

25. Jesus Christ maintained these two implicitly as He did all others. In doing so, He gave examples on how to manage the failures of others: (1) turn the situation over to God for prosecution and (2) love your fellowman in the same way that you would expect to be loved by them.
26. This is summed up by the term, “The Royal Law.” It is executed by the application of unconditional love. The love of God is the integrity of God. You are to love others based on your level of biblical integrity.
27. Here is the expanded translation of verse 23:

1 Peter 2:23 ... 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; (EXT)

1 Peter 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.
(NASB)

1. First Peter 2:24 emphasizes the Lord’s suffering on the cross, a unique suffering which we fallen humans are unqualified to perform. His qualifications to be the human race’s substitutionary sacrifice required perfection in His true humanity.
2. The verse begins with the phrase, “and He Himself bore our sins.” The relative pronoun **ὃς (hós)** refers to Jesus Christ and is translated “Who” and is followed by the intensive pronoun, **αὐτός (autós)**: “Himself.”
3. These two pronouns refer to the uniqueness of Jesus Christ as the only qualified Substitute due to His sinless true humanity and therefore the uniqueness of His exclusive qualification to suffer the imputation of all human sins to Himself.
4. That imputation and its impact follows with the word “bore,” the aorist active indicative of the verb **ἀναφέρω (anaphérō)**: “to bare by imputation in order to take away our sins.”
5. The aorist tense is constative which gathers the entire action into a single unit which describes the judgement of all of man’s sins. The active voice means Jesus Christ produced the action of bearing our sins in His own body while the indicative mood certifies this act is a historical fact.



6. The verb, *anaphérō*, is a compound made up of the preposition **ἀνά (aná)**: “up or upward,” followed by the verb **φέρω (phérō)**: “to bear as a burden, to have or take upon oneself, to endure.”
7. Taken together it refers to the work of our Lord on the cross. He willingly “took our sins and then sustained the ordeal of being judged for them.”
8. Here is the expanded translation of 1 Peter 2:18–24:

1 Peter 2:18 Workers, submit yourselves to duly constituted authority with respect, not only to the good and reasonable, but also to the incompetent ones.

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.

v. 21 For this purpose you have been called [**καλέω (kaléō)**], because Christ also suffered as a Substitute for all of you, leaving behind for your benefit an example and model [**Classical Greek: ὑπογραμμός (hupogrammós): writing-copy, pattern, outline¹**] that you should follow in His steps,

v. 22 Jesus Christ did not sin, not 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 righteousness; for by His wounds we are sewn together with Him. (EXT)

¹ “ὑπογραμμός, *copy-heads* for children, containing all the letters of the alphabet” (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, rev. and aug. Henry Stuart Jones [New York: Oxford University Press, 1968], 1877). Christ was a copy-head for suffering which we are to duplicate under undeserved suffering.



9. I love Bluegrass music. Back around 1965, Tom Paxton wrote the Bluegrass song, “Where I’m Bound.” I do not think it blasphemous to use the lyrical structure of Tom’s piece to present a summation of 1 Peter 2:18–24. In doing so, I’m borrowing his title, too:

“Where I’m Bound”
(Tom Paxton)

It’s a long and a dusty road,
It’s a hard and a heavy load,
And the folks I’ve met weren’t always kind;
Some were bad and some were good,
Some had done the best they could,
God has got a plan to ease their troubled mind.

I’ll just keep going where I’m bound, where I’m bound;
I’ll just keep going where I’m bound.

While trav’ling down this dusty road
I’ve got a plan to bear their load
Yes, I told the people just to “Follow Me.”
And the faces that I see
Are as worried as can be;
“Follow Me, believe in Me, I’ll set you free.”

Follow Me, I’ll take you where I’m bound, where I’m bound;
I will take you where I am bound.

For sinful man, it’s his last straw
On that hill’s its coup de grace:
“If you want eternal life, believe in Me.”
Some are sad and some are glad,
Some are waiting Legion clad
To nail Me hand and foot on that wooden tree.

So I have now arrived where I’m bound, where I’m bound
Yes, I have arrived where I’m bound.

On Golgotha’s hill I’m asked,
“Take this heavy load and task
Of personal sins mankind just can’t deny”;
Judgment darkens the holy land
Until the Father lifts His hand
I am free to sit by His side by-and-by.

Paradise is now where I’m bound, where I’m bound;
Paradise is now where I’m bound.
Yes, Paradise right now’s where I’m bound.²

² Music by Tom Paxton. Lyric by Joe Griffin with some borrowed lines from Tom.

