

“The Simple Call Of The Gospel”

1 Peter 1:21

August 27, 2023

INTRO: *I'd like to begin with 7 eternally connected questions*

- ~ Do you **KNOW** what **The** Gospel is?
- ~ Do you know where & how to find the answer?
- ~ Do you realize how important The Gospel is?
- ~ Can you define and describe The Gospel?
- ~ Can you explain and apply The Gospel?
- ~ Are you personally living The Gospel?

PRAYER

CONTEXT:

- ~ 1st Peter series & context: *“No Matter What!”*
- ~ **Blessed beloveds...** God's grace, gospel & glory
- ~ **Chosen, captured, commanded, commissioned & called**
- ~ **Surrendered TO Submitted, Serving & Suffering**
- ~ **7 stages of spiritual warfare**
 - 1). Sovereignty
 - 2). Satan
 - 3). Sin
 - 4). Self
 - 5). Savior
 - 6). Seducers
 - 7). Sanctification

NOTE: Repetition & Simplicity are strategic weapons
in spiritual warfare!

&

“SIMPLICITY” = “freedom from complexity”

(Today we are going to simplify The Gospel by going thru **1 Peter 2:21** **3X**)

BIG IDEA:

There is NO biblical Gospel
or true Christianity without Christ, His
cross, & our miraculous cross-carrying!

PREVIEW:

1. Miracle
2. MESSIAH
3. Mission

TEXT:

1 Peter 2:21

*For to this you have been called
because Christ also suffered for you,
leaving an example,
so that,
you might follow in His steps.*

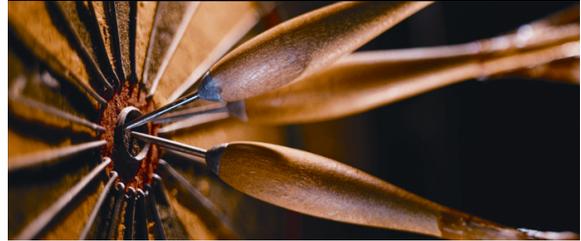
I. Miracle

For to this you have been called

A. ***“For to this”***

a. Step 1: SEE ***“this”*** (per God’s Word vs. yours...)

b. Step 2: DEFINE ***“this”***



- * Surrender to victory
- * Submit to authority
- * Serve in community
- * Suffer thru adversity
- * Shrewdly deal w/ enemies

c. Step 3: EMBRACE ***“this”*** = 100% ***Yes, Lord!***

B. ***“you”***

a. Note the personal and universal ***“you”***

b. Who is ***“you?”*** ***Saved sinner; blessed beloved!***

c. The true ***“you”*** is the ***“you”*** of:

- i. Romans 3:23 & 6:23
- ii. Ephesians 1:1-5 & 2:1-10
- iii. Beatitudes & Fruit of the Spirit
- iv. The full armor of God
- v. Hebrews ch.10-12

d. ***YOU is you... Church is THE you*** of this text!

C. ***“have been called”***

a. Don’t miss this... it’s a/your miracle!

b. Every Christian has been chosen...

c. Every Christians has been “called by Christ”

II. MESSIAH

because Christ also suffered for you,

- A. *“because”*
- B. *“Christ also”*
- C. *“suffered for you”*

III. Mission

*leaving an example,
so that,
you might follow in His steps.*

- A. *“leaving an example”*
- B. *“so that”*
- C. *“you might follow”*
- D. *“in His steps.”*



CLOSE:

~ Gospel **CONDITIONS**

- * **Chosen** (by grace)
- * **Called** (by God)
- * **Confess** (repent & believe – John 3:36)
- * **Cleansed** (by Christ – 2 Cor. 5:17ff)
- * **Commissioned** (by Christ – Acts 1:8)

~ Gospel **CONSEQUENCES**

- * Help, Hope, Holiness, Healing, & Heaven
- * Helpless, Hopeless, Hurt, Horrors & Hell

~ Gospel **CLARITY** m M m

PRAYER

◀ 1 Peter 2:21 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1519 [e]	Εἰς eis	To this	Prep
3778 [e]	τούτο touto	hereunto	DPro-ANS
1063 [e]	γὰρ gar	for	Conj
2564 [e]	ἐκλήθητε, eklēthēte	you have been called,	V-AIP-2P
3754 [e]	ὅτι hoti	because	Conj
2532 [e]	καὶ kai	also	Conj
5547 [e]	Χριστὸς Christos	Christ	N-NMS
3958 [e]	ἔπαθεν epathen	suffered	V-AIA-3S
5228 [e]	ὑπὲρ hyper	for	Prep
4771 [e]	ὑμῶν, hymōn	you,	PPro-G2P
4771 [e]	ὑμῖν hymῖn	you	PPro-D2P

5277 [e]	ὑπολιμπάνων hypolimpanōn	leaving	V-PPA-NMS
5261 [e]	ὑπογραμμὸν hypogrammon	an example	N-AMS
2443 [e]	ἵνα hina	that	Conj
1872 [e]	ἐπακολουθήσητε epakolouthēsēte	you should follow after	V-ASA-2P
3588 [e]	τοῖς tois	the	Art-DNP
2487 [e]	ἵχνεσιν ichnesin	steps	N-DNP
846 [e]	αὐτοῦ· autou	of Him:	PPro-GM3S

◀ 2564. kaleó ▶

Strong's Concordance

kaleó: to call

Original Word: καλέω

Part of Speech: Verb

Transliteration: kaleó

Phonetic Spelling: (kal-eh'-o)

Definition: to call

Usage: (a) I call, summon, invite, (b) I call, name.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

to call

NASB Translation

call (13), called (99), calling (2), calls (7), give (1), invite (2), invited (15), invited guests (1), invites (1), name given (1), named (2), so-called (1), summoned (2).

Thayer's Greek Lexicon

STRONGS NT 2564: καλέω

καλέω, καλῶ; imperfect ἐκάλουν; future καλέσω (Winer's Grammar, § 13, 3 c.); 1 aorist ἐκάλεσα; perfect κέκληκά; passive, present καλοῦμαι; perfect 3 person singular κέκληται (1 [Corinthians 7:18](#) L T Tr WH; ([Revelation 19:13](#) L T Tr WH)), participle κεκλημένος; 1 aorist ἐκλήθη; 1 future κληθήσομαι; (from Homer down); Hebrew קָרָא; Latinvoco; i. e.:

1. to call (German rufen (cf. βοάω, at the end));

a. to call aloud, utter in a loud voice: ἄχρισ οὗ τό σήμερον καλεῖται, as long as the word 'today' is called out or proclaimed, [Hebrews 3:13](#); τινα, to call one to approach or stand before one, [Matthew 20:8](#); [Matthew 22:3](#) (where εἰς τοὺς γάμους seems to belong to τοὺς κεκλημένους); [Matthew 25:14](#); ([Mark 3:31](#) L T Tr WH); [Luke 19:13](#); τὰ ἰδία πρόβατα κατ' ὄνομα, his own sheep each by its name, [John 10:3](#) (where L T Tr WH φωνεῖ); used of Christ, calling certain persons to be his disciples and constant companions, [Matthew 4:21](#) (note what precedes in 19: δεῦτε ὀπίσω μου); [Mark 1:20](#); to order one to be summoned, [Matthew 2:15](#) (see just below); before the judges, [Acts 4:18](#); [Acts 24:2](#); followed by ἐκ with the genitive of place, equivalent to **to call out, call forth from:** [Matthew 2:15](#), cf. [Hebrews 11:8](#). metaphorically, **to cause to pass from one state into another:** τινα ἐκ σκότους εἰς τό φῶς, [1 Peter 2:9](#).

b. like the Latinvoco equivalent to **to invite**; properly: εἰς τοὺς γάμους, [Matthew 22:3](#), [Luke 14:8](#); [John 2:2](#); to a feast, [Luke 14:16](#); [1 Corinthians 10:27](#) (cf. Winer's Grammar, 593 (552)); [Revelation 19:9](#); ὁ καλέσας, [Luke 7:39](#); [Luke 14:9](#); ὁ κεκληκώς τινα, [Luke 14:10](#), [12](#); οἱ κεκλημένοι, [Matthew 22:8](#); [Luke 14:7](#), [17](#), [24](#); ([2 Samuel 13:23](#); [Esther 5:12](#); and often so in Greek writings from Homer, *Odyssey* 4, 532; 11,187 down). **β.** metaphorically: **to invite one, εἰς τί**, to something i. e. to participate in it, enjoy it; used thus in the Epistles of Paul and Peter of God as inviting men by the preaching of the gospel (διά τοῦ εὐαγγελίου, [2 Thessalonians 2:14](#)) to the blessings of the heavenly kingdom: εἰς τήν βασιλείαν τοῦ Θεοῦ, [1 Thessalonians 2:12](#); εἰς ζωὴν αἰώνιον, [1 Timothy 6:12](#); εἰς δόξαν αἰώνιον, [1 Peter 5:10](#); εἰς τήν κοινωνίαν τοῦ υἱοῦ αὐτοῦ, [1 Corinthians 1:9](#); so καλεῖν τινα used

alone: [Romans 8:30](#); [Romans 9:24](#); [1 Corinthians 7:17f, 20-22, 24](#); [τινα καλεῖν κλήσει](#), [2 Timothy 1:9](#); [ἐν ᾧ ἐκληθημεν](#), in whom lies the reason why we were called, who is the ground of our having been invited, [Ephesians 1:11](#) Lachmann; [ἄξιός τῆς κλήσεως, ἧς](#) (by attraction for ἧ (or perhaps ἧν; cf. Winer's Grammar, § 24, 1; Buttmann, 287 (247); Ellicott, in the place cited)) [ἐκλήθητε](#), [Ephesians 4:1](#); God is styled [ὁ καλῶν τινα](#) (he that calleth one, **the caller**, cf. Winer's Grammar, § 45, 7), [Galatians 5:8](#); [1 Thessalonians 5:24](#); and [ὁ καλέσας τινα](#), [Galatians 1:6](#); [Colossians 1:12](#) Lachmann; [1 Peter 1:15](#); [2 Peter 1:3](#). [οἱ κεκλημένοι](#), [Hebrews 9:15](#); [καλεῖν](#) and [καλεῖσθαι](#) are used with a specification of the mediate end (for the highest or final end of the calling is eternal salvation): [ἐπ' ἐλευθερία](#), [Galatians 5:13](#); [οὐκ ἐπ' ἀκαθαρσία ἀλλ' ἐν ἁγιασμῶ](#), [1 Thessalonians 4:7](#); [ἐν εἰρήνῃ](#), [1 Corinthians 7:15](#); [ἐν ἐνί ἐλπίδι](#), that ye might come into one hope, [Ephesians 4:4](#) (see [ἐν](#), I. 7 (yet cf. Winer's Grammar, 417 (389); Buttmann, 329 (283); especially Ellicott in loc.), and [ἐπί](#), Buttmann, 2 a. ζ'.); [εἰς εἰρήνην τοῦ Χριστοῦ ἐν ἐνί σώματι](#), that ye may be in one body i. e. be members of one and the same body, [Colossians 3:15](#); [εἰς τοῦτο](#) (which refers to what precedes) followed by [ἵνα](#), [1 Peter 2:21](#); [1 Peter 3:9](#); (but everywhere in the N. T. Epistles only those are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ — see [Romans 8:30](#) and Rückert's Commentary, at the passage cited, p. 464, cf. [1 Corinthians 1:24](#); those who have slighted the invitation are not reckoned among the called); Christ also is said [καλεῖν τινα](#), namely, to embrace the offer of salvation by the Messiah, in [Matthew 9:13](#) and [Mark 2:17](#) (in both passages Rec. adds [εἰς μετάνοιαν](#)). God is said to call those who are not yet born, viz. by promises of salvation which have respect to them, so that [καλεῖν](#) is for substance equivalent to **to appoint one to salvation**, [Romans 9:12](#) (11); [καλοῦντος τὰ μὴ ὄντα ὡς ὄντα](#), [Romans 4:17](#), where cf. Fritzsche (others besides, cf. Meyer (especially Weiss edition) at the passage). **to call** (equivalent to **to select**) **to assume some office**, [τινα](#), of God appointing or committing an office to one (German berufen): [Galatians 1:15](#); [Hebrews 5:4](#) ([Isaiah 42:6](#); [Isaiah 49:1](#); [Isaiah 51:2](#)). **to invite** equivalent to **to rouse**, **summon**: to do something, [εἰς μετάνοιαν](#), [Luke 5:32](#), added in Rec. also in [Matthew 9:13](#) and [Mark 2:17](#).

2. to call i. e. to name, call by name;

a. to give a name to; with two accusatives, one of the object the other of the name as a predicate (to call one (by) a name: [Matthew 10:25](#) Rec.; cf. Winer's Grammar, § 32, 4 b.; Buttmann, 151 (132) note); passive with the nominative of the name, **to receive the name of**, **receive as a name**: [Matthew 2:23](#); [Matthew 27:8](#); [Luke 1:32, 60, 62](#); [Luke 2:4](#), etc.; [καλούμενος](#), **called**, **whose name or surname is**, [Luke 7:11](#); [Luke 9:10](#); [Luke 10:39](#); [Acts 7:58](#); [Acts 27:8, 16](#); [ὁ καλούμενος](#) (on its position cf. Buttmann, § 144, 19): [Luke 6:15](#); [Luke 8:2](#); ([Luke](#)

[22:3](#) T Tr WH); ; [Acts 1:23](#); [Acts 10:1](#); [Acts 13:1](#); ([Acts 15:22](#) L T Tr WH); ; [Revelation 12:9](#); [Revelation 16:16](#); with ὀνόματι added, [Luke 19:2](#); καλεῖσθαι ὀνόματι τίνι, to be called by a name, [Luke 1:61](#); καλεῖν τινα ἐπὶ τῷ ὀνόματι τίνος, [Luke 1:59](#) (see ἐπί, Buttman, 2 a. ῥ., p. 233 {b}); after the Hebrew קָרָא אֶת־שֵׁם, καλεῖν τό ὄνομα τίνος, with the name in the accusative, **to give some name to one, call his name**: [Matthew 1:21, 23, 25](#); [Luke 1:13, 31](#); passive, [Luke 2:21](#); [Revelation 19:13](#); [Genesis 17:19](#); [1 Samuel 1:20](#), etc. (similarly sometimes in Greek writings, cf. Fritzsche on Matthew, p. 45 (Buttmann, 151 (132))).

b. Passive καλοῦμαι with predicate nominative **to be called i. e. to bear a name or title** (among men) (cf. Winer's Grammar, § 65, 8): [Luke 1:35](#); [Luke 22:25](#); [Acts 8:10](#) (Rec. omits καλοῦμαι); [1 Corinthians 15:9](#); **to be said to be** (equivalent to **to be acknowledged, pass as**, the nominative expressing the judgment passed on one): [Matthew 5:9, 19](#); [Luke 1:32, 35, 76](#); [Luke 2:23](#); [Luke 15:19](#); [Romans 9:26](#); [James 2:23](#); opposed to εἶναι, [1 John 3:1](#) L T Tr WH; Hebraistically ([Genesis 21:12](#)) ἐν Ἰσαάκ κληθήσεται σοι σπέρμα, through (better **in**, cf. ἐν, I. 6 c. and Meyer (edited by Weiss) ad Romans, the passage cited) Isaac shall a seed be called for thee, i. e. Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, [Romans 9:7](#) and [Hebrews 11:18](#).

c. καλῶ τινα, with an accusative of the predicate or a title of honor, **to salute one by a name**: [Matthew 23:9](#); passive, [Matthew 23:7f, 10](#); [Revelation 19:11](#) (but Tr marginal reading WH brackets καλῶ); to give a name to one and mention him at the same time, [Matthew 22:43, 45](#); [Luke 20:44](#).

(Compare: ἀντικαλέω, ἐνκαλέω, εἰσκαλέω (καλέομαι), ἐπικαλέω, μετακαλέω, παρακαλέω, συνπαρακαλέω, προκαλέω, προσκαλέω, συγκαλέω.)

Strong's Exhaustive Concordance

bid, call forth, name, invite

Akin to the base of [keleuo](#); to "call" (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

see GREEK [keleuo](#)

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b. like the Latin *voco* equivalent to **to invite**; properly: εἰς τούς γάμους, [Matthew 22:3, 9](#); [Luke 14:8](#); [John 2:2](#); to a feast, [Luke 14:16](#); [1 Corinthians 10:27](#) (cf. Winer's Grammar, 593 (552)); [Revelation 19:9](#); ὁ καλέσας, [Luke 7:39](#); [Luke 14:9](#); ὁ κεκληκώς τινα, [Luke 14:10, 12](#); οἱ κεκλημένοι, [Matthew 22:8](#); [Luke 14:7, 17, 24](#); ([2 Samuel 13:23](#); [Esther 5:12](#); and often so in Greek writings from Homer, *Odyssey* 4, 532; 11,187 down). β. metaphorically: **to invite one**, εἰς τί, to something i. e. to participate in it, enjoy it; used thus in the Epistles of Paul and Peter of God as inviting men by the preaching of the gospel (διὰ τοῦ εὐαγγελίου, [2 Thessalonians 2:14](#)) to the blessings of the heavenly kingdom: εἰς τὴν βασιλείαν τοῦ Θεοῦ, [1 Thessalonians 2:12](#); εἰς ζωὴν αἰώνιον, [1 Timothy 6:12](#); εἰς δόξαν αἰώνιον, [1 Peter 5:10](#); εἰς τὴν κοινωνίαν τοῦ υἱοῦ αὐτοῦ, [1 Corinthians 1:9](#); so καλεῖν τινα used alone: [Romans 8:30](#); [Romans 9:24](#); [1 Corinthians 7:17f, 20-22, 24](#); τινα καλεῖν κλήσει, [2 Timothy 1:9](#); ἐν ᾧ ἐκληθημεν, in whom lies the reason why we were called, who is the ground of our having been invited, [Ephesians 1:11](#) Lachmann; ἄξιος τῆς κλήσεως, ἧς (by attraction for ἡ (or perhaps ἦν; cf. Winer's Grammar, § 24, 1; Buttman, 287 (247); Ellicott, in the place cited)) ἐκλήθητε, [Ephesians 4:1](#); God is styled ὁ καλῶν τινα (he that calleth one, **the caller**, cf. Winer's Grammar, § 45, 7), [Galatians 5:8](#); [1 Thessalonians 5:24](#); and ὁ καλέσας τινα, [Galatians 1:6](#); [Colossians 1:12](#) Lachmann; [1 Peter 1:15](#); [2 Peter 1:3](#). οἱ κεκλημένοι, [Hebrews 9:15](#); καλεῖν and καλεῖσθαι are used with a specification of the mediate end (for the highest or final end of the calling is eternal salvation): ἐπ' ἐλευθερία, [Galatians 5:13](#); οὐκ ἐπ' ἀκαθαρσία ἀλλ' ἐν ἁγιασμῶ, [1 Thessalonians 4:7](#); ἐν εἰρήνῃ, [1 Corinthians 7:15](#); ἐν ἐνί ἐλπίδι, that ye might come into one hope, [Ephesians 4:4](#) (see ἐν, I. 7 (yet cf. Winer's Grammar, 417 (389); Buttman, 329 (283); especially Ellicott in loc.), and ἐπί, Buttman, 2 a. ζ'.); εἰς εἰρήνην τοῦ Χριστοῦ ἐν ἐνί σώματι, that ye may be in one body i. e. be members of one and the same body, [Colossians 3:15](#); εἰς τοῦτο (which refers to what precedes) followed by ἵνα, [1 Peter 2:21](#); [1 Peter 3:9](#); (but everywhere in the N. T. Epistles only those are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ — see [Romans 8:30](#) and Rückert's Commentary, at the passage cited, p. 464, cf. [1 Corinthians 1:24](#); those who have slighted the invitation are not reckoned among the called); Christ also is said καλεῖν τινα, namely, to embrace the offer of salvation by the Messiah, in [Matthew 9:13](#) and [Mark 2:17](#) (in both passages Rec. adds εἰς μετάνοιαν). God is said to call those who are not yet born, viz. by promises of salvation which have respect to them, so that καλεῖν is for substance equivalent to **to appoint one to salvation**, [Romans 9:12](#) (11); καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, [Romans 4:17](#), where cf. Fritzsche (others besides, cf. Meyer (especially Weiss edition) at the passage). **to call** (equivalent to **to select**) **to assume some office**, τινα, of God appointing or committing an office to one

(German berufen): [Galatians 1:15](#); [Hebrews 5:4](#) ([Isaiah 42:6](#); [Isaiah 49:1](#); [Isaiah 51:2](#)). **to invite** equivalent to **to rouse, summon**: to do something, [εἰς μετάνοιαν](#), [Luke 5:32](#), added in Rec. also in [Matthew 9:13](#) and [Mark 2:17](#).

2. to call i. e. to name, call by name;

a. to give a name to; with two accusatives, one of the object the other of the name as a predicate (to call one (by) a name: [Matthew 10:25](#) Rec.; cf. Winer's Grammar, § 32, 4 b.; Buttman, 151 (132) note); passive with the nominative of the name, **to receive the name of, receive as a name**: [Matthew 2:23](#); [Matthew 27:8](#); [Luke 1:32, 60, 62](#); [Luke 2:4](#), etc.; [καλούμενος](#), **called, whose name or surname is**, [Luke 7:11](#); [Luke 9:10](#); [Luke 10:39](#); [Acts 7:58](#); [Acts 27:8, 16](#); [ὁ καλούμενος](#) (on its position cf. Buttman, § 144, 19): [Luke 6:15](#); [Luke 8:2](#); ([Luke 22:3](#) T Tr WH); ; [Acts 1:23](#); [Acts 10:1](#); [Acts 13:1](#); ([Acts 15:22](#) L T Tr WH); ; [Revelation 12:9](#); [Revelation 16:16](#); with [ὄνόματι](#) added, [Luke 19:2](#); [καλεῖσθαι ὄνόματι τίνι](#), to be called by a name, [Luke 1:61](#); [καλεῖν τινα ἐπὶ τῷ ὀνόματι τίνος](#), [Luke 1:59](#) (see [ἐπί](#), Buttman, 2 a. ῥ., p. 233 {b}); after the Hebrew [קָרָא שְׁמֵי](#), [καλεῖν τὸ ὄνομα τίνος](#), with the name in the accusative, **to give some name to one, call his name**: [Matthew 1:21, 23, 25](#); [Luke 1:13, 31](#); passive, [Luke 2:21](#); [Revelation 19:13](#); [Genesis 17:19](#); [1 Samuel 1:20](#), etc. (similarly sometimes in Greek writings, cf. Fritzsche on Matthew, p. 45 (Buttman, 151 (132))).

b. Passive καλοῦμαι with predicate nominative **to be called i. e. to bear a name or title** (among men) (cf. Winer's Grammar, § 65, 8): [Luke 1:35](#); [Luke 22:25](#); [Acts 8:10](#) (Rec. omits [καλοῦμαι](#)); [1 Corinthians 15:9](#); **to be said to be** (equivalent to **to be acknowledged, pass as**, the nominative expressing the judgment passed on one): [Matthew 5:9, 19](#); [Luke 1:32, 35, 76](#); [Luke 2:23](#); [Luke 15:19](#); [Romans 9:26](#); [James 2:23](#); opposed to [εἶναι](#), [1 John 3:1](#) L T Tr WH; Hebraistically ([Genesis 21:12](#)) [ἐν Ἰσαάκ κληθήσεται σοι σπέρμα](#), through (better **in**, cf. [ἐν](#), I. 6 c. and Meyer (edited by Weiss) ad Romans, the passage cited) Isaac shall a seed be called for thee, i. e. Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, [Romans 9:7](#) and [Hebrews 11:18](#).

c. καλῶ τινα, with an accusative of the predicate or a title of honor, **to salute one by a name**: [Matthew 23:9](#); passive, [Matthew 23:7f, 10](#); [Revelation 19:11](#) (but Tr marginal reading WH brackets [καλῶ](#)); to give a name to one and mention him at the same time, [Matthew 22:43, 45](#); [Luke 20:44](#).

(Compare: [ἀντικαλέω](#), [ἐνκαλέω](#), [εἰσκαλέω](#) ([καλέομαι](#)), [ἐπικαλέω](#), [μετακαλέω](#), [παρακαλέω](#), [συνπαρακαλέω](#), [προκαλέω](#), [προσκαλέω](#), [συγκαλέω](#).)

bid, call forth, name, invite

Akin to the base of [keleuo](#); to "call" (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

see GREEK [keleuo](#)

◀ 3958. paschó ▶

Strong's Concordance

paschó: to suffer, to be acted on

Original Word: πάσχω

Part of Speech: Verb

Transliteration: paschó

Phonetic Spelling: (pas'-kho)

Definition: to suffer, to be acted on

Usage: I am acted upon in a certain way, either good or bad; I experience ill treatment, suffer.

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akin to [penthos](#)

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[12:26](#); [Hebrews 2:18](#); [Hebrews 9:26](#); [1 Peter 2:19f, 23](#); [1 Peter 3:17](#); [1 Peter 4:15, 19](#); [Hebrews 13:12](#); [ὀλίγον](#), a little while, [1 Peter 5:10](#); [πάσχειν τί](#), [Matthew 27:19](#); [Mark 9:12](#); [Luke 13:2](#); (); [Acts 28:5](#); [2 Timothy 1:12](#); ([Hebrews 5:8](#) cf. Winer's Grammar, 166 (158))

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◀ 5261. hupogrammos ▶

Strong's Concordance

hupogrammos: a writing to be copied, an example

Original Word: ὑπογραμμός, οὔ, ὄ

Part of Speech: Noun, Masculine

Transliteration: hupogrammos

Phonetic Spelling: (hoop-og-ram-mos')

Definition: a writing to be copied, an example

Usage: a writing-copy, an example, pattern.

NAS Exhaustive Concordance

Word Origin

from hupographó (to trace in outline, sketch out); from [hupo](#) and [graphó](#)

Definition

a writing to be copied, an example

NASB Translation

example (1).

Thayer's Greek Lexicon

STRONGS NT 5261: ὑπογραμμός

ὑπογραμμός, ὑπογραμμου, ὄ (ὑπογράφω), properly,

1. a writing-copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them: Clement of Alexandria, Strom. 5, 8, 50. Hence,

2. an example set before one: [1 Peter 2:21](#) (2 Macc. 2:28; Clement of Rome, 1 Cor. 16, 17 [ET]; 33, 8 [ET]; (Philo, fragment vol. ii., 667 Mang. (vi. 229 Richter)), and often in ecclesiastical

writings; ὁ Παῦλος ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός, Clement of Rome, 1 Cor. 5, 7 [ET] (where see Lightfoot)).

Strong's Exhaustive Concordance

example.

From a compound of [hupo](#) and [grapho](#); an underwriting, i.e. Copy for imitation (figuratively) -- example.

see GREEK [hupo](#)

see GREEK [grapho](#)

Forms and Transliterations

υπογραμμον υπογραμμόν ὑπογραμμὸν hypogrammon hypogrammòn upogrammon

◀ 1872. epakoloutheó ▶

Strong's Concordance

epakoloutheó: to follow after

Original Word: ἐπακολουθέω

Part of Speech: Verb

Transliteration: epakoloutheó

Phonetic Spelling: (ep-ak-ol-oo-theh'-o)

Definition: to follow after

Usage: I follow close after, accompany, dog; I imitate, pursue, am studious of.

HELPS Word-studies

1872 *epakolouthéō* (from [1909](#) /*epí*, "on, fitting," which intensifies [190](#) /*akolouthéō*, "to follow") – properly, follow along as "fitting," i.e. as it morally corresponds to what leads; hence, to follow in *close correspondence* (*connection*).

NAS Exhaustive Concordance

Word Origin

from [epi](#) and [akoloutheó](#)

Definition

to follow after

NASB Translation

devoted herself (1), follow (1), follow after (1), followed (1).

Thayer's Greek Lexicon

STRONGS NT 1872: ἐπακολουθέω

ἐπακολουθέω, ἐπακολούθω; 1 aorist ἐπηκολούθησα; **to follow** (close) **upon**, **follow after**; in the N. T. only metaphorically, τοῖς ἰχνεσι τίνος, to tread in one's footsteps, i. e. to imitate his example, [1 Peter 2:21](#); with the dative of a person [1 Timothy 5:24](#) (opposed to [προάγω](#), **to go before**; the meaning is, 'the sins of some men are manifest now, even before they are called to account, but the misdeeds of others are exposed when finally judgment is held'; cf. Huther (or Ellicott) at the passage); ἔργω ἀγαθῶ, to be devoted to good works, [1 Timothy 5:10](#); used, with the dative of the person to be mentally supplied, of the miracles accompanying the preaching of Christ's ministers, [Mark 16:20](#). (Aristophanes, Thucydides, Xenophon, Plato, and following; occasionally in the Sept..)

Strong's Exhaustive Concordance

follow after.

From [epi](#) and [akoloutheo](#); to accompany -- follow (after).

see GREEK [epi](#)

see GREEK [akoloutheo](#)

◀ 2487. ichnos ▶

Strong's Concordance

ichnos: a track

Original Word: ἰχνοσ, ουσ, τό

Part of Speech: Noun, Neuter

Transliteration: ichnos

Phonetic Spelling: (ikh'-nos)

Definition: a track

Usage: a track, footstep.

HELPS Word-studies

2487 *ixnos* (from *hikneomai*, "move forward, arrive") – properly, the impression made by the sole of the foot ("*foot-step*"); (figuratively) the "footsteps" providing the *needed example* for others to follow, i.e. to live out "God's persuasions" (His inworkings of faith). Accordingly, faith ([4102](#) /*pístis*) and "faith-steps" are directly connected in the NT.

Ro 4:12: "And the father of circumcision to those who not only are of the circumcision, but who also follow in the *steps* (2487/*ixnos*) of the (principle of) *faith* ([4102](#) /*pístis*) of our father Abraham which he had while uncircumcised" (*NASU*).

[Note how the "*principle of faith*" is signaled by the Greek *definite article*. This refers to faith *operating* in a believer's life to reveal and empower God's preferred-will (cf. [2307](#) /*thélēma*). The Lord inbirths His *persuasions* for believers in every scene of life – if they seek Him for it. Compare Ro 10:6-8,17 with Ro 14:23.]

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

a track

NASB Translation

steps (3).

Thayer's Greek Lexicon

STRONGS NT 2487: ἰχνοσ

ἰχνοσ, ἰχνεοσ (ἰχνοουσ), τό (from ἴκω equivalent to ἰκνέομαι, to go)

(from Homer down), a **footprint, track, footstep**: in the N. T. metaph, of imitating the example of anyone, we find **στοιχεῖν τοῖς ἵχνεσι τίνος**, [Romans 4:12](#); **περιεπατήσαμεν ... τοῖς αὐτοῖς ἵχνεσι**, [2 Corinthians 12:18](#); **ἐπακολουθεῖν τοῖς ἵχνεσι τίνος**, [1 Peter 2:21](#), (**ἐν ἵχνεσι τίνος ἔον πόδα νέμειν**, Pindar Nem. 6, 27); cf. Latin *insistere vestigiis alii*.

Strong's Exhaustive Concordance

a track, footprint, step

From *ikneomai* (to arrive; compare [heko](#)); a track (figuratively) -- step.

see GREEK [heko](#)

MacLaren's Expositions

1 Peter

CHRIST THE EXEMPLAR

[1 Peter 2:21](#).

These words are a very striking illustration of the way in which the Gospel brings Christ's principles to bear upon morals and duty.

The Apostle is doing nothing more than exhorting a handful of slaves to the full and complete and patient acceptance of their hard lot, and in order to teach a very homely and lowly lesson to the squalid minds of a few captives, **he brings in the mightiest of all lessons by pointing to the most beautiful, most blessed, and most mysterious fact in the world's history--the cross of Christ.**

It is the very spirit of Christianity that the biggest thing is to regulate the smallest duties of life.

Men's lives are made up of two or three big things and a multitude of little ones, and the greater rule the lesser; and, my friends, unless we have got a religion and a morality that can and will keep the trifles of our lives right there will be nothing right; unless we can take those deepest truths, make them the ruling principles, and lay them down side by side with the most trivial things of our lives, we are something short.

Is there nothing in your life or mine so small that we cannot bring it into captivity and lift it into beauty by bringing it into connection with saving grace? Christ also suffered for us, leaving us an example. This is the first thing that strikes me, and I intend it also by way of introduction. Look how the Apostle has put the points together, as though there are two aspects which go together and cannot be rendered apart, like the under side and the upper side of a coin. 'Christ also suffered for us,' and so for us says all the orthodox. 'Leaving us an example'--there protests all the heretics. Yes, but we know that there is a power in both of them, and the last one is only true when we begin with the first.

He suffered for us.

There, there, my friends, is the deepest meaning of the cross, and if you want to get Christ for an example, begin with taking Him as the sacrifice, for He gave His life for you. Don't part the two things. If you believe Him to be Christ, then you take Him at the cross:

if you want to see the meaning of Christ as an example, begin with Him as your Saviour. 'Because Christ also suffered for us, leaving us an example that ye should follow His steps.' These are the words, and what God hath joined together let no man put asunder.

With these few remarks I shall deal with the words a little more exhaustively, and **I see in them three things—**

- 1. the sufferings of Christ our gain,**
- 2. the sufferings of Christ our pattern, and**
- 3. the suffering of Christ our power to imitate.**

And first of all that great proclamation which underlies the whole matter—Christ also suffered for us. The sufferings of Christ are thereby our gain. I shall not dwell on the larger questions which these words naturally open for us, and I shall content myself with some of the angles and side views of thought, and one to begin with is this: It is very interesting to notice how, as his life went on, and his inspiration became more full, this Apostle got to understand, as being the very living and heart centre of his religion, the thing which at first was a stumbling-block and mystery to him. You remember when Christ was here on earth, and was surrounded by all His disciples, the man who actually led antagonism to the thought of a saving Messiah, was this very Apostle Peter. How he displayed his ignorance in the words, 'This shall not be unto Thee, O Lord'; and you remember also how his audacity rose to the height of saying, 'Why cannot I follow Thee now, Lord? I will lay down my life for Thy sake,' so little did he understand the purposes of Christ's suffering and Christ's death. And even after His resurrection we don't find that Peter in his early preaching had got as far as he seems to have got in this letter from which my text is taken. You will notice that in this letter he speaks a great deal about the sufferings of Christ, which he puts side by side and in contrast with God's glorifying of His Son. Christ's cross, which at first had come to him as a rejection, has now come to him in all its reality, and to him there was the one grand thing, 'He suffered

for us,' as though he realises Christ in all His beauty and purity, and not only as a beautiful teacher and dear friend. That which at first seemed to him as an astounding mystery and perfect impossibility, he now comes to understand. With those two little words, 'for us,' where there was before impossibility, disappointment, and anomaly, the anomaly vanishes, although the mystery becomes deeper. In one sense it was incomprehensible; in another sense it was the only explanation of the fact. And, my friends, I want you to build one thought on this. Unless you and I lay hold of the grand truth that Jesus Christ died for us, it seems to me that the story of the Gospel and the story of the cross is the saddest and most depressing page of human history. That there should have been a man possessed of such a soul, such purity, such goodness, such tenderness, such compassion, and such infinite mercy--if there were all this to do nothing but touch men's hearts and prick and irritate them into bitter enmity--if the cross were the world's wages to the world's best Teacher, and nothing more could be said, then, my friends, it seems to me that the hopes of humanity have, in the providence of God, suffered great disaster, and a terrible indictment stands against both God and man. Oh, yes, the death of Jesus Christ, and the whole history of the world's treatment of Him, is an altogether incomprehensible and miserable thing--a thing to be forgotten, and a thing to be wept over in tears of blood, and no use for us unless we do as Peter did, apply all the warmth of the heart to this one master key, 'for us,' and then the mystery is only an infinitude of love and mercy. What before we could not understand we now begin to see, and to understand the love of God which passeth all understanding. Oh, my friends, I beseech you never think of the cross of Christ without taking those two words. It is a necessary explanation to make the picture beautiful: 'for us,' 'for us'; 'for me, for me.' And then notice still further that throughout the whole of this Epistle the comparative vagueness of the words 'for me' is interpreted definitely. So far as the language of my text is concerned there can be nothing more expressive, more outspoken, or more intelligible, 'Christ also suffered for us,' for our realm. But that is not all that Peter would have us learn. If you want to know the nature of the work, and what the Saviour suffered on the cross for our behalf, advantage, and benefit, here is the definition in the following verse, 'Who His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness.' 'For us,' not merely as an example; 'for us,' not merely for His purity, His beautiful life and calm death; no, better than all that, though a glorious example it is. He has taken away our sins, we are sprinkled with the blood of Jesus Christ; 'for us' in the sense of the words in another part of the Epistle, 'Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot,' and if so, we are living examples of what Christ our Saviour has done for the whole world.

There is another point I want to speak about in dwelling on the first part of the text. If you will read this Epistle of Peter at your leisure, you will see that while with Paul both make the cross of Christ the centre of their teaching, Paul speaks more about His death, and Peter more about His sufferings. Throughout the letters of Peter the phrase runs, and the phrase has come almost entirely into modern Christian usage from this Apostle. Paul speaks about the death, Peter speaks of the sufferings. The eye-witness of a Loving Friend, the man who had stood by His side through much of His sufferings

{though he fled at last}, a vivid imagination of His Master's trials, and a warm heart, led Peter to dwell not only on the one fact of the death, but also on the accompaniments of that awful death, of the mental and physical pain, and especially the temper of the Saviour. I shall not dwell on this, except to make one passing remark on it, viz., that there is a kind of preaching which prevails among the Roman Catholic Church, and is not uncommon to many of the Protestant churches, which dwells unduly on the physical fact of Christ's death and sufferings. I think, for my part, we are going to the other extreme, and a great many of us are losing a very great source of blessing to ourselves and to those whom we influence, because we don't realise and don't dwell sufficiently on the physical and mental sorrows and agony He went through with the death on the cross; and one bad effect of all this is that Christ's atonement has become to be a kind of theological jungle, and I don't know that the popular mind can have in the ordinary way any better means of the deliverance of Christ's cross from this theological maze than a little more frankness and honesty in dwelling on the sorrows and pain of our dear Lord.

Now a word about the second part. The sufferings of Christ as represented here in the text are not only for our gain but our pattern, leaving us an example that we should follow His steps. We are not concerned here about the general principles of Christian ethics, and I don't think I need dwell on them at all as being great blessings to us; and passing from that I would rather dwell on the one specific thought before us--on the beautiful life, the gracious words, the gentle deeds, the wisdom, the rectitude, the tenderness, the submission to the Father and the oblivion to Himself, which characterises the whole life of Jesus Christ, from the very first up to the agony on the cross. We have looked to Him as our gain, and as the head and beginning of our salvation, and now we have to turn from that mysterious and solemn thought and look to Him as an ideal pattern by which our life should be moulded and shaped. 'Leaving us an example.' Just as Elijah's mantle dropped from him as he rose, so Christ in going up to the Father fluttered down on the world a pattern which He had in His sufferings. He goes away, but the pattern abides with us. 'Leaving us an example.' The word used here is translated quite correctly. The word example is a very remarkable and unusual one; it means literally a thing to be retained. You put a copyhead before a child, and tell him to copy it, and trace it over till he retains it; or, to come to modern English, you put the copyhead on the top of a page. What blots, pothooks, and angles you and I make as we are trying to write on the top of the page of life. See, there is the pattern. Lo, another man hath written above, and you are asked to make your life exactly the same, the same angles and the same corners--to make your life in all respects coincide with that. My friends, we shall all have to take our copybooks to the Master's desk some day. There will be a headline there which Christ hath written, and one which we have written, and how do you think we shall like to put the two side by side? My friends, we had better do it to-day than have to do it then. There is the pattern life; the copy is plain. I don't think I need say any more about the other metaphor contained here. The Divine Exemplar has left us the headline that we should follow His footsteps, and it is a blessed thought to know that we are to follow in His own steps. 'What, cannot I follow Thee now?' said Peter once, and you remember when the Apostle had been restored to his office, the words of the Saviour were--'Feed My lambs; feed My sheep; feed My lambs, follow thou

Me.' This is also our privilege. As a guide going across a wet moor with a traveller calls out, 'Step where I step, or else you will be bogged,' so we must tread in the steps of the Saviour, and then we shall come safe on the other side. Tread in His steps, aye, in the steps which are marked with bleeding feet, for 'He suffered and left us an example.' I will just add one word, dear friends, to deepen the thought in its impressiveness, that the cross of Christ it to be the pattern of our lives. It stands alone, thank God, for mighty power in its relation to the salvation of the world, and it stands alone in awful terror. You and I are, at the very worst, but at the edge of the storm which broke in all its dreadful fury over His head; we love to go but a little way down the hillside, while He descended to the very bottom; we love to drink but very little of the cup which He drained the last drop of and held it up empty and reversed, showing that nothing trickled from it, and exclaimed, 'The cup which My Father hath given Me have I drunk.' But although alone in all its mighty power, and though alone in all its awful terror, it may be copied by us in two things--perfect submission to our Maker, and non-resistance and meekness with regard to man. There is only one way of carrying the cross of Christ, which God lays on us all, and that is bowing our back. If we resist, it will crush us, and if we yield we have something to endure; and there is but one thing which enables a man to patiently bear the sorrows and griefs which come to us all, and that is the simple secret, 'Father, not as I will, but Thy will be done.' Christ suffered for us, leaving us an example that we should follow in His footsteps, and when we patiently do this the rod becomes a guiding staff, and the crown of thorns a crown of glory.

But my text reminds me that the sufferings of Christ are not only our gain and our pattern, but they are also our power to imitate--the power to fight the battle for Christ. Example is not all. The world wants more than that. The reason for men's badness is not because they have not plenty of patterns of good. If a copyhead could save the world it would have been saved long ago. Patterns of good are plenty; the mischief is we don't copy them. There are footsteps in abundance, but then our legs are lame, and we cannot tread in them, and what is the use of copies if we have a broken pen, muddy ink, and soiled paper? So we want a great deal more than that. No, my friends, the world is not to be saved by example. You and I know that the weakness and the foolishness of men know a great deal better than the wisest of men ever did, so we want something more. Examples don't give the power nor the wish to get it. Is not that true about you? Don't you feel that if this is all which religion has given you it stops short? The gospel comes and says, 'If you love Christ Jesus because you know that He died for you,' then there will be something else than the copybook. That copy and pattern will be laid to your heart and transferred there. You will not have to go on trying to make a bungling imitation; you will get it photographed on your spirit, and on your character more distinctly and more clearly down to the very minutest shade of resemblance to the Master, and with simple loving trust you will go on from strength to strength glorifying God in your life. They that begin with the cross of Christ, and make the sacrifice their all in all, will advance heavenward joyously; the cross and the sacrifice will be the pattern of your pilgrimage here, and the perfectness of your characters unto the likeness of the Son. The cross is the agency of sanctification as well as the means of forgiveness--saving grace to save us from the world, saving grace to help us everywhere and in everything for our salvation, and saving grace to help us to conquer our self-will, and

saving grace to bind us to Him, whose abundant goodness and gratitude no man can tell. If we love Him we shall keep His commandments; if we love them we shall grow in grace, and not else. None else, my brother, my sister, but the Eternal Exemplar stands there as our refuge; and if you want to be filled with this all-saving grace, deep down to the bottom of His tender heart, if you want to be good, and of pure mind, then you have to begin with that Saviour who died for you, and trust to the cross for your forgiveness. Then listen to Him saying, 'Any man who comes after Me, let him take up My cross'-- take it up, mark--'and follow Me.'