

1Peter 11-03-11b

Let's resume our study here in 1 Peter chapter 2. We've worked our way down to verse 22 where Peter, in support of this idea that the Lord Jesus in his suffering has left us an example. Now here's my preliminary quiz question. There's a range of suffering that the Lord Jesus underwent.

Which part do you think Peter is talking about? When I was taught this verse in Sunday school and so on, I thought, well, you know, Jesus left us an example by his suffering on the cross, and like many things that I had mixed up in my mind when I was younger, I thought, well, I don't really see a big example there because I'm not at the level of being crucified. I mean, I'm in a hardship here, but there's just no comparison. I mean, I can't attain to such a high example.

The Lord Jesus Christ was willing to go to the cross and die the death of the cross with all that that entails, and I thought, you know, that's too hard. That's like saying, well, you know, when I was growing up, the great baseball players were guys like Mickey Mantle and Yogi Berra and Don Drysdale. And if you were trying out for a grade school ball team, they said, well, you know, use Mickey Mantle for your example.

Use Joe DiMaggio for your example. I would think, well, you've got to be kidding me. I mean, that's just literally out of my league.

It's about six levels out of my league. And you get the same idea that the Lord Jesus is too distant. His suffering is on such a par by itself, it stands alone, that it's not, I can't use that meaningfully for my own.

But look at what this says. It says, leaving us an example that we should follow in his steps. And you can, the Greek manuscripts are all over the map on the pronouns.

I mentioned this last time, leaving you an example that you should follow in his steps is what I would go with. And Peter is talking still to the pilgrims. He hasn't universalized this to include himself.

He's saying, look, you're in a unique situation. Not everybody's called to be out there on their own, surrounded by hostiles, you know, circling the wagons and stoking the fires and making sure all the Winchesters are loaded for the night. This is you.

You are out there. This is your calling. And Christ suffered for you, leaving you an example that you should follow in his steps.

And I think this loses some of its force when the translators waffle back to the inclusive we pronoun. Peter says, look, this is your thing. Peter has his own calling of a different kind.

But this is yours. You're a pilgrim. You're a stranger.

You're a stranger. You're suffering and you're trying to do it with conscience toward God. Christ left you an example that you should follow in his steps.

Then verse 22, we've got this quote from Isaiah 53, verse 9, who committed no sin nor was deceit found in his mouth. And you think, well, that's certainly the ultimate example of unjust suffering, unjust persecution, undeserved punishment. That is the standard by which all unjust punishments are measured.

There was never anybody less deserving than the Lord Jesus. But what I find interesting is the vocabulary of this. Of course, it's not in Hebrew, as Peter quotes it.

It's in Greek. And it says, *Has hamartion uk apoyason*. And you remember, I've pointed out that we have *hamartion* up above from the same root, *hamartia*, sin, falling short of the mark, missing the mark.

And we had the participle up there. What fame do you deserve if you're one that constantly misses the mark and you get hammered for it and you bear that patiently? Well, basically what that means is you're willing to suffer abuse rather than put the effort in to improve. And then on the opposite of that, he said, but if you are an *agathos poiontes*, if you are one who does good, if you are a doing good one, as the participle invokes it here.

Well here in verse 22, the line is, *Has hamartion uk apoyason*, who did not make sin. And *apoyason*, if you know anything about Greek with the little *e* in front there, that's an aorist. That's an aorist active indicative with the strong negative, *uk*.

May is the mild negative, *uk*. Well, actually, you know, they always talk about weak and strong and sometimes people say, oh, *may* is the strong one, *maygenoita*, may it never be, and *uk* is stronger than *may*. It all depends on context, but this is a strong negation.

He never at any time did sin, *hamartion*, nor was found. And this is the word that, you know, the California state motto, you know, *eureka*, I have found it, the vacuum cleaner, *eureka*, I find the dirt and sweep it up, *eureka* means to find. But was not found, and the passive, you have the *theta* in there, so it's *urethe*, neither was found, deceit or guile.

And this is the word *dolos*, *d-o-l-o-s*. This is a really interesting word, especially when you find the other places in the New Testament where it is used. For example, you remember early in the gospels, right after Jesus is found in the company of John the Baptist, and he goes down there and finds some of the earliest disciples sitting there and he says, you know, truly here is an Israelite in whom is no guile.

And this is the same word, *dolos*, *d-o-l-o-s*. Jesus saw Nathanael coming toward him and said of him, behold, an Israelite indeed in whom is no *dolos*. This was a great compliment.

The first thing Jesus says about Nathanael, here is a guy that doesn't prevaricate, that doesn't misrepresent. What you see is what you get. He's going to tell it like it is.

This word has the idea of taking advantage by verbal sleight of hand, by cunning words, by sort of a treacherous, this is like your encyclopedia salesman that's selling you five or six-year-old encyclopedias, but he talks a great story and he winds up winning you over with stuff that's really not quite true. You all have seen these commercials, do you remember the 9-11 commemorative coin that sits there and it's got a picture of the site of the Twin Towers and there's a little, it's a gold coin and it's got the Twin Towers and you can lay the coin on the table and stand the Twin Towers up and they fit in a little slot, have you seen that? Well, anybody that watches this commercial, they say, 22-carat gold clad coin. It's a 22-carat gold clad coin.

You've got to really listen close to hear them say clad. It's got a microscopically thin, wispy spray of gold atoms on the outside of a piece of pot metal. Well, some people didn't pay close attention and bought this thing and now there's a lawsuit and they say, we are the victims of dollas, a cunning, but everything's on the up and up.

They're going to lose because all the information is in the commercial. You just had to pay attention, but they got taken and it's intentional. They want you to gloss over the fact that it's not actually gold.

They want you to gloss over the fact, and by the way, their little buildings wouldn't stand up. It was kind of like 9-11. They kept falling over.

They couldn't get the things to stand up. It was perhaps apropos that they got taken in more than one way, but this is the idea of dollas. It's possible to shade the truth.

It's possible to color the story by emphasizing certain details and deemphasizing others. You have the intent to misrepresent. Children quickly master this art when talking to their parents.

You hear a crashing noise. You walk in. There's some breakable on the floor and you say, what happened? Nothing.

It just fell. We were just sitting there staring into space and some weird rip in the fabric of space time and it just fell. It just fell all by itself.

I never touched it. We were nowhere near it. I can't, I don't know, poltergeist, somebody in China stomped too hard and the vibration, I don't know, they're not forthcoming.

They're not straightforward. Why isn't this done? I procrastinated. I failed to plan ahead.

I didn't get it done. That's why it's not done, because I messed up. Well, that's no DOLAS.

DOLAS is, well, just as I was about to do that, you know, then you get this litany. This is what at

the Naval Academy they call being a sea lawyer. There's five basic responses, one of which is no excuse or anything that you substitute for that is DOLAS.

You are trying to shoehorn in some mitigating and extenuating circumstances. Jesus took one look at the disciple there and said, here is a man in whom is no guile, no intent to make any kind of a false, I don't know why I can't remember Nathaniel's name, but that's who he's talking about. This guy is up front.

You can ask him a straight question, he gives you a straight answer. When Jesus had not committed any sin, had performed no transgression, and there was nothing untruthful in his mouth, nothing less than the absolute, unvarnished, straightforward truth, that's what the quote focuses on. That whole verse 22, all those little italics from Isaiah 53, the point of it is Jesus did not do anything wrong and he didn't say anything wrong.

No sin of commission, no failure to commit, no sin of omission, and no sin of the tongue. And these are the things that are visible when you are a servant, when you are under authority. How did Jesus get through all of that? He directed his conscience to his Father.

Father, into thy hands I commit my spirit. Father, if it be thy will, let this cup pass from me. Nevertheless, not my will, but thine be done.

Father is working and I am working. I am here to do the will of my Father. If you have seen me, you have seen the Father.

I and my Father are one. I look to the Father. I am guided by the Father.

I am here to serve and fulfill the plan and purpose of the Father. That's how Jesus lived his earthly life. That is the example in what he did and in what he said.

God is standing here listening to me. I am serving him. How should I speak? What should I say that will honor him? Not what will get me into the least trouble, what will cause the least amount of ripples and waves.

What would God want me to say in this situation? You remember Joseph in prison. We recently watched the dramatization of that that they showed some years ago on TNT or something that had Ben Kingsley as Potiphar and some young guy as Joseph. I only remember Ben Kingsley.

It seems like somebody famous was Jacob. Oh, it was Martin Landau was Jacob. But that's a really, in my opinion, one of the better biblical reenactments, if you will.

And one of the things that they showed in that was that when Joseph had to tell the butler and the baker what their dreams meant, it was at some risk to himself. When he stood before the Pharaoh and had to interpret those dreams, they dramatized it in such a way you get the idea that any wrong word off with his head, but he speaks the truth. He doesn't shy away from it when

they ask him, what did he dream around the family campfire? And he knows it's going to annoy and frustrate and anger his brothers.

He still his father says, what did you dream? And so he says, well, this is what I dreamt. There's no guile in his mouth. What is the priority to speak truthfully, to speak honestly, to speak fully at whatever cost to oneself or sacrifice being pleasing before God? Paratheu.

Well, here he did no sin. There was found no dolos in his mouth. Then in verse 23, it says who, when he was reviled, did not revile in return.

And this is a great pair of words because the word translated reviled here is Loidoroumenos. Loidoroumenos. Let me say that slowly.

Loidoroumenos. Amenos. What does that tell you? What kind of word is this? Come on, you Greek scholars, don't worry about the Loidorou.

What about the Amenos? It's a participle. Who? Being a person who was reviled. It's not focusing on the momentary or the episodic reviling that maybe took place during the trial.

Jesus was ill spoken of for years. He was an ill spoken of one. He had a reputation among the Pharisees and the scribes and large parts of the population.

He was looked down upon. He was ill spoken of. And when you see the participle, remember that it focuses your attention on the person.

The action is certainly in view, but the person more so. This was used, for example, in John chapter 9, verse 28, when he's talking to the Pharisees. And he's explaining to them that, well, John 9 is the blind man.

They got healed. And they call him in and they say, you know, what's the deal with this guy? And he says, whether he's a sinner or not, whether he's the hamartolos or not, I do not know. One thing I know, though I was blind, now I see.

Then they said to him, what did he do to you? How did he open your eyes? He answered them. I told you already. And you did not listen.

Why do you want to hear it again? Do you also want to become his disciples? Which is just that is one of the most knee slapping verses in the whole New Testament. Then they reviled him and said, and this is our word, Loidoreo, to abuse verbally someone. It's used in Acts 23.

You remember when Paul is hailed before the high priest? And he says, I've lived in all good conscience before God until this day. The high priest Ananias commanded those who stood by him to strike him on the mouth. And so they haul off and smack the apostle Paul.

Then Paul said to him, God will strike you, you whitewashed wall, for you to sit and judge me

according to the law and then command me to be struck contrary to the law. Those who stood by said, do you, Loidoreo, God's high priest, are you speaking ill of, are you slandering God's high priest? So here in Peter it says, who being slandered, being verbally abused, *uc ante* Loidoreo. And the difference here is, being a slandered one, he did not slander back.

And it doesn't say he was not a slander back one. It says he didn't take the occasion. He didn't do the verbal action of slandering back.

And you have the *ante* Loidoreo, I'm going to slander anti you. Slander me, I'll slander you back. Eye for an eye, tooth for tooth, word for word, life for life.

When he was slandered, did not slander in return. When he suffered, he did not threaten. When he *pascoed*, he did not threaten.

And this was within his power. These would not have been empty threats. What did he do? He committed to him who judges righteously.

You'll notice himself is in italics. You can scratch it out. He committed.

This is turning his conscience toward God. He pulled out of the situation, thinking about the people, thinking about the injustice, thinking about the ego issues that might be involved there. He committed to him who judges righteously.

You don't need himself. It messes it up. He committed to God.

I'm not committed to this situation, and I'm not committed to myself. I'm committed to God. He committed.

This is *paradidami*. *Paradidami* is one of the great New Testament words. It's used throughout the New Testament.

I'll just give you a couple of examples to get the flavor of it. What does it mean to commit? Well, in Acts chapter 8, talking about Saul who would become the Apostle Paul, it says, As for Saul, he made havoc of the church, entering every house and dragging off men and women, committing them to prison, assigning them to prison, destining them, making their fate be prison. When you commit, you make something a destination.

In Luke chapter 1, verse 2, when he talks about, I'm setting down this account, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, I'm delivering this to you the way it was delivered to me, the way it was committed. These things were entrusted. They were assigned.

They were directed. They were directed. They were purposed.

So, when Jesus was abused, he did not abuse back. When he was slandered, he did not slander back. Suffering, this is the present active participle again, he is a suffering one, not threatening.

As a suffering one, enduring pain, he does not issue threats, but committed to the one judging righteously. This is another participle. This is from Kreno.

It means to judge, but this is Krenanti. He committed himself to the righteously judging one. It's just to Krenanti de Chios, to the righteous judging one.

I'm not going to let myself be judged. I'm not going to accept the judgment of these people who slander me, who abuse me, who treat me wrongfully. I am committing to the one who judges righteously.

I'm committing to the one who knows the score, who's going to accurately evaluate me. That's where I'm looking for my answers. You could have six people telling you that you're going to die because you've got a fever, but there's one that's actually been to medical school who does your blood work, checks all your fluids, and comes back and says, you're going to be fine.

Take this pill and in three days you're going to be back to work. Who are you going to listen to? The six or eight or ten or a room full of people who don't know what they're talking about, or the one who accurately evaluates and judges the situation? It's a no-brainer. We'd listen to the doctor and tell everybody else to take a hike.

But we don't seem to have the same power to do that in real life. People who are not righteous judges, who have no business rendering an opinion, we bow to their statements. We let our feelings get hurt by people who don't even know what they're talking about.

This is particularly true for young people in school situations. You get out there and brainless, godless morons gather together to pool their ignorance, and the clique will make a pronouncement. You're an out of the clique person.

You're uncool. You're this. You're that.

You're the other. Ha ha ha. They entertain themselves coming up with adjectives.

What do you do? Am I going to accept that evaluation? Am I going to assign weight? Am I going to actually give them the power to change my mind and change my feelings? Am I going to enable them to actually be substantial in my mind when they have no substance? Or am I going to commit to the righteous judge? It's an act of will. It takes a conscious pulling out of that and committing our conscience to God. That's what Peter's talking about.

Do you think Peter knows about this? Given his history as a disciple and as an apostle? He absolutely does. He has had to figure out all these people that are going to ever remind me that I denied the Lord on the night of the arrest? Or am I going to go with what the righteous judge

said? Peter, do you love me? Feed my sheep. Feed my lambs.

You follow me. The Lord forgave me. The Lord accepts me.

The Lord commissioned me. The Lord called me. That's what I'm going with.

I don't care what anybody says about me sinking into the water or failing on the night of the arrest or any of the rest of it. The Lord Jesus gave me a calling. He's the righteous judge.

I commit to that. It's a conscious act. We all have the power to commit.

He is the example. Who Himself, verse 24, bore our sins in His own body on the tree. Bore our sins in His body.

You notice it does not say He bore our sins in His soul. He did not bear our sins in His spirit. He bore our sins in His body on the tree.

This word translated tree can mean tree. It is sometimes translated tree, but it's not the usual word for tree. When Jesus talked about trees, He never used this word.

Never once did Jesus use this word for a tree. He shall know the tree by its fruits. The birds of the air nest in the branches of the great tree that grows up from the mustard seed.

He never used this word. The more common usual word for tree is dendron. Philodendron.

I love that tree. Philodendron. It's the love tree.

I love the tree. The tree is my friend. Philos dendros.

Love tree. Tree love. I love tree.

Tree loves me. However you want to say it. That's not the word here.

This is xylos. X-Y-L-O-S Can you think of a word in English that ends in phone and starts with this? Xylos. Phonos.

Wood sound. Wood voice. Xylophone.

Comes from this word. Xylos. It means wood.

It typically is used for something like a post or a club or a pole. It's between the tree and finished lumber. It's used for stocks.

I think at one point in Acts, Paul and Silas and some of them are put in the stocks. The word translated stocks there is this word. Xylos.

They're clamped in the wood. When they came to arrest Jesus, it says, Do you come to me with

swords and xylos. It's actually X-U-L-O-S in Greek.

The U becomes a Y when it comes over in English. But he says, Do you come to me with swords and clubs? is how it's translated. But the clubs is this word.

The only place else where you find this in the New Testament, translated as tree, is when they're talking about in the Septuagint, actually, translation of the Old Testament in Greek. And it talks about when Moses lifted up the serpent, God says, Take a xylos. Take a post and lift up the serpent.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. And the serpent was lifted up on a xylos, a xylon. It's not quite pylon, but it's close.

It's kind of a longish piece of wood. Post, club, pole is how they translate it for the serpent. Serpent's lifted up on a pole or a post.

So interestingly, it does not say stauron or stauros. It doesn't say cross. And you got even the, who is it? The Jews that think that Jesus was crucified on only an upright with no cross piece.

And they try to say that stauron, stauros only means a post also. But this clearly has nothing to do with a cross. It says, He bore our sins in his body on the wood, on the post.

And the reason this word is selected by Peter is this is the word that he knew from the Septuagint talking about the serpent that was lifted up that took away the sting, took away the death that came from the serpent. Bore our sins in his soma, his body, on the wood, so that, hena, in order that, purpose clause, the sins, hamartais, having become off. It doesn't say we having died to sin.

This is an aorist, middle participle. It's a masculine plural. That the having become off ones to sin.

Sin is here. We have stood away from it. We have, this is ginomai, which means to become.

Plus, apa, which is away from. Remember, apostasis, the apostasy is the standing away from, which I think is the rapture. Well, this is the standing away from.

Apa, we have become ones who stand away from sin. It's a participle. As a practice, as a habit, as a characteristic, we stand away.

When we get reviled, when we get treated unfairly, this is now the pattern of our life. It doesn't say having died to sins. There's no thanatos in here.

This is having become ones who stand away from sins. This is an act of will. We didn't die unconsciously.

You don't really have a lot of choice in your death normally. Having become ones who stand away from sin, we might live to God. We might live for righteousness.

And this, again, is a participle. We might live for righteousness. So, in summary, the example that the Lord Jesus has left us, the exhortation that the Apostle Peter gives us is very practical.

It's an almost daily occurrence. There's hardly a day that goes by that you don't feel like, at a minimum, somebody cut you off in traffic. Somebody forgot to send what they promised.

I told those Columbia record people to quit sending me albums and here's another one in the mail. Whatever it may be. It's unfairness.

It's things don't go the way they should. You said you were going to fix my car and it's not fixed. And I've got to wait another day.

Promises are not kept. It's a fallen world. And oftentimes it's people who make it fall and who fail, who shortchange and who wrong one another.

And when we are the wronged, we don't tend to think so much about being the wronger. We like thinking about being the wrongee. When we are the victim, this is our challenge.

Peter says, look, this happens all the time, pilgrims. So here's what you do. You've got to be ones who become those who stand away from sin.

You have to commit to God. Point your conscience at God. Get your thinking off the situation, off the people involved, and off of yourself.

Every time you get in this situation, if you want to succeed, if you want to be the servant who is an agathopointes, a doer of good, you've got to pull your mind out of the evil and point it at the good, God Himself. If you focus on the good, God's goodness comes right back at us. That's the key to success.

This is the way to break the pattern of chained sinning, to break a pattern of failure, to break a feeling of inadequacy or uncertainty, whether it's depression, whether it is being self-conscious, whether it is having an inferiority complex. I have allowed others to dictate the way I feel about myself. There is one righteous judge, one and only one.

Commit to Him. Point your conscience at Him. Don't try to resolve all of this other.

Don't explain it. Don't try to throw water on the fire. Don't throw wood on the fire.

Walk away from it. Stand away from it. Become those who are away from that whole sin issue.

Just abandon that. Commit. Look to the righteous judge.

You can't get more practical instruction from the Word of God than this. That's Peter. He is a practical guy, just like Nathaniel.

There's a guy in whom is no dolos, no guile, no beating around the bush. There it is. Well, this brings us to the very end of chapter 2 where we'll pick up next time and move into chapter 3. We'll take a final look at this great doxology to the Lord Jesus, this recognition of the glorious work that He did.

I don't want to shortchange that, so we're going to have a little section at the beginning next time looking at that and see what it means for Jesus to be the shepherd and overseer of our souls. We've seen that word episkopos once before in our context. So we'll look at that next time and we'll close tonight in a word of prayer.

Father, thank You for the truth of Your Word. Thank You that You have not left us to shift for ourselves or try to figure out our own spiritual lives and how to fulfill Your plan and purpose. You've given us specific and detailed instruction.

You have provided us the power of Your Holy Spirit and Your own presence and the presence of the Lord Jesus with us when we love You and when we keep Your Word. We pray that God the Holy Spirit will remind us of these things and give us clarity of thought and clarity of purpose in the days ahead so that we can avail ourselves of the time and the opportunities that remain before the Lord Jesus returns to prepare ourselves for all of the wonderful ages to come and to enter into our inheritance and to reflect the glory of the Lord Jesus Christ. We pray it in His name.

Amen.