

# First Peter

## 1 Pet. 2:1-5

1 Pet. 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

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

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

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

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.

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## IV. THE QUESTION OF SEPARATION, 2:1-12

### A. Its requirement, 2:1

Zech. 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire?*

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, **Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.**

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Eph. 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, **be put away from you**, with all malice:

Col. 3:8 But **now ye also put off all these**; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Jas. 1:21 Wherefore **lay apart all** filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

1. Sin and its root, 2:1 a “Wherefore laying aside all malice...”

Original Word: κακία

Transliteration: kakia

Definition: (a) evil (i.e. trouble, labor, misfortune), (b) wickedness, (c) vicious disposition, malice, spite.

*kakía* (from /*kakopoiéō*, "a wicked disposition") – properly, the underlying principle of evil (*inherent* evil) which is present, even if not *outwardly expressed*.

[<http://biblehub.com/greek/2549.htm>]

Malice = desire to inflict injury, harm, or suffering on another, either because of a hostile impulse or out of deep-seated meanness: <http://www.dictionary.com/browse/malice?s=t>

2. Sin and its fruit, 2:1b-e

a. Inward sins, 2:1b-d

(1) Our evil disposition, 2:1b-c

(a) Prevarication, 2:1b – “...and all guile...”

Original Word: δόλος

Transliteration: dolos

Definition: deceit, guile, treachery.

Properly, bait; (figuratively) deceit (trickery) using *bait* to *allure* ("hook") people, especially those *already festering in excessive, emotional pain* (brought on by themselves).

*dólos* ("deceit motivated by *guile*") uses *decoys* to snare (deceive) people which implies *treachery* to exploit the naive (undiscerning) – *baiting* them through (with) their *own greed*.

<http://biblehub.com/greek/1388.htm>

(b) Pretense, 2:1c – "...and hypocrisies..."

Original Word: ὑπόκρισις

Transliteration: hupokrisis

Definition: (lit: stage-playing), a response, answer, hypocrisy, dissembling.

*Hypókrisis* – *hypocrisy* (literally, "under-judging") literally refers to "someone acting *under a mask*," and implies a *specific application* (type) of *hypocrisy*.

<http://biblehub.com/greek/5272.htm>



(2) Our evil desires, 2:1d – “...and envies...”

Original Word: φθόνος

Transliteration: phthonos

Definition: envy, a grudge, spite.

Properly, strong feeling (desire) that *sours*, due to the influence of sin; (figuratively) the miserable trait of being *glad* when someone experiences misfortune or pain.

*phthónos* ("the feeling of *ill-will*") refers to the jealous envy that negatively "energizes" someone with an *embittered mind*.

*/phthónos* ("ill-will") conveys "displeasure at another's good; . . . without longing to raise oneself to the level of him whom he envies, but only to *depress* the envied to his own level" (R. Trench, 90). <http://biblehub.com/greek/5355.htm>

b. Outward sin, 2:1e – “...and all evil speakings,”

Original Word: καταλαλιά

Transliteration: katalalia

Definition: evil-speaking, backbiting, detraction, slander.

*katalalía* – evil speech, slander (railing, defaming talk).

<http://biblehub.com/greek/2636.htm>

Eph. 4:25 Wherefore **putting away lying**, speak every man truth with his neighbour: for we are members one of another.

Col. 3:8 But now ye also put off all these; anger, wrath, malice, **blasphemy, filthy communication out of your mouth.**

Eph. 4:31 Let all bitterness, and wrath, and anger, and clamour, and **evil speaking**, be put away from you, with all malice:

Eph. 5:4 Neither filthiness, **nor foolish talking**, nor jesting, which are not convenient: but rather giving of thanks.

1 Tim. 5:13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, **but tattlers also and busybodies, speaking things which they ought not.**

B. Its reasons, 2:2-11

1. Separation by birth from the old life, 2:2-3

a. A new status described, 2:2a-b

(1) A babe and its new life, 2:2a – “As newborn babes...”

(2) A babe and its natural longings, 2:2b – “...desire the sincere milk of the word...”

1 Cor. 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

Heb. 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

1 Cor. 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

Mt. 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Psa. 119:103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

b. A new stature desired, 2:2c-3

(1) Growth unstinted, 2:2c – “...that ye may grow thereby:”

2 Pet. 3:18 But **grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.** To him *be* glory both now and for ever. Amen.

Eph. 4:15 But **speaking the truth in love, may grow up into him in all things**, which is the head, *even* Christ:

(2) Grace unstinted, 2:3 – “If so be ye have tasted that the Lord *is* gracious.”

Psa. 34:8 **O taste and see that the LORD is good:** blessed *is* the man *that* trusteth in him.

Psa. 119:103 **How sweet are thy words unto my taste!** *yea,* sweeter than honey to my mouth!

## 2. Separation by belief from the old life, 2:4-10

### a. The preciousness of Christ, 2:4-8

#### (1) The Living Stone and its character, 2:4

(a) The Stone described 2:4a – “To whom coming, *as unto* a living stone...”

What stone is derived from something that is living?  
= a pearl.



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(b) The Stone discarded, 2:4b –  
“...disallowed indeed of men...”

Original Word: ἀποδοκιμάζω

Transliteration: apodokimazó

Definition: I reject after testing (examination), disqualify.

Properly, to cast away *after thorough investigation (testing)*; to reject after determining something is *useless (unworthy)*.

<http://biblehub.com/greek/593.htm>

Psa. 118:22 The stone *which* **the builders refused** is become the head *stone* of the corner.

Mt. 21:42 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?

Acts 4:11 **This is the stone which was set at nought of you builders**, which is become the head of the corner.





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(c) The Stone displayed, 2:4c-d

i. Its vitality, 2:4c – “...but chosen of God...”

This is a reminder that the position of Christ is according to God the Father’s plan.

ii. Its value, 2:4d – “...*and* precious,”

Original Word: ἔντιμος

Transliteration: entimos

Definition: (held precious, hence) precious, honored, honorable in rank.

Properly, hold *in* honor, in a *state* (condition) of *personal respect*.

<http://biblehub.com/greek/1784.htm>

(2) The Living Stone and its companions, 2:5

(a) A new likeness revealed, 2:5a –  
“Ye also, as lively stones...”

(b) A new location revealed, 2:5b –  
“...are built up a spiritual house...”

Eph. 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all **spiritual blessings** in heavenly *places* in Christ:

Eph. 5:19 Speaking to yourselves in psalms and hymns and **spiritual songs**, singing and making melody in your heart to the Lord;

Col. 1:9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that **ye might be filled with the knowledge of his will in all wisdom and spiritual understanding**;

(c) A new lineage revealed, 2:5c-e

i. A new priesthood ordained, 2:5c –  
“...an holy priesthood...”

Ex. 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then **ye shall be a peculiar treasure unto me above all people**: for all the earth *is* mine:  
6 And ye shall be unto me **a kingdom of priests, and an holy nation**. These *are* the words which thou shalt speak unto the children of Israel.

ii. A new priority observed, 2:5d-e

- Spiritual sacrifices are now offered, 2:5d – “...to offer up spiritual sacrifices...”
- Successful sacrifices are now offered, 2:5e – “...acceptable to God by Jesus Christ.”

Heb. 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

## Conclusion

2 Pet. 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing then that* all these things shall be dissolved, **what manner of persons ought ye to be in all holy conversation and godliness,**

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?