

Simply teaching the Word simply



# 1 Peter

## THE FIRST EPISTLE GENERAL

OF

## P E T E R .

# Chapter 2

## A verse by verse study...

*Exhortation to holiness.*

12 Unto whom <sup>2</sup>it was that <sup>3</sup>not unto themselves, they did minister the are now reported unto that <sup>4</sup>have preached the you <sup>5</sup>with the Holy Ghost from heaven; <sup>6</sup>which thing desire to look into.<sup>1</sup>

13 Wherefore <sup>2</sup>gird of your mind, <sup>3</sup>be sober to <sup>4</sup>the end, for you be <sup>5</sup>brought unto you of Jesus Christ:

14 As <sup>2</sup>obedient children, shioning yourselves as former lusts <sup>3</sup>in your

15 But <sup>2</sup>as he who you <sup>3</sup>is holy, <sup>4</sup>so be in manner of conversation

16 Because it is holy; for I am holy.

17 And if ye <sup>2</sup>call who <sup>3</sup>without respect of eth according to ev pass <sup>4</sup>the time of your in <sup>5</sup>fear:

18 Forasmuch as were not redeemed things, as silver and vain <sup>2</sup>conversation from your father

19 But <sup>2</sup>with the of Christ, <sup>3</sup>as of a mish and without

20 Who <sup>2</sup>verily before the foundation but <sup>3</sup>was manifest for you,

21 Who <sup>2</sup>by dead, and <sup>3</sup>gave his faith and hope

6 Wherein <sup>2</sup>ye greatly rejoice, though now <sup>3</sup>for a season (if need be) <sup>4</sup>ye are in heaviness through manifold temptations;

7 That <sup>2</sup>the trial of your faith, being much more <sup>3</sup>precious than of gold that perisheth, though it be <sup>4</sup>tried with fire, <sup>5</sup>might be found unto praise, and honour, and glory, <sup>6</sup>at the appearing of Jesus Christ:

8 Whom <sup>2</sup>ye have not seen, in whom, though now ye see him not,

*[Faint background text from the Bible, likely the opening of the epistle, partially obscured by the chapter title.]*

YEAR OF THE CHRISTIAN ERA, CIR. 60.—YEAR OF THE WORLD, CIR. 4064.

### CHAPTER I.

*He blesseth God for his manifold spiritual graces, 1—9, showing that the salvation in Christ is no news, but a thing prophesied of old, 10—12: and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God, 13—25.*

**PETER**, <sup>a</sup>an apostle of Jesus Christ, to <sup>b</sup>the strangers <sup>c</sup>scattered throughout <sup>d</sup>Pontus, <sup>e</sup>Galatia, <sup>f</sup>Capadocia, <sup>g</sup>Asia, and <sup>h</sup>Bithynia,

2 Elect according to <sup>k</sup>the foreknowledge of God the Father, through sanctification <sup>l</sup>of the Spirit, <sup>m</sup>unto obedience and <sup>n</sup>sprinkling of the blood

A.M. 4064. A.D. 60.	A.M. 4064. A.D. 60.
CHAP. I. A.M. 4064. A.D. 60. a Mat. 4.18; John 21.15. b ch. 2. 11; Ac. 2.3—11; Eph. 3.12; He. 11.13. c Lc. 36.32; Es. 3. 8; Ps. 44. 11; Eze. 6. 8; John 11.32; Jas. 1.1. d Ac. 2.9; 18.2. e Ac. 16.5; 18.23. f Ac. 2.9. g Ac. 6.9; 16.6; 19.10; 2 Th. 1.10; Ro. 1.11. h Ac. 16.7. i ch. 2.9; De. 7. 6; Mat. 24.22, 24.31; Lu. 19.7; John 15. 16—19; Ro. 8. 23; 2 John 1.12. j Ac. 2. 23; 15. 18; Ro. 6. 29, 30; 9. 23, 24. k Ac. 26.32; Ro. 15. 16; 1 Co. 1. 20; 6. 11. l Ro. ver. 20; Ro. 1. 3; 2 Co. 10.5; He. 9.5. m He. 9. 10—22; 10.22. n Ro. 1.7; 2 Co. 13.14.	f ch. 4.12; 1 Sa. 2.1; Ps. 9.14, 20.1; Is. 12. 2, 3; Mat. 5.12; Lu. 1. 47; 2; 10; John 16.7. g ch. 4.7, 8, 19; 2 Co. 4.17; 1 La. 2.9, 32, 33; He. 12. 10. h Ps. 119. 28; Is. 61. 3; Mat. 11.20; 26.37; Ro. 9. 2; 2 Th. 2. 26. i Ps. 34.19; John 15.32; Ac. 14.22; 1 Co. 4.9—12; 1 Job 23. 10; Ps. 66. 10—12; Is. 49. 16; Mat. 3.3; Ja. 1.3, 4; He. 2.10. m ch. 2.4, 7; Pr. 2.13—15; 8. 10; 2 Pe. 1.1, 4. n Ec. 1.14; Lu. 12. 20, 21; 33; Ac. 8. 25; Ja. 5. 2, 3. o ch. 4. 12; 1 Co. 3.12. p Mat. 25. 21, 23; John 5. 44; 12. 20; Ro. 2.7, 10. q ver. 5. r John 20. 29; 2 Co. 4. 18; e ch. 2.7; (Ca. 1.7); Mat. 10. 37; 25. 26—40; John 8. 42; 1 Co. 15. 22; Ep. 6. 16.

# Organisation of 1<sup>st</sup> Peter

<p>I. Christian <u>conduct</u> - in the light of hope we have</p>	<p><u>Chapter</u> 1:1 – 2:8</p>
<p>II. The believer's <u>life</u> - in the light of our Sevenfold position</p> <ol style="list-style-type: none"><li>1. A chosen generation</li><li>2. A royal priesthood,</li><li>3. A holy nation,</li><li>4. A peculiar people;</li><li>5. We are to shew forth the praises of him</li><li>6. We have been called out of darkness</li><li>7. We have been called into his marvelous light:</li></ol>	<p>2:9 – 4:19</p>
<p>III. Christian <u>Service</u> - in light the Coming Chief Shepherd</p>	<p>5:1-14</p>

**Wherefore** laying aside all malice, and all guile,  
and hypocrisies, and envies, and  
all evil speakings,

1 Peter 2:1

- Because of what Peter has just said...
  - 1) *“Gird up the loins of your mind”*
  - 2) *“Be sober, self-controlled”*
  - 3) *“Set your hope fully”*
  - 4) *“Not conforming to your former lusts”*
  - 5) *“Be ye holy for I am holy”*
- You have been redeemed with something much better than the half-shekel of the sanctuary!
- You have been born again of incorruptible seed!

# Peter's call to holiness

- Repentance is called for.
- Peter now lists five sins of attitude and speech, which:
  - Drive wedges between believers
  - Quench the work of the Holy Spirit in our lives
  - Stunt Spiritual growth
  - Give a false witness of Christ

Wherefore **laying aside** **all** **malice**, and **all** guile,  
and hypocrisies, and envies, and  
**all** evil speakings,

1 Peter 2:1

- In the Greek, the verb expresses the idea of removing garments: “Put off all malice.” Cf.. Paul also, “Put off your old self;”  
Eph 4:22; Col 3:9
- **Malice** (*Gr. kakian*) is wicked ill-will; the desire to inflict pain, harm, or injury on our fellow man.
- [Notice the “all” 3X! No exceptions.]

Wherefore laying aside all malice, and all **guile**,  
and hypocrisies, and envies, and  
all evil speakings,

1 Peter 2:1

- **Guile, deceit** (*Gr. **dolon***) is deliberate dishonesty, falsehood, craft, seduction, slander, and treachery. Operationally, it is the antithesis of being a fiduciary  
(see notes on **Eph 6:4-9**)
- Deceit and hypocrisy are twins: by deceit a person is wronged; and by hypocrisy he is deceived.

Wherefore laying aside all malice, and all guile,  
and **hypocrisies, and envies,** and  
all evil speakings,

1 Peter 2:1

- **Hypocrisy** (*Gr. hypokriseis*), pretended piety and love; pretending to be what one is not; a man with a double heart and a lying tongue. As Jesus quoted Isaiah to the Pharisees  
**Matt 15:7-8, q. Isa 29:13**
- **Envy** (*Gr. phthonous*), resentful discontent (both hypocrisy and envy appear in the plural in the Greek);

Wherefore laying aside all malice, and all guile,  
and hypocrisies, and envies, and  
**all evil speakings,**

1 Peter 2:1

- **Evil speaking, slander (Gr. *katalalias*),** backbiting lies.
- None of these should have any place in those who are born again.
- Rather, in obedience to the Word, believers are to make decisive breaks with the past.



Wherefore laying aside all malice, and all guile,  
and hypocrisies, and envies, and all evil  
speakings,

As newborn babes, desire the sincere milk of the  
word, that ye may grow thereby:

1 Peter 2:1,2

- Be as eager for the nourishment of the Word as babies are for **milk**.
- As newborn babes, their life depends on the next feeding!

- After believers cast out impure desires and motives (v. 1), they then need to feed on wholesome *spiritual* food that produces growth.
  - (**Sincere**, unadulterated, pure [*adolon*] is deliberately contrasted with “deceit” [*dolon*] in v. 1. God’s Word does not deceive; neither should God’s children.)
- Christians should approach the Word with clean hearts and minds (v. 1) in eager anticipation, with a desire to grow spiritually.

*If so be ye have tasted that the Lord is gracious.*

**1 Peter 2:3**

- Quoting **Psalm 34:8**, Peter continues the milk analogy used in **v.2** and likened their present knowledge of Christ to tasting.
- They had taken a sample, having experienced God's grace in their new birth, and had found that indeed **the Lord is gracious.**

To whom coming, *as unto a living stone,*  
disallowed indeed of men, but chosen of God,  
*and precious,*

1 Peter 2:4

- Scholars may argue about the meaning of the Lord's words in **Mt 16**, but Peter himself clearly understood them!
- The Rock is Christ Himself, the Living Stone.
  - Every believer is also a living stone—made such by grace.]

To whom **coming**, *as unto a living stone,*  
*disallowed indeed of men, but chosen of God,*  
*and precious,*

**1 Peter 2:4**

- *“The Greek indicates that this coming is a personal, habitual action. It is an intimate association of communion and fellowship between believers and their Lord”. CM*

To whom coming, *as unto a living stone,*  
disallowed indeed of men, but chosen of God,  
*and precious,*

1 Peter 2:4

- Here he said this Stone is living.
- It has life in itself and gives life to others.
- People may enter into personal, vital relationships with this “Living Stone.”
- Here Peter used a unique figure of speech:
  - 1:3 he referred to a “living hope”;
  - 1:23 to the “living . . . Word”;
  - 2:4 he refers to Christ as “the living Stone.”

To whom coming, *as unto a living stone,*  
**disallowed indeed of men, but chosen of God,**  
**and precious,**

1 Peter 2:4

- Whereas Christ was **disallowed rejected by men . God had chosen Him** cf. 1:20  
and held Him **precious** cf. 1:19; 2:4, 7
- Christians rejected by the world may take heart in the knowledge that they are the elect (**1:1**), and valued by God. cf. 1:18

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Peter 2:5

- Believers, identified with Christ, for He is *the* living Stone, are **like living stones**. And as they become more like Him, further conformed to His image, **they are being built into a spiritual house**.
- Jesus had told Peter, “On this rock I will build My church” **Mt 16:18**
- Now Peter clearly identifies Christ as the Rock on which His Church is built. **vv.4-5**



*He shall build the temple of the Lord; and He shall bear the glory.'-Zechariah 6:13*

*“Christ Himself is the builder of His spiritual temple, and He has built it on the mountains of His unchangeable affection, His omnipotent grace, and His infallible truthfulness. But as it was in Solomon's temple, so in this; the materials need making ready”.*

*He shall build the temple of the Lord; and He shall bear the glory.'-Zechariah 6:13*

*“There are the 'Cedars of Lebanon,' but they are not framed for the building; they are not cut down, and shaped, and made into those planks of cedar, whose odoriferous beauty shall make glad the courts of the Lord's house in Paradise. There are also the rough stones still in the quarry, they must be hewn thence, and squared. All this is Christ's own work”*

*He shall build the temple of the Lord; and He shall bear the glory.'-Zechariah 6:13*

*“Each individual believer is being prepared, and polished, and made ready for his place in the temple; but Christ's own hand performs the preparation-work. Afflictions cannot sanctify, excepting as they are used by Him to this end. Our prayers and efforts cannot make us ready for heaven, apart from the hand of Jesus, who fashioneth our hearts aright”*

*He shall build the temple of the Lord; and He shall bear the glory.'-Zechariah 6:13*

“As in the building of Solomon's temple, 'there was neither hammer, nor axe, nor any tool of iron, heard in the house,' because all was brought perfectly ready for the exact spot it was to occupy-so is it with the temple which Jesus builds; the making ready is all done on earth”

*– Charles H Spurgeon*

- Paul called the Church a “temple” 1 Cor 3:16  
and “a dwelling.” Eph 2:21,22
- Believers not only make up the church but  
serve in it, ministering as a **holy priesthood,**  
**offering spiritual sacrifices.**
- All believers are priests cf. 1 Pet 2:9;  
Heb 4:16; Rev 1:6
- and need no mediator other than Jesus  
Christ to approach God directly 1 Tim 2:5

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Peter 2:5

- Such priestly service requires holiness  
cf. 1 Pet 1:16, 22
- Praise to God and doing good to others are spiritual sacrifices that please Him  
Heb 13:15
- However, “living stones” should also offer themselves as “living sacrifices” **acceptable to God through Jesus Christ.**  
Rom 12:1, 2

Wherefore also it is contained in the scripture,  
Behold, I lay in Sion a **chief corner stone**, elect,  
precious: and he that believeth on him shall not  
be confounded.

1 Peter 2:6

- In **verses 6-8** Peter quotes 3 OT: **Isa 28:16; Psa 118:22; Isa 8:14**. where Christ is the chosen and precious (cf. “precious” in **1 Pet 1:19; 2:4, 7**) cornerstone.
  - *“A cornerstone points to the visible support on which the rest of the building relies for strength and stability”.*

Wherefore also it is contained in the scripture,  
Behold, I lay in Sion a chief corner stone, elect,  
precious: and he that believeth on him shall not  
be **confounded**.

1 Peter 2:6

- **Gr. *Kataischynō*** they will never be put to shame (or made ashamed)

*“The Greek double negative used here in the subjunctive mood indicates an emphatic negative assertion referring to the future: never indeed will they be shamed. So Peter encourages his readers with a sure scriptural promise of ultimate victory for those who trust Christ”. -CM*



Unto you therefore which believe *he is precious:*  
but unto them which be disobedient, the stone  
which the builders disallowed, the same is made  
the head of the corner,

**1 Peter 2:7**

- These verses present a sharp contrast between those who believe and those who do not.
- Christ is “precious,” of ultimate value, to those who believe.
- But those who have rejected Christ stumble because they will not allow themselves to be persuaded.

Unto you therefore which believe *he is precious:*  
but unto them which be disobedient, the stone  
which the builders disallowed, the same is made  
the head of the corner,

1 Peter 2:7

- Peter's second quotation is from **Ps 118:22**.
- Jesus also quoted **Ps 118:22** in reference to His rejection by the chief priests and Pharisees.

**Mt 21:42-46**

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 21:42-43

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Matthew 21:44-46

And a stone of stumbling, and a rock of offence,  
*even to them which stumble at the word, being*  
**disobedient:** *whereunto also they were*  
*appointed.*

1 Peter 2:8

- Peter's third quotation is from **Isaiah 8:14**.
- Rejection of Jesus Christ is fatal and is connected with a willful rejection of the message of God's Word.
- To disobey the message is to reject it; and to obey it is to believe **cf. 4:17** (cf. obedience in **1:14, 22** and "obedient to the faith" in **Acts 6:7**).

*And a stone of stumbling, and a rock of offence,  
even to them which stumble at the word, being  
disobedient: whereunto also they were  
appointed.*

**1 Peter 2:8**

- All who do not receive Christ as their Savior will one day face Him as their Judge.
- Because of sin, all disobedient unbelievers are destined for a “stumbling,” which will lead to eternal condemnation.
- [Cf. “Stone” and “Rock” as idioms of Jesus throughout the Scripture] **1 Cor 10:4, et al**

# Christ, the Rock

1. To the Believer, **smitten stone** that the Spirit of life may flow from Him to all who will drink

Ex 17:6; 1 Cor 10:4; John 4:13,14; 7:37-39

2. To the Church, the foundation and **chief corner Stone** Eph 2:20

3. To the Jews, at His 1<sup>st</sup> Coming, a **“stumbling stone”**

Rom 9:32,33; 1 Cor 1:23

4. To Israel, at His 2<sup>nd</sup> Coming, **“the headstone of the corner”**

Zech 4:7

# Christ, the Rock

5. To the Gentile world power, the smiting “Stone cut without hands”:

Dan 2:34

6. In the Divine Purpose, the Stone which, after the destruction of Gentile world powers, is to grow and fill the earth;

Dan 2:34

7. To unbelievers, the crushing Stone of judgment that will grind those to powder

Matt 21:44



But ye *are* a chosen generation, a royal priesthood,  
an holy nation, a peculiar people; that ye should  
shew forth the praises of him who hath called  
you out of darkness into his marvellous light:

1 Peter 2:9

- Peter closes this portion of his letter of encouragement with a moving exhortation for his readers to practice holiness. He reminded them that, in contrast with the disobedient who are destined for destruction, they were a **chosen** (*eklektion*;) people.

But ye *are* a chosen generation, a royal priesthood,  
an holy nation, a peculiar people; that ye should  
shew forth the praises of him who hath called  
you out of darkness into his marvellous light:

1 Peter 2:9

- Peter again echoed the Old Testament, specifically **Isaiah 43:20**.
- “Chosen people,” which used to apply only to Israel, *was now used of both Jewish and Gentile believers.*

# Royal Priesthood

- The responsibility once solely trusted to the nation of Israel: at Sinai, God told Moses to tell the people,  
*“You will be for Me a kingdom of priests and a holy nation”* **Ex 19:6**

# Royal Priesthood

- Now, during this Age of Grace, this relationship has been given to the church: Believers in the Church Age are called:
  - “A holy priesthood,” 1 Pet 2:5
  - “A royal priesthood,” 1 Pet 2:9; cf. Rev 1:6
  - “A people belonging to God”: Mal 3:17;  
Acts 20:28; Titus 2:14
- The Messiah was prophesied to be both priest and king:  
Zech 6:13.  
Heb 7:14-17; Rev 1:5-6

# Royal Priesthood

- While these descriptions of the church are similar to those used of Israel in the Old Testament, this in no way indicates that the church *supplants* Israel nor assumes that the national blessings promised to Israel (and to be fulfilled in the Millennium) devolve upon the church.
- *Similarity does not mean identity.*

But ye *are* a chosen generation, a royal priesthood,  
an holy nation, a peculiar people; that ye should  
shew forth the praises of him who hath called  
you out of darkness into his marvellous light:

1 Peter 2:9

- God's purpose in choosing believers for Himself is so that they may declare the praises of Him before others.
- "Praises" could also be translated "eminent qualities," "excellencies," or "virtues" *aretos*, used only four times in the NT:

Phil 4:8; 1 Pet 2:9; 2 Pet 1:3, 5

# Royal Priesthood

- Believer-priests should live so that their heavenly Father's qualities are evident in their lives. They are to serve as witnesses of the glory and grace of God, who called them out of darkness into His wonderful light.
- Peter explains this figure in the next verse with a quotation from **Hosea 2:23**:

But ye *are* a chosen generation, a royal priesthood,  
an holy nation, a peculiar people; that ye should  
shew forth the praises of him who hath called  
you **out of darkness** into **his marvelous light**:

1 Peter 2:9

- “Darkness” refers to the time when his readers were pagans, ignorant of God’s provision of salvation (**cf. Col. 1:13**), when they were not a people, when they had not received mercy.
- His “marvelous light” now illumines the people of God because they have received



Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

1 Peter 2:10

- *“The practice of holiness, in which God’s people serve as a holy and royal priesthood offering spiritual sacrifices and extolling His excellencies, is the proper response to the mercy they have received”.* cf. 1 Pet 1:3

# Christian's Behavior

- **Next Section:** Specific ways Christians should behave differently before the world, as citizens, as slaves, and as wives and husbands.
- Even in familiar situations, their conduct should be discernibly different.

