

First Peter 2:8-10

Their penalty for their disobedience is what they are destined to receive. As is seen in:

- Acts 2:23 –
- Romans 11:8 –
- Romans 11:11 –
- Romans 11:30-32 –

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:

- John 1:12
- John 3:36
- John 5:24
- John 6:47
- Romans 1-3

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".

Israel was to live in the land and be a light.

People would come to them and see the glory of God.

The Queen of Sheba and Naaman both came to Israel and found God.

But, the church is not localized and waiting.

The church as a spiritual temple is everywhere and going out fulfilling the great commission.

Our Purpose is the same as Israel: Be a light.

Our Methods are different: Matt. 28:19-20

Two Groups:

1. Unbelievers – stumbling towards shame
2. "you who believe" – on their way to honor and vindication.

Peter has now explained why his believers are suffering in the world.

The unbelievers have different purposes, goals and standards than the believer.

There will be a conflict that will result in the suffering of believers.

This conflict will be the focus of Peter's through out this letter.

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."

"**You**" is emphatic in the Greek. This should be read as a contrast to the previous disobedient whose lack of faith resulted in destruction. So, "But as for you."

"Chosen" is used of Christ, the chosen stone, in 2:4, 6. They are called "chosen" in 1 Peter 1:1.

"**Race**" – this Greek word means "generation, race, common community, common descent."

"**Royal**" – is from the Greek word for king.

"**Priesthood**" – in the OT only the line of Aaron could be priests, while the tribe of Judah through the line

of Jesse and David where the kings. 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 “race”, “generation”, “common community” of the royal priesthood.

A “Royal Priesthood” would be a priesthood that belongs to the king. They are not the Levitical priesthood or some pagan Gentile priesthood, but the priesthood that belongs to the King of the kingdom of God. 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)

“**Holy**” – means “set apart” and refers to a person or a thing being set apart for the service of a deity.

“**Nation**” – means “a multitude of people of the same nature.”

“**for his own possession**” – 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. 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.” (Look this verse up and read the context especially Isaiah 43:22 – “Yet you did not call upon me, O Jacob...”)

“**Proclaim**” – (or, “show forth”, or, “declare”) is from Isaiah 43:21 “to tell forth my praises”. The Word used here in the LXX is **aretas**, “praises” is also used by Peter and translated “excellencies” or “wonderful deeds”. The Greek word **aretas** means “excellencies, gracious dealings, glorious attributes.” The context of Isaiah 43 is the announcement that God forgives and redeems his people Israel from Babylonian captivity. 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)

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. The point: The work of salvation brings glory, honor and recognition to the greatness of God.

“**Into**” refers to both the final result as well as the location. All this is for us not merely to be in Christ (born again), but to be made into the image of Christ (maturity).

These descriptive titles are OT references to Israel that Peter transfers to the church.

- Exodus 19:5-6 including the emphatic “but you”
- Isaiah 43:20-21

Also take note: These are not titles that can be easily applied to the individual without the whole church being included. For example, you, the individual, can not be a holy priest without there first being a holy priesthood. And, you 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.”

Peter uses Hosea 1:6, 9 and 2:1, 23 – Referring to Israel being rejected, but then restored.

In verses 2:4-10 Peers says:

- God’s presence is no longer in the temple, but in the church
- The acceptable priests are no longer the priesthood of Aaron, but the believers
- God’s chosen people are no longer Abraham’s descendants, but those who are in Christ
- The nation that God works through and blesses is the church.
- God’s people is no longer Israel but the Christians

- God's mercy is now extended not to Israel but to those with faith in Christ.

The church now God's program, but Israel will not be eliminated from history:

- Romans 11:13-16, 23-24
- Romans 9-11 – "how much more readily will these, the natural branches, be grafted into their own olive tree."

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.

Second part of Peter's letter begins here. Instead of focusing on theology and making points of application, Peter begins to focus on the Christian life while supporting his views with theology. The topics of holiness (1:15), love (1:22), and hope/faith (1:13) are detailed with explanations for life application. Generally said:

1. 1:1-2:10 are teaching
2. 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."

"Beloved" means Peter is sincerely concerned for these people and experiences affection for them.

"Urge" is *parakaleo* in the Greek which means: "strongly urge" and "strongly appeal." It literally means "I exhort you" and "I beg of you, please."

Peter uses these two terms together:

1. "sojourners" – (*paroikos*) – "to have one's home alongside of." Refers to a person who lives in a place that is not their native home.
2. "exiles" - "strangers" (*parepidemos* - παρεπιδημος) – "to settle down alongside of." A temporary resident in a foreign land; one who lives alongside of the residents of the land. A sojourner. A person living temporarily as a foreigner, staying for a while in a strange place. They have settled down alongside others.

"Passions" is *epithumia* already used in 1 Peter 1:14

The flesh and its passions are part of a world that is a temporary foreign land for the believer.

The "passions of the flesh" can be found in Galatians 5:19-21 and 1 John 2:16

"Abstain" in the Greek literally means "hold yourself constantly back from." It is in the present tense which makes it mean "continually"

These desires are continually (present tense again) warring with the believers' soul.

These desires will stunt growth of the born again Christian soul and make the believer insensitive to the damage that is done and the lack of growth they never experience.

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."

2:13 - "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good."