

First Peter 2:2-12

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	αὐξηθῆτε	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 επιποθήσατε *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 in deed 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	χρηστὸς	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	V-PPM/P-NMP	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	Θεῶ	ἐκλεκτὸν	ἐντιμον
rejected	in the sight of	however	God	chosen	[and] precious
V-RPM/P-AMS	Prep	Conj	N-DMS	Adj-AMS	Adj-AMS

1. The metaphor of milk representing the nourishment of the Word of for spiritual growth switches to the metaphor of a stone building.
2. Not only are we being built up individually in our salvation, we are individual stones being prepared for our place in a stone building or temple.
3. Verses 2:4-5 says, "As you come to him (Jesus)...you...are being built into a spiritual house to be a holy priesthood."
4. "As you come" –



- a. "proserchomenoio" is translated "coming" and means "to come to", "to approach," "to draw near"
- b. "come" to Christ is used in Hebrews 7:25 – "Therefore he is able to save completely those who **come** to God through him, because he always lives to intercede for them."
- c. Verb **proserchomai** used in the Septuagint to refer to "drawing near" to God in places such as Ex.12:48; 16:9; Lev. 9:5; Dt. 4:11; 5:27.
- d. **Proserchomai**, "come" or "drawing near", is used in Hebrews 4:16; 7:25; 10:1, 22; 11:6; 12:18, 22 to refer to "coming" to God or "drawing near" to worship God.
5. "the living Stone" – the savior, Jesus, is also a stone in this spiritual building, but he is described as a "living Stone" which could indicate several things:
 - a. He is part of the building he is building
 - b. This living Stone is also the builder
 - c. Jesus is an intricate part of the building he is building

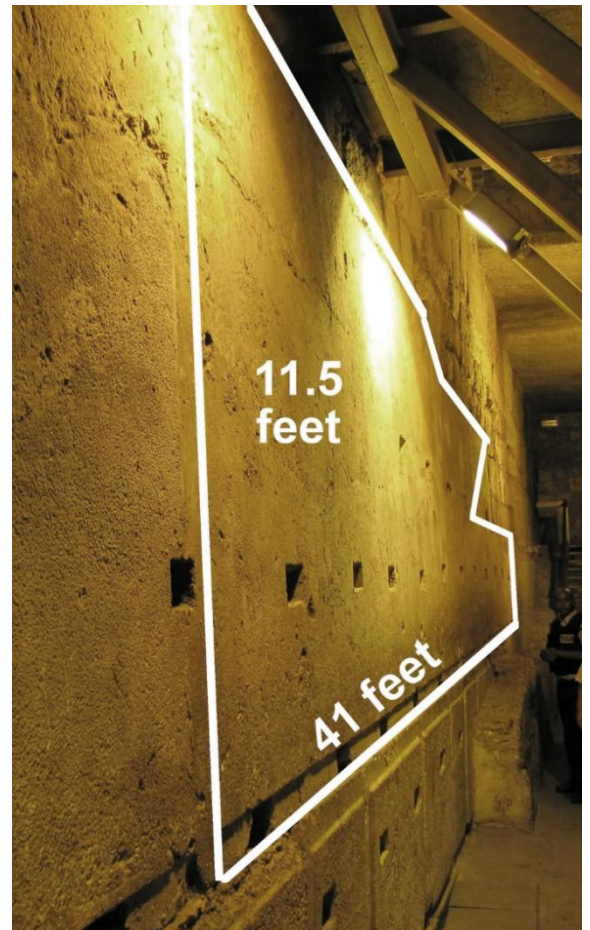
- d. “living stone” in the New Testament building is to be contrasted with the dead stones used to build the Old Testament temple.
6. “rejected” (αποδεδοκιμασμενον, **apodedokimasmenon**) – means “to disapprove, reject, repudiate” and “to reject after examination,” “to examine and judge useless.”
 - a. With the prefix **apo-** which means “away from” and denotes separation, departure, cessation, completion, reversal.
 - b. And, **dokimázō** (from δοχιμος **dokimos** which means “accepted, pleasing, approved”
 - i. *dokimazo* means properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what the quality.”
 - c. This “living Stone,” Jesus, was rejected.
 - d. “rejected” is a word that refers to the builders examining a stone for use in the building, but finding it unsatisfactory for placement due to the poor quality of material, a fault in the stone or poor workmanship.
 - e. From Psalm 118:22 (quoted in 1 Peter 2:7) and used by Jesus in Mark 12:10 at the end of the parable of the vineyard where the tenants refused to pay the owner and finally killed his son.
 - f. Those who rejected Jesus were the builders of God’s nation of Israel.
 - g. But, Jesus was not merely approved by God, Jesus was chosen because he was considered precious.
 7. “chosen” εκλεκτος **eklektos** – means “chose, choice, select, elect.”
 8. “precious” εντιμος **entimos** – means “precious, costly, expensive, highly valued”
 - a. The idea of a “precious” stone is from the words of Isaiah 28:16, which will be quoted in 1 Peter 2:6.
 - b. These words of Isaiah are addressed to the leaders (the builders, the rulers) of Israel in Isaiah 28:14.
 - c. In the Jewish Targum (a paraphrased translation explaining the Torah) the stone of Isaiah28 is the royal Messiah.
 - d. Peter quotes from the Septuagint translation where the “stone” is translated from Hebrew into Greek as “cornerstone.”
 9. It is interesting to note that the imagery of this “stone” as the Messiah is going to give way to the “stones” being the believers in 1 Peter 2:5.
 - a. This is also what the Qumran community did with the verse when they consider the Council of the Community to be the “precious cornerstone” of Isaiah’s image.
 10. “Rejected,” “Chosen”, and “Precious” are all Greek words taken from Psalm 118:22 and Isaiah 28:16 in the Greek Septuagint.

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.

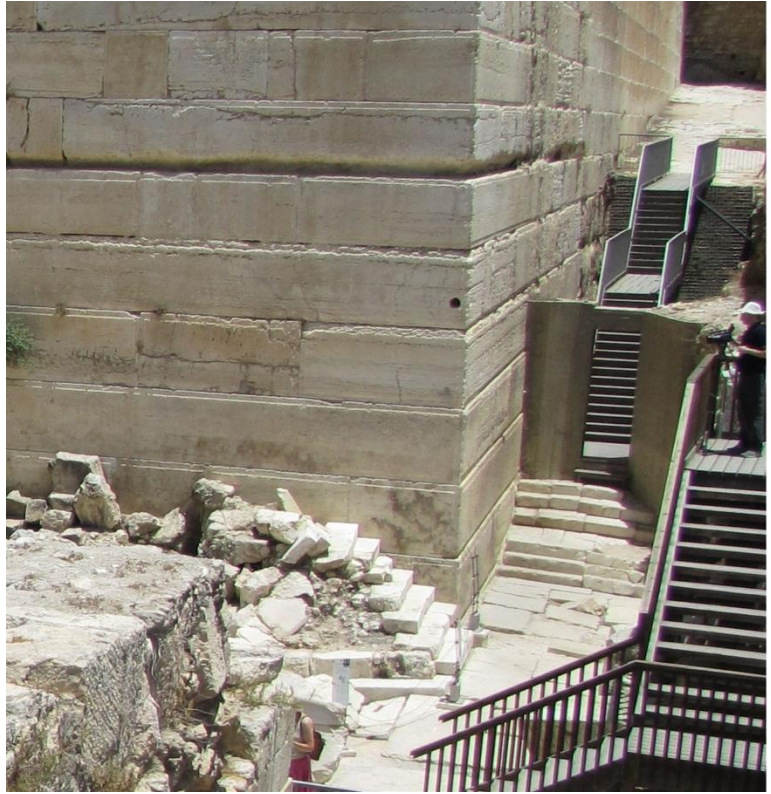
2532 [e]	846 [e]	5613 [e]	3037 [e]	2198 [e]	3618 [e]	3624 [e]	4152 [e]	1519 [e]	2406 [e]
kai	autoi	hōs	lithoi	zōntes	oikodomeisthe	oikos	pneumatikos	eis	hierateuma
5 καὶ	αὐτοὶ	ὡς	λίθοι	ζῶντες	, οἰκοδομεῖσθε	οἶκος	πνευματικὸς	εἰς	ἱεράτευμα
also	you yourselves	as	stones	living	are being built up	as a house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

1. Jesus is the Cornerstone and those who come to him join him in the formation of the building.
2. Notice the metaphors and the movement of the imagery:
 - a. Stone = Jesus
 - b. Men who are the builders = Israel leaders
 - c. Stones = believers as part of the building
 - d. Building = temple
 - e. Priests serving in the temple = Believers
 - f. Christ = Builder
3. “House” is the word **oikos** which is used to refer to the temple of the Lord in 1 Kings 5:5; Isaiah 56:7; Matthew 12:4; 21:13; Luke 11:51; John 2:16.
4. The building process is being done by God who is currently in the process of building his new spiritual temple which is the church.
5. The church as the temple is seen in:
 - a. 1 Cor. 3:10-17
 - b. 2 Cor. 6:16
 - c. Eph. 2:19-22
 - d. 1 Tim. 3:15
 - e. Heb. 3:2-6
 - f. Heb. 10:21-22
 - g. 1 Peter 4:17
6. This is a spiritual house and a spiritual priesthood since it is not tangible.
7. The spiritual church replacing the physical temple in Jerusalem is seen in:
 - a. Mark 14:58
 - b. Mark 15:29
 - c. John 2:19
 - d. John 4:21, 23-24
 - e. Acts 7:48
 - f. Acts 17:24
8. The church is built on the cornerstone of Jesus by placing believers in their position in the building.



9. These believers (living stones) then serve as priests in this temple offering their spiritual sacrifices (Rom. 12:1-2) which, like the living stones, are called “living sacrifices.”
- Romans 12:1 – “in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.”
 - Ephesians 5:2 – “walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”
 - Philippians 4:18 – “I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God.”
 - Hebrews 13:15-16 – “Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that openly profess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased.”
10. The living sacrifices from the living bodies of the priests who serve as stones in the temple along side the living cornerstone include:
- Their bodies
 - Walking in love.
 - Give themselves up
 - Supply others in their needs
 - Supply others in their service to the Lord
 - Praise
 - Profession of the Lord
 - Do good to others
 - Share with others
 - Declare praises (2 Peter 2:9)
11. The believers are priests and have been set apart for service to the Lord in his new temple just as the priesthood of Aaron was set apart to serve.
12. Even in the Old Testament the prophets and the worshippers recognized the reality that the true sacrifices were from their own thoughts, words, deeds and service to the Lord:
- Psalm 50:14 - “Offer thanksgiving as your sacrifice to God.” (Complete Jewish Bible)
 - Psalm 51:16-19 - For you don’t want sacrifices, or I would give them; you don’t take pleasure in burnt offerings. My sacrifice to God is a broken spirit; God, you won’t spurn a broken, chastened heart.”
 - Psalm 141:2
 - Isaiah 1:11-15**
 - Hosea 6:6



f. Micah 6:6-8

2:6 – For it stands in Scripture:

(Literally this says, “For it stands in Scripture.”, which means there is clear textual evidence in the Old Testament for Peter’s doctrine and the illustration that he uses.)

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

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	:	Ἰδοὺ	,	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				
	ἀκρογωνιάϊον	,	ἔντιμον	;	καὶ	ὁ	πιστεύων	ἐπ'	αὐτῷ	,	οὐ	μὴ	καταισχυνθῆ	.
	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	PPro-DM3S	Adv	Adv	V-ASP-3S				

1. Taken from Isaiah 28:16, but in a shortened form of the Septuagint, but not in agreement with the Hebrew text.
2. Part of this same text is used by Paul in Romans 9:33 and 10:11.

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	Ἰμῖν	οὖν	ἡ	τιμὴ	,	τοῖς	πιστεύουσιν	;	ἀπιστοῦσιν	,	δὲ	,	λίθος
	To you	therefore [is]	the	preciousness	-	believing			[to those] disobeying	however	[The] stone		
PPro-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	

1. Taken from Psalm 118:22 an exact quote from the Septuagint
Warning #1: Greek says: “for you, therefore, who believe is the honor”
 - a. Christ is honored by God
 - b. All who are built on him will also be honored
2. Jesus used Psalm 118:22 in Matt.21:42.
 There the builders where:
 - a. the worldly religious leaders forming their own God and temple

- b. the worldly political leaders forming their own kingdom
- 3. In his illustration or metaphor, this foundation stone that was rejected will also be chosen by God as the final capstone in the structure.

Dr. Constable says:

“Jesus Christ was the stone that would have completed Israel had Israel's leaders accepted Him as their Messiah, Israel's keystone. Instead, the Israelites cast the stone aside by rejecting their Messiah. God then proceeded to make this stone the foundation of a new edifice that He would build, namely, the church. Israel's rejected keystone has become the church's foundation stone.”

– see here - <http://www.soniclight.com/constable/notes/pdf/1peter.pdf> (All of Dr. Constable's notes on the whole Bible can be found here - <http://www.soniclight.com/constable/notes.htm>)

2:8 – and

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

- 1. Taken from Isaiah 8:14 an exact quote from the Hebrew text. (Also used by Paul in Rom. 9:33)

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	προσκόπτουσιν	, 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
λόγῳ	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

- 1. “A stone that causes men to stumble” is from the words:
 - a. **lithos** which means “a loose stone in the path”
 - b. **proskommatos** which means “to cut against”
 - c. Together “**lithos proskommatos**” literally means, “an obstacle against which one strikes.”
- 2. “A rock that makes them fall.” Is from the words:
 - a. **Petra** – means “a rocky ledge rising out of the ground” and “a rock formation.”
 - b. **Skandalou** – means “a trap set to trip someone.”
- 3. Faith is God's established way of saving men through out the OT and NT.
 - a. Hebrews 11:3 - “By faith we understand.”
 - b. Hebrews 11:6 – “Without faith it is impossible to please God.”

Warning #2: Isaiah 8:14 – not to accept Christ is to stumble over Christ

- 1. Christ is the **step**, the **way**, the **door** –
- 2. To consider Christ unworthy means a person has:
 - a. stumble over the step

- b. get lost from the way
- c. fail to find the door
- 3. There is no other step, no other way or no other door. A person without Christ is hopeless.
- 4. **“Destined”** does not refer to predestination by God who predestined these people to be lost, unsaved and to go to hell. This is not what God choose for any individual:
 - a. The main verb of 2:8 is “stumble”
 - b. The word “disobey” is a participle subordinate to the main verb
 - c. “destined” refers directly to “stumble”
 - d. So, God “destined” for them to stumble but he did not destine them to “disobey”
 - e. The unbeliever disobeys the gospel on their own free will.
 - f. Anyone who disobeys the gospel by rejecting Christ has done so by their own free will and the only thing left for them is to then stumble on Christ or on this Stone.
 - g. God then destined them to stumble when they disobeyed. (This verse does not say that God destined them to disobey.)
- 5. In Greek the antecedent (*which means “to go before” in Latin and is the word or expression that gives meaning to a pronoun, verb, adverb, etc.*) of “to this” or “as they were” (**eis ho**) is “stumble” (**proskoptousi**) which is the main verb.
- 6. **“Are disobedient”** or **“disobey”** (**apeithountes**) is the participle subordinate to the main verb which is “stumble” (**proskoptousi**).
- 7. Clearly the main verb is **“stumble”** (**proskoptousi**) since the text is talking about “stumbling” from Isaiah 8:14 and not

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

Main verb

Participle

Antecedent

Participle

They - Personal Pronoun

Stumble - Verb present tense

Because – subordinating conjunction

They - Personal Pronoun

Disobey - Verb present tense

The - determiner

Word - noun

As - subordinating conjunction

They – Personal Pronoun

Were – Verb past tense

Destined - verb past participle (A participle is a form of a verb that is used in a sentence to modify a noun or noun phrase, and thus plays a role similar to that of an adjective or adverb.)

To – infinitive marker

Do - infinitive or imperative

- 8. Their penalty for their disobedience is what they are destined to receive. As is seen in:
 - a. Acts 2:23 –
“this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.”
 - b. Romans 11:8 –
“God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”
 - c. Romans 11:11 –
“So I ask, did they stumble in order that they might fall? By no means! Rather, through

their trespass salvation has come to the Gentiles, so as to make Israel jealous.”

- d. Romans 11:30-32 –
9. The revelation of Scripture shows that men are responsible for their damnation because they do not believe instead of placing the responsibility for the damnation of men on God’s foreordination:
 - a. John 1:12 -
“But to all who did receive him, who believed in his name, he gave the right to become children of God,”
 - b. John 3:36 -
“Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.”
 - c. John 5:24 -
“Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.”
 - d. John 6:47 -
“Truly, truly, I say to you, whoever believes has eternal life.”
 - e. Romans chapters 1-3
10. It should be understood that Calvinism teaches that God first saves men by his Holy Spirit, which gives them life through the new birth. After God has done this, the “born again” man is given faith so he can be “saved by faith”.
11. Israel was to live in the land and be a light.
 - a. People would come to them and see the glory of God.
 - b. The Queen of Sheba and Naaman both came to Israel and found God.
12. But, the church is not localized and waiting.
 - a. The church as a spiritual temple is everywhere and going out fulfilling the great commission.
 - b. **Our Purpose is the same as Israel: Be a light.**
 - c. **Our Methods are different: Matt. 28:19-20**
“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”
13. Two Groups:
 - a. Unbelievers – stumbling towards shame
 - b. “you who believe” – on their way to honor and vindication.
14. Peter has now explained why his believers are suffering in the world.
 - a. The unbelievers have different purposes, goals and standards than the believer.
 - b. There will be a conflict that will result in the suffering of believers.
 - c. This conflict will be the focus of Peter’s throughout this letter.
 - d. His instruction will include continuing to be a light to the unbeliever so that they will trust in the Living Stone Jesus.

2:9 – But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

4771 [e]	1161 [e]	1085 [e]	1588 [e]	934 [e]	2406 [e]	1484 [e]	40 [e]	2992 [e]	1519 [e]	4047 [e]	3704 [e]	3588 [e]	703 [e]
Hymeis	de	genos	eklektion	basileion	hierateuma	ethnos	hagion	laos	eis	peripoiesin	hopos	tas	aretas
9 Ὑμεῖς	δὲ	γένος	ἐκλεκτόν	, βασιλείον	ἱεράτευμα	, ἔθνος	ἅγιον	, λαός	εἰς	περιποίησιν	, ὅπως	τὰς	ἀρετὰς
You	however	[are] a race	chosen	a royal	priesthood	a nation	holy	a people	for [His]	possession	so that	the	excellencies
PPro-N2P	Conj	N-NNS	Adj-NNS	Adj-NNS	N-NNS	N-NNS	Adj-NNS	N-NMS	Prep	N-AFS	Conj	Art-AFP	N-AFP

1804 [e]	3588 [e]	1537 [e]	4655 [e]	4771 [e]	2564 [e]	1519 [e]	3588 [e]	2298 [e]	846 [e]	5457 [e]	
exangeilete	του	ek	skotous	hymas	kalesantos	eis	to	thaumaston	autou	phos	
ἐξαγγείλητε	τοῦ	ἐκ	σκοτούς	ὑμᾶς	καλέσαντος	, εἰς	τὸ	θαυμαστόν	αὐτοῦ	φῶς	,
you may proclaim	of the [One]	out of	darkness	you	having called	to	the	marvelous	of Him	light	
V-ASA-2P	Art-GMS	Prep	N-GNS	PPro-A2P	V-APA-GMS	Prep	Art-ANS	Adj-ANS	PPro-GM3S	N-ANS	

1. **“You”** is emphatic in the Greek.
 - a. This should be read as a contrast to the previous disobedient ones whose lack of faith resulted in destruction.
 - b. So, “But as for you.”
2. **“Chosen”** is used of Christ, the chosen stone, in 2:4, 6.
 - a. These readers are called “chosen” in 1 Peter 1:1.
3. **“Race”** – this Greek word means “generation, race, common community, common descent.”
4. **“Royal”** – is from the Greek word for king.
5. **“Priesthood”** –
 - a. in the OT only the line of Aaron could be priests
 - b. the tribe of Judah through the line of Jesse and David where the kings.
 - c. But, like Jesus who is patterned after the chosen Melchizedek as both the king and the priest of God, those who believe in Jesus are of that same:
 - i. “race”,
 - ii. “generation”,
 - iii. “common community” of the “royal priesthood”.
6. A **“Royal Priesthood”** would be a priesthood that belongs to the king.
 - a. They are not the Levitical priesthood or some pagan Gentile priesthood, but the priesthood that belongs to the King of the kingdom of God.
 - b. They serve before a ruling royal priest and approach a deity that no one else dares to come near (as in Heb. 9:1-10:25)
7. **“Holy”** – means “set apart” and refers to a person or a thing being set apart for service to deity.
8. **“Nation”** – means “a multitude of people of the same nature.”
9. **“for his own possession”** –
 - a. The Greek literally says “to make around” which refers to a man making something and then surrounding it with a circle to indicate his ownership.
 - b. This same Greek word is used in the Septuagint in Isaiah 43:21 –

“The people whom I formed for myself that they might declare my praise.”

 - i. (Look this verse up and read the context especially Isaiah 43:22 –

“Yet you did not call upon me, O Jacob...”)
10. **“Proclaim”** – (or, “show forth”, or, “declare”)
 - a. Is from Isaiah 43:21 “to tell forth my praises”.
 - b. The Word used here in the LXX is **aretas**, “praises” is also used by Peter and translated “excellencies” or “wonderful deeds”.
 - c. The Greek word **aretas** means “excellencies, gracious dealings, glorious attributes.”
 - d. The context of Isaiah 43 is the announcement that God forgives and redeems his people Israel from Babylonian captivity.
 - e. Thus, our announcement to proclaim the excellencies of God are most likely to be in reference to us proclaiming and announcing his plan of salvation and the work of Jesus to accomplish that plan. (Rev. 4:11; Is. 43:7, 25; 48:9-11)

11. Indeed, we receive eternal blessings in this salvation, but one of the main points of Scripture is that God has demonstrated his greatness by accomplishing such a glorious work.
 - a. The point:
The work of salvation brings glory, honor and recognition to the greatness of God.
12. **“Into”** refers to both the final result as well as the location.
 - a. All this is for us:
 - i. not merely to be in Christ (born again) (PHASE ONE),
 - ii. but to be made into the image of Christ (maturity) (PHASE TWO).
13. These descriptive titles are OT references to Israel that Peter transfers to the church.
 - a. Exodus 19:5-6 including the emphatic “but you”
 - b. Isaiah 43:20-21
14. Also take note:
 - a. These are not titles that can be easily applied to the individual without the whole church being included.
 - b. For example,
 - i. you, the individual, cannot be a holy priest without there first being a holy priesthood.
 - ii. You, the individual, cannot be a holy nation of one holy person.

2:10 – Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

	3739 [e]	4218 [e]	3756 [e]	2992 [e]	3568 [e]	1161 [e]	2992 [e]	2316 [e]	3588 [e]	3756 [e]	1653 [e]
	hoi	pote	ou	laos	nyn	de	laos	Theou	hoi	ouk	eleēmenoi
10	οἱ	ποτε	οὐ	λαὸς ,	νῦν	δὲ	λαὸς	Θεοῦ ;	οἱ	οὐκ	ἠλεημένοι ,
	who	once [were]	not	a people	now	however	[the] people	of God	those	not	having received mercy
	RelPro-NMP	Prtcl	Adv	N-NMS	Adv	Conj	N-NMS	N-GMS	Art-NMP	Adv	V-RPM/P-NMP

	3568 [e]	1161 [e]	1653 [e]
	nyn	de	eleēthentes
	νῦν	δὲ	ἠλεηθέντες .
	now	however	having received mercy
	Adv	Conj	V-APP-NMP

1. Peter uses Hosea 1:6, 9 and 2:1, 23 – Referring to Israel being rejected, but then restored.
2. Peter makes reference to Hosea 1:6, 9, 10; 2:23
3. In verses 2:4-10 Peers says:
 - a. God’s presence is no longer in the **temple**, but in **the church**
 - b. The acceptable priests are no longer the **priesthood of Aaron**, but the **believers**
 - c. Chosen people no longer **Abraham’s descendants**, but **those who are in Christ**
 - d. The “nation” that God works through and blesses is not **Israel**, but **the church**.
 - e. God’s people are no longer **Israel** but the **Christians**
 - f. God’s mercy is now extended not **to Israel** but to **those with faith in Christ**.
4. The church now God’s program, but Israel will not be eliminated from history:
 - a. Romans 11:13-16, 23-24
 - b. Romans 9-11 – “how much more readily will these, the natural branches, be grafted into their own olive tree.”

5. God's covenant blessings are with those who are in Christ today according to 1 Peter 2:4-10, but Romans 9-11 indicates that the day will come when Israel will also join Christ.
6. **This second part of Peter's letter begins here.**
 - a. Instead of focusing on theology and making points of application, Peter begins to focus on the Christian life while supporting his views with theology.
 - b. The topics of holiness (1:15), love (1:22), and hope/faith (1:13) are detailed with explanations for life application. Generally said:
 - c. OUTLINE of BOOK:
 - i. 1:1-2:10 are teaching
 - ii. 2:11-5:11 are application

2:11 – Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

27 [e]	3870 [e]	5613 [e]	3941 [e]	2532 [e]	3927 [e]	568 [e]	3588 [e]	4559 [e]
Agapētoi	parakalō	hōs	paroikous	kai	parepidēmous	apechesthai	tōn	sarkikōn
11 Ἀγαπητοί ,	παρακαλῶ	ὡς	παροίκους	καὶ	παρεπιδήμους ,	ἀπέχεσθαι	τῶν	σαρκικῶν
Beloved	I exhort [you]	as	aliens	and	sojourners	to abstain	from	fleshly
Adj-VMP	V-PIA-1S	Adv	Adj-AMP	Conj	Adj-AMP	V-PNM	Art-GFP	Adj-GFP

1939 [e]	3748 [e]	4754 [e]	2596 [e]	3588 [e]	5590 [e]
epithymion	haitines	strateuontai	kata	tēs	psychēs
ἐπιθυμιῶν ,	αἵτινες	στρατεύονται	κατὰ	τῆς	ψυχῆς ,
desires	which	war	against	the	soul
N-GFP	RelPro-NFP	V-PIM-3P	Prep	Art-GFS	N-GFS

1. We are a privileged spiritual people of God still need to live responsibly and holy in their daily lives.
2. **“beloved”** begins a new subject.
 - a. “Beloved” means Peter is sincerely concerned for these people and experiences affection for them.
3. **“urge you”** begins the exhortation and means “I exhort you, beg you, please”
 - a. “Urge” is *parakaleo* in the Greek which means:
 - i. “strongly urge”
 - ii. “strongly appeal.”
 - b. It literally means:
 - i. “I exhort you”
 - ii. “I beg of you, please.”
4. Peter uses these two terms together:
 - a. **“sojourners”** – (*paroikos*) – “to have one’s home alongside of.”
 - i. Refers to a person who lives in a place that is not their native home.
 - ii. “alien” means an alien who has his own permanent home alongside of those who are not aliens
 - iii.
 - b. **“exiles”** - **“strangers”** (*parepidemos* - παρεπιδημος) – “to settle down alongside of.”
 - i. “stranger” is a similar but different word. It refers to a person who is in an area temporarily on a brief stay.

- ii. A temporary resident in a foreign land; one who lives alongside of the residents of the land.
- iii. A sojourner.
- iv. A person living temporarily as a foreigner, staying for a while in a strange place.
- v. They have settled down alongside others.

5. POINT:

- a. Do not withdraw or disengage from your daily life or from the world.
- b. Live by a standard of your homeland and live by the culture of your home which is heaven or the kingdom of God.

6. “**abstain**” means to avoid, keep from something.

- a. “Abstain” in the Greek literally means “hold yourself constantly back from.”
- b. It is in the present tense which makes it mean “continually
- c. It is used in 1 Thes. 4:3 -

“For this is the will of God, your sanctification: that you abstain from sexual immorality.”

7. “**desire**” or “passions” is unbridled impulses.

- a. “Passions” is *epithumia* already used in 1 Peter 1:14
- b. The flesh and its passions are part of a world that is a temporary, foreign land for the believer.

c. The “passions of the flesh” can be found in:

- i. Galatians 5:19-21 -

“Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.”

- ii. 1 John 2:16 -

“For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.”

d. “Passions” (*epithumia*) is used in Romans 1:24-25 -

“Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

1352 [e]	3860 [e]	846 [e]	3588 [e]	2316 [e]	1722 [e]	3588 [e]	1939 [e]	3588 [e]	2588 [e]	846 [e]
Dio	paredōken	autous	ho	Theos	en	tais	epithymiais	tōn	kardiōn	autōn
24 Διὸ	παρέδωκεν	αὐτοὺς	ὁ	Θεὸς	ἐν	ταῖς	ἐπιθυμίαις	τῶν	καρδιῶν	αὐτῶν
Therefore	gave up	them	-	God	in	the	desires	of the	hearts	of them
Conj	V-AIA-3S	PPro-AM3P	Art-NMS	N-NMS	Prep	Art-DFP	N-DFP	Art-GFP	N-GFP	PPro-GM3P

ROMANS 1:24

1519 [e]	167 [e]	3588 [e]	818 [e]	3588 [e]	4983 [e]	846 [e]	1722 [e]	846 [e]
eis	akatharsian	tou	atimazesthai	ta	sōmata	autōn	en	autois
εἰς	ἀκαθαρσίαν	τοῦ	ἀτιμάζεσθαι	τὰ	σώματα	αὐτῶν	ἐν	αὐτοῖς ,
to	impurity	-	to dishonor	the	bodies	of them	between	themselves
Prep	N-AFS	Art-GNS	V-PNM/P	Art-ANP	N-ANP	PPro-GM3P	Prep	PPro-DM3P

8. See James 1:13-15 to understand the process:

“Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.”

- Desire comes from man
- Desire draws man out
- Man sees and takes the bait.
- When man takes the bait of desire, sin has been conceived and will grow
- Sin develops and produces death in man’s life. Death can be physical, emotional, social, financial, etc. Death means to be separated.

9. “soul” refers to the whole person.

10. “war” is a military campaign

- These desires are continually “warring” with the believers’ “soul”
- “war” is in the present tense also which means it is a continual action
- These desires will stunt the growth of the born again Believer in the second phase of salvation.
 - If not resisted the believer will eventually become calloused and insensitive to the damage that is being done to their soul
 - The believer will live in darkness and never be aware of their lack of growth. They will NOT be aware of the fellowship with Christ that they are NOT experiencing in time during phase two of salvation.
- 2 Corinthians 10:3-5 -

“For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete.”
- James 4:1-3 -

“What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions.”

2:12 – Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

3588 [e]	391 [e]	4771 [e]	1722 [e]	3588 [e]	1484 [e]	2192 [e]	2570 [e]	2443 [e]	1722 [e]	3739 [e]	2635 [e]	4771 [e]	5613 [e]		
tèn	anastrophèn	hymòn	en	tois	ethnesin	echontes	kalèn	hina	en	hò	katalalousin	hymòn	hòs		
12	τὴν	ἀναστροφὴν	ὑμῶν	ἐν	τοῖς	ἔθνεσιν	ἔχοντες	καλὴν	,	ἵνα	ἐν	ᾧ	καταλαλοῦσιν	ὑμῶν	ὡς
	the	conduct	of you	among	the	Gentiles	keeping	honorable	so that	wherein	which	they speak against	you	as	
	Art-AFS	N-AFS	PPro-G2P	Prep	Art-DNP	N-DNP	V-PPA-NMP	Adj-AFS	Conj	Prep	RelPro-DNS	V-PIA-3P	PPro-G2P	Adv	

2555 [e]	1537 [e]	3588 [e]	2570 [e]	2041 [e]	2029 [e]	1392 [e]	3588 [e]	2316 [e]	1722 [e]	2250 [e]	1984 [e]			
kakopoión	ek	tòn	kalòn	ergòn	epopteuontes	doxasòsin	ton	Theon	en	hèmera	episkopès			
κακοποιῶν	,	ἐκ	τῶν	καλῶν	ἔργων	ἐπιοπτεύοντες	,	δοξάσωσιν	τὸν	Θεὸν	ἐν	ἡμέρᾳ	ἐπισκοπῆς	.
evildoers		through	the	good	deeds	having witnessed	they may glorify	-	God	in	[the] day	of visitation		
N-GMP	Prep	Art-GNP	Adj-GNP	N-GNP	V-PPA-NMP	V-ASA-3P	Art-AMS	N-AMS	Prep	N-DFS	N-GFS			

1. “live” refers to the steady, day by day life
2. “good” in “good lives” means goodness and refers to an outer beauty that strikes the eye
 - a. Romans 8:19 the sons of God will be revealed in the future
 - b. Today we are to manifest of true natures by living godly
 - c. James 3:13-18 -
“Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace.”
3. In 1:15 we are to live “holy lives”.
 Here we are to live “good lives”.
 So, the **holiness of God** is manifested in our “**moral**” and “**good**” lives.
4. “doing wrong” is a word that refers to an evildoer who is worthy of punishment
5. “see” means to observe for a long period of time and then to reflect on what you saw and come to a conclusion.
6. “visits” or “visitation” means
 - a. “to observe and inspect” or
 - b. “to oversee”. Or,
 - c. This refers to “the day of looking upon”.
 - d. In the NT it is used to refer to the day of blessing when God comes to you with salvation.
 - e. In the OT in Exodus 20:4 God will “visit” the sins of the fathers into the 3rd and 4th generation
 - f. The **day of visitation** can mean one of three things:
 - i. SALVATION: The day God offers salvation to an individual or a nation (Luke 19:44)
 - ii. JUDGMENT: The day God brings judgment onto a nation who rejected his salvation (James 5:8, which might refer to Jerusalem’s judgment that would come in 70 AD)
 - iii. SECOND COMING: The Day that Jesus returns to the earth to set up his kingdom (Matt. 5:18)