

AS WE SEEK TO MOVE FORWARD...

Who knows what we will say about the coronavirus in a decade, or what medical and history books will say about it. What we know is that God has a vision and plan for humanity and for us individually that will make sense of all the circumstances along the way when His plan has run its course. Whatever our circumstances going forward, we want to live them in touch with Him.

When Peter was a young man he hadn't been shaped to any exceptional degree by eternal things. Here is what Jesus said to Peter after being his friend and close companion for three years: "Truly, truly, I say to you, when you were young you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go" (John 21:18). Those words were ominous sounding. But when Peter wrote the letter we are studying, there is no doubt that he had let go of the young man he once was. He had discovered real living, submission to Jesus.

Similarly, Peter's words in his letter can sound ominous to us. But they are spoken by a man who had tasted of real living and wanted that life for everyone. So don't aim at maintaining who you are. Don't aim at the life you have carved out for yourself. Don't hang on to all the coping styles you've developed to survive in relationships. Don't aim to be who you've made yourself to be so far. Aim at all Jesus has for you. Aim at stripping away the veneer you've covered up with. You'll have no regrets!

Work through these questions 1 Peter 3:8-17 raises.

(Pastor Bob's sermon and commentary below will help you.)

1. Of the five things Peter tells us to aim to develop in verse 8, which is developing the slowest in you?
2. How much of your personality as people see it, is what God has created, and how much of it has been life-created? What experiences have shaped you that God now wants to undo?
3. Verses 9-11 show us that a healthy relationship to God involves things we say and how we say them. What are some things about your speech that are the results of insecurity, abuse, or image-making that God wants to change.

4. From the words of Peter that you have read in this passage, make a list of reasons why you want to take the journey of transformation that Peter is reminding us of.

5. Throughout Peter's letter he calls us to imitate Christ. What are some things you could do that would inspire you more often with the wonder and potential of Christ's greatness in you?A High-Yielding, Bonus Activity

A HIGH-YIELDING, BONUS ACTIVITY

Peter quotes Psalm 34:12-16 and so appeals to our desire to have a good life. Take some time to read all of Psalm 34. It is a great invitation to come closer to Yahweh, to have His thoughts shape ours much more often. It speaks to the blest nature of a life lived close to Him. Take it in sections throughout this week and let the words and their implications sink deep into your mind and heart.

Below, after the notes on the verses in 1 Peter, there are some additional notes on Psalm 34. Read through them and learn more about these words that we believe came from David. Mark this Psalm in your Bible and return to it often. Imitate David as he steers his heart and mind away from earthy things and toward thoughts of Yahweh.

1 PETER COMMENTARY

3:8—“To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit,”

This verse provides the readers with a more detailed description of what God wants their behavior to be exemplified by in their varying roles. Whether carrying out our role in public, as servants or employees, or as husbands and wives, certain things are to mark us. There is to be a consistency in who we are in public and in private. If individuals grasped this and pursued such consistency it would change their own homes and entire communities.

The respect accorded a person who exemplifies these things is such that it is packed with potential. On the other hand, the disrespect for those who do not pursue this consistency is usually expressed in contempt and great anger. Though all Christians reflect Christ in unique ways, there is to be a sense in which they are all the same.

The NASB text speaks of living in harmony. It is the rendering chosen for a word that means “same mindedness.” There is a standard of conduct that should be a visible part of our community, all of us. We are to be harmonious, bent on getting along rather than quarrelsome. Simply being agreeable will put us on the road to exemplifying Christ. A person who believes in Christ should not allow themselves to be hard to please. They should not allow themselves to be one who others are constantly appeasing and trying to placate so as not to upset them. There is a sense in which we should be flexible and easy about everything except a handful of non-negotiables, and even in these we should not be bullies.

As people we should be those in whom others can find legitimate sympathy in times of pain and need. We should not be aloof, distant, indifferent or unmoved. We should be among the first to show sympathy where there are legitimate needs. Our American culture is such that there are those who make a living off of those who are sympathetic. But we must not allow this to harden us and to cause us to abandon the compassion that Christ seeks to stir in us and that leads to execution of the mission (Luke 19:41-44, Mark 6:34).

In our various roles we are to be brotherly. This word evokes visions of a certain kind of relationship, a level of involvement in and connection to the life of others. There is to be a spiritual kinship that we are to foster and respond to. It involves loyalty, protection, special care, and sacrifice that goes beyond normal human kindness.

We are to be kind-hearted. It is amazing how many Christian people forget to be kind, even in their marriages. They can be people with all the right beliefs, but they allow themselves to degenerate into an unparalleled level of meanness. We are not just to be kind, but kind-hearted. This captures the meaning of the Greek word *euisplagnoi*, which is a compound word composed of the word for good and the word for intestines. The kidneys were thought to be the seat of the emotions, and were spoken of as we speak of the heart being the seat of the emotions. Kind-hearted then is a good way to explain the thought expressed by this word. It is an inner life we are to hold ourselves to by the power of the Holy Spirit. We must not allow ourselves to dwell on thoughts of unkindness. A kind heart always behaves kindly. But mere kind behavior can be deceptive. In all things we are to guard our hearts, because we become what we allow to reside in them. It is imperative that we sweep our thoughts clean of unkindness.

Our lives are to be marked by a humble spirit. Humility is a true understanding of who we are and who we are in Christ. It involves understanding ourselves rightly according to the truth of Scripture, that we bear the image of God, that we are marred by sin, that we are of infinite worth, that we have practical abilities that are assets to God’s Church. A humble spirit also involves understanding ourselves rightly according to the truth about us. The Holy Spirit reveals this to us. He reveals to one who dares to face themselves honestly what their real motives are. He reveals to us through other people of the Spirit what we are really capable of in terms of our gifting and affirmable talents? They help us know at what level God uses us and when we are out functioning out of the realm of His design for us. A person with a humble spirit avoids the pain that comes to those who over-sell or under-sell themselves. Such a person has nothing to prove and no image to promote.

The people who embrace these things named in this verse avoid certain games that people play, spoken of in the next verse.

3:9—“not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for this very purpose that you might inherit a blessing.”

This verse might be entitled “games Christians don’t play.” But they do play them. It is the toughest of all human challenges to live on the level this verse calls us to. Christians, if they fully embrace what they believe, will be the most blest of all people. The following verses will detail that blessing.

When we get into the realm of returning to others what they have given to us, we have set down what is holy and taken hold of what is evil. We are now trafficking in evil and cannot experience God’s blessing. We’re simply in the wrong business to expect that return. We are sowing the wrong seed to create the kind of harvest we expect. So we must sow seeds of blessing so that we will harvest blessing. We must not leave off blessing to sow seeds of revenge. That is unholy work.

We must remember not to allow ourselves to be so distracted by hurt that we change the crop we are meant to plant and harvest. We were called to harvest blessing and that is what we should sow and cultivate. The business we have inherited from our Father is that of blessing and that is the business we must be about.

3:10—“For, ‘Let him who means to love life and see good days refrain his tongue from evil and his lips from speaking guile,’”

This verse begins to outline what we must do to experience God’s blessing. We have been granted free access to it (Ephesians 1:3). How do we live so as to see it fall all around us? Verses 10-12 are a quote of Psalm 34:12-16. It is a Psalm that bears the testimony of one who has walked with God and experienced His blessing and faithfulness. It is an invitation to learn the fear of the Lord, to taste His goodness.

The quote begins with an invitation to a certain kind of life. It is the life that every human being that has ever lived has desired. It is that for which wars have been fought and treasures sought. It is not just a right life, it is a good life. That is a significant part of the message Peter is conveying.

The advise begins with counsel about control of the tongue. That which is impossible for humans to do (James 3) is the command first given. The control of our tongues is the point of much that has gone before. That which we embrace and proclaim as true becomes credible to others when it makes a difference. Nowhere is a difference more apparent than when a person’s speech is under control.

We must refrain from speaking evil. This includes a broad range of sins from untruth to perversity. Speaking guile is likely a reference to what we would call poisonous speech. It is a call to refrain from saying things that destroy people and relationships. The tongue is the world of evil in each of us that the Holy Spirit seeks to transform and use for His purposes. It is the tongue that can ruin us as citizens, as employees, and as spouses. Seeking, submitting to and then speaking the Holy Spirit’s message for the moment lead to transformed speech.

3:11—“And let him turn away from evil and do good; let him seek peace and pursue it.”

God honors a certain course that we can choose to take in relationships. It does not require absolute perfection to experience His blessing. His grace allows us to experience His blessing even when our walk falls short of perfection. The pathway of blessing is one that turns away from evil to do good. This is true because it is a pathway of companionship with Him. If we stay with Him the path we're on does not lead into evil. To stray from good is to prove that we have strayed from Him.

The same is true of quarrels. When we get caught up in quarrels we can be certain that we have somewhere left off of walking with and listening to Him. If we wish to enjoy His company, we must turn away from these things to do what is good and what makes for peace.

3:12—“For the eyes of the Lord are upon the righteous, and His ears attend to their prayer, but the face of the Lord is against those who do evil.”

This is the reason why Christians should be diligent regarding the truth. The idea this verse is driving home can be stated well in the form of a question. Why would you want to choose a course of action in life that God is dead set against? How much better it is to live in a way so that the wind of His Spirit is at your back.

Peter speaks of the eyes of the Lord being on the righteous. It is not that He doesn't see the unrighteous. There is nothing hidden from His sight. But His eye of care is on the righteous. He has special concern for their well-being and progress, for their concerns and prayers.

In describing the Lord's face as being against those who do evil, Peter does not mean that they receive no benefit from Him. We know that all men receive the results of God's mercy and goodness. It is rather that God will thwart their ways rather than helping them prosper in their endeavors. Whatever they do might prosper in the short term, but it will eventually be undone.

3:13—“And who is there to harm you if you prove zealous for what is good?”

It is a rare occurrence when people suffer for doing good. Generally, if we do the things Peter has outlined earlier, beginning in 2:11, we will find that we are not singled out and treated badly. We tend to experience peace with both God and man. Peter is reinforcing that generality, though he in the next verse he will acknowledge that the scenario of suffering for good can come about. But to people who display zeal for what is good, and in particular living in harmony, with sympathy, kindness and humility (vs. 8-9), there will generally be the response of good will. We can generally influence the response of those around us by how we treat them.

3:14—“But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled.”

Notwithstanding the general rule of verse 12, there are those who suffer because of the righteous thing they represent and do so throughout their years on earth. There are seasons of suffering for each child of God. To some, because of what God has led them to stand for and because of the spiritual condition of those they must stand against, there is persecution. Isaiah was one such man, who was said to have been sawn in two for his words to Manasseh the evil King.

The second half of this verse written by Peter is a quote from Isaiah 8:12-13 of the words God had spoken to him as he embarked on the mission of representing God to a stubborn and rebellious people. With this verse Peter is carried along by the Spirit to give a series of instructions to all who find themselves suffering for the sake of righteousness. This is an important distinction. Often we suffer for our method or our manner. Peter's previous words have been meant to eliminate this. There is no nobility in suffering because you are a fool, or disobedient to the practical words of instruction about our manner that Peter has given.

3:15—“but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;”

Peter calls those who find themselves suffering for good to “sanctify Christ as Lord.” This is very interesting. The word sanctify means to set apart for special use or to reserve for special use. At the moment we begin to suffer we must re-affirm Christ as our Lord. Peter himself had practiced this (Acts 5:29-32). We must do this for our own benefit, to recommit ourselves to what is good and right. We must also do it verbally for the benefit of those persecuting us, because it does strike at the heart of the matter (see Acts 5:33), and is the matter our persecutors themselves are struggling with. We must not forget who really matters in such situations. It is not us. Eternal matters are at stake between our Lord and our persecutors.

After re-affirming our own commitment to obedience to Him, we are to be prepared to make a defense of our belief. Here Peter refers to it as our “hope.” Our beliefs are our hope. Apart from what we believe in we have little hope. This hope others sense in us is very often what offends them. There is that which is disconcerting about hope. Someone's hope in truth and in God can in its own way be condemning and convicting.

We should be always ready. This means we should be bold. It is not so much a matter of a mind set as it is simply being alert for opportunities. They come disguised in many ways including hostility. It is also a matter of determination to seize the moment and speak the truth in love no matter what the response.

Peter refers to the importance of gentleness and reverence (literally fear) in terms of the tone we give our words. “With humility and respect” would be a good way to understand Peter's words. Our boldness must not cross over into arrogance. What is fleshly is certain to draw a fleshly response. Our goal is to do spiritual work even when suffering injustice. Our only hope of achieving something spiritual in our detractors is if we sow spiritual seed. So we must respond gently and reverently.

3:16—“and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.”

What Peter has been addressing is the whole matter of what we would call “P.R.” The early church was widely misunderstood. As its beliefs spread so did the rumors about what those beliefs were. The result was that they were perceived as a threat to the empire, to civil law and government, and to established social order. They were being slandered in these ways.

Peter had walked with Christ and had seen the life as it was to be lived. He knew that it was no threat. All that had to happen was for it to be lived as it was to be lived and these rumors and fears would be put to rest. So he says to Christians “keep a good conscience.” A good conscience is one that is rightly programmed, and that is actively regulating actions. Our consciences must be programmed by the truth. It is not enough to feel guilt or commendation or justification. We must rightly feel those things. We must feel them in a way that harmonizes with God’s truth, because there is both false guilt and false peace. So when Peter says to keep a good conscience he is referring to a conscience that is healthy, guiding our actions with respect to the truth.

He also means a conscience that is listened to. It is not enough to feel guilt or peace rightly we must actually implement the dictates of our conscience. There must be no disconnect between what we know to be true and what our lives embody. If we have a conscience that is in these ways good, we will not have to worry about “P.R.” Our actions will be such that we are seen and known as people of character and integrity. If someone accuses us falsely, that accusation will have no substance to it.

Again, this is a general principle. Christ’s conscience was perfect. He still suffered at the hands of unbelievers. But the general rule is that a good conscience will put us at peace with God and man. It will silence our critics.

3:17—“For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.”

There are times when, similar to Christ, God’s plan cannot come about apart from our suffering. So there are seasons of suffering in every life. If we focus on embracing the truth and living by its dictates, we can be fully assured that when suffering comes our way it is because our sacrifice is essential to the progress of God’s work. We are in good company if this is our lot. There is no shame in suffering for what is good and right.

There is shame in suffering for what is sinful. That is the lot of the criminal. Live by the dictates of a healthy conscience. Then if you suffer, it is a noble suffering. To ignore matters of conscience will lead to suffering but it will be of a sort that is just and punitive. It produces an inner agony and regret.

NOTES ON PSALM 34

This Psalm is the third of three in a row that call us to worship. But it also has strong didactic (teaching) elements. Worship is the end sought, with ample teaching about Yahweh's nature to inspire such worship.

Psalm 34 is placed in the collection after the Psalm that has summoned us to worship Yahweh energetically and with abandon, because His upright plan is being fulfilled meticulously. That Psalm reminded us that in this plan of Yahweh, we who fear Him are objects of His lovingkindness. He sees and loves our trust in Him—our turning to Him as a first response to trouble! He embraces for good all who do so.

This Psalm is an alphabetical acrostic (like 25, 37, 111, 119, 145). It is likely that these were composed to help them be recalled and recited. So there was either a recitation in unison at an important occasion in view, or simply the recognition of an important life principle in view. The life principle in view in this Psalm is the all important practice of the fear of Yahweh, of leaning absolutely on Him.

The Psalm opens with this resolution:

I will bless Yahweh at all times;

His praise shall continually be in my mouth.

My soul shall make its boast in Yahweh;

Immediately we see that it expresses David's desire to be one who owned Yahweh as his strength, who eschewed the empty pursuit of exalting himself. If it was written in the aftermath of David feigning madness before Achish (see 1 Samuel 21:10-18), then it is the testimony of one who had set aside all pursuit of personal status and by this gained safety from a rival who might have taken his life. It is possible that David saw that event as a parable of this idea of casting oneself completely on Yahweh.

The "fear of Yahweh" is presented by Psalm 34 as that which must be learned and as that which leads to life. This path of life is urgent and prudent because of the attentiveness and nearness of Yahweh to those who cry out to Him (as per Genesis 4:26). Significantly the New Testament writers taught this same posture (Acts 9:31; 2 Corinthians 5:11; Ephesians 5:21), and Peter utilizes this Psalm to exhort such behavior in the Church (1 Peter 3:9-12). As in the previous Psalm (verse 18), we see Yahweh watching and listening for the cry of the righteous (verse 15). Like the last several Psalms Yahweh is seen as the one whose strength flows into his people. There are several statements about the righteous vs. the wicked and their separate "fates" in the hands of Yahweh. One could get the impression that a "works standard" determines their safety and salvation, but the Psalm ends with "Yahweh redeems the soul of His servants; and none of those who take refuge in Him will be condemned." The ideas of mercy and grace come through in those words and are running in the background of the entire summons to the fear of Yahweh.

34:1-3— I will bless the LORD at all times; his praise shall continually be in my mouth. My soul makes its boast in the LORD; let the humble hear and be glad. Oh, magnify the LORD with me, and let us exalt his name together!

David begins by stating his resolve to make blessing Yahweh a never-ending activity of his life. Blessing Yahweh is a matter of recognizing and acknowledging His goodness, giving Him credit for blessings received, and practicing faith and trust in seasons of turmoil and trouble. Blessing Him describes the tone of our expression as positive and grateful. Blessing also describes what it does to Him. It ministers blessing to Him. We can view our praise as particularly sweet to Him. Out of the midst of the kingdom of His enemies comes the testimony of those who believe and trust the truth about Him.

David speaks of his blessing of Yahweh as being continuous. He wanted this to be a mark of who he was, no matter the circumstance. It would come from his mouth continuously, so that any who were around him would be influenced by it. He is committed as well to this being the activity of his inner being. So he is committing himself to a genuine heart-felt way of life that continually expressed gratitude to Yahweh.

The last three lines of this opening section speak of David's desire to lead others into this way of life. He envisioned a group composed of the humble that would hear and join him in "magnifying Yahweh"—acknowledging Him and increasing His significance among humanity to what it should rightfully be. The humble have been clearly delineated as those who fear Yahweh rather than boasting in their own strength. These are the one's David envisioned leading. This can be clearly seen in David's actions in bringing the Ark into Jerusalem.

34:4-7—I sought the LORD, and he answered me and delivered me from all my fears. Those who look to him are radiant, and their faces shall never be ashamed. This poor man cried, and the LORD heard him and saved him out of all his troubles. The angel of the LORD encamps around those who fear him, and delivers them.

These verses capture concisely what was becoming routine in David's life. They link it to a history. Incident after incident had occurred in which Yahweh's people were endangered but were saved through Yahweh's intervention.

The section catches the readers attention by an important stylistic feature. The first two lines are a first person testimony of David's rescue. The second two lines switch to a general observation regarding "they," all such ones as sought Yahweh in times of distress. His reference to these being "radiant" may indicate that his thoughts have drifted to Moses and his trials and troubles as the leader of Israel and Israel's grave predicaments in the Exodus. The third couplet returns to David's personal testimony, but he gives it in the third person, as the story of "this poor man." This variation from couplet to couplet gives the entire section an air of wisdom and authority. One gets the feeling that they are reading the combined observation of the godly over the centuries on how life really works.

All of this sets up the powerful conclusion given in verse seven:

The angel of Yahweh encamps around those who fear Him,

And rescues them.

This also indicates that David was combining his experience with that of Israel's rescue from Egypt under Moses and citing the grand lesson that should be embraced. The rest of the Psalm will be an urging to the readers to step into this way of living in abandoned trust in Yahweh alone.

The Angel of Yahweh is a mysterious personage that is not easy to explain. Some have argued strongly for understanding this as the pre-incarnate Christ. Some of these would also associate the term Adonai as referencing specifically to the second person of the trinity. They would then see many of the references in the Psalms that single out "the Adonai" as referencing Jesus Christ and therefore this "Angel of Yahweh." It must be admitted that these interpretations fit, and do not do violence to the text nor do they infringe on any elements of an orthodox view of the Godhead. But this is still conjecture and must be kept as such. Most have simply chosen to see this being as an Angel of very high rank and power who represents God.

The primary thing the Scripture clearly portrays is that the Angel of Yahweh wields great power, to the extent that what he sets about to do cannot be thwarted. That he camps around those who fear him again recalls the experience of the Israelites in the exodus (Judges 2:1-5). It is meant to convey that those who fear Yahweh are in a place of absolute safety. There are several incidences when the power of this angel was brought to bear in individual situations either to rescue or to judge. The results were stunning (Numbers 22:21-35; Daniel 6:22; 1 Chron. 21:30).

34:8-14—Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him! Oh, fear the LORD, you his saints, for those who fear him have no lack! The young lions suffer want and hunger; but those who seek the LORD lack no good thing. Come, O children, listen to me; I will teach you the fear of the LORD. What man is there who desires life and loves many days, that he may see good? Keep your tongue from evil and your lips from speaking deceit. Turn away from evil and do good; seek peace and pursue it.

The focus of Psalm 34 has now completely shifted. It has become instructional and motivational. It is as if David anticipated that living the life of blessing Yahweh at all times would be difficult and it would certainly be resisted. It would require great endurance in faith. And so he begins to invite the readers to try it—"O taste and see that Yahweh is good." He continues to make encouraging and compelling arguments for continuing on this path—"How blessed is the man who takes refuge in Him!"

This is the pattern of this center section of Psalm 34. There are three invitations given (verses 8, 9, 11). After each of these invitations a blessing is cited that will come to rest on those who respond to the invitation. Then a fourth invitation is extended through a very pragmatic question:

Who is the man who desires life,

And loves length of days that he may see good?

The blessing is cited first in this case, and then there follows a pragmatic description of the fear of Yahweh. There are four lines given (verses 13-14) that answer the question, "What does the practice of the fear of Yahweh look like in real life?" This section plus verse 15 is quoted by Peter as support for His call to Christians to not respond in like kind to others, but to bless them (1 Peter 3:8-12). Clearly Peter is calling Christians to live the life David summoned Israel to a thousand years earlier, that of blessing Yahweh continually.

34:15-18—The eyes of the LORD are toward the righteous and his ears toward their cry.

The face of the LORD is against those who do evil, to cut off the memory of them from the earth. When the righteous cry for help, the LORD hears and delivers them out of all their troubles. The LORD is near to the brokenhearted and saves the crushed in spirit.

This section sharply defines the favorable posture of Yahweh toward the righteous. His eyes seek them out. His ears hear their cry. He is presented as very intentional, as tender toward the cry of those who fear Him, and as determined to thwart the intentions of the evil. Most of the statements have to do with His care for the righteous. Only two say anything at all about evildoers, and these bring horrible news.

34:19-22—Many are the afflictions of the righteous, but the LORD delivers him out of them all. He keeps all his bones; not one of them is broken. Affliction will slay the wicked, and those who hate the righteous will be condemned. The LORD redeems the life of his servants; none of those who take refuge in him will be condemned.

The Psalm concludes in a surprising way. It has thus far spoken to the security of those who take refuge in Yahweh. Were it not for the last section and the clear testimony of all of Scripture the reader might assume that trusting in Yahweh removed all pain, suffering, and want. This section clarifies this. The first word of its first line is “many.” The truth is that the afflictions of the righteous one (singular) are many. But Yahweh delivers him.

The contrast between the righteous one and evil doers is clarified. Yahweh delivers the righteous. The evil are slain. Those who hate the righteous are condemned. The righteous will be redeemed. None of the righteous are condemned.

As this contrast is being made we find the statement made of the righteous that “He (Yahweh) keeps all his (the righteous one’s) bones; not one of them is broken.” John links the circumstances of the death of Christ to this couplet (John 19:36). When the soldiers came to break the legs of those crucified, they were surprised to find Christ already dead. They did not break His legs. John states that this reality “filled up” this Scripture. Christ had mercifully died, quickly by standards of crucifixion. He had committed His spirit into the hands of Yahweh in His intense suffering and was mercifully delivered. Christ’s suffering was essential for the mission God had for Him. But even in allowing Jesus’ punishment at the hands of the wicked, Yahweh delivered Him.

By this linkage that is made by the Apostle John the closing of this Psalm is given a profound depth. The afflictions of the righteous One (singular) are many. He is delivered. Not a bone of His body is broken. His opponents are condemned. His servants are redeemed. None of those who take refuge in Him will be condemned (John 5:24; Romans 8:1).