

Simply teaching the Word simply



# 1 Peter

## Chapter 2

A verse by verse study...

### THE FIRST EPISTLE GENERAL

OF

### P E T E R .

*[Faint background text from the Bible, including the beginning of the epistle: "Peter and Paul, servants of Jesus Christ..."]*

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, inasmuch as they are now born anew by the word of God, 13—25.*

**PETER**,<sup>a</sup> an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

**2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood

A.M. 4064. A.D. 60.	A.M. 4064. A.D. 50.
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; Ja. 1.1. d Ac. 2.5; 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. 39.32; Ro. 15. 16; 1 Co. 1.20; 6.11. l vs ver. 20; Ro. 1. 2; 2 Co. 10.5; He. 8.5. m He. 9.19—22; 10.22. n Ro. 1.7; 2 Co. 13.14.	f ch. 4.12; 1 Sa. 2.1; Ps. 9.14, 29.1; 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. 11.29; 26.37; Ro. 9.2; 9.8; 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; s 10; 2 Pe. 1.1, 4. n Ec. 1.14; Lu. 12. 29, 31; 33; Ac. 8.25; Ja. 5. 2, 3. o ch. 4.12; 1 Co. 3.12. p Mat. 25. 21, 23; John 5. 44; 12.26; Ro. 2.7, 10. q ver. 5. r John 20.22; 2 Co. 4. 18; e ch. 2.7; (Ca. 1.7); Mat. 10. 37; 25. 26—40; John 8. 42; 1 Co. 16. 22; Ep. 6. 16.

**6** Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

**7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

**8** Whom ye have not seen, in whom, though now ye see him not,

*Exhortation to holiness.*

**12** Unto whom that not unto themselves, they did minister that are now reported unto that have preached to you with the Holy Ghost from heaven; which thing desire to look into.

**13** Wherefore gird up your mind, be sober to the end, for ye shall be brought unto the glory of Jesus Christ:

**14** As obedient children, not fashioning yourselves after former lusts in your conversation:

**15** But as he who calls you is holy, so be ye in all your conversation:

**16** Because it is your duty; for I am holy.

**17** And if ye call upon him, who calls you without respect of persons, then according to the promise ye shall have the blessing of his grace, which shall be yours in all things as ye have passed the time of your life in fear:

**18** Forasmuch as ye were not redeemed with silver or gold, as vain conversation, but with the precious blood of Christ, from your fatherless condition:

**19** But with the precious blood of Christ, as of a lamb without blemish and without spot:

**20** Who verily before the foundation of the world was manifested for you, that ye should bring forth fruit unto himself, which fruit should be holiness and righteousness, which ye should bring forth to the glory of the Father and of the Holy Ghost, who is the Spirit of truth, who is in the world, whom the world has not seen, and whom no man has seen, nor can see, who has been sent to the world, who has given himself for us, that he might redeem us unto himself, by his own blood, purifying unto himself a peculiar people, zealous of good works.

# 5 Things That will stop Spiritual Growth

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v1

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

1 Peter 2:1

# How to Grow Spiritually

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v2

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

**1 Peter 2:2**

# What Christ is to Believers

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v3-4

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

**1 Peter 2:3**

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

**1 Peter 2:4**



What  
Believers are  
to GOD

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v5

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**

# What Christ is to Believers

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v6

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**

# What Christ is to Sinners

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v7-8

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**

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**

What  
Believers are  
to GOD

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v9-10



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**

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**

# 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.

# A Christian's Relationship to Others

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v11-12

Dearly beloved, I beseech you as **strangers** and pilgrims, abstain from fleshly lusts, which war against the soul;

1 Peter 2:11

- Those who are loved by God are exhorted to live as strangers, aliens (*Gr. paroikous*, “those who live in a place that is not their home,”
- Used figuratively of Christians, whose real home is in heaven) and pilgrims, strangers in the world

cf. Gen 23:4; Ps 39:12; Heb 11:9, 13; 1 Pet 1:17

Dearly beloved, I beseech you as **strangers** and pilgrims, abstain from fleshly lusts, which war against the soul;

1 Peter 2:11

- *“No one is really a pilgrim in this Biblical sense who has not first become a stranger to this world”. -CM*
- Just as their Christian values and beliefs are rejected by the world, so they are to live apart from the immorality and sinful desires that surround them **Cf. 1 Pet 4:3**

Dearly beloved, I beseech you as strangers and pilgrims, **abstain** from fleshly lusts, which war against the soul;

1 Peter 2:11

- Gr. *apechesthai* is literally “*hold oneself constantly back from.*”
- Christians are to resist the ‘sinward’ pull of those worldly desires which war against their spiritual lives. **cf. James 4:1**
- In this real spiritual battle a demonic strategy is to attack believers at their weakest points.

Cf. *The Armor of God*, **Eph 6:10-18**

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

**1 Peter 2:12**

- The negative exhortation of **verse 11** is now followed by positive instruction. Christians are to abstain from sinful desires not only for their own spiritual well-being but also in order to maintain an effective testimony before unbelievers.
- A positive Christian lifestyle is a powerful means of convicting the world of its sin **cf. Mt 5:16**



Having your conversation **honest** among the Gentiles: that, whereas they speak against you as evildoers, they may by your **good** works, which they shall behold, glorify God in the day of visitation.

1 Peter 2:12

- Peter used the word **good** (**G. kalos**) 2X in this verse to define both Christians' lives ("conversations") and their works.
- Before the critical eyes of slanderous people and their false accusations, the "good deeds" of believers can **glorify God** and win others to belief.

cf. Mt 5:16; Rom 15:6; 1 Cor 6:20

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

1 Peter 2:12

- In the day of [His] visitation
- visitation (of God's presence among men); office, place of service  
Cf. "Time of your visitation,"

Luke 19:44

# A Christian's Relationship to Rulers

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v13-17

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

1 Peter 2:13

- Christians are responsible to obey the law  
Rom 13:1-7; Titus 3:1-2
- Peter exhorted his readers to abide by governmental laws, to submit . . . to every ordinance of man
- *Gr. ktisei*, lit., “creation” or here “institution” or “law”
- “made by man, human”

*Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;*

**1 Peter 2:13**

- The motivation for obedience is not avoiding punishment but is for the Lord's sake.
- To honor God who ordained human government, Christians are to observe man-made laws carefully as long as those laws do not conflict with the clear teaching of Scripture.

**cf. Acts 4:19**

*Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*

**1 Peter 2:14**

- This section of Peter's argument leads many to believe that the organised persecution through oppressive Roman laws either had not begun or had not yet reached the provinces of Asia Minor.
  - Internal evidence for an early writing of this Epistle

*Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*

**1 Peter 2:14**

- Christians were then facing lies and verbal abuse, not torture and death. Christians were still enjoying the protection of a legal system which commended those who obeyed the law.
- So a believer's best defense against slanderous criticism was good behavior.
  - Give no appearance of evil! **1 This 5:22**

For so is the **will of God**, that with well doing ye may put to **silence** the ignorance of foolish men:

1 Peter 2:15

- Evidently Christians were being slandered and falsely accused of evil, for Peter stressed that **it is God's will**
  - *thelema*, a term expressing the result of one's purpose or desire; cf. "God's will" in 1 Pet 3:17; 4:2, 19
- that through excellent behavior they **silence** (*phimoun*, lit., "muzzle") the ignorant talk of foolish men.



For so is the will of God, that with well doing ye  
may put to silence **the ignorance of foolish men:**

1 Peter 2:15

- Each of the three Greek words rendered “ignorant talk of foolish men” begins with the letter **alpha**
- as do the three Greek words in **1:4** rendered “never perish, spoil, or fade.”
  - **Apparently Peter enjoyed alliteration!**

As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

1 Peter 2:16

- Submission to lawful authority does not negate Christian liberty *cf. Gal. 5:1, 18*
- Civil laws should be freely obeyed, not out of fear but because doing so is God's will.
- Christian freedom is always conditioned by Christian responsibility *cf. Gal. 5:13* and must never be used as a cloke, or cover-up (*epikalymma*, lit., "veil") for evil.

As free, and not using *your* liberty for a cloke of maliciousness, but as the **servants** of God.

1 Peter 2:16

- Christians enjoy true freedom when they obey God and live as servants (*douloi*, lit., “slaves”; cf. Rom 6:22) of God.
- Though living as free men, they should also live as God’s slaves.

Honour all men. Love the brotherhood. Fear God.  
Honour the king.

1 Peter 2:17

- This section concludes with a four-point summary of Christian citizenship:
- 1) *timeisate*, “honor, value, esteem”; cf. *timein*, “respect, honor,” in 3:7 everyone  
cf. Rom 12:10; 13:7
- Believers should be conscious of the fact that each human has been uniquely created in God’s image.

Honour all *men*. Love the brotherhood. Fear God.  
Honour the king.

1 Peter 2:17

- 2) Love the brotherhood of believers, their brothers and sisters in Christ. God's family members should love each other.

Honour all *men*. Love the brotherhood. **Fear God.**

Honour the king.

1 Peter 2:17

- 3) The verb “fear” (*phobeisthe*) here does not mean to be in terror, but in awe and reverence that leads to obedience
  - (cf. *phobo* in 1 Peter 1:17, *phobou* in 3:16, and *phobon* in 2 Cor 7:11).
- “A man will never truly respect people until he reverences God”.

Honour all *men*. Love the brotherhood. Fear God.

Honour the king.

1 Peter 2:17

- 4) “Honor” is from *timaoi*, the verb used at the beginning of this verse.
- The respect or “honor” due to all is especially to be given to those God has placed in authority (cf. “the king” in 1 Pet 2:13 and “governors” in v. 14; cf. Rom 13:1).

A Christian's  
Relationship of  
Servants to Masters

v18-20



**Servants,** *be subject to your masters with all fear; not only to the good and gentle, but also to the froward.*

1 Peter 2:18

- The Greek word for slaves here is not *douloi*, the common term for slaves (cf. v. 16), but *oiketai*, which refers to household or domestic servants (cf. Lk 16:13; Rom 14:4).

Servants, be subject to *your* masters with all fear;  
not only to the good and gentle, but also to the  
**froward.**

1 Peter 2:18

- Servants and slaves made up a high percentage of the early church, and undeserved punishment and suffering was common for the underlings.
- Peter challenged Christian slaves to submit to and respect even **those who are froward (harsh)**; from the Greek *skolios* (lit., “curved,” “bent,” or “not straight”).
  - The medical term “scoliosis,” referring to curvature of the spine, comes from this word.

For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

1 Peter 2:19

- Peter set forth a principle here that may be applied to any situation where *unjust* suffering occurs.

For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is acceptable with God.* **1 Peter 2:20**

- No credit accrues for enduring punishment for doing wrong.
- It is respectful submission to *undeserved* suffering that finds favour with God because such behavior demonstrates His grace.

Christ –

An example of  
Suffering Wrongfully

v21-24

For even hereunto **were ye called:** because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1 Peter 2:21

- Peter powerfully supported his exhortation to slaves by citing Christ's example of endurance in unjust suffering.
- Christians are called (*eklethete*; cf. 1:15; 2:9) to follow Christ, to emulate His character and conduct, because He suffered for them.
- "The only right a Christian has is the right to give up his rights!" – Oswald Chambers

For even hereunto were ye called: because Christ also suffered for us, leaving us **an example**, that ye should follow his steps:

1 Peter 2:21

- The word rendered an example (*hypogrammon*, lit., “underwriting”), appearing only here in the New Testament, refers to a writing or drawing that a student reproduces.

Who did no sin, neither was guile found in his mouth:

1 Peter 2:22

- Quoting from **Isaiah 53:9**.
- Jesus committed no sin, either before or during His suffering  
**cf. 2 Cor. 5:21; Heb. 4:15; 1 John 3:5**
- He was completely innocent in both deed and word: no deceit (**dolos**) was found in His mouth.  
**cf. 1 Pet 2:1**



Who, when he was reviled, reviled not again;  
when he suffered, he threatened not; but  
committed *himself* to him that judgeth  
righteously:

1 Peter 2:23

- Christ was the perfect example of patient submission to unjust suffering  
**cf. Rom. 12:19-20**
- Humanly speaking, the provocation to retaliate during Christ's arrest, trial, and crucifixion was extreme. Yet He suffered in silence, committing Himself to God.

Who, when he was reviled, reviled not again;  
when he suffered, he threatened not; but  
committed *himself* to him that judgeth  
righteously:

1 Peter 2:23

- He left it to the Father to vindicate Him, in His own good time.
- We must also.
- *“Lord, forgive me from the sin of always trying to vindicate myself”* St Frances of Assisi

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

**1 Peter 2:24**

- Peter explains why the One who could have destroyed His enemies with a word patiently endured the pain and humiliation of the Cross.
- He had to: He was in our shoes. God was justly judging our sins which His Son bore
- He “was made sin for us” **2 Cor 5:21**

Who his own self bare **our sins** in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1 Peter 2:24

- *“In the Greek the words “our sins” are near the beginning of the verse and thus stand out emphatically, while He Himself stresses Christ’s personal involvement” - CM*

Who his own self bare our sins in his own body on the tree, that **we, being dead to sins**, should live unto righteousness: by whose stripes ye were healed.

1 Peter 2:24

- His death makes it possible for believers to be free from both the penalty and the power of sin and to live for Him: so that we might die to sins and live for righteousness  
*cf. Rom 6:2, 13*
- Christ suffered so it would be possible for Christians to follow His example, both in suffering and in righteous living.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were **healed.**

1 Peter 2:24

- Peter made a general reference to salvation: by His wounds you have been healed

Isa. 53:5

- This does not refer to physical healing for the verb's past tense indicates completed action, the "healing" is an accomplished fact.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we were healed.

1 Peter 2:24

- The reference is to salvation.
- Christ's stripes (Gr. *moìloipi*; lit., "wound"; "stripe left by a lash,") referred to Jesus' scourging and death accomplished "healing,"
- ...the salvation of every individual who trusts Him as his Saviour.

Christ –  
The Author &  
Finisher of Salvation

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v25



For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 Peter 2:25

- Christ not only set the example and provides salvation, but He also gives guidance and protection to those who were headed away (like sheep going astray) from Him,
- ...but who then “turned about” (rather than returned) to the Shepherd and Overseer (*episkopon*) of their souls.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 Peter 2:25

- “Shepherd” and “Overseer” stress Christ’s matchless guidance and management of those who commit themselves to His care

Ezek 34:11-16

