

First Peter 1:21-25; 2:1-8

1:21 – **who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.**

3588 [e]	1223 [e]	846 [e]	4103 [e]	1519 [e]	2316 [e]	3588 [e]	1453 [e]	846 [e]	1537 [e]	3498 [e]	2532 [e]	
tous	di'	autou	pistous	eis	Theon	ton	egeiranta	auton	ek	nekrōn	kai	
21	τοὺς	δι'	αὐτοῦ	πιστοῦς	εἰς	Θεόν	, τὸν	ἐγείραντα	αὐτὸν	ἐκ	νεκρῶν	καὶ
	who	by	Him	believe	in	God	the [one]	having raised up	Him	out from	[the] dead	and
	Art-AMP	Prep	Pro-GM3S	Adj-AMP	Prep	N-AMS	Art-AMS	V-APA-AMS	Pro-AM3S	Prep	Adj-GMP	Conj

1391 [e]	846 [e]	1325 [e]	5620 [e]	3588 [e]	4102 [e]	4771 [e]	2532 [e]	1680 [e]	1510 [e]	1519 [e]	2316 [e]
doxan	autō	donta	hōste	tēn	pistin	hymōn	kai	elpida	einai	eis	Theon
δόξαν	αὐτῷ	δόντα	, ὥστε	τὴν	πίστιν	ὑμῶν	, καὶ	ἐλπίδα	, εἶναι	εἰς	Θεόν
glory	Him	having given	so as for	the	faith	of you	and	hope	to be	in	God
N-AFS	Pro-DM3S	V-APA-AMS	Conj	Art-AFS	N-AFS	Pro-G2P	Conj	N-AFS	V-PNA	Prep	N-AMS

1. We and the Christians Peter was writing to experience a privileged position since we are now in Christ and waiting for his 2nd revealing.
2. Through Jesus' 1st revealing we believe/trust in God because he raised Jesus from the dead.
3. So, now, Peter's readers can do more than fear God, they can trust the God they fear and put their hope in him.
4. Point of 1:20-21 is:
 - a. Now believers are to live holy lives (1:14-16)
 - b. Now believers are to fear God who is their judge (1:17)
 - c. Because God has redeemed them with Christ's blood (1:18-19)
 - d. Because God has a plan that he has now revealed (1:20).
 - e. So, these believers can trust God through Jesus because of:
 - i. what Jesus said,
 - ii. what Jesus did
 - iii. how God raised Jesus from the dead. (1:21)

1:22 – **Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart,**

3588 [e]	5590 [e]	4771 [e]	48 [e]	1722 [e]	3588 [e]	5218 [e]	3588 [e]	225 [e]	1519 [e]	5360 [e]	
Tas	psychas	hymōn	hēgnikotes	en	tē	hypakoē	tēs	alētheias	eis	philadelphian	
22	Τὰς	ψυχὰς	ὑμῶν	ἡγνικότες	ἐν	τῇ	ὑπακοῇ	τῆς	ἀληθείας	εἰς	φιλαδελφίαν
	The	souls	of you	having purified	by	-	obedience	to the	truth	unto	brotherly love
	Art-AFP	N-AFP	Pro-G2P	V-RPA-NMP	Prep	Art-DFS	N-DFS	Art-GFS	N-GFS	Prep	N-AFS

505 [e]	1537 [e]	2513 [e]	2588 [e]	240 [e]	25 [e]	1619 [e]
anypokriton	ek	katharas	kardias	allelous	agapēsate	ektenōs
ἀνυπόκριτον	, ἐκ	[καθαρᾶς]	καρδίας	, ἀλλήλους	ἀγαπήσατε	ἐκτενῶς
sincere	out of	purity	of heart	one another	love	fervently
Adj-AFS	Prep	Adj-GFS	N-GFS	RecPro-AMP	V-AMA-2P	Adv

1. The verbs are in the perfect tense in the Greek which indicate these believers are already in this state of having been purified and having obeyed.

2. Obedience to the truth is believing the Gospel.
3. "Purified yourselves" –
 - a. purification in the Old Testament made the worshipper ready to participate –
 - i. Ex. 19:10-11 -
 "The Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day. For on the third day the Lord will come down on Mount Sinai in the sight of all the people."
 - ii. Josh. 3:5-6 -
 "Then Joshua said to the people, "Consecrate yourselves, for tomorrow the Lord will do wonders among you." And Joshua said to the priests, "Take up the ark of the covenant and pass on before the people." So they took up the ark of the covenant and went before the people."
 - iii. John 11:55 -
 "Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves."
 - iv. Acts 21:23-26 -
 "Do therefore what we tell you. We have four men who are under a vow; take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law. But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality." Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them."
 - v. Acts 24:18-19 -
 "While I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia— they ought to be here before you and to make an accusation, should they have anything against me..." (Before Felix)
4. **This purification** came through **obedience** to the truth which is **the Gospel invitation**:
 - a. 2 Thessalonians 1:5-10 -
 "This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from [b] the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed."
5. This purification was the born-again experience (phase one), but is practiced and developed in life (sanctification process or phase two)

- a. James 4:8 -
“Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.”
 - b. 1 John 3:3 -
“And everyone who thus hopes in him purifies himself as he is pure.”
 - c. Galatians 5:7-9 -
“You were running well. Who hindered you from obeying the truth? This persuasion is not from him who calls you. A little leaven leavens the whole lump.” (legalism, Law, circumcision)
6. “by obeying the truth” means positively responding to the Gospel. “
- a. “Obedience” (*hypakoe*) 15x in the NT and not clear it is saving faith
 - b. Peter uses “obedience” (*hypakoe*) in 1:2 and 1:14 to refer to believer’s conduct
 - c. “Purify” (*hagnizo*) is used figuratively to refer to moral purification after salvation
 - d. Context HERE is obedience after salvation
 - e. The readers are doing the purification which sounds more like phase two than phase one.

1:23 – since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God:

313 [e]	3756 [e]	1537 [e]	4701 [e]	5349 [e]	235 [e]	862 [e]	1223 [e]	3056 [e]	2198 [e]
anagegennēmenoi	ouk	ek	sporas	phthartēs	alla	aphthartou	dia	logou	zōntos
23 ἀναγεγεννημένοι ,	οὐκ	ἐκ	σποραῶς	φθαρτῆς ,	ἀλλὰ	ἀφθάρτου ,	διὰ	λόγου	ζῶντος
Having been born again	not	of	seed	perishable	but	of imperishable	by	[the] word	living
V-RPMP-NMP	Adv	Prep	N-GFS	Adj-GFS	Conj	Adj-GFS	Prep	N-GMS	V-PPA-GMS

2316 [e]	2532 [e]	3306 [e]
Theou	kai	menontos
Θεοῦ ,	καὶ	μένοντος ,
of God	and	abiding
N-GMS	Conj	V-PPA-GMS

1:24 - for

**“All flesh is like grass
and all its glory like the flower of grass.
The grass withers, and the flower falls,**

1360 [e]	3956 [e]	4561 [e]	5613 [e]	5528 [e]	2532 [e]	3956 [e]	1391 [e]	846 [e]	5613 [e]	438 [e]
dioti	Pasa	sarx	hōs	chortos	kai	pasa	doxa	autēs	hōs	anthos
24 διότι ,	Πᾶσα	σὰρξ	ὡς	χόρτος ,	καὶ	πᾶσα	δόξα	αὐτῆς	ὡς	ἄνθος
because	All	flesh [is]	like	grass	and	all	[the] glory	of it	like	[the] flower
Conj	Adj-NFS	N-NFS	Adv	N-NMS	Conj	Adj-NFS	N-NFS	PPro-GF3S	Adv	N-NNS

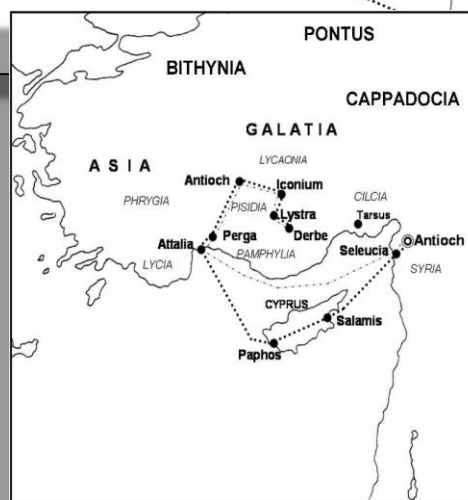
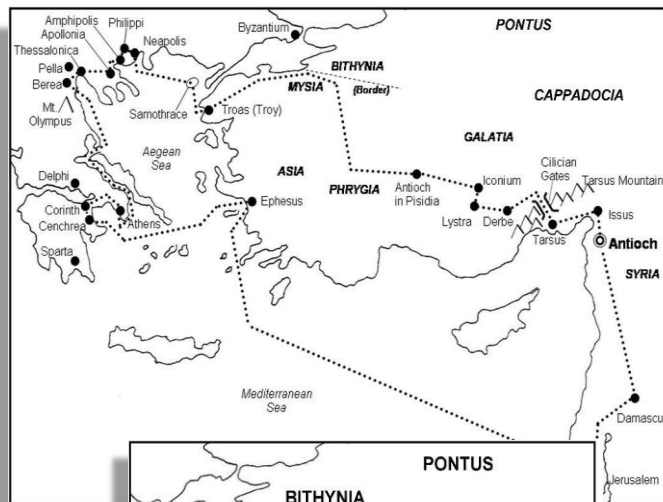
5528 [e]	3583 [e]	3588 [e]	5528 [e]	2532 [e]	3588 [e]	438 [e]	1601 [e]
chortou	exēranthē	ho	chortos	kai	to	anthos	exepesen
χόρτου .	ἐξηράνθη	ὁ	χόρτος ,	καὶ	τὸ	ἄνθος	ἐξέπεσεν ,
of grass	Withers	the	grass	and	the	flower	falls away
N-GMS	V-AIP-3S	Art-NMS	N-NMS	Conj	Art-NNS	N-NNS	V-AIA-3S

1:25 - "but the word of the Lord remains forever."

And this word is the good news that was preached to you.

3588 [e]	1161 [e]	4487 [e]	2962 [e]	3306 [e]	1519 [e]	3588 [e]	165 [e]	3778 [e]	1161 [e]	1510 [e]	3588 [e]
to	de	rhēma	Kyriou	menei	eis	ton	aiōna	Touto	de	estin	to
25 τὸ	δὲ	ῥῆμα	Κυρίου	μένει	εἰς	τὸν	αἰῶνα	Τοῦτο	δέ	ἐστὶν	τὸ
-	but	the word	of [the] Lord	abides	to	the	age	This	now	is	the
Art-NNS	Conj	N-NNS	N-GMS	V-PIA-3S	Prep	Art-AMS	N-AMS	DPro-NNS	Conj	V-PIA-3S	Art-NNS

4487 [e]	3588 [e]	2097 [e]	1519 [e]	4771 [e]
rhēma	to	euangelisthen	eis	hymas
ῥῆμα	τὸ	εὐαγγελισθὲν	εἰς	ὑμᾶς
word	-	having been proclaimed	to	you
N-NNS	Art-NNS	V-APP-NNS	Prep	PPro-A2P



First Peter 2:1 – So put away all malice and all deceit and hypocrisy and envy and all slander.

659 [e]	3767 [e]	3956 [e]	2549 [e]	2532 [e]	3956 [e]	1388 [e]	2532 [e]	5272 [e]	2532 [e]
Apothemenoi	oun	pasan	1 kakian	kai	panta	2 dolon	kai	3 hypokriseis	kai
1 Ἀποθέμενοι	οὖν	πᾶσαν	κακίαν	, καὶ	πάντα	δόλον	, καὶ	ὑποκρίσεις	, καὶ
Having put aside	therefore	all	malice	and	all	deceit	and	hypocrisy	and
V-APM-NMP	Conj	Adj-AFS	N-AFS	Conj	Adj-AMS	N-AMS	Conj	N-AFP	Conj

5355 [e]	2532 [e]	3956 [e]	2636 [e]	
phthonous	4 kai	pasas	katalalias	5
φθόνους	, καὶ	πάσας	καταλαλίαις	,
envies	and	all	evil speakings	
N-AMP	Conj	Adj-AFP	N-AFP	

1. “rid” is a word that refers to taking off and setting aside clothes.
2. Notice that the sins Peter focuses on are part of interpersonal relationships and the cause for broken unity among believers in the body of Christ.
3. These five sins or vices are repeated by Paul and also found in the Jewish community at Qumran in the “The **Community Rule**” (1QS), which has been referred to as the “Manual of Discipline” and in Hebrew “Serekh ha-Yahad.” The Community Rule is one of the first Dead Sea Scrolls discovered near Qumran. (1QS 10:21-23)
4. **Malice** – (κακια, kakia) the Greek can be translated as “evil” or “depravity”, but in a list like this it identifies the attitude and behavior that undermines unity in a community or a group. Thus this word means “ill will” and “malice.” Also, see this word in similar lists by Paul and one by James where “malice” is listed alongside of “grumbling” “bitterness,” and “envy.”
 - a. 1 Cor. 5:8 –
 - b. Eph. 4:31 –
 - c. Col. 3:8 –
 - d. Titus 3:3 –
 - e. James 1:21 –
5. **Deceit** – (δολος dolos) Cunning, deceit by using trickery and treachery. Also, “to catch with bait.” Deceit is mentioned 3x by Peter in this book (2:1; 2:22; 3:10). This Greek word refers to interacting with others with ulterior motives. Jesus faced this in Mark 14:1 and Matthew 26:4. Paul forbid it as part of the presentation or teaching of the Word of God in:
 - f. 2 Cor. 12:16 –
 - g. 1 Thess. 2:3 –
 - h. 2 Cor. 4:2 –
 - i. 2 Cor. 6:4-7 –
6. **Hypocrisy** – (or, “insincerity”) (ὑποκρισις hypokrisis) refers to deception in speech or behavior or inconsistency between claimed doctrine and actual lifestyle.
7. **Envy** – (φθονος, phthonos) – used in Greek to express a man wanting what another man has because it makes the other man happy. The reaction is often to slander and attempt to destroy the other man.
8. **Slander** – (καταλαλια, katalalia) – speaking against someone, to run a person down with words.
 - j. 2 Cor. 12:20 –
 - k. James 4:11 –

2:2 – Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation—

5613 [e]	738 [e]	1025 [e]	3588 [e]	3050 [e]	97 [e]	1051 [e]	1971 [e]	2443 [e]	1722 [e]
hōs	artigennēta	brepḗ	to	logikon	adolon	gala	epipothēsate	hina	en
2 ὡς	ἀρτιγέννητα	βρέφη , τὸ	λογικὸν	ἄδολον	γάλα	ἐπιποθήσατε ,	ἵνα	ἐν	
like	newborn	babies	-	reasonable	pure	milk	crave	so that	by
Adv	Adj-NNP	N-NNP	Art-ANS	Adj-ANS	Adj-ANS	N-ANS	V-AMA-2P	Conj	Prep

846 [e]	837 [e]	1519 [e]	4991 [e]
autō	auxēthēte	eis	sōtērian
αὐτῷ	ἀύξηθητε	εἰς	σωτηρίαν ,
it	you may grow up	in respect to	salvation
PPro-DN3S	V-ASP-2P	Prep	N-AFS

1. In Galatians 5 Paul list the works of the flesh and follows with a list of the “fruit” of the Spirit.
2. Here Peter follows his list of sins and vices, not with a list of “good” attitudes and behaviors, but with encouragement to go to the source of these virtues. Peter sends his readers to God and his word.
3. “Newborn” means “recently born” and “babies” means “infant”.
 - a. Both are words in the Greek that refer to nursing infants.
4. **“Crave”** is an imperative. “Crave” is ἐπιποθήσατε **epipothēsate** and means “to long for,” “to desire,” “to crave.”
 - a. In the compound (with epi) it indicates intensive desire directed toward an object. Believers are not “commanded” to produce fruit, but they are commanded to crave the source of the growth. This is a command to be actively seeking the “pure spiritual milk” instead of merely passively receiving whatever is readily available.
5. **“Milk”** is the basic teaching of the revelation God has given found in his written word according to:
 - a. 1 Corinthians 3:1-2 –
“But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready...”
 - b. Hebrews 5:11-14 –
“About this we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.”
 - c. Qumran:
 Milk was commonly referred to in Judaism as spiritual nourishment as is seen in the Dead Sea Scrolls.
 - d. Early Church:
 In the 200’s AD during the ministry of Hippolytus this verse was taken serious enough to include in the baptism ritual a cup of milk mixed with honey. It is interesting to note that this was done as a reminder or teaching tool, but not as an actual fulfillment of Peter’s

imperative.

6. **“Pure”** is the Greek antonym for “deceit” mentioned in 2:1.
 - a. This is milk that is not:
 - i. Watered down. The word “pure” actually meant “not watered” and was used to refer to merchants who added water to his milk to make more profit.
 - ii. Watered milk that was sold would be deception.
 - iii. Mixed with added ingredients to give it more flavor or to make the word relevant
7. **“Spiritual”** (λογικος logikos) is the same word used in Romans 12:1.
 - a. The word **logikos** can mean:
 - i. Of the word
 - ii. Reasonable, rational
 - iii. Spiritual
 - b. In the Greek language it was a common word to refer to that which was spiritual or pertained to the rational word (logos).
8. The **“spiritual milk”** is:
 - a. “the word that was preached to you”
 - b. “the living and enduring word of God in 1:23 and 1:25
 - c. POINT:
The eternal word of God that was the imperishable seed that gave you birth is the “pure, spiritual milk.”
 - i. The believers had tasted this milk that was preached to them which gave them this new life.
 - ii. Now, they must continue with this milk in order to grow up.
 - iii. There is no mention in Peter’s illustration here of moving on to meat or solid food!
9. **“Grow up in your salvation”** –
 - a. notice although they are saved and have salvation in the sense that they have been born into a new life, they are still growing or attaining their salvation.
 - b. Consider the amount of growing, learning, developing and producing a new born baby has in front of them.
 - c. A baby is indeed born, but a baby has done nothing except enter this world.
 - d. Likewise,
 - i. a born-again Christian after being born again and
 - ii. also, any born-again believer who has neglected to continue in the word.

2:3 – **if indeed you have tasted that the Lord is good.**

1487 [e] 1089 [e] 3754 [e] 5543 [e] 3588 [e] 2962 [e]

ei egeusasthe hoti chrēstos ho Kyrios

3 εἰ ἐγεύσασθε ὅτι χρηστός ὁ Κύριος .

if indeed you have tasted that [is] good the Lord

Conj V-AIM-2P Conj Adj-NMS Art-NMS N-NMS

1. “Taste” refers to experiencing a thing, not merely taking a little bite.

2:4 – As you come to him, a living stone rejected by men but in the sight of God chosen and precious,

4314 [e]	3739 [e]	4334 [e]		3037 [e]	2198 [e]	5259 [e]	444 [e]	3303 [e]
Pros	hon	proserchomenoi		lithon	zōnta	hypo	anthrōpōn	men
4	Πρὸς ὄν	προσερχόμενοι	,	λίθον ζῶντα	,	ὑπὸ ἀνθρώπων	μὲν	
	To whom	coming		a stone living		by men	indeed	
	Prep	RelPro-AMS		N-AMS	V-PPA-AMS	Prep	N-GMP	Conj

593 [e]		3844 [e]	1161 [e]	2316 [e]	1588 [e]	1784 [e]	
apodedokimasmenon		para	de	Theō	eklekton	entimon	
ἀποδοκιμασμένον	,	παρὰ	δὲ	Θεῷ	ἐκλεκτὸν ἔντιμον	,	
rejected		in the sight of	however	God	chosen	[and] precious	
V-RPM/P-AMS		Prep	Conj	N-DMS	Adj-AMS	Adj-AMS	

2:5 – you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

2532 [e]	846 [e]	5613 [e]	3037 [e]	2198 [e]	3618 [e]	3624 [e]	4152 [e]	1519 [e]	2406 [e]	
kai	autoi	hōs	lithoi	zōntes	oikodomeisthe	oikos	pneumatikos	eis	hierateuma	
5	καὶ αὐτοὶ	ὡς λίθοι ζῶντες	,	οἰκοδομεῖσθε	οἶκος πνευματικὸς	εἰς	ἱεράτευμα			
	also you yourselves	as stones	living	are being built up	as a house	spiritual	into	a priesthood		
	Conj	PPro-NM3P	Adv	N-NMP	V-PPA-NMP	V-PIMP-2P	N-NMS	Adj-NMS	Prep	N-ANS

40 [e]	399 [e]	4152 [e]	2378 [e]	2144 [e]		3588 [e]	2316 [e]	1223 [e]	2424 [e]	5547 [e]
hagion	anenekai	pneumatikas	thysias	euprosdektous		tō	Theō	dia	Iēsou	Christou
ἅγιον	,	ἀνεγκαι	πνευματικὰς	θυσίας	εὐπροσδέκτους	[τῷ]	Θεῷ	διὰ	Ἰησοῦ	Χριστοῦ
holy	to offer	spiritual	sacrifices	acceptable		-	to God	through	Jesus	Christ
Adj-ANS	V-ANA	Adj-AFP	N-AFP	Adj-AFP		Art-DMS	N-DMS	Prep	N-GMS	N-GMS

2:6 – For it stands in Scripture:

**“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”**

2:7 – So the honor is for you who believe, but for those who do not believe,

**“The stone that the builders rejected
has become the cornerstone,”**

2:8 – and

**“A stone of stumbling,
and a rock of offense.”**

They stumble because they disobey the word, as they were destined to do.

1360 [e]	4023 [e]	1722 [e]	1124 [e]	2400 [e]	5087 [e]	1722 [e]	4622 [e]	3037 [e]	1588 [e]	
dioti	periechei	en	graphē	Idou	tithēmi	en	Siōn	lithon	eklekton	
6	διότι	περιέχει	ἐν	γραφῆ	: Ἴδοὺ ,	τίθημι	ἐν	Σιῶν	λίθον ,	ἐκλεκτὸν ⇔
	Therefore	it is contained	in	Scripture	Behold	I lay	in	Zion	a stone	a chosen
	Conj	V-PIA-3S	Prep	N-DFS	V-AMA-2S	V-PIA-1S	Prep	N-DFS	N-AMS	Adj-AMS

204 [e]	1784 [e]	2532 [e]	3588 [e]	4100 [e]	1909 [e]	846 [e]	3756 [e]	3361 [e]	2617 [e]	
akrogōniaion	entimon	kai	ho	pisteuōn	ep'	autō	ou	mē	kataischynthē	
	ἀκρογωνιαῖον ,	ἐντιμον ;	καὶ	ὁ	πιστεύων	ἐπ'	αὐτῷ ,	οὐ	μὴ	καταισχυθῆ .
	cornerstone	precious	and	the [one]	believing	on	Him	no	not	shall be put to shame
	Adj-AMS	Adj-AMS	Conj	Art-NMS	V-PPA-NMS	Prep	Pro-DM3S	Adv	Adv	V-ASP-3S

2:7 – So the honor is for you who believe, but for those who do not believe,

**“The stone that the builders rejected
has become the cornerstone,”**

4771 [e]	3767 [e]	3588 [e]	5092 [e]	3588 [e]	4100 [e]	569 [e]	1161 [e]	3037 [e]	
Hymin	oun	hē	timē	tois	pisteuousin	apistousin	de	Lithos	
7	Ἕμῖν	οὖν	ἡ	τιμὴ ,	τοῖς	πιστεύουσιν ;	ἀπιστοῦσιν ,	δὲ ,	λίθος
	To you	therefore [is]	the	preciousness	-	believing	[to those] disobeying	however	[The] stone
	Pro-D2P	Conj	Art-NFS	N-NFS	Art-DMP	V-PPA-DMP	V-PPA-DMP	Conj	N-NMS

3739 [e]	593 [e]	3588 [e]	3618 [e]	3778 [e]	1096 [e]	1519 [e]	2776 [e]	1137 [e]	
hon	apedokimasan	hoi	oikodomountes	houtos	egenēthē	eis	kephalēn	gōnias	
	ὄν	ἀπεδοκίμασαν	οἱ	οἰκοδομοῦντες ,	οὗτος	ἐγενήθη	εἰς	κεφαλὴν	γωνίας ,
	which	have rejected	those	building	this	has become	into	[the] head	of [the] corner
	RelPro-AMS	V-AIA-3P	Art-NMP	V-PPA-NMP	DPro-NMS	V-AIP-3S	Prep	N-AFS	N-GFS

2:8 – and

**“A stone of stumbling,
and a rock of offense.”**

They stumble because they disobey the word, as they were destined to do.

2532 [e]	3037 [e]	4348 [e]	2532 [e]	4073 [e]	4625 [e]	3739 [e]	4350 [e]	3588 [e]
Kai	Lithos	proskommatos	kai	petra	skandalou	Hoi	proskoptousin	tō
8 Καὶ ,	Λίθος	προσκόμματος	καὶ	πέτρα	σκανδάλου .	Οἱ	προσκούπουσιν ,	τῷ
and	A stone	of stumbling	and	a rock	of offense	[They]	stumble at	to the
Conj	N-NMS	N-GNS	Conj	N-NFS	N-GNS	RelPro-NMP	V-PIA-3P	Art-DMS

3056 [e]	544 [e]	1519 [e]	3739 [e]	2532 [e]	5087 [e]
logō	apeithountes	eis	ho	kai	etethēsan
λόγω	ἀπειθοῦντες ,	εἰς	ὃ	καὶ	ἐτέθησαν .
word	being disobedient	to	which	also	they were appointed
N-DMS	V-PPA-NMP	Prep	RelPro-ANS	Conj	V-AIP-3P