suffering is *thankworthy with God,* by the  
instance of Christ’s sufferings, which were  
our example) **to this** (state, viz. the endurance of wrongful sufferings) **ye were  
called: because** (ground of the assertion)  
**Christ also** (the **also** applies to the words  
“*suffered for you,*” the words **for you**  
carrying with them the “*well-doing,*” as  
explained below, ver. 24) **suffered for you,  
leaving behind for you a copy** (a pattern  
to write or paint by: technically, these  
**patterns** were formulæ given by writing-masters to their pupils, containing all the  
letters of the alphabet) **that ye should  
follow upon** (follow close upon, denoting  
close application to: the word is commonly  
used of following behind another) **His  
footsteps.**

**22.]** *Further expansion of this example  
of Christ,* making it plain that He *endured patiently in suffering for well-doing:*—**who never did** (never in a single  
instance) **sin** (the words are almost a citation from Isa. liii. 9, in one form of the  
Septuagint version) **nor yet** (climax: not  
only did He never sin in act, but not  
even…) **was guile ever found in His  
mouth:**

**23.] who when reviled,  
reviled not again** (a proof of his *patience*.  
Isa. liii. 7 is before the Apostle), **when  
suffering threatened not** (used not to  
threaten: denoting constant habit. The  
order is again that of climax: from *reproach to suffering,* from *not reproaching* to *not threatening*): **but** (‘yea rather’) **delivered [thein]** (see below) **up**  
(what? Most Commentators supply  
“himself” [so A. V.], or “*his cause,*”  
both of which seem out of place, and  
hardly justified by the usage of the verb  
in the original. Rather would I supply  
an object out of the *being reviled and  
suffering*, foregoing, either, with Huther  
Wiesinger, “His reproaches and sufferings,” or, which seems to me better,  
perhaps not  
without reference to “Father, forgive  
them: for they know not what they do”)  
**to Him that judgeth** (whose office it is to  
judge) **righteously** (i. e. the Father: designated in ch. i. 17 as “*He that judgeth  
without respect of persons.*” Calvin says  
well, “Those who indulge their exaction  
of vengeance, do not leave to God the  
office of Judge, but in a manner want to  
make Him their executioner”):

**24.]** **who Himself** (now the *well-doing*  
reaches its height. He was not only  
negatively innocent, ver. 22, but suffered  
in the pursuance of the noblest purpose of  
love, and that love *towards us*: by which  
fact His example is farther brought home  
and endeared to us) **bore our sins** (but in  
the pregnant sense of “bore to sacrifice,”  
“carried and offered up:” see notes on  
James ii. 21, and Levit. xiv. 20; Heb. vii.  
27. It is a word belonging to *sacrifice,*  
and not to be dissociated from it. In Isa.  
liii. 12, [Heb. ix. 28,] we have the sense of  
bearing on Himself more prominent: and  
by that passage our rendering here must  
be regulated: always remembering that  
the other sense lies behind) **in His [own]  
body on the tree** (i. e. “took them to the  
tree and offered them up on it as an  
altar”); **that** (purpose of that great and  
crowning suffering of the Lord) **having  
died** (not, as some Commentators, “having  
passed away,” being removed to a distance,  
but literally, “having died”) **to our sins,**