

## 1 PETER CHAPTER 2 – The Enduring Word; The Chosen Stone and His Chosen People; Living Before the World; Submission to Government; Submission to Masters

### OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

### INTERPRETATION

### APPLICATION

#### INTRODUCTION:

**Persecution can cause either growth or bitterness** in the Christian life. **Response determines the result!** The Epistle of Peter is the fulfillment of the commission given to Peter by Christ in Lk. 22:31-32. Compare 1 Pet. 1 with Jas. 1:1. Peter was a minister of the circumcision (Gal. 2:9), so he writes to the dispersed Jews (1:1). He is the apostle of hope: 1:3,7,9,12, 3:9-15; 4:13; 5:4. Like Paul, Peter sets forth the doctrines of grace. There are a number of parallels in his letter to the words of the Lord recorded in the Gospels; also there are resemblances between the language of this Epistle and the speeches of Peter in Acts.

First Peter was written from Babylon (5:13). Geographical notations in 1:1 agree with Babylon as the center of writing; however, many understand the name to be a symbol of Rome. The letter is addressed to Hebrew Christians (cp. 4:3 with 1:1), with wider application to all believers in Christ.

The purpose of the Epistle is exhortation and testimony. The key thought is the suffering of the Christian. Peter pleads for steadfastness in time of suffering. In the light of the believer's hope in the resurrected Redeemer. The Epistle is full of exhortations to godly living, and is replete with quotations from and allusions to the OT.

First Peter may be divided as follows:

Introduction, 1:1-2.

Christian Suffering and Conduct in the Light of Complete

**I Salvation, 1:3-2:8.**

**II Christian Life in View of the Believer's Position and the Vicarious Suffering of Christ, 2:9-4:19.**

III Christian Service in the Light of the Coming of Christ, 5:1-9.

Conclusion, 5:10-14.

#### Chapter Two

#### **THE SUFFERING OF THE SAINTS AND THE SUFFERING OF CHRIST**

**In chapters 2-4 Peter deals with the suffering of God's children and the suffering of the Lord Jesus Christ.** And in these three chapters we will see what suffering accomplishes in the lives of believers: **Suffering produces separation (ch. 2); suffering produces Christian conduct (ch. 3); and suffering produces obedience to the will of God (ch. 4).**

#### **SUFFERING PRODUCES SEPARATION**

In speaking of separation, or living for the Lord, there is the danger of adopting one of two extreme viewpoints, both of which I consider very much out of line with Scripture. One of them is thinking that human nature is such that all it needs is merely new direction, it needs to be given a purpose and a little reformation. The folk who take this position believe that since there is nothing wrong with human nature, they need only to awaken the individual to his marvelous energy and intellect and moral nature so that he will be able to live for the Lord. That is one view of what it means to live the Christian life.

The second extreme viewpoint is that when one is born again, he receives something that is supernatural (which he does receive), but then he merely sits on the sidelines while God accomplishes in his life all that needs to be done. Folk in this class become very pious. To me they are like a puffed up frog. They never seem to grow and develop into loving, full-orbed, normal Christians.

Now this second chapter will make it very clear **that you and I, through the New Birth (born again of incorruptible seed, the Word of God), have a new nature, and we are to live in that new nature by the power of the Holy Spirit. We have been brought into a loving relationship with the one whom, having not seen, we love. Simon Peter saw Him and loved Him, and although you and I have not seen Him, the Holy Spirit can make Him real to us so that we love Him in that way also.**

My friend, today real separation rests upon the fact that you have been born again, you now have a new nature, and you are now in love with Christ. Your love for Him makes you want to please Him.

The great object in the purposes of God is to have folk saved, not only from judgment and the lake of fire, but saved from the present world. He wants them saved, not only for heaven by and by, but for the heart of Christ now. (McGee)

#### OUTLINE OF FIRST PETER

##### INTRODUCTION (1:1-2)

- A. The author (1:1a)
- B. The addressees (1:1b-2)

##### II. CANTICLE OF PRAISE (1:3-12)

- A. The new birth (1:3b)
- B. The living hope (1:3c)
- C. The glorious inheritance (1:4)
- D. The omnipotent Protector (1:5-12)

##### III. CONDUCT BEFORE GOD (1:13-2:12)

- A. Holiness (1:13-16)
- B. Love (1:17-25)

##### **C. Growth (2:1-8)**

##### **D. Praise (2:9-12)**

##### **IV. CONDUCT BEFORE MEN (2:13-4:19)**

##### **A. The Christian and his government (2:13-17)**

##### **B. The Christian and his business (2:18-25)**

- C. The Christian and his family (3:1-7)
- D. The Christian and his society (3:8-22)
- E. The Christian and Christ's example (4:1-19)

##### V. CONDUCT IN THE CHURCH (5:1-11)

- A. Conduct of the pastor (5:1-4)
- B. Conduct of the people (5:5-11)

##### VI. CONCLUSION (5:12-14)

*Barbieri, Louis A.. First & Second Peter- Everyman's Bible Commentary*

#### **THE CHURCH'S ONE FOUNDATION – Sam Wesley**

*The church's one foundation is Jesus Christ her Lord;  
she is his new creation by water and the Word.  
From heaven he came and sought her to be his holy bride;  
with his own blood he bought her, and for her life he died.*

*Elect from every nation, yet one o'er all the earth;  
her charter of salvation, one Lord, one faith, one birth;  
one holy name she blesses, partakes one holy food,  
and to one hope she presses, with every grace endued.*

*Mid toil and tribulation, and tumult of her war,  
she waits the consummation of peace forevermore;  
till, with the vision glorious, her longing eyes are blest,  
and the great church victorious shall be the church at rest*

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**INTERPRETATION**

**APPLICATION**

**1 PETER CHAPTER 2 – The Enduring Word;**

**A Living Stone and a Holy People**

*1Pe 2:1 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,  
1Pe 2:2 as newborn babes, desire the pure milk of the word, that you may grow thereby,*

*1Pe 2:3 if (since) indeed you have tasted that the Lord is gracious.*

**The Chosen Stone and His Chosen People;**

*1Pe 2:4 Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,*

*1Pe 2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

*1Pe 2:6 Therefore it is also contained in the Scripture, "BEHOLD, I LAY IN ZION A CHIEF CORNERSTONE (akrogōniaios lithos – chief or extreme corner...stone), ELECT, PRECIOUS, AND HE WHO BELIEVES ON HIM WILL BY NO MEANS BE PUT TO SHAME."*

*1Pe 2:7 Therefore, to you who believe, He is precious; but to those who are disobedient, "THE STONE WHICH THE BUILDERS REJECTED HAS BECOME THE CHIEF CORNERSTONE,"*

*1Pe 2:8 and "A STONE OF STUMBLING AND A ROCK OF OFFENSE." They stumble, being disobedient to the word, to which they also were appointed.*

Since we have been born again by the seed of God's word being planted in our hearts, bringing forth fruit in our lives; the word of God, the incorruptible seed of God's word which lives and abides forever. **So because we have been born again by the word of God**, we come into chapter two,

**v. 1** Evil-speaking is a sign of malice and guile in the heart; and hinders our profiting by the word of God.

**v. 2** A new life needs suitable food. Infants desire milk, and make the best endeavors for it which they are able to do; such must be a Christian's desires after the word of God.

**v. 3** Our Lord Jesus Christ is very merciful to us miserable sinners; and He has a fullness of grace. But even the best of God's servants, in this life, have only a taste of the consolations of God.

**v. 4** Christ is called a Stone, to teach His servants that He is their protection and security, the foundation on which they are built. He is precious in the excellence of his nature, the dignity of his office, and the glory of His services.

**v. 5** All true believers are a holy priesthood; sacred to God, serviceable to others, endowed with heavenly gifts and graces. But the most spiritual sacrifices of the best in prayer and praise are not acceptable, except through Jesus Christ. (**Eph. 2:20-22**)

**v. 6** Christ is the chief Corner-stone, that unites the whole number of believers into one everlasting temple, and bears the weight of the whole fabric. Elected, or chosen, for a foundation that is everlasting. Precious beyond compare, by all that can give worth. (**Isaiah 28:16-17**) Three types – **cornerstone**– usually the first stone to be laid-all others are measured in relation to it; **capstone** – the stone on top of the structure; **keystone** --the last and upper most stone finishing an arch

**v. 7** To be built on Christ means, to believe in Him. But in this many deceive themselves, they consider not what it is, nor the necessity of it, to partake of the salvation He has wrought. Though the frame of the world were falling to pieces, that man who is built on this foundation may hear it without fear. He shall not be confounded. (**Psalms 118:22; Mat 21:33-46**)

**v. 8** The believing soul makes haste to Christ, but it never finds cause to hasten from him. All true Christians are a chosen generation; they make one family, a people distinct from the world: of another spirit, principle, and practice; which they could never be, if they were not chosen in Christ to be such, and sanctified by His Spirit.

**v. 1** How well have we laid aside, taken off, malice-evil thought; deceit-guile; hypocrisy-acting like something you're not; and evil speaking-gossiping, and put on His Word?

**v. 2** Can you picture the way a newborn baby desires the pure milk- hungering and thirsting after it, an impatient longing for, and desire of it? Is there any similarity in that to the way that you are voracious for the Word of God?

**v. 3** Have you indeed tasted the graciousness of the Lord? How would you describe it? Has the Word of God indeed been made flesh to you, full of grace and truth?

**vs. 4 & 5** Understanding that the foundation is Jesus Christ, we're to be living stones, offering spiritual sacrifices -the fruit of our lips, our praises, songs of thanksgiving and expressions of love. Our whole selves, souls, and bodies, as a holy, living, and acceptable sacrifice; our prayers and praises, and all good works done in faith, and from love, and to the glory of God; particularly acts of kindness.

**v. 6** What a tremendous grasp Peter had of the Scriptures. How is our understanding and scriptural grasp? If we want to be used of God, it is important that we fill our mind, our heart, our lives with the word of God. Is all in your life “measured off” of Jesus Christ? Is there a sense of urgency in this being measured off from Him? No longer a stumbling stone but a cornerstone of grace?

**v. 7** How precious is Jesus Christ to you? Is there anything in your life that would suggest there is any part of Jesus Christ that is an offense to you?

**v. 8** Notice the connection between those considering Christ to be a stumbling and rock of offense are disobedient to the word. How is your obedience to the word?

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**INTERPRETATION**

**APPLICATION**

***1Pe 2:9 But you are a chosen generation (race), a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;***

***1Pe 2:10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.***

**Living Before the World:**

***1Pe 2:11 Beloved, I beg you as sojourners (strangers) and pilgrims (no permanent place), abstain from fleshly lusts which war against the soul,***

***1Pe 2:12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.***

**Submission to Government: To Authority**

***1Pe 2:13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,***

***1Pe 2:14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.***

***1Pe 2:15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—***

***1Pe 2:16 as free, yet not using liberty as a cloak for vice, but as bondservants of God.***

***1Pe 2:17 Honor all people (once and for all time). Love (keep loving) the brotherhood. Fear (keep fearing) God. Honor (keep honoring) the king.***

***v. 9*** Their first state is a state of gross darkness, but they are called out of darkness into a state of joy, pleasure, and prosperity; that they should show forth the praises of the Lord by their profession of his truth, and their good conduct.

***v. 10*** How vast their obligations to Him who has made them his people, and has shown mercy to them! To be without this mercy is a woeful state, though a man have all worldly enjoyments. And there is nothing that so kindly works repentance, as right thoughts of the mercy and love of God. Let us not dare to abuse and affront the free grace of God, if we mean to be saved by it; but let all who would be found among those who obtain mercy, walk ***as the people of God.***

***vs. 11-12*** Even the best of men, the chosen generation, the people of God, need to be exhorted to keep from the worst sins. And fleshly lusts are most destructive to man's soul. It is a sore judgment to be given up to them. There is a day of visitation coming, wherein God may call to repentance by His word and His grace; then many will glorify God, and the holy lives of His people will have promoted the happy change. **1 Peter 2:13-17**

***vs. 13-14*** A Christian conversation must be honest; which it cannot be, if there is not a just and careful discharge of all relative duties: the apostle here treats of these distinctly.

***v. 15*** Regard to those duties is the will of God, consequently, the Christian's duty, and the way to silence the base slanders of ignorant and foolish men.

***vs. 16-17*** Christians must endeavor, in all relations, to behave aright, that they do not make their liberty a cloak or covering for any wickedness, or for the neglect of duty; but they must remember that they are servants of God

***v. 9*** What a description of a “prized possession”! Can you see yourself as a prized possession of Jesus Christ? As members of a chosen generation, we will always be together. Can you see other believers and your relationship with them in that light? Are you proclaiming His praises?

***v. 10*** Do you find any reason to remain here on this earth other than that to be with and a witness to others?

***v. 11*** Do you really see yourself as an alien here on earth? That you're just passing through? That your citizenship is only in heaven? Do you see in that word, abstain, that it means we have a tendency to fill our desires with fleshly lusts?

***v. 12*** How truly honorable is your conduct in this present, unbelieving, evil world? Do you think “glorify God in the day visitation” means the day of their conversion?

***vs. 13-14*** Do you believe that submission to God begins in the heart? Is that submission to God, that growing in grace, in you bringing about your submission to government and civil authorities?

***v. 15*** Do you wonder what the will of God is for you and your life? Here is one of the verses. Are you silencing the ignorance of foolish men by doing good?

***v. 16*** Do I, do you, see ourselves as bondslaves of God?

***v. 17*** How well once and for all, do you honor all people? Keep loving the brotherhood? Keep fearing God? Keep honoring the king?

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**INTERPRETATION**

**APPLICATION**

**Submission to Masters**

***1Pe 2:18 Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh (crooked).***

***1Pe 2:19 For this is commendable (thank worthy), if because of conscience toward God one endures grief, suffering wrongfully.***

***1Pe 2:20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.***

***1Pe 2:21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:***

***1Pe 2:22 "WHO COMMITTED NO SIN, NOR WAS DECEIT FOUND IN HIS MOUTH";***

***1Pe 2:23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;***

***1Pe 2:24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.***

***1Pe 2:25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.***

**v.18-19** Servants in those days generally were slaves, and had heathen masters, who often used them cruelly; yet the apostle directs them to be subject to the masters placed over them by Providence, with a fear to dishonor or offend God. And not only to those pleased with reasonable service, but to the severe, and those angry without cause. The sinful misconduct of one relation, does not justify sinful behavior in the other; the servant is bound to do his duty, though the master may be sinfully forward and perverse. But masters should be meek and gentle to their servants and inferiors.

**v. 20** What glory or distinction could it be, for professed Christians to be patient when corrected for their faults? But if when they behaved well they were ill treated by proud and passionate heathen masters, yet bore it without peevish complaints, or purposes of revenge, and persevered in their duty, this would be acceptable to God as a distinguishing effect of his grace, and would be rewarded by him.

**vs. 21-22** Christ's death was designed not only for an example of patience under sufferings, but he bore our sins; he bore the punishment of them, and thereby satisfied Divine justice. Hereby he takes them away from us.

**v. 23** The fruits of Christ's sufferings are the death of sin, and a new holy life of righteousness; for both which we have an example, and powerful motives, and ability to perform also, from the death and resurrection of Christ.

**v. 24** And our justification; Christ was bruised and crucified as a sacrifice for our sins, and by his stripes the diseases of our souls are cured.

**v. 25** Here is man's sin; he goes astray; it is his own act. His misery; he goes astray from the pasture, from the Shepherd, and from the flock, and so exposes himself to dangers without number. Here is the recovery by conversion; they are now returned as the effect of Divine grace. This return is, from all their errors and wanderings, to Christ. Sinners, before their conversion, are always going astray; their life is a continued error. It is vital and important for us, grasp the truth of His Word and be able to even put the truth in your own words. When the truth is hidden in your heart and you grasp the truth, then share it. Relate it. And put it and couch it in your own words.

**v.18** How submissive am I, are you, to those over us, who are harsh and crooked?

**v. 19** Can you see the “joy of the Lord is my strength” when you enduring grief, suffering wrongfully?

**v. 20** Is taking suffering for the good things that you do a part of your life?

**v. 21** Is Christ and His example one in whose steps you are following? Are you following His footprints? Do you know that when you do that it is thank worthy to God?

**vs. 22-24** When you complain how wrong it is for other to come against you, can you remember the things that are describe here regarding Christ? Do you see that there may be times when you are called on by God to make us suffer unjustly. Peter sees that in Christ. That takes a lot more than just to talk the talk, but it means to walk the walk?

**v. 25** Can you remember when you were like sheep going astray, thinking you had freedom. But do you now see that true freedom is submission to the authority of God and that you are truly following Him?