

In verse 5, the verb שָׁחָהּ (shachah) “bow down” is reflexive, the concept being that you do this to yourself. You practice idolatry because your soul is in slavery, and the volition of your soul is acting in obedience to your soul slavery. Your free will operates according to a pattern of slavery. By bowing yourself down of your own free will, you have enslaved yourself.

The next phrase says, nor עָבַדְתָּם (‘avath) “serve them.” This verb is in the passive voice, meaning, “to be caused to be enslaved.” Enslavement of the soul leads to enslavement of the body. That is why a degenerate or an emotionally enslaved people always, invariably, without exception, had some form of overt manifestation of their soul slavery. (p. 26)

The word קָנָא (qanna’) “jealous” in the Hebrew means, “to permit no rival.” It refers to possessiveness. God’s possessiveness is based on the fact that He has purchased every believer from the slave market of sin. (pp. 26–27)

God states a principle connected with His possessiveness: [“responding to the transgression of fathers by dealing with children to the third and fourth generations of those who reject Me.” (NET)] Soul slavery causes the believer to “hate” God. He will not violate the volition of the individual. However, He states very clearly in His Word that such negative volition iniquity [or transgression] will be visited unto the third and fourth generation.

What the passage is saying is that the negative volition never goes past the four generations, or the human race would be wiped out. If you have four generations of negative volition, there is going to be a break.¹ (p. 28)

36. The ever-present solution to this historical downtrend is effective evangelism resulting in positive volition to Bible study. If new believers begin the lifelong process of inculcating the Word of God, they can become witnesses for the Prosecution for a new generation populated by serious students of the Bible.
37. The issue before client nation America is whether its idolatrous population will continue its decline into the fourth-generation curse or that some will pick up the colors and begin the march afresh toward the high ground of spiritual maturity.

¹ R. B. Thieme, Jr., *The Ten Commandments* (Houston: R. B. Thieme, Jr., Bible Ministries, 1971), 26–28.



38. Should that prospect come to fruition there would be attendant conversions by many that would “die to sin,” and “live for righteousness.” The word “live” is the aorist active subjunctive of **ζάω (záo)**: “live.”
39. What we are to live for comes next with the noun, **δικαιοσύνη (dikaiosúnē)**: “unto the righteousness.” It is a dative of advantage, the advantage to produce the righteousness of Christ through the filling of the Holy Spirit and His instruction in the thinking of Christ until “Christ is formed in you” (Galatians 4:19).
40. Here’s the expanded translation up to this point:
- 1 Peter 2:24** and He Himself took up the judicial imputation of our sins and endured the ordeal of being judged for them in His body on the cross, so that we might die to sin, i.e., converted from what we were before, and live unto righteousness ... (EXT)
41. The verse continues with a prepositional phrase that Peter borrowed from Isaiah 53:5 underlined below:
- Isaiah 53:5** But, He, the Messiah, was intensively pierced for our violations of the Mosaic Law, He was continuously crushed for our iniquitous status of unrighteousness; the punishment related to our reconciliation fell on Him, and by His wounds we are sewn together with God. (EXT)
42. The three major English translations use “wounds,” while the KJV has “stripes.” The Hebrew word is the noun **μώλωψ (mólōps)**: “a blow or wound made in war or the mark left on the body by the stripe of the whip. Used figuratively in 1 Peter 2:24 referring to stripes, quoted from Isaiah 53:5.²
43. The final phrase is “you were healed,” the aorist passive indicative of the verb **ιάομαι (iáomai)**: “Absolute of the results of divine punishment, which God brings to an end. The figure of sin as a wound or disease is also plain in 1 Peter 2:24.”³

² Spiros Zodhiates, gen. ed., “μώλωψ,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1001.

³ Walter Bauer, “ιάομαι,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 465.



44. The aorist tense is culminative “which signifies effort or process denoting the attainment of the end of such effort or process.”⁴ The passive voice indicates that believers receive the action of being healed by the work of Christ. The indicative mood certifies this as a statement of historical fact.
45. The etymology of the Hebrew verb, רָפָא (*rapa'*) is, “To heal, to make fresh, being restored to health, made healthy,” in Isaiah 53:5. It is related to wounds and their treatment but metaphorically it refers to the doctrine of reconciliation. This is developed by these points:
1. The secondary definition of *rapa'*, “healing,” came from the ancient world’s treatment of wounds.
 2. A wound “typically involves laceration or breaking of a membrane (as the skin) and usually damage to underlying tissues.”⁵
 3. The edges of the laceration were stitched together with string so that the injured area could heal while avoiding infection.
 4. The imagery the word *rapa'* represents is the spiritual laceration that exists between perfect God and sinful man.
 5. By His work on the cross, Jesus Christ draws the wound together, stitch by stitch—judgment by judgment—so that the enmity (infection) between God and man is “healed” or “sewn together” (reconciliation).
 6. The Niph'al stem is perfect passive for a completed action indicated by Jesus on the cross. This declarative statement is recorded in:

John 19:30 When Jesus had received the sour wine, He said, [“Τετέλεσται (*tetélestai*)] “It is finished!” And He bowed His head and give up His spirit. (NASB)

7. Yet, Isaiah wrote some 700 years before the events on Golgotha. This is explained by the Latin phrase, *propheticum perfectum*: “finished prophecy”:

The perfect tense serves to express actions, events, or states, which the speaker wishes to represent from the point of view of completion ... or while still future, are pictured as in their completed state. (p. 309)

⁴ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 196–97.

⁵ *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. “wound.”



To express facts which are undoubtedly imminent, and therefore, in the imagination of the speaker, already accomplished. This use of the perfect [tense] occurs most frequently in prophetic language (*perfectum propheticum*). The prophet so transports himself in imagination into the future that he describes the future event as if it had been already seen or heard by him.⁶ (p. 312)

8. In the divine decree of God and the Holy Spirit, this event was considered as having already been fulfilled.
9. Things inserted into the ROM chip of the decree's computer are so certain that they are considered by God as having already come to pass.
10. The historical fulfillment of our being stitched together is reconciliation, the removal of the barrier between God and man by the Lord's substitutionary, sacrificial, spiritual death on the cross. (Ephesians 2:16; Colossians 1:20, 21; 2 Corinthians 5.)
11. What would be the perfect, succinct, yet complete way to describe what Jesus Christ did to accomplish our reconciliation? The Royal Law!
12. The Royal Law is James's summation of the Lord's mandate to Moses in Leviticus 19:18, 'You shall not take vengeance, nor bear a grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.'
13. We are enabled to enter into the sophisticated spiritual life by the end result of the Lord substitutionary sacrifice on the cross indicated by the final phrase of 1 Peter 2:24, "by his wounds we are now healed, i.e., "we are sewn together with Him."
14. Here is the expanded translation of:

1 Peter 2:24b ... and He Himself took up the judicial imputation of our sins and endured the ordeal of being judged for them in His body on the cross, so that we might die to sin, i.e., converted from what we were before, and live unto righteousness; for by His wounds we are sewn together with Him. (EXT)

⁶ A. E. Cowley, *Gesenius' Hebrew Grammar*, 2d English ed., ed. E. Kautzsch (New York: Oxford University Press, 1910), 309, 312.



1 Peter 2:25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls. (NASB)

1. Peter completes his study on the sufferings of Christ by borrowing the phrase, “straying like sheep,” from:

Isaiah 53:6 All of us like sheep [צֹאֵן (flock)] have gone astray [Qal perfect of תָּעַה (ta‘ah): to err, wander, stray, be misled, roam around⁷], each of us has turned [פָּנָה (panah): follow personal desires] to his own way [דֶּרֶךְ (derek): wheel-tracks of wickedness]; but the Lord [אֲתוֹנַי ('athonay): Father] has caused the iniquity of us all to fall on Him [מְשִׁיחַ (Mashiach): Messiah]. (NASB)

2. The Qal stem denotes a simple action in the active voice: “we like sheep have gone astray.” The perfect tense indicates a finished action. Each one of us is born astray and remains so unless he places his personal faith in Jesus Christ for the forgiveness of sins which results in deliverance from the lake of fire and the imputation of eternal life.

ASTRAY. Four principal Hebrew words are reflected in our modern English translations of the Old Testament. *Ta‘ah* is the most common and is found mainly in the Psalms and in the Prophets [e.g., Isaiah]. It means “to err” or “to stray” in a physical, mental, moral, or spiritual sense. The most famous occurrence is in Isaiah 53:6, which says, “We all, like sheep, have gone astray.”

The writers of the New Testament Epistles pick up the thought and language of the Old Testament. All but Paul use a verb (*planáō*) that means “to lead astray” or “cause to wander” (1 Peter 2:25, et al.). The one thing that the New Testament identifies as leading a believer into intentional sin is a hard and unresponsive heart, which will not trust God or act on his word.⁸

⁷ “The term תָּעַה [ta‘ah] is apt for the wicked who from birth go astray (Psalm 58:3). But in Isaiah’s graphic metaphor, ‘All we like sheep have gone astray,’ the prophet captures the human dilemma of a bent toward waywardness that spells disorientation and lostness. The metaphor is significant as a way of illuminating sin and how destitute humanity is without salvation (Isaiah 47:14; Jeremiah 42:20)” (Elmer A. Martens, “תָּעַה,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren [Grand Rapids: Zondervan, 1997], 4:319–20).

⁸ Lawrence O. Richards, *Expository Dictionary of Bible Words* (Grand Rapids: Regency Reference Library, 1985), 81.



3. The phrase Peter uses from Isaiah 53:6 is, “you were continually straying like sheep.” The word, “straying,” as noted above, is the present passive participle of **πλανάω (planáō)**: “to stray”
4. This participle is used in periphrastic construction emphasizing the continual action in the past: “you were continuously going astray.”⁹
5. The straying is compared with the innate behavior of smaller animals such as, **πρόβατα (próbatá)**: “sheep.” But here Peter uses the adversative conjunction, **ἀλλά (allá)**: “but,” to change from a negative to a positive with the aorist passive indicative of the verb **ἐπιστρέφω (epistréphō)**: this word refers to one’s conversion away from straying like sheep over to following **τὸν Ποιμῆν (tón Poimḗn)**: “the Shepherd.”
6. In Scripture, the noun “Shepherd” is sometimes preceded by a description, rank, or title assigned to Jesus Christ to metaphorically identify Him as the One Who has authority over believers who are characterized as “sheep.”
7. In John 10, Jesus describes Himself as the “good Shepherd”:

John 10:11 “I am the **good** [**καλός (kalós)**: **unique**] **Shepherd; the good shepherd lays down his life for his sheep.**” (NASB)

In John **καλός** occurs in a significant context in the address on the Good Shepherd: John 10:11, 14. The word has nothing to do with the Romantic conception of the Good Shepherd. It expresses the absolute claim of Jesus to uniqueness. **ὁ ποιμῆν ὁ καλός [ho poimḗn ho kalós]** is the true shepherd who really has a right to the title. The primary point of the passage is the contrast of this right with the many contemporary claims to be shepherds, e.g., those of the many shepherd gods of Hellenism on the one side, and those of the leaders of the people, who were regarded as shepherds, on the other. The basis of this right is the fact that He gives His life for the flock.¹⁰

John 10:14 “I am the **Good** [**καλός (kalós)**: **unique**] **Shepherd, and I know My own and My own know Me,**

v. 15 **even as the Father knows Me and I know the Father; and I lay down My life for the sheep.**”

⁹ Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998), 573v25.

¹⁰ Walter Grundmann, “καλός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:548.



8. The next appellation for Jesus is “the Great Shepherd” found in

Hebrews 13:20 Now the God of peace, who brought up from the dead the great Shepherd [μέγας Ποιμήν (*mégas Poimḗn*)] of the sheep [πρόβατα (*próbata*)] through the blood of the eternal covenant, even Jesus our Lord,

v. 21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

9. Here the word *mégas* applies to Jesus as a Person of superior importance. He is related to deity in His true humanity and is deity in His eternal status among the Trinity.

10. In 1 Peter 5:4, the apostle refers to the Lord as the Chief Shepherd:

1 Peter 5:2 Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;

v. 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

v. 4 And when the Chief Shepherd [ἀρχιποίμην (*archipoímēn*)] appears, you will receive the unfading crown of glory. (NASB)

11. The title “Chief Shepherd” is one word in the Greek: **ἀρχιποίμην** (*archipoímēn*). The prefix, *archi-* refers to an authority figure, translated, “Chief.” *Poimḗn* refers to the Shepherd, Who, in context, is Jesus Christ.
12. In this context, it refers to pastors who are referred to as shepherds, but who are under the authority of the Chief Shepherd, Jesus Christ.
13. These three titles ascribed to the Lord may be summarized as follows:
1. Christ is said to be the “Good” or “Unique” Shepherd in John 10:11, 14. As the “Unique Shepherd,” He is our Savior, Who said, “I lay down My life for the sheep.”



2. As the “Great Shepherd,” Jesus provides for us during our physical lives while on earth. It is through the resurrected Christ that God the Father will “equip us with every good thing to do His will.”
 3. The title, “Chief Shepherd,” has to do with the Lord’s authority over pastors who are characterized as shepherds of God’s flocks during the Church Age. These sheep will be cared for by the Chief Shepherd in the Millennium and the eternal state.
 4. The Lord’s three titles regarding His designation as Shepherd are represented in all three phases of God’s plan for the Church-Age believer.
14. While on earth, the Lord was the Shepherd of believers’ souls and also, in the NASB, as “Guardian,” which is the noun **ἐπίσκοπος** (*epískopos*): translated, “bishop,” in the King James and it refers to an “overseer.”
 15. Deacons oversee the operations of the church and assist its members as needed, but it is Jesus Christ Who is the Overseer of their souls.

2 Peter 2:25 For you were continually straying like sheep, but you have been converted to the Shepherd and Overseer of your souls. (EXT)

16. Throughout the passage of First Peter 2:18–25, we discover the ongoing presence of the integrity of Jesus Christ with regard to His sheep thus demonstrating the principles that define the Royal Law.
17. To observe the guidance the Lord provides in this regard, we will go through the expanded translation of 1 Peter 2:18–25 and then observe principles drawn from it regarding the Royal Law.

1 Peter 2:18 Laborers, be responsive to the duly constituted authority of your supervisors with all respect, not only to those who are professional and reasonable, but also to those who are unfair and incompetent.

v. 19 For this is grace, if for the sake of conscience toward God anyone bears up under the afflictions when suffering unjustly.

v. 20 For what kind of credit is there if when you sin and take a beating for doing wrong, you endure it with patience? But if, when you do right and suffer for it, and you endure it, this is grace associated with God.



1 Peter 2:21 For this purpose you have been called, because Christ also suffered as a Substitute for all of you, leaving behind for your benefit an example and model, a written copy, that you should follow in His steps,

v. 22 Jesus Christ did not sin, nor even was any deceit found in his mouth;

v. 23 and while they reviled Him with insults, He consistently did not retaliate; while suffering physically and mentally, He continuously did not respond with verbal threats, but kept on entrusting Himself to the Father Who judges from His righteous standards;

v. 24 and He Himself took up the judicial imputation of our sins and endured the ordeal of being judged for them in His body on the cross, so that we might die to sin, i.e., converted from what we were before, and live unto the righteousness; for by His wounds we are sewn together with Him.

v. 25 For you were continually straying like sheep, but you have been converted to the Shepherd and Overseer of your souls. (EXT)

Principles regarding the Royal Law from 1 Peter 2:18–25:

1. **Verse 18.** In the area of employment, but by application to all situations in which one functions under the authority of others, the Royal Law requires the believer to submit and be responsive to their directives.
2. It is a matter of personal integrity that whether the believer is supervised by reasonable leaders or, in contrast, by those that are unfair and incompetent, submission without rancor is expected by the Royal Law.
3. **Verse 19.** The problem-solving devices for this situation or any others that emerge between the believer and other individuals, your response should include grace orientation, personal love for God, and unconditional love toward those encountered, especially when the situation is unjust.
4. **Verse 20.** There are two typical responses from the one who suffers unjust treatment. First, while functioning outside the bubble, you sin with resultant discipline for doing wrong, but endure with patience.
5. There is no credit, no approval from God when enduring discipline associated with wrongdoing but enduring it without personal integrity.



6. Secondly, when doing the right thing while filled with the Holy Spirit and then suffering as a result yet endure it by utilizing the Royal Law, this is grace orientation associated with divine guidance.
7. **Verse 21.** When the spirit-filled believer suffers unjustly and responds with the Royal Law, he endures it in a small way while being motivated by the example of Jesus Christ's suffering on the cross to provide salvation for all.
8. The Lord's ultimate demonstration of the Royal Law's application on the cross enables us to benefit from His example.
9. We are encouraged by Jesus' suffering on our behalf during His substitutionary sacrifice on the cross. Positive believers are informed about His use of the Royal Law in the "written copy" of Scripture. His model should motivate all believers with integrity to follow the Lord's example in the scrum of the Invisible War.
10. **Verse 22.** The Lord's use of the Royal Law was accomplished from the *kardía* of His soul in a sinless body. No mental attitude sins intruded upon His mentality while He was being identified with Homo sapiens sins.
11. Unjust treatment by others toward us is so Minor League by comparison that we should be embarrassed to react to the piddly encounters we face from others.
12. **Verse 23.** Have you ever been insulted by others? Have you been mentally thrown into carnality by the words and actions of others? Did you retaliate?
13. Orient to the examples of Christ. He consistently did not retaliate on the cross. He consistently did not retaliate during His earthly ministry although constantly harassed by Jewish "religious" leaders and ultimately by Roman "civic" authorities.
14. Jesus listened to the heretical ideas of the Pharisees, Sadducees, scribes, and heathen, but His consistent response was to quote from the Tanakh, never in rancor but in cool, calculated exposition of divine truth to the situation.
15. There is no good accomplished by resorting to verbal retaliation. The Lord only once even debated His assignment to the cross when He appealed to the Father in:

Matthew 26:39 And He [**Jesus**] went a little beyond them [**the twelve disciples minus Judas**], and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." (NASB)

(End JAS2-65. See JAS2-66 for continuation of study at p. 651.)

