy liberation (Rom. 6:11; 8:12-13).

The redemption from sin is intended to have a practical effect in daily life, "that we might ... live to righteousness." Peter's word order, τῇ δικαιοσύνῃ ζήσωμεν ("to the righteousness we might live") makes prominent the new relationship in this life. The goal of the new life is "the righteousness," that righteousness which God's righteousness and holiness require in His saints and which the indwelling Holy Spirit works in and through His people. The singular, "righteousness," in contrast to the plural, "the sins," implies the unitary nature of this new life, marked by submissive obedience to God and His will in daily life. "That" (ἵνα) with the aorist subjunctive, "should live," means that the redeemed must actually enter in on such a life of righteousness. Only in this way is the full purpose of the Cross realized.

THE RESULT OF HIS REDEMPTIVE SUFFERINGS (vv. 24c-25)

Peter's fourth relative clause, "by His wounds you were healed," turns to the result in the experience of the redeemed. The words are an allusion to Isaiah 53:5, "And by His scourging we are healed," but the change to the second person, "you," brings the whole picture sharply back to its application to the suffering servants.

The reference to the means of healing, "by His wounds," touched a tender chord in the hearts of these slaves; their Lord's experience of the painful ignominy of scourging had poignant appeal from the personal experience of many of them. The singular noun, here rendered "wounds," denotes the bruise or bloody weal resulting from a sharp blow to the flesh, and is best viewed as collective. The literal reference is to the scourging which Christ endured, but possibly the picture may be understood as including all the sufferings which terminated in His death.

By Christ's stripes the wounds that sin had inflicted on their souls "were healed" (ἰάθητε), not merely "will be healed." The forgiveness of their sins in regeneration brought about their experience of imparted spiritual wholeness. Peter's words involve a striking paradox, well summed up by Theodoret (ca. 393-ca. 458) in his oft-quoted exclamation, "A new and strange method of healing; the doctor suffered the cost, and the sick received the healing!"

"For" (γάρ) marks verse 25 as explanatory; it explains how and from what state they came to their experience of spiritual healing. "You were continually straying like sheep" pictures their previous lost condition. This reference to straying sheep is an allusion to Isaiah 53:6, "All we like sheep have gone astray." But "you" again applies the figure to the slaves, characterized now not as slaves but as ordinary fallen sinners. Possibly Peter also had in mind the Lord's picture in Matthew 9:36. But this common biblical figure is not a complimentary comparison, since sheep are notoriously stupid, prone to stray, and helpless to find their way back.

"But" (ἀλλὰ), a strong adversative, marks the decisive change that has taken place. "Now you have returned to the Shepherd and Guardian of your souls." "Now" (νῦν) underlines the contrast between their past and present states. "Have returned" (ἐπεστράφητε, "were turned about") implies that they were headed in the wrong direction, away from God, but were

arrested and turned back. They have discovered "that the natural place for the sheep is in the flock with the shepherd."²⁷

Their conversion brought them into personal union with "the Shepherd and Guardian" (τὸν ποιμένα καὶ ἐπίσκοπον), one individual identified under two aspects. In the New Testament the shepherd is a familiar figure of Christ (Mark 14:27; John 10:1-18; Heb. 13:20; 1 Pet. 5:4; Rev. 7:17). While some, like Mitchell, here refer the figure to "God the Father,"²⁸ the natural reference is to Christ who performs all the functions of the shepherd in relation to His sheep.

The term "Guardian," used of Christ only here in the New Testament, is to be taken in close relationship with "Shepherd." Derived from the verb, ἐπισκοπέω, which means "to look at, to care for, to oversee," the noun designates one who inspects something or someone and keeps watch over it or him; hence he is an "overseer." In the New Testament the term is used in close association with the pastoral function (Acts 20:28; 1 Tim. 3:2; 1 Pet. 5:2-4)

The double designation assured the afflicted readers of Christ's full care for His own. He not only leads and feeds and sustains His own, but He also guides and directs and protects them. As Shepherd and Guardian He cares for their "souls," their true inner selves. The Christian slaves addressed are reminded that their bodies may be subject to the power and caprice of harsh masters, but their inner life is under the constant watch care of their Great Shepherd.

The rich development of the teaching in this passage can only leave the readers with a strong assurance of "the overflowing fulness of the Christian message.... It is the glory of Christianity not only that it is divine; it brings the divine to our level. It works in clay, and transfigures it. It touches duty, and transforms it."²⁹

Notes

1 Charles B. Williams, *The New Testament: A Private Translation in the Language of the People* (reprint ed., Chicago: Moody Press, n.d.).

2 John Ed. Huther, "Critical and Exegetical Handbook to the General Epistles of Peter and Jude," in Meyer's *Critical and Exegetical Commentary on the New Testament* (Edinburgh: T. & T. Clark. 1881). p. 138.

3 John Calvin, *Commentaries on the Catholic Epistles*, trans. John Owen (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948), p. 89.

4 The Textus Receptus reads ἡμῶν ("us"). Modern textual editors hold that manuscript evidence and transcriptional probabilities support the second person, "you," as the original reading. For the evidence see *The Greek New Testament*, 3d ed. (New York: United Bible Societies, 1975).

- 5 The Textus Receptus here also reads the first person. See note 4.
- 6 It is a by-form for ὑπολείπω which occurs in the Septuagint as well as in the New Testament.
- 7 "In His steps" is the rendering in NASB, NW, RSV, NEB, TEV; and in the Rotherham, Darby, 20th Century New Testament, Weymouth, Montgomery, New Berkeley, Kleist and Lilly versions. "Follow his steps" is the translation in the AV and in Young, Moffatt, Goodspeed, and Williams. "Follow the way he took" is the Jerusalem Bible rendering.
- 8 J. Niebor, *A Practical Exposition of I Peter* (Erie, PA: Our Daily Walk Publisher, n.d.), p. 168.
- 9 *The New International Dictionary of the Christian Church*, s.v. "Tertullian," by D. F. Wright, p. 960.
- 10 Tertullian *Patience* 3. 10.
- 11 Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments*, vol. 2: New Testament (reprint ed., Hartford, CT: S. S. Scranton Co., n.d.), p. 506.
- 12 James Moffatt, "The General Epistles, James, Peter, and Judas," in *The Moffatt New Testament Commentary* (reprinted. , London: Hodder & Stoughton, 1947), p. 127.
- 13 James Macknight, *A New Literal Translation from the Original Greek of All the Apostolical Epistles, with a Commentary, and Notes* (1821; reprint ed., Grand Rapids: Baker Book House, 1969), 4:464.
- 14 Joseph Bryant Rotherham, *The Emphasized New Testament* (reprint ed., Grand Rapids: Kregel Publications, 1959).
- 15 Francis Wright Beare, *The First Epistle of Peter* (Oxford: Basil Blackwell, 1970), p. 149; Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude, International Critical Commentary* (Edinburgh: T. & T. Clark, 1910), p. 146; R. C. H. Lenski, *The Interpretation of the Epistles of St. Peter, St. John and St. Jude* (Columbus, OH: Lutheran Book Concern, 1938), p. 123; Allan M. Stibbs, *The First Epistle General of Peter*, Tyndale New Testament Commentaries (London: Tyndale Press, 1959), pp. 118-19.
- 16 "Himself" is used in the AV, NASB, NW; and in Young, Darby, 20th Century New Testament, New Berkeley, Kleist and Lilly.
- 17 "His cause" is the wording in NEB, Weymouth, Montgomery; "His case" is the Goodspeed and Williams translation; and "everything" is the reading in Moffatt.
- 18 J. N. D. Kelly, *A Commentary on the Epistles of Peter and of Jude*, Harper's New Testament Commentaries (New York: Harper & Row, 1969), p. 121.
- 19 Henry Alford, *The Greek Testament* (1859; reprint ed., Grand Rapids: Baker Book House, 1980), 4.354.
- 20 The Vulgate has the singular reading "to him that judged him unjustly," as though the Greek adverb were negative, ἄδικως. With this reading the reference is to Pilate, but the reading has no manuscript support.
- 21 Stibbs, *The First Epistle General of Peter*, p. 119.
- 22 Charles S. Ball, "First and Second Peter," in *The Wesleyan Bible Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966), 6:263.
- 23 W. E. Vine, *An Expository Dictionary of New Testament Words*, 4 vols. in 1 (Westwood, NJ: Fleming H. Revell Co., 1966), 4:32.
- 24 Jamieson, Fausset, and Brown, *A Commentary, Critical and Explanatory*, p. 506.
- 25 Edward Gordon Selwyn, *The First Epistle of St. Peter*, 2d ed. (London: Macmillan & Co., 1974; reprint ed., Grand Rapids: Baker Book House, 1981), p. 180.

- 26 E. H. Plumptre, *The General Epistles of St Peter & St Jude*, The Cambridge Bible for Schools and Colleges (Cambridge: At the University Press, 1893), p. 119.
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