

## **Discussion on 1 Peter 2:4-10**

*Sunday School – July 16, 23, 30, August 6 and 13, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA*

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#### **1. TEXT (1 Peter 2:4-10):<sup>1</sup>**

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<sup>1</sup> This is my own original translation from the UBS-5 Greek text.

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Because you came to Him, (the living stone who's been rejected by men, but in God's sight [is] chosen [and] precious), even you yourselves, like living stones, are being built into a spiritual house to be a holy priesthood; to offer up spiritual sacrifices, acceptable to God because of Jesus Christ. This is why God says in Scripture,

*“Look! I have placed in Zion a stone, a cornerstone; chosen [and] precious – the one who believes in Him will never, ever be ashamed of it.”*

So, this privilege is for you - the believers! But to those who don't believe, “the stone the builders rejected, this *very one* has become the head cornerstone,” and “a stone to stumble on and a rock that offends them.” These builders are stumbling because they're rejecting the message. Actually, they were destined for this.

But you believers are a chosen people, a royal priesthood, a holy nation – God's own people. The purpose of all this is so you'd announce the wonderful things God did, who called you out of the darkness [and] into His amazing light. You used to not be a people, but now you're the people of God! You weren't given any mercy, but now you've received mercy!

### **2. THINKING THROUGH THE TEXT:**

- This passage springboards from the previous passage (1:22 – 2:3); it's related to it, but not really about the same thing
- When Peter wanted to tell us about the nuts and bolts of the Christians life, about how to be serious and sober-minded Christians:
  - **(1)** *First*, he told us to be holy, because God is holy – and we should want to do this because we're grateful
    - **“And if you are calling on as ‘Father’ the one who will judge impartially according to every deed, live with fearful reverence during the time of your stay here,**

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- **because you know you were redeemed, not by fleeting things like silver or gold, out of your worthless way of life inherited from your fathers, but by precious blood - like that of a lamb without blemish and spotless; that is, Christ, who was appointed before the foundation of creation, but was revealed during the last times for your sake.**
- **You, through Him, are believers in God, who raised Him from the dead and gave glory to Him. [He did this] so that your faith and hope would be in God,” (1 Pet 1:17-21)**
- (2) Next, Peter told us that we prepare our minds for action and become sober-minded by loving one another from a pure heart – and this is possible because God has made each of us part of His family; we’re brothers and sisters
  - This means we need to rid ourselves of all the interpersonal sins that plague each of us; **“So, rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and jealousy and all slanders. Like newborn babies, always crave the genuine, pure milk, so you’ll be grown by it until your deliverance - if, that is, you’ve actually ‘tasted that the Lord is good,’” (1 Pet 2:1-3)**
- This passage (2:4-10) uses the bit about loving one another like a trampoline, to bounce from that (*i.e. you’re a community of fellow exiles who need each other and must love each other*) to something related, but a bit different:
  - *How should you think of a church? What is its mission?*
  - *How should you visualize the people who make up a church?*
  - *If you’re a Christian, why did God save you? For what purpose?*
  - *What does God think of you as?*
  - *What implications does all this have:*
    - *for your life?*
    - *for your job?*
    - *for the way you should view yourself?*
    - *for the way you should think about your position or station in life?*
- Peter will talk about all of this here, in this passage

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### a. Because you came to Him

πρὸς	ὃν	προσερχόμενοι
prep	rel.pro;asm	pmpnrm
to	whom, who	you are coming, approaching
space	refers to κύριος (v.3)	adverbial mod. οἰκοδομεῖσθε; causal; indirect middle; durative
Because you came to Him,		
Because you came to Him,		

- How to translate this – causal or contemporaneous?
  - (1) Most English translations render this as contemporaneous, an event that's taking place as God is plugging new believers into His spiritual house (e.g. God as Tetris ninja)
    - This is why most translations render it, “**as you come** to Him”
  - (2) But, I think you could also make it causal (e.g. “**because** you came to Him . . .”)
    - Either way if perfectly acceptable
- Either way, the point is that *you won't be part of God's spiritual house unless and until you come to Jesus Christ for salvation*
  - Nothing Peter says next has anything to do with you, unless you've come to Christ, which means you've:
    - (1) repented of your sin against God; the sin of rejecting Him as King, Lord and Ruler in favor of your own self-rule – coming in from the cold and submitting to God as your Ruler, instead of yourself
    - (2) believed in who Christ is and what He's done (i.e. perfect life, voluntary sacrificial death, miraculous resurrection, ascension to heaven as the King-in-waiting)
  - and the proof that the Holy Spirit has changed your heart, mind and soul is that
    - (1) you'll want to serve Him (i.e. to be a holy priest who offers up spiritual sacrifices),
    - (2) because you love Him,
    - (3) because He's your King

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**b. (the living stone who's been rejected by men, but in God's sight [is] chosen [and] precious),**

- This is a little aside about Christ

λίθον	ζῶντα	ὑπὸ	ἀνθρώπων	μὲν	ἀποδοκιμασμένον
asm	papasm	prep	gpm	particle	perppasm
stone	living	by, under below	men	but, on one hand	it was/has been rejected
apposition to ὁν	adjectival mod. λίθον; gnomic present;	agency	pbj.prep		adjectival mod. λίθον; intensive perfect
a living stone who has been rejected by men <sup>2</sup>					
(the living stone who's been rejected by men,					

παρὰ	δὲ	θεῷ	ἐκλεκτὸν	ἐντιμον
prep	conj	dsm	asm	asm
in the judgment/sight	but	God	chosen, elect	precious, respected
with θεῷ		obj.παρὰ	double accusative	
but in God's sight [is] chosen [and] precious),				

**Q1: Why is Christ referred to as “the living stone?”**

- Because we serve a *risen* and *living* Savior, not a dead one
  - “Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them,” (Heb 7:25)
  - Peter loves resurrection references; it's much more important for he and the apostles than it is for many of us, today
- Christ is chosen and precious to God, but rejected and despised by those who hate God
  - Read Mk 12:1-12
  - Read Acts 5:1-12

**c. even you yourselves, like living stones,**

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<sup>2</sup> On this living stone which has been rejected, see Mt 21:42-44; Mk 12:10-11; Lk 20:17-18; Acts 4:11; Rom 9:33.

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- Peter continues (the bit about Christ was just a short rabbit-trail); his point is, “**because you came to Him, even you yourselves, like living stones, are being built . . .**”

καὶ	αὐτοὶ
conj	npm;pro
and	yourselves
ascensive	reflexive; subj.nom
even you yourselves,	

ὥς	λίθοι	ζῶντες
conj	npm	papnpm
like	stones	living
	apposition	adjectival mod. λίθοι
like living stones,		

### Q2: Why are Christians referred to as “living stones?”

- Because we’ve been given spiritual life by the Holy Spirit – we’ve been “born again”
- We’re born with blackened and spiritually dead souls, and your soul will never come alive unless and until the Holy Spirit enters in and brings life; unless you repent and believe Jesus’ Good News

### d. are being built into a spiritual house

οἰκοδομεῖσθε	οἶκος	πνευματικὸς
2 <sup>nd</sup> , pl, p, pass, i/imp	nsm	nsm
you are being built	house	spiritual
mod. αὐτοί; descriptive present; divine passive; indicative	predicate nom. οἰκοδομεῖσθε; also possibly appositional	
are being built as a spiritual house		
are being built into a spiritual house		

### Q3: What is the image Peter’s getting across here?

- We’re individual building blocks, individual Lego bricks, and individual stones which God forms and fashions together to form one spiritual temple, one spiritual house

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**Q4:** What does this analogy (i.e. *Christians as individual building blocks God uses to create His spiritual house*) teach you about the implications for your salvation being personal and individual, not faceless and anonymous?

- If each Christian is an individual building block, Lego brick or stone, then God specifically chooses each Christian to fit in a particular place in His temple or house
  - o (1) This is an ongoing construction project; God is the foreman, and we are the building materials
  - o (2) We're not anonymous, faceless and interchangeable
  - o (3) We're *individual, specific, and deliberately chosen by God to:*
    - (a) fit in a particular place, and
    - (b) to fulfill a specific role in His temple
- **Q5:** How do you know that you were individually selected, chosen and intended by God to be saved? What has Peter told you about this?
  - o “Peter, an apostle of Jesus Christ, *To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you,”* (1 Pet 1:1-2).

**Q6:** What are the implications for the attitude you should have about your local church?

- God's one universal spiritual temple is broken down into several branch locations (e.g. Dunkin Donuts); this local church is one of God's branch locations in Olympia
  - o (1) This means, out of all the living stones and Lego bricks God has in the world, He's plugged some of them into this branch office called Sleater-Kinney Road Baptist Church
  - o (2) This means, if you're a Christian and a covenant member of this congregation, you're an important piece of the puzzle that makes this church what it is
  - o (3) So, if you're an integral part of the spiritual super-structure which is this church – *how cheap and selfish must you be to walk away from it for a trivial reason!?*

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- If we paid closer attention to what the Bible says about the importance of Christian community (e.g. Heb 10:23ff), we'd have a **much higher** view of church membership, because we'd love each other

**Q7: If you're an individual, specially chosen building block or Lego brick who God is using for His purposes, then what are the implications for your position and station in life?**

- Are you somehow **less important to God** because you're a truck driver, instead of a wealthy business owner?
- Are you somehow **less meaningful to God** because you make \$35,000 a year, and your neighbor makes \$75,000?
  - o No one Christian is more meaningful or important than the others; we're each living stones the Lord is using to build His church, and His little branch office here on Olympia!
  - o Every Christians has been individually called by God to salvation, and plugged into a particular spot, to fulfill a particular role – and we need to be happy and content with the role God has given us to play (cf. 1 Cor 7:17-24)
    - *Note: this **doesn't** preclude God's grace in giving you opportunities for higher education and/or upward economic mobility. The point is to **never be bitter (or, conversely, prideful) about your station in life** – it's from the Lord*

**Q8: What are the implications for who you are (e.g. personality, talents, skills, abilities)?**

- Have you ever wished you were different?
- Have you ever wanted to be good at something you weren't?
- Have you ever thought you're not good at anything?
- Have you ever compared yourself to other people, and thought you're a loser?
- Consider this:
  - o **(1)** If you're an individual stone,
  - o **(2)** made spiritually alive by God's grace,
  - o **(3)** who He's placing into His spiritual house (under construction),
  - o **(4)** in a particular spot,
  - o **(5)** to play a particular role,
  - o **(6)** then what does this say about who you are, as a person?



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- (a) is God somehow disappointed in what He got when He chose to save you, or
- (b) did He know exactly what He was getting, because He made you the person you are?
- No, God made you the way you are:
  - (1) He gave you the special gifts talents, skills, abilities and the personality you have
  - (2) He chose *to not give you* the special talents, skills, gifts and abilities you don't have
- So, what does this mean?
  - This doesn't mean you can't learn new things, new skills, or grow to be competent at other things; I'm saying you shouldn't try to be somebody God didn't make you to be – don't try to be somebody you're not!
  - If you're lacking in some area (particularly some necessary spiritual area), then you have a duty to work at it
  - But, God gave you strengths, and your duty to Him is to play towards those strengths, to serve Him with those special gifts, talents, skills and abilities He *did* give you

**e. to be a holy priesthood; to offer up spiritual sacrifices, acceptable to God because of Jesus Christ:**

- Do you want to know why God is doing this?
  - Peter tells you:

εἰς	ἱεράτευμα	ἅγιον	ἀνενέγκαι	πνευματικᾶς
prep	asn	asn	a,a,inf	apf
for purpose of	priesthood	holy	to offer up	spiritual
purpose	obj. preposition		apposition to εἰς ἱεράτευμα ἅγιον	
d.o. ἀνενέγκαι				
for the purpose of a holy priesthood; namely, to offer up spiritual				
to be a holy priesthood; to offer up spiritual				

θυσίας	εὐπροσδέκτους	θεῷ	διὰ	Ἰησοῦ	Χριστοῦ
apf	apf	dsm	prep	gsm	gsm
sacrifices	acceptable	to God	through	Jesus	Christ
d.o. ἀνενέγκαι	apposition	dative indirect obj.	agency; causal	obj. prep	

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sacrifices, acceptable to God on the basis of <sup>3</sup> Jesus Christ.
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sacrifices, acceptable to God because of Jesus Christ.
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### Q9: Why is God making people into Christians, to be individual building blocks for His spiritual house?

- To be holy priests for Him
- Here's what's happening:
  - o (1) God is progressively building His spiritual house,
  - o (2) He's doing it using individual Christians as individual building blocks,
  - o (3) God chose and selected each building block, each Christian, before the world even began – He predestined you for this purpose
  - o (4) and He's doing it so you'd be a group of holy priests,
  - o (5) who offer up spiritual sacrifices to God
  - o (6) and these sacrifices are acceptable to God because of what Christ did for His people

### Q10: What does a priest do, in an Old Testament sense?

- He stands between the people and God; He mediates, He intercedes, He is a go-between
  - o He makes God known to the people
  - o In some sense, He has a unique connection with God and a special role to play that the rest of the people do not
- This is the way the OT priesthood was structured; there was a hierarchical progression from *no contact* to *more contact* with God in the temple:
  - o (1) laypeople, who had no direct contact at all, ever
  - o (2) Levites, who assisted the priests with a host of duties in the outer compartment
  - o (3) Aaronic priests, who performed sacrifices, slaughtered and arranged sacrificial animals, sprinkled blood on the alter to atone for sin, etc.

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<sup>3</sup> On *διὰ* with the genitive as causal, see BDAG (s.v. “1823 *διὰ*,” A.5); Friberg (s.v. “6164 *διὰ*,” I.4.); Gingrich (s.v. “1516 *διὰ*,” A.III.4). While strictly speaking, you could view this as agency, the root understanding of agency in this context is really causal. Our spiritual sacrifices are acceptable to God through Jesus' finished work. Nice. What on earth does that mean? Well, it means *because of* Jesus' finished work, our spiritual sacrifices are acceptable to God. It is clear the real sense is causal. There is no need to stick with a wooden sense of agency; let's just cut to the chase and go with causal here; hence “because of Jesus Christ.”

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- (4) High priest, who carried out his most important function on the Day of Atonement
  - Each of these folks played different roles on the people's behalf to bring God to them
- **Q11: Is this OT priesthood around, anymore?**
  - No – actually, the Jewish people cannot even observe the *Tanakh* if they wanted to; the sacrificial system cannot be observed!
  - Under the New Covenant, there is no hierarchy, there is division, there is no segregation between God's people and Himself (*contra. Roman Catholicism and the sacrament of holy orders*)
    - This is why Peter says every Christian is a holy priest
    - This means, as a congregation of believers organized into a local church, we're a holy priesthood *together*

**Q12: Why does Peter say Christians today are a group of holy priests? If a priest makes God known to the people, brings God to the masses, then in what way are you a holy priest for God, today?**

- Your most basic job is to make God known to the unbelievers around you
  - Your job is to bring God to them by your holy way of living, and by the message of the Gospel you're entrusted to safeguard and tell everybody about
  - You stand between God and unbelievers, and your job is to reveal Him
- In the New Covenant, priests don't stand between God and other believers; they stand between God and unbelievers
- There is *nothing here* about one priest being:
  - (a) more important than the other,
  - (b) more gifted than the other,
  - (c) more essential than the other,
  - (d) more spiritual than the other, or
  - (e) worth more than the other
    - *contra. Roman Catholicism, or (perhaps a bit closer to home) certain inbred and stupid stereotypes about pastors and missionary leaders as "the Lord's anointed"*

**Q13: What are spiritual sacrifices?**

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- The things you do for the Lord, because you love Him and want to serve Him<sup>4</sup>

**Q14: How does this responsibility (i.e. you are a priest, representing and showing Christ to the world) impact how you live your life, and how you view your role in the position in life God has given you?**

- I can't show God to the people **you** work with, to the people **you** live near, to the people **you're** related to, or to the people **you** know
- You can't bring God to the people **I** work with, the people **I** live near, the people **I'm** related to, or to the people **I** know
  - o We each have our own little bubbles and sphere of influence
  - o God has given these bubbles and spheres to each of us
  - o These bubbles and spheres change over time (e.g. stay at home mom, my own experience, etc.)
  - o But, you'll always have a bubble; you'll always have a sphere; you'll always have friendship and influence with people I won't know – and vice versa!
- My point is this:
  - o **(1)** God made you who you are for a reason,
  - o **(2)** God put people in your life for a reason, and
  - o **(3)** nobody else in this church can reach those same people like you can
- So, if you're a Christian:
  - o **(1)** God chose you and saved you,
  - o **(2)** God put you in a **particular spot and station in life**,
  - o **(3)** to play a **particular role in a particular context**,
  - o **(4)** and He did it so you'd be a holy priest for Him - to bring the knowledge of God in the Gospel to the people you know and have a relationship with!
    - **“Because you came to Him . . . even you yourselves, like living stones, are being built into a spiritual house to be a holy priesthood; to offer up spiritual sacrifices, acceptable to God because of Jesus Christ . . .”**

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<sup>4</sup> “Therefore, the spiritual sacrifices in view may be understood as all behavior that flows from a transformation of the human spirit by the sanctifying work of the Holy Spirit (1:2),” (Jobes, *1 Peter*, 151).

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### Q15 (GROUP DISCUSSION): What does all this mean for a church? For our church?<sup>5</sup>

- (1) If God is choosing and placing Christians into a large spiritual house,
- (2) and each local church is a “branch office” of His one church,
- (3) and God is doing this so we’d be a holy priesthood to make Him known to the world . . .
  - o (a) *What does this mean for this congregation? What is our mission?*
  - o (b) *What is your responsibility to that mission?*
  - o (c) *What kind of attitude should you have towards your membership in this congregation, in light of why God placed you here?*
- This is what it means:
  - o (1) If this congregation:
    - (a) does not want to focus relentlessly on evangelism (e.g. corporate programs *and* education and equipping for individual effort), and
    - (b) does not want to focus on being priests for God and making Him known to the world . . .
      - *then it is failing God – derelict in its duties!*
  - o (2) If you, as a member of this congregation:
    - (a) do not want to live a holy life, because God is holy,
    - (b) do not want to gird up the loins of your mind by being sober-minded,
    - (c) do not want to offer up spiritual sacrifices to God,
      - *then you are being deliberately disobedient to God*
  - o (3) If you, as a member of this group of believers, do not want to be committed to the people in this congregation
    - *then you are being deliberately disobedient to God, because your idea of “church” is terribly wrong*

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<sup>5</sup> Jobes remarked, “There is one single temple into which all believers are built. The Christian church is not primarily a social organization but a new temple where the transformed lives of believers are offered as sacrifice to the glory of God. The imagery of the living stones being built into a single unit implies that the significance and purpose of the individual Christian cannot be realized apart from community with other believers. Coming to Christ means coming into relationship with others, not only in one’s own generation but also by being united with believers of every generation, who likewise have been built into God’s grand building project,” (1 Peter, 149).

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- The “church” (i.e. congregation”) is not the building; it’s the people
- I’ll add this, too:
  - (1) If you’re a Christian,
  - (2) and you faithfully attend here and worship with this congregation
  - (3) then you need to talk to the Deacons about formally joining this church
    - The NT knows nothing about a Christian being uncommitted to a congregation – so why are *you* uncommitted?

### f. This is why God says in Scripture:

διότι	περιέχει	ἐν	γραφῇ
conj	3 <sup>rd</sup> ,s,p,a,i	prep	dsf
because	it is contained	in	Scripture
	descriptive pres.		
For it is contained in Scripture, <sup>6</sup>			
This is why God says in Scripture,			

- Here, Peter begins a study in contrasts
  - In three rapid-fire OT quotations (Isa 28:16; Ps 118:22 and Isa 8:14), he paints a picture:
    - (a) of black vs. white,
    - (b) of light vs. darkness,
    - (c) of free vs. slave,
    - (d) of Christian vs. non-Christian,
    - (e) of God’s people vs. Satan’s people
  - The fact that Peter quotes Scripture to make his point tells us that it’s *always been this way*:
    - (a) Cain vs. Abel
    - (b) Cain vs. Seth
    - (c) Noah and his family vs. the rest of mankind
    - (d) The Israelites vs. the Egyptians, the Philistines, the Amorites, the Canaanites, the Assyrians, the Babylonians, the Persians and finally the Romans

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<sup>6</sup> Isaiah 28:16.

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- (e) Christians vs. Roman society
- (f) Christians vs. radical Islamic ideology
- (g) Christians vs. a hostile secular society
- The foes change, but the drama stays the same (“us” vs “them”), and all this is just a reflection of the greater struggle:
  - (a) Antichrist vs. real Christ
  - (b) Antichrists vs. Christians
  - (c) God vs. Satan
- Peter’s overarching point here is perspective; he wants you to realize:
  - (a) who you are,
  - (b) what your identity is,
  - (c) what your purpose is, and
  - (d) to appreciate all the privileges He’s given you
  - (e) so that you’ll serve Him even more faithfully
- To do all that, he contrasts:
  - (a) the privileges you have,
  - (b) with the damnation of those who hate and reject Christ
    - (i.e. “us” vs. “them”)
- Peter **isn’t** doing this to make us hate unbelievers or to encourage us to become snobby Pharisees (e.g. Luke 18); he’s doing this so we’re encouraged to be better and more faithful priests for God, so we’ll to reach these unbelievers with the Gospel (cf. 1 Pet 2:11-17)

### i. Isaiah 28:16:

ἰδοὺ	τίθημι	ἐν	Σιών	λίθον	ἀκρογωνιαῖον	ἐκλεκτὸν	ἔντιμον
	1 <sup>st</sup> ,s,p,a,i	prep	dsf	asm	asm	asm	asm
Look! See!	I place	in	Zion	stone	cornerstone	elect, chosen	precious
	<i>durative present; simple active</i>			<i>d.o. τίθημι</i>	<i>accusative of apposition</i>	<i>accusative of apposition</i>	<i>accusative of apposition</i>
“Look! I have placed in Zion a stone, a <i>cornerstone</i> ; chosen [and] precious --							

καὶ	ὁ	πιστεύων	ἐπ’	αὐτῷ	οὐ μὴ	κατασχυνθῇ
conj	nsm	papnsm	prep	dsm	neg	3 <sup>rd</sup> ,s,aor,pass,subj
and	the	one who is believing	in	him	never ever	he will be humiliated, ashamed, disappointed
		<i>substantival; descriptive present; simple active</i>			<i>strongest negation possible; constative; simple pass</i>	



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and the one who is believing in Him will never, ever be humiliated.”
the one who believes in Him will <i>never, ever</i> be ashamed of it.”

Peter quoted here from Isaiah 28:16, and he wrote, **“this is why God wrote in Scripture . . .”** What is the connection? What is the point he’s making?

- The only way to figure this out is to look at Isaiah 28:16
- The context is a series of judgment passages against pagan nations (Isa 13 onward), and Isaiah 28 begins a series of judgments and warnings against Israel and Judah (**read Isa 28:1-22**):
  - **Q16:** In vv.14 onward, who is Isaiah addressing in this prophesy?
    - The leaders of Jerusalem (Isa 28:14)
  - **Q17:** What is their attitude towards God?
    - They’re scoffers; a particularly nasty and contemptuous sort of sin (Isa 28:14)
- When Isaiah wrote this prophesy, the Northern Kingdom was under threat of invasion from the Assyrians, who would destroy the North in 722 B.C. and eventually invade the Southern Kingdom of Judah in 701 B.C.; they ended up besieging Jerusalem (cf. Hezekiah’s reign, Isa 36-37)<sup>7</sup>
  - The Israelites were increasingly relying on Egypt for help, along with other minor kingdoms in the region, and trying to pull away from Assyria’s orbit and influence (cf. 2 Kgs 18:13-21; Isa 36:1-6)
  - **Q18:** Isaiah is being deliberately sarcastic in this prophesy; what do you think the “covenant of death” and this “agreement” with Sheol (i.e. the grave) is (v.15)?
    - The treaties Judah has with Egypt and the other minor kingdoms in the region, against Assyria
  - **Q19:** What is the “overwhelming scourge” that will pass through, that they think they’re protected from (v.15)?
    - The Assyrians
  - **Q20:** What are the falsehood and lies they think their nation is taking shelter and refuge in (v.15)?
    - The idea that they can hate and mock God, rely on pagan allies for military help, and stay safe

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<sup>7</sup> See 2 Kings 18-20; 2 Chronicles 29-32, and Leon Wood, *A Survey of Israel’s History*, revised ed. (Grand Rapids, MI: Zondervan, 1986), 303-305.



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- The idea that God's chosen people can hate Him, trust in pagans, and still flourish!
- **Q21: So, how would you sum up the attitude of the Israelite leadership (vv.14-15)?**
  - Scoffers who hate God
  - Rely on foreign treaties instead of God
    - Interestingly, the Bible has *wonderful* things to say about Hezekiah, the King of Judah – the same cannot be said of the rest of the political leaders, or many of the people
    - Like so many other well-meaning kings of Israel, the “reform” he achieved was likely superficial and external
- In light of this pathetic situation, with such evil leaders governing His people, God promises that He'll give them a **new and better leader** one day (**read Isa 28:16**) – if you believe in this leader, *this cornerstone*, then you'll never be shaken, dismayed, disturbed or panicked
  - **Q22: As God builds this new house in Jerusalem (i.e. Zion), with this special cornerstone as the foundation, what will He use as the measuring lines, or plumb lines, to make this building perfect (v.17)?**
    - Justice and righteousness (Isa 28:17)
- This is what's going to happen (vv.17b – 18):
  - **(1)** Hail and water will destroy and sweep away the refuge and shelter the leaders of Judah *thought* they'd found shelter in
  - **(2)** The covenant and agreement they thought would protect them will be annulled
  - **(3)** The Assyrians will beat them down
- This is a tale of two building projects:
  - **(1)** the one by the evil leaders of Judah, built on lies, deceit, wishful thinking and hatred of God, and
  - **(2)** the one God will start one day, characterized by a Ruler who is perfect, and whose temple will be characterized by righteousness and justice, who will sweep away this other building in a flood of rain and hail
- I can't help but compare these two projects:

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- (1) God's house, under construction, with this massive cornerstone as a sure foundation, and justice and righteousness as the measuring lines He uses to build the thing, versus
- (2) the pathetic shelter and refuge that's washed away by hail and water – it sounds like a shack built of cardboard and duct tape!

**Q23:** Connect the dots – why does Peter quote this after saying that God saves Christians so they can be a group of holy priests, who offer up spiritual sacrifices to Him, whose sacrifices are acceptable because of Jesus Christ? What does this prophesy of a great, future building project have to do with **you**, in light of what Peter has said in 1 Peter 2:4-5?

- (1) Peter is saying that God has made Christians in his day (and ours!) part of this building project:<sup>8</sup>
  - You're part of this fulfillment
  - God had **you** in mind when He had Isaiah write this prophesy;
    - (a) not because you're special and His life won't be complete without you; not because you "complete Him,"
    - (b) but because He chose to save you,
    - (c) so you would be a holy priest and serve Him with your life,
    - (d) and you do that by making Him known to the unbelievers He's planted you near!
- (2) God promised a building project headed by Messiah, characterized by justice and righteousness, who would sweep away all other buildings, which are based on lies, deceit and wickedness . . .
  - and God has made you a building block in this spiritual house; a brick He's particularly chosen, put in a particular place, to play a particular role just where He's put you
- (3) Isaiah said that anyone who trusted in this coming leader would **never** be troubled or ashamed . . .
  - and Peter says the same thing to his readers, who are suffering all kinds of informal pressure and persecution from the pagan culture they live in
  - he says the same thing to us, too, in our day and in our situation
    - **Emphasize the significance of the negation**

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<sup>8</sup> See especially Jobes (1 Peter, 151) on this.

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### g. So, this privilege is for you, the believers!

ὑμῶν	οὕτως	ἡ	τιμὴ	τοῖς	πιστεύουσιν
2 <sup>nd</sup> ,pl,d	conj	nsf	nsf	dpm	papdpm
yours	then, therefore	the	honor, privilege, respect	the	they are believing
possession or advantage	inferential	subj.nominative		adjectival mod.ὑμῶν; descriptive present;simple active; apposition	
Therefore, the honor is yours, who are believing.					
So. this privilege is for you, the believers!					

- There are two **completely different** ways to understand and translate the first part of this verse:
  - o (1) If you believe in Jesus, He is a precious foundation stone (most English translations), or
  - o (2) The privilege of being part of this “new building,” with Christ as the foundation, is **only** for those who believe in Him (ESV)
- Each view is legitimate, you have to decide based on the context; I choose option #2
  - o You’re not born into God’s kingdom – **you have to repent and believe!**
  - o You will never be a part of God’s kingdom, be a part of His spiritual house, unless and until you repent and believe who Jesus is and what He came to do
- Remember that Peter is writing to people who are facing great external pressure about their faith:
  - o (1) They’re ridiculed
  - o (2) They’re marginalized
  - o (3) They’re cut off from society and all its safety nets
  - o (4) They’re being slandered by unbelievers who know *nothing* about their faith, but hate them anyway.
    - But, if they believe in Jesus they’ll *never, ever* be ashamed
    - [Show Bernie Sanders video](#)<sup>9</sup>

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<sup>9</sup> This video is from the Senate confirmation hearings for Russell Vought, President Trump’s nominee for Deputy Director of the Office of Management and Budget (June 2017).

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- **Q24:** So, why does Peter take the time to point out that this *honor*, this *privilege*, was done by God for their sake? What does this do for Peter's audience?
  - It reminds them they have nothing to be ashamed about
  - It reminds them God has given them a great privilege, a great honor – the highest possible honor
  - If you're a Christian, it means:
    - (1) God chose to save you in a very personal or individual way,
    - (2) He took you out of spiritual prison, gave you spiritual life and made you a "living stone,"
    - (3) then He plugged you into a particular place in His spiritual house,
    - (4) in order to fulfill a meaningful and specific role as the person He made you to be,
    - (5) and this is a precious and great privilege you never, ever need to be ashamed about
  - So, how should you respond to this kind of ridicule?
    - You'll have to wait a few weeks – Peter's getting there!
    - For now:
      - (1) know that God has given you the greatest honor possible (citizenship in His coming Kingdom, adoption into His family, a building block in His spiritual house), and
      - (2) you have nothing to **ever** be ashamed of

### h. But to those who don't believe,

<b>ἀπιστοῦσιν</b>	<b>δὲ</b>
paɾdpm	conj
they are not believing	but
<i>substantival; descriptive; simple active</i>	
But to those who are not believing,	
But to those who don't believe,	

- Peter goes on to quote two OT passages, and says they apply to the situation his readers are in; *and* to the situation that we're in, too

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- Why does he do it? Why does Peter include these two quotations?
  - It's because he wants to encourage them
  - And, even though Peter didn't know it, he wrote it to encourage you, too!
    - (1) They're marginalized
    - (2) They're ridiculed
    - (3) They're cut off from society
    - (4) They're cut off from family
    - (5) They're cut off from their cultural safety nets
    - (6) They're being shamed and harassed on a daily basis
      - EX: the woman with the issue of blood
  - It's comforting to know you're on God's side, and the folks who make your life miserable *are not*
  - Peter has three things to say with these quotations:
    - (1) they've rejected Jesus, so they've rejected the King God gave them
    - (2) to them, Jesus is the stone they stumble on, and a rock that offends them and makes them angry
    - (3) there is a clear divide between "us" and "them," between the people of God and the people of Satan

### i. Psalm 118:22:

λίθος	ὃν	ἀπεδοκίμασαν	οἱ	οἰκοδομοῦντες	οὗτος	ἐγενήθη	εἰς	κεφαλὴν	γωνίας
nsm	rel.pro;asm	3 <sup>rd</sup> ,pl,aor,a,i	npm	paṛnṛpm	nsm	3 <sup>rd</sup> ,s,aor,pass,i	prep	asf	gsf
stone	which	it was rejected	the	builders	he, it	it has become		head	cornerstone
subj	mod. λίθος	constative; simple active; mod. by οἱ οἰκοδομοῦντες	subject nominative;		referring to λίθος; intensive	constative; divine passive		obj.prep	partitive
“the stone which the builders have rejected – this very one has become the head cornerstone,” <sup>10</sup>									
“the stone the builders rejected, this <i>very one</i> has become the head cornerstone,”									

- Peter quotes from Psalm 118, which is a song of thanksgiving that was sung during Passover, and during the Feast of Tabernacles<sup>11</sup>

<sup>10</sup> Psalm 118:22.

<sup>11</sup> For background on this psalm, see especially (1) William VanGemeren, *Psalms*, in EBC (Grand Rapids, MI: 1991), 729-730; (2) John Calvin and James Anderson, *Commentary on the Book of Psalms*,

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- It seems clear it was originally written to praise God after some sort of awful crisis; but we don't know who wrote it, so we don't know who the person in the psalm is who experienced this crisis
- Many people think it's King David; they say he could have written the psalm after Saul's death, when he became king over all Israel (not just Judah), and brought the ark to Jerusalem
- This would certainly fit the bill, especially because Christ said this unnamed person in the psalm was actually *Him* (i.e. David, a type)
- The Israelites adopted this psalm, along with several others, and used them during special events like Passover and the Feast of Tabernacles to praise God in a corporate way (i.e. a congregational hymn)
- Let's assume this was written by David as a praise to God when He became King over all Israel, and brought the ark to Jerusalem and established a new tabernacle there (cf. 2 Sam 5-6; especially 1 Chr 16):
  - **“Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. This is the gate of the LORD; the righteous shall enter through it,” (Ps 118:19-20)**
    - **Q25: What is David saying here? What gates? Whose gates?**
      - Probably the gates of Jerusalem
      - Through those gates, David can go and have access to God in His holy city, where God has been waiting to establish His capitol since Moses' time
      - The city gates (*perhaps real, perhaps poetic license – it doesn't matter*) are a metaphor as the “door” to God and the righteousness He gives to every person who repents and confesses allegiance to God as King (e.g. “*the righteous shall enter through it*”)
  - **“I thank thee that thou hast answered me and hast become my salvation,” (Ps 118:21)**
    - **Q26: Think of David's circumstances before Saul died; before he inherited the throne of Judah, and then all Israel – why did David say this?**

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vol. 4 (Bellingham, WA: Logos Bible Software, 2010), 376; and (3) John Goldingay, *Psalms*, 3 vols. (Grand Rapids, MI: Baker, 2008), 3:352-355.

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- David is thanking God for protecting him, for rescuing him, preserving him, guarding him in the midst of awful struggles
- **“The stone which the builders rejected has become the head of the corner. This is the LORD’S doing; it is marvelous in our eyes. This is the day which the LORD has made; let us rejoice and be glad in it.” (Ps 118:22-24)**
  - **Q27: Regarding the “stone,” what do you think David is referring to, in *his* context? We know Jesus applies it to Himself, but what did *David* mean here?**
    - David is referring to *himself*<sup>12</sup>
    - David is the one who the builders of Israel (i.e. Saul and his followers) rejected as King, yet who God (in spite of their opposition) has made the very cornerstone that holds Israel together<sup>13</sup>
    - This “day” is the day David arrives to assume the throne of *all Israel*, in the holy city God has chosen
    - This is Yahweh’s doing, and it is marvelous!
      - In the historical books, *right after* David enters Jerusalem (2 Sam 6; 1 Chr 16) we have the prophesy of Christ as the eternal King, descended from David (2 Sam 7; 2 Chr 17:1-15)
  - **Q28: So, when Jesus quoted this verse in the Gospels, what did He mean by it? Read Mk 12:1-12. What is the connection between what David meant, and how Jesus applies it to Himself, in His own context? What is the parallel?**

David	vs.	Christ
Appointed King by God		Appointed King by God

<sup>12</sup> This is Calvin’s position (*Psalms*, 4:388-389).

<sup>13</sup> Goldingay suggests the reference is to Israel as a nation (*Psalms*, 3:361). This may be a better interpretation. For example, in his corporate prayer when the ark is placed in Jerusalem, in the new tabernacle, David praises God for preserving Israel in spite of all her enemies (1 Chr 16:7-36).



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Rejected by Israel's political leadership and many of the people		Rejected by Israel's political leadership and many of the people
Yet, God put David on the throne anyway		Yet, God <i>will</i> put Jesus on the throne anyway

- Just as the people rejected David, the King who God had chosen, so people today have rejected Christ, the King God has chosen

**Q29:** Let's go back to Peter's letter now (*"But to those who don't believe, 'the stone the builders rejected, this very one has become the head cornerstone'"*); who are the "builders," here? Who did Jesus say they were in Mk 12:1-12?

- Jesus said these "builders" were the Jewish leaders who rejected Him as the Messiah, and led and influenced the people to do the same
- **Q30:** But, is Peter *really* only talking about Jewish leaders here, in his letter?
  - No; he's talking about "those who don't believe" in a *generic sense*
  - People who reject Christ as the King, and refuse to give Him allegiance by repenting and believing in who He is and what He's done for them . . .
    - (1) are making the same mistake Saul made;
    - (2) the same mistake the Pharisees made;
    - (3) the same mistake the Jewish high council (the Sanhedrin) made

### ii. Isaiah 8:14:

καὶ	λίθος	προσκόμματος	καὶ	πέτρα	σκανδάλου
conj	nsm	gsn	conj	nsf	gsm
and	stone	stumbling	and	rock	trap, sin, offense
	apposition, mod. οὗτος	description (i.e. causal)		apposition, mod. οὗτος	
and "a stone of stumbling and a rock of offense." <sup>14</sup>					
and "a stone to stumble on and a rock that offends them."					

- Jesus is a stone they stumble and trip over; a rock that offends them

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<sup>14</sup> Isaiah 8:14.



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- **Read Isa 8:5-15** (background is Judah's fear of the Syrian-Israelite alliance, and Assyria's pending invasion of the north, and incursion into the south as divine punishment for this fear; cp. Isa 7-8)
- **Q31: In Isa 8:13-14, who does Isaiah say this "stone of stumbling" is?**
  - Isaiah said it was Yahweh, Jehovah – God Almighty (i.e. LORD)
- **Q32: But, Peter takes that passage and says *Jesus* is the stone of stumbling – what does this tell us about what Peter thinks of Him?**
  - He thinks Jesus is divine; he can refer to Jesus fulfilling the same role Isaiah said *Yahweh* would fulfill (cp. Mk 1:2-3; Isa 40:3)
- **Q33: In Isaiah's context, in what way is God the one who is a "stone of offense" and a "rock of stumbling" to the Israelites?**
  - Because their own hatred of God is the very thing they trip and stumble on, which destroys them (cf. Isa 8:21-22)
  - God offends them; they curse Him as though *He's* the one to blame, *He's* the one at fault, and *He's* the one who stands in their way
  - **Read Isa 8:13-15:**
    - **(1)** Instead of (cf. Isa 8:13):
      - **(a)** regarding God as holy, and
      - **(b)** fearing and dreading Him instead of worldly powers,
    - **(2)** they chose to reject God (cf. Isa 8:15):
      - **(a)** His law and His commands *offends them* and *makes them angry* – God is a rock of offense
      - **(b)** so, they *stumble and trip over Him*, and
      - **(c)** are dashed to pieces and caught in a trap of their own making
- Peter says, **"this is *exactly* what those who reject the Gospel are doing today!"**
  - What happened was:
    - **(1)** God appointed the King He wanted,
    - **(2)** the people reject it,
    - **(3)** God does it anyway

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- (4) and the people are offended and angry at His plan, because they'd prefer their own,
- (5) so they stumble and destroy themselves
  - **“But to those who don't believe, ‘the stone the builders rejected, this *very one* has become the head cornerstone,’ and ‘a stone to stumble on and a rock that offends them.’”**

**Q34:** Why do you think Peter is telling his readers all this about the unbelievers (e.g. they've rejected Christ as King, they've stumbled over Him, He offends and angers them)? What's the point? How does this help or benefit the Christians who read this, then and now?

- (1) It gives us perspective
  - They don't hate **us**; they hate **God**
  - We're just the priests; they really hate who we represent - God
  - **Read Jn 15:18-25**
- (2) It helps us not hate unbelievers, but love them
  - Unbelievers who actively revile Christians don't need our hatred; they need the love of Christ to free them from themselves
    - Do *you* hate Muslims?
    - Do *you* hate homosexuals?
    - Do *you* hate people who claim they're transgender?
    - Do *you* hate Democratic socialists?
    - Do *you* hate young, confused millennials who have warped and confused views about the world (e.g. Evergreen State College)?<sup>15</sup>
  - People who have a particular hatred for Christians are being used by Satan; ***we shouldn't forget that*** – he's energizing and influencing them (Eph 2:2), and they're his slaves (Rom 6; Jn 8:38f)
  - ***You won't win anyone to Christ if you hate them***, so understand where their anger and rage is **really** coming from
    - (a) Satan is their master,
    - (b) you have the message that'll set them free, and
    - (c) your job is to be a priest who brings that message to them

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<sup>15</sup> On this matter, see the article by Michael Zimmerman, "[The Evergreen State College Implosion: Are There Lessons To Be Learned?](#)" in *Huffington Post* (02JUL17).

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- (3) It draws a line in the sand between “us” and “them”
  - o What you think about Jesus and His message determines which side of this line you’re on
  - o *Christians* are your family, your people, your fellow priests, your fellow “living stones”

### i. These builders are stumbling because they’re rejecting the message. Actually, they were destined for this:

προσκόπτουσιν	τῷ	λόγῳ	ἀπειθοῦντες
3 <sup>rd</sup> ,s,p,a,i	dsm	dsm	parhpm
they are stumbling against	the	word	they are disobedient, rebelling, not listening
descriptive; simple active	indirect obj.		adverbial mod. προσκόπτουσιν; causal;descriptive; simple active
The builders are stumbling because they are being disobedient to the message;			
These builders are stumbling because they're rejecting the message.			

εἰς	ὅ	καὶ	ἐτέθησαν
prep	relpro,asn	conj	3 <sup>rd</sup> ,pl,aor,pass,i
to	which	and	they were made, appointed
purpose; reference	mod. οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες	ascensive; emphasis	constative; divine passive; mod. οἱ οἰκοδομοῦντες
for the purpose of which, indeed, they were appointed.			
Actually, they were <i>destined</i> for this.			

- There is no other way to translate this or get around the implications:
  - o God *destined* or *appointed* these unbelievers to stumble and reject the message of the Gospel
  - o It means what it says; but Peter still commands us to live holy lives so we might draw unbelievers to Christ (1 Pet 2:11-17)!
- This probably raises a few eyebrows, including mine!
  - o Peter doesn’t bother to explain
  - o Peter doesn’t say they *won’t ever* believe the Gospel; he just assures his readers that, *at the moment*, people who reject Christ are rejecting the message because God destined them to do this
  - o He doesn’t take time to rush to reassure us about what he *does* mean and what he *doesn’t* mean – he just makes a brief statement that we have to puzzle over

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- So, I'm not going to go off onto a rabbit-trail about election and predestination, **because that isn't Peter's point!**
  - o Peter isn't interested in lighting a pipe, pouring us a cup of tea, and sitting down to have a philosophical discussion about election and predestination
  - o Paul does this (Eph 1; Rom 9), Peter does not
  - o The best thing to do with a statement like this is figure out, from the context, what the statement has to do with what Peter's talking about

**Q35 (GROUP DISCUSSION):** Why do you think Peter told us this? What's the point, in context? What does this have to do with anything?

- There are two important points to be made here:
  - o (1) I still think it's about encouragement for discouraged Christians who're being beaten down every day
    - As I said before, it's comforting to know that you're on the right side, to get some divine reassurance!

Believers		Unbelievers
You've all come to Christ	vs.	They've all rejected Christ
You're individual stone, each being built into a spiritual house		They stumble over Christ
You're a group of holy priests who show Christ to unbelievers		Christ is the rock that offends them
Your offer God spiritual sacrifices		Christ is the rock that makes them angry
You're part of the building plan God announced in Isaiah!		They're excluded from the building plan God announced in Isaiah

- Peter's point *is not* about predestination and election; *it is* contrasting who we are with who unbelievers are:
  - (1) You should **never, ever** be ashamed of being a Christian – no matter what our society says or decrees
  - (2) This is an honor God has given you
  - (3) You are on the right side; **God's side** – and this honor and privilege is greater than any relationship you've lost as a result of your faith in Christ:

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- **“And his mother and his brothers came; and standing outside they sent to him and called him. And a crowd was sitting about him; and they said to him, “Your mother and your brothers are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking around on those who sat about him, he said, “**Here are my mother and my brothers!** Whoever does the will of God is my brother, and sister, and mother,” (Mk 3:31-35).**
- This goes to the heart of everything Peter has been emphasizing
  - (1) You're strangers and pilgrims here, exiles in an unholy and pagan land (1 Pet 1:1-3)
  - (2) The OT saints wished they could know and experience everything you (i.e. we, as a collective group) have today (1 Pet 1:10-12)
  - (3) You need each other, so love one another with a pure heart, fervently - *your fellow believers are your family* (1 Pet 1:22 – 2:3)!
  - (5) God has made each of us, individually and as a corporate group, part of His church; His spiritual house (1 Pet 2:4-5)
  - (6) You've been given an honor the unbelievers don't have; in fact, God destines them to reject the message (1 Pet 2:8) – that's why you have to come together, as a group of holy priests, and show the Gospel to them so that they might believe!
    - *EX: boot camp parallel (patriotic song after “battle stations”)*

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- (2) It helps us, as Christians, avoid nasty, superior sort of attitude – because we were once destined to reject the message and stumble over who Christ is and what He did – until God decided to save us:<sup>16</sup>
  - In context, this verse is not about double reprobation (i.e. “God decides to send people to hell”), and it isn’t about election or predestination
  - It states a **fact** – people who stumble over Christ and reject the message of the Gospel have been destined to do just that
    - This **says nothing** about whether they’ll continue to reject the message, or one day accept the message
    - It is a **descriptive, not prescriptive**
  - Every person born into this world is destined to reject the message, until God sends the Holy Spirit to call His elect to repentance and faith in Christ
    - **I used to reject the message, until I didn’t**
    - **If you’re a Christian, then so did you!**
  - Notice that Peter goes on immediately to remind Christians of their identity (“royal priesthood,” etc.) and their mission (“so you’d announce the wonderful things God did”)
    - (a) The fact that unbelievers are destined to keep rejecting the message,
    - (b) unless or until *somebody* (hint – you?) shows and tells Christ and the Gospel to them (i.e. acts like a priest),
    - (c) should impel us to greater faithfulness!
- How do I know I’m right about Peter emphasizing “us” vs. “them?” The privilege of union with Christ, vs. the shame of rejecting Christ?
  - Read what comes next:

**j. But you believers are a chosen people, a royal priesthood, a holy nation – God’s own people:**

ὁμοῖς	δὲ	γένος	ἐκλεκτόν	βασίλειον	ἱεράτευμα	ἔθνος	ἅγιον	λαός	εἰς	περιποίησιν
2 <sup>nd</sup> ,pl,n	conj	nsn	nsn	nsn	nsn	nsn	nsn	nsm	prep	asf

<sup>16</sup> I hadn’t considered this aspect of Peter’s exhortation, until two ladies suggested it during my Sunday School class! I think they’re onto something, here . . . ☺

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you	but	nation, people	chosen, elect	kingdom	priests	nation	holy	people	for	property, property
<i>subj.nom</i>		<i>predicate nom.; ἐκλεκτόν is attributive</i>		<i>predicate nom.; ἱεράτευμα attributive</i>		<i>predicate nom.; ἅγιον is attributive</i>			<i>benefaction</i>	
But you are a chosen people, a royal priesthood, a holy nation, a people for God's own possession <sup>17</sup> –										
But you believers are a chosen people, a royal priesthood, a holy nation – God's own people.										

**Q36:** What is this a quote from?

- Exodus 19:5-6

**Q37:** According to Exodus 19:5 and following, what was Israel's job?

- To be priests for Him, and to show Him to the pagan world

**Q38:** Read Ex 19:7-9. Why do you think God gave them the law? Don't answer, "to teach them about sin." That is true, but it's not what I'm talking about here. Why did He want them to follow it? How did following the law help the Israelites in their mission to be a kingdom of priests?

- It taught them to be the way God wanted them to be, so they'd draw people to God by their own holy way of life
  - o (1) It kept them anchored to God's understanding of right and wrong, so they'd be a moral people who loved justice and righteousness
  - o (2) It taught them how to be an orderly and civilized society (for the times), by giving them rules government everyday life
  - o (3) It taught them about their own sin, their own uncleanness, the principle of atonement for sin, and the one who would come to fix all of this
- If they abandoned any of these things (morality, orderly society, sin, forgiveness and atonement), then they'd have no message to show and tell to the rest of the world
  - o Israel's failure is that *they did* abandon all of these things, and they failed in their mission – God's people failed

**Q39:** Why do you think Peter quoted this, and applied it to us? What is the connection? What does it mean? What is our job, individually and corporately?

- Just like the Israelites:
  - o (1) God chose us,
  - o (2) made us His people,
  - o (3) and appointed us to be a kingdom of holy and royal priests
  - o (4) in order to show and tell Christ to the pagan world He's put us in

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<sup>17</sup> All from Exodus 19:5-6.



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**Q40: Is election (or predestination; choose your favorite term!) individual or corporate, here?**

- It's corporate
  - Peter **doesn't** want you to focus on your individual salvation;<sup>18</sup>
  - Instead, Peter wants all of us,
    - as Christians,
    - as a corporate and collective group of living stones who, **together**, make up God's spiritual house,
  - to understand that we have:
    - a single and united purpose,
    - a single and united goal,
    - a single and united mission, and
    - a single and united identity
- What is our mission, our goal, our purpose and our identity?
  - **(1)** We're a chosen group of people:
    - Just as God reached out and chose the Israelite people, in the person of Abraham,
    - so He reached out and chose each one of us to be His chosen people
  - **(2)** We're a royal priesthood:
    - Priests show and tell God to the world, and that's our job
    - **Q41: Why are we "royal" priests? What does this mean?**
      - We're "royal" because we're priests in God's kingdom
      - We, as it were, wear the "royal" uniform and insignia of Christ's army, God's family, and we represent His coming Kingdom
  - **(3)** We're a holy nation:
    - **Q42: Why does Peter want us to think of ourselves as part of a "nation?"**
      - When you were united to Christ by the Holy Spirit, when you repented and believed the Gospel, you became a

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<sup>18</sup> I am not advocating a corporate election view of predestination (see, for example, the brief discussion of the problems of this view from Rolland McCune, *A Systematic Theology of Biblical Christianity*, 3 vols. [Detroit, MI: DBTS, 2009], 3:5-6). I'm simply saying that Peter isn't interested in stressing the individual aspect of election. He's referring to Christians as a *group* of people, a *group* of holy and royal priests, who must represent God *together*.



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citizen of His coming Kingdom, and were adopted into His family

- He is your Heavenly Father now, and you are His child
- Your fellow-citizens are other Christians

▪ **Q43: What implications does this have for how we should think about our relationship to the United States?**

- Our only real allegiance ought to be Christ, our King, and His coming Kingdom
- (4) We're God's people, and we belong to Him – unbelievers *do not!*

**k. The purpose of all this is so you'd announce the wonderful things [God did], who called you out of the darkness [and] into His amazing light.**

ὅπως	τὰς	ἀρετὰς	ἐξαγγείλητε
conj	apf	asf	2 <sup>nd</sup> ,pl,aor,a,subj
that, in order that	the	wonderful deeds/acts	they might announce, proclaim, report
purpose w/ ἐξαγγείλητε; encompassing all of ὑμεῖς . . . περιποίησιν			constative; simple active
the purpose of all this is so you would announce the wonderful acts [done by the One]			
The purpose of all this is so you'd announce the wonderful things [God did],			

τοῦ	ἐκ	σκότους	ὑμᾶς	καλέσαντος	εἰς	τὸ	θαυμαστὸν	αὐτοῦ	φῶς
gsn	prep	gsn	2 <sup>nd</sup> ,pl,a	aapgsn	prep	asn	asn	gsm	asn
the	from	darkness	you	he is calling/inviting	into	the	wonderful	his	light
	spatial	obj.prep	obj. καλέσαντος	subject; constative; simple active; subj. genitive	spatial	obj.prep; attributive	possession	obj.prep	
who called you out of the darkness [and] into His wonderful light.									
who called you out of the darkness [and] into His amazing light.									

- *This* is our mission, as individuals and as a congregation
- *These* are our marching orders
  - This is the purpose for everything God has done for us (see v.9)!
  - There is no need to hire a “church consultant”
  - There is no need to pray and ponder God's will about what our church's “mission” should be
  - There is nothing confusing about this statement
- The reason why God made us His holy people, a group of royal priests and a holy nation – *why He made us His own people* – is so that:

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- (1) we'd announce to the world all the wonderful things He did,
- (2) so the Spirit might call *them* out of darkness and into His amazing light,
- (3) so they can join us and become members of God's family and citizens in His coming Kingdom!
- Everything a congregation does must be oriented toward this goal, and I believe this mission falls into two umbrella categories:
  - (1) Teach Christians to know more and more about God:
    - so they'll love Him more and more, and
    - want to serve Him more and more
  - (2) Teach Christians how to be priests for God:
    - by showing and telling Christ and the Gospel to the world individually, during the course of their daily lives, and
    - provide opportunities to for them to do it together, **as a congregation!**

**I. You used to not be a people, but now you're the people of God!  
You weren't given any mercy, but now you've received mercy!**

οἱ	ΠΟΤΕ	οὐ	λαός	νῦν	δέ	λαός	θεοῦ	οἱ	οὐκ	ἡλεημένοι
relpro.npm	adv	adv	nsm	adv	conj	nsm	gsm	npm	neg	perpassnpnm
who, which	once, formerly, used to be	no	people	now	but, and	people	of God	the	not	they had mercy, pity
refers back to ὑμᾶς			predicate nom.			predicate nom.	social relationship; possession	attributive; divine passive; consumative; refers back to ὑμᾶς		
Who used to <i>not</i> be a people, but now <i>are</i> the people of God; who were given no mercy,										
You used to not be a people, but <i>now</i> you're the people of God! You weren't given any mercy,										

νῦν	δὲ	ἡλεηθέντες
adv	conj	apassnpnm
now	but, and	you have received mercy
attributive; divine passive; ingressive; refers back to ὑμᾶς		
but have now received mercy. <sup>19</sup>		
but <i>now</i> you've received mercy!		

### Q44: What is Peter quoting from?

- Hos 2:23 (cf. Hos 2:14-23)

<sup>19</sup> Hosea 1:6, 1:9, 2:23.

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- This is a beautiful passage to the Northern Kingdom about how, in spite of their spiritual adultery, He will woo them and change their hearts, so they'll love them and serve Him
  - **Read Hosea 2:16-23**
- Most of us aren't Jews, and many of the Christians in these little churches scattered all around Asia weren't Jews, either
- They used to be cut off from God, but now He's made them His very own people, alongside the Israelites – two peoples of God:
  - **Read Eph 2:11-22**

### **3. THOUGHT-FLOW DIAGRAM & GREEK TRANSLATION NOTES:**

I can hardly think of anybody who'd be interested in these notes. I made them for myself as I studied the passage, and I need somewhere to store them so I find them later. This is as good a place as any. Please feel free to ignore all this, if you wish!

#### **a. Translation (1 Peter 2:4 – 2:10):**

Because you came to Him, (the living stone who's been rejected by men, but in God's sight [is] chosen [and] precious), even you yourselves, like living stones, are being built into a spiritual house to be a holy priesthood; to offer up spiritual sacrifices, acceptable to God because of Jesus Christ. This is why God says in Scripture,

*"Look! I have placed in Zion a stone, a cornerstone;  
chosen [and] precious – the one who believes in Him will  
never, ever be ashamed of it."*

So, this privilege is for you, the believers! But to those who don't believe, "the stone the builders rejected, this *very one* has become the head cornerstone," and "a stone to stumble on and a rock that offends them." These builders are stumbling because they're rejecting the message. Actually, they were destined for this.

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But you believers are a chosen people, a royal priesthood, a holy nation – God’s own people. The purpose of all this is so you’d announce the wonderful things God did, who called you out of the darkness [and] into His amazing light. You used to not be a people, but now you’re the people of God! You weren’t given any mercy, but now you’ve received mercy!

### **b. Thought-flow Diagram:<sup>20</sup>**

<b>CAUSAL; COMING TO CHRIST RESULTS IN THE FOLLOWING . . .</b>	- Because you came to Him,
PARENTHETICAL ASIDE ABOUT CHRIST	○ (the living stone who’s been rejected by men, but in God’s sight [is] chosen [and] precious),
SUBJECT	○ even you yourselves,
<b>appositional phrase</b>	▪ like living stones,
WHAT GOD IS DOING TO CHRISTIANS	○ are being built into a spiritual house
<b>purpose of God’s work</b>	▪ to be a holy priesthood; to offer up spiritual sacrifices acceptable to God because of Jesus Christ.
SCRIPTURAL SUPPORT FOR CHRISTIANS AS A SPIRITUAL HOUSE	- This is why God says in Scripture,
<b>Isaiah 28:16</b>	○ “Look! I have placed in Zion a stone, a cornerstone; chosen [and] precious – the one who believes in Him will never, ever be ashamed of it.”
logical inference	▪ So, this privilege is for you, the believers!
CONTRAST WITH UNBELIEVERS, WHO HAVEN’T COME TO CHRIST	- But to those who don’t believe,
<b>Psalms 118:22</b>	○ “the stone the builders rejected, this <i>very one</i> has become the head cornerstone,”
<b>Isaiah 8:14</b>	○ and “a stone to stumble on and a rock that offends them.”
explanatory aside	▪ These builders are stumbling because they’re rejecting the message.
<i>purpose (predestinarian)</i>	• Actually, they were destined for this.
<b>NEW IDENTITY &amp; COMMUNITY FOR BELIEVERS</b>	- But you believers are a chosen people, a royal priesthood, a holy nation – God’s own people.
<b>God’s purpose for this new community</b>	○ The purpose of all this is so you’d announce the wonderful things God did,

<sup>20</sup> This format is based off Richard Young’s discussion on thought-flow diagrams (*Intermediate Greek* [Nashville, TN: B&H, 1994], 268-271) and the format in the ZECNT commentary series. It blends both versions, and I’m not entirely sure it gets the point across well, but I’m using it for now.

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ASIDE; APPOSITIONAL ABOUT GOD	▪ who called you out of the darkness [and] into His amazing light.
what God did, which Christians must announce	○ You used to not be a people, but now you're the people of God! You weren't given any mercy, but now you've received mercy!

### c. Translation Notes:

- **Row #1:** Greek text (UBS-5);
- **Row #2:** parsing;
- **Row #3:** gloss;
- **Row #4:** brief syntax notes;
- **Row #5:** rough, ugly, but more “literal” translation;
- **Row #6:** smoother, slightly more colloquial translation

πρὸς	ὃν	προσερχόμενοι
prep	rel.pro;asm	pmpnrm
to	whom, who	you are coming, approaching
space	refers to κύριος (v.3)	adverbial mod. οἰκοδομεῖσθε; causal; indirect middle; durative
Because you came to Him,		
Because you came to Him,		

*προσερχόμενοι*. How is this participle functioning? There are a whole host of possible options.

(1) *Imperatival*. The sentence would read “**You must be** coming to Him . . .”. Young cautions that the imperatival participle is a debated category (*Intermediate Greek*, 160), but says it often occurs in 1 Peter. A.T. Robertson declared, “in general it may be said that no participle should be explained in this way that can properly be connected with a finite verb,” (*Grammar*, 1133-1134). Wallace echoes this warning, and adds that imperatival participles are “quite rare,” (*GGBB*, 650). Kostenberger (et al) cautions, “In this case, the participle is not dependent on a main verb but functions as the main verb,” (*Going Deeper with NT Greek*, KL 8836-8837). Also, it is not grammar *per se* which decides the matter, but context (cf. Robertson, *Grammar*, 946). This is an unlikely usage, but the RSV favored it, along with [Lattimore](#).<sup>21</sup>

<sup>21</sup> Richard Lattimore was a renowned translator of secular Hellenistic Greek literature. He also tried his hand at the New Testament. Some might see his work as a quaint little novelty piece, not for “serious” people. I disagree. He wasn’t (as far as I know) a Christian, but he was a formidable Greek scholar indeed.

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(2) *Adverbial – time*. The sense would be that as Christians are coming to Christ, they are being built into a spiritual house. The imagery is a continuous building project, with individual believers as the “living stones” and Christ (or God) as the master builder. It’s a never-ending game of Tetris, but God is doing the drawing and the building – just as He intends to. There will be no mistakes. Most English translations take this view (e.g. Tyndale, KJV, ESV, NASB, NET, NIV). It is a good option.

(3) *Attendant circumstance*. In this case, the action of the participle is subordinate to the verb and simply accompanies it (Young, *Intermediate Greek*, 159). You’d end up with a generic descriptive sense; “you are coming to Him . . . and being built.” This is bland, boring and sterile. It has as much pizzazz as a flat Diet Coke. This is a powerful passage, and I think Peter is motivating the reader to greater faithfulness. Flat Diet Coke won’t do. The construction here also doesn’t fit Wallace’s “five rules” for attendant circumstance participles (*GGBB*, 641-642), although Kostenberger (et al) question the usefulness of these rules. Nevertheless, they declared, “if all five of these criteria are not met, there must be strong evidence to support one’s conclusion,” (*Going Deeper in NT Greek*, KL 8789). There is not strong evidence here (contra. Forbes, *1 Peter*, KL 2121 – 2222).

(4) *Adverbial – causal*. Here, Peter would be saying that *because* Christians are coming to Christ, they are being built up into a corporate, spiritual household. No major English translation uses this sense, although it is extraordinarily attractive.

So, which one is it? Adverbial of time, or adverbial causal? Toss a coin into the air and take your pick! I’ll stick with *causal* for now, but I may change my mind when I read the completed and polished translation, in conjunction with 2:1-3. Very tough decision.

The participle is durative, reflecting a past event that resulted in a new state of affairs. It may also be iterative, describing a present, continuous habit of coming to the Lord (Hiebert, *1 Peter*, 129). The imagery is that of a priest who comes to offer worship to God (Arichea and Nida, *Handbook on First Peter*, 55; cf. also Rom 12:1-2).

λίθον	ζῶντα	ὑπὸ	ἀνθρώπων	μὲν	ἀποδοκιμασμένον
asm	papasm	prep	gpm	particle	perppasm
stone	living	by, under below	men	but, on one hand	it was/has been rejected

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<i>apposition to ὄν</i>	<i>adjectival mod. λίθον; gnomonic present;</i>	<i>agency</i>	<i>pbj.prep</i>		<i>adjectival mod. λίθον; intensive perfect</i>
a living stone who has been rejected by men <sup>22</sup>					
(the living stone who's been rejected by men,					

παρὰ	δὲ	θεῷ	ἐκλεκτὸν	ἐντιμον
prep	conj	dsm	asm	asm
in the judgment/sight	but	God	chosen, elect	precious, respected
with θεῷ		obj.παρὰ	double accusative	
but in God's sight [is] chosen [and] precious),				

λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ θεῷ ἐκλεκτὸν ἐντιμον.  
This entire phrase is a parenthetical aside.

παρὰ. With the dative here, it is best to understand this as expressing viewpoint (BDAG, s.v. “5548 παρα,” 2.B.).

<b>καὶ</b>	<b>αὐτοὶ</b>	<b>ὡς</b>	<b>λίθοι</b>
conj	npm;pro	conj	npm
and	yourselves	like	stones
ascensive	reflexive; subj.nom		apposition
even you yourselves, like living stones,			

<b>ὡς</b>	<b>λίθοι</b>	<b>ζῶντες</b>
conj	npm	ppn;npm
like	stones	living
	apposition	adjectival mod. λίθοι
like living stones,		

λίθοι ζῶντες. “Living” here means “spiritually alive.” What are the implications of spiritual life, if not genuine love for the brethren, and a desire to rid ourselves of spiteful wickedness, cunning trickery, hypocrisies, jealousies and all slanders? See Arichea and Nida (*Handbook on 1 Peter*, 56).

<b>οἰκοδομεῖσθε</b>	<b>οἶκος</b>	<b>πνευματικὸς</b>
2 <sup>nd</sup> ,pl,p,pass,i/imp	nsm	nsm
you are being built	house	spiritual

<sup>22</sup> On this living stone which has been rejected, see Mt 21:42-44; Mk 11:10-11; Lk 20:17-18; Acts 4:11; Rom 9:33.



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<i>mod. αὔροι; descriptive present; divine passive; indicative</i>	<i>predicate nom. οἰκοδομεῖσθε; also possibly appositional</i>
are being built as a spiritual house	
are being built into a spiritual house	

οἰκοδομεῖσθε. Is this imperative, or indicative? This is clearly *not* a call to salvation, so I see no cause for translating it as an imperative. It is a statement of fact, meant to encourage the readers to greater fidelity (Forbes, *1 Peter*, KL 2144 – 2145). See also Hiebert (*1 Peter*, 132). The RSV and Phillips translate this as an imperative.

εἰς	ἱεράτευμα	ἅγιον	ἀνενέγκαι	πνευματικῶς
prep	asn	asn	a,a,inf	apf
for purpose of	priesthood	holy	to offer up	spiritual
purpose	obj. preposition		apposition to εἰς ἱεράτευμα ἅγιον	
d.o. ἀνενέγκαι				
for the purpose of a holy priesthood; namely, to offer up spiritual				
to be a holy priesthood; to offer up spiritual				

θυσίας	εὐπροσδέκτους	θεῷ	διὰ	Ἰησοῦ	Χριστοῦ
apf	apf	dsm	prep	gsm	gsm
sacrifices	acceptable	to God	through	Jesus	Christ
d.o. ἀνενέγκαι	apposition	dative indirect obj.	agency; causal	obj. prep	
sacrifices, acceptable to God because of Jesus Christ.					

διότι	περιέχει	ἐν	γραφῇ
conj	3 <sup>rd</sup> ,s,p,a,i	prep	dsf
because	it is contained	in	Scripture
	descriptive pres.		
For it is contained in Scripture, <sup>23</sup>			
This is why God says in Scripture,			

ἰδοὺ	τίθημι	ἐν	Σιών	λίθον	ἀκρογωνιαίον	ἐκλεκτὸν	ἔντιμον
	1 <sup>st</sup> ,s,p,a,i	prep	dsf	asm	asm	asm	asm
Look! See!	I place	in	Zion	stone	cornerstone	elect, chosen	precious
	durative present; simple active			d.o. τίθημι	accusative of apposition	accusative of apposition	accusative of apposition
“Look! I have placed in Zion a stone, a <i>cornerstone</i> ; chosen [and] precious --							

καὶ	ὁ	πιστεύων	ἐπ'	αὐτῷ	οὐ μὴ	καταισχυνθῇ
conj	nsm	papnsm	prep	dsm	neg	3 <sup>rd</sup> ,s,aor,pass,subj

<sup>23</sup> Isaiah 28:16.



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and	the	one who is believing	in	him	never ever	he will be humiliated, ashamed, disappointed
		<i>substantival; descriptive present; simple active</i>				<i>strongest negation possible; constative; simple pass</i>
and the one who is believing in Him will never, ever be humiliated.”						
the one who believes in Him will <i>never, ever</i> be ashamed of it.”						

οὐ μὴ καταισχυθῇ. This is the strongest negation possible in NT Greek. If you are believing in Christ, you will never be disgraced or humiliated, no matter what men may say.

How does Peter’s quotation compare to the LXX? Behold:

- **UBS-5:** ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυθῇ
  - o “Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame.”
- **LXX:** ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυθῇ
  - o “Behold, I lay for the foundations of Zion a costly stone, a choice, a cornerstone, a precious stone for its foundations: and he that believes on Him shall by no means be ashamed.”
- **RSV (Isa 28:16):** “Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: `He who believes will not be in haste.”

It is clear Peter is not quoting the Hebrew or the printed LXX *precisely*. He appears to have shortened his quotation, whichever source it came from. Of course, there is no “*the* LXX.” The printed LXXs we have are products of textual criticism (just like our printed Greek New Testaments), and we have absolutely no way to know what LXX manuscript Peter was quoting from. His source is clear (Isa 28:16). He refers to the prophet as *Scripture* (γραφῇ). He recognized the authority of the OT, and its binding relevance on New Covenant believers today.

ὑμῖν	οὖν	ἡ	τιμὴ	τοῖς	πιστεύουσιν
2 <sup>nd</sup> ,pl,d	conj	nsf	nsf	dpm	papdpm
yours	then, therefore	the	honor, privilege, respect	the	they are believing

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possession; or advantage	inferential	subj.nominative	adjectival mod. ὑμῖν (or apposition!) descriptive present; simple active; apposition
The honor, therefore, is yours, who are believing.			
So, this privilege is for you, the believers!			

ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν. I think this phrase carries the argument forward from the previous verse, particularly the point about never being ashamed, disgraced or humiliated. That being the case, you have three options with this construction.

(1) You can take ἡ τιμὴ as a predicative nominative referring to ἐπ' αὐτῷ, and ὑμῖν as a dative subject ("therefore, to you who are believing **He is honorable**"). This makes grammatical sense, but no sense contextually. Peter is talking about them, the Christians. Why would he issue a concluding summary and switch back to Christ? He just said Christians would never be disgraced or dishonored; why would he switch back and say Christ has honor?

(2) You can understand ἡ τιμὴ as the subject nominative, and supply an equative verb for ὑμῖν ("therefore, **the honor is to you** who are believing"). This makes better sense contextually. See Forbes (1 Peter, KL 2203 – 2212).

(3) But, there is a third option. You can keep ἡ τιμὴ as the subject, but translate the dative pronoun ὑμῖν as a dative of advantage ("so, this honor is **for you**"). The participle πιστεύουσιν can then be taken in apposition to the pronoun ("so, this honor is for you; namely, **the believers**"). The ESV takes this route (along with the NEB), and I think it is the best option.

There is another matter to consider – what does ἡ τιμὴ actually mean, in this context? Is Peter referring to (1) "the **honor** of being part of this building project, with Christ as the foundation" (cf. BDAG, s.v. "7367 τιμη," 2), or (2) "the **privilege**" of the same (cf. BDAG, s.v. "7367 τιμη," 4)?

Perhaps Peter is referring to ἡ τιμὴ as a valuable commodity, something like a "**precious** [gift]" (cf. BDAG, s.v. "7367 τιμη," 1). The NEB, for example, renders this "the great worth of which it speaks." But, I feel this is a grammatical bridge too far – the translator would be forced to add something that clearly isn't there to bring it across in English.

In this context, *honor* and *privilege* are synonyms. I prefer *privilege*, because it has a more intimate and homey air to it.

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ἀπιστοῦσιν	δὲ
papdpm	conj
they are not believing	but
substantival; descriptive; simple active	
But to those who are not believing,	
But to those who don't believe,	

λίθος	ὃν	ἀπεδοκίμασαν	οἱ	οἰκοδομοῦντες	οὗτος	ἐγενήθη	εἰς	κεφαλὴν	γωνίας
nsm	rel.pro;asm	3 <sup>rd</sup> ,pl,aor,a,i	npm	papnpm	nsm	3 <sup>rd</sup> ,s,aor,pass,i	prep	asf	gsf
stone	which	it was rejected	the	builders	he, it	it has become		head	cornerstone
subj	mod. λίθος	constative; simple active; mod. by οἱ οἰκοδομοῦντες	subject nominative;		referring to λίθος; intensive	constative; divine passive		obj.prep	partitive
“the stone which the builders have rejected – this very one has become the head cornerstone,” <sup>24</sup>									
“the stone the builders rejected. this <i>very one</i> has become the head cornerstone.”									

οἱ οἰκοδομοῦντες. Who are these builders? They are clearly the Jewish leaders, and the nation which followed them into apostasy. Indeed, this also included the Apostle Paul, until the Lord converted him! There is hope for every soul.

καὶ	λίθος	προσκόμματος	καὶ	πέτρα	σκανδάλου
conj	nsm	gsn	conj	nsf	gsm
and	stone	stumbling	and	rock	trap, sin, offense
	apposition, mod. οὗτος	description (i.e. causal)		apposition, mod. οὗτος	
and “a stone of stumbling and a rock of offense.” <sup>25</sup>					
and “a stone to stumble on and a rock that offends them.”					

προσκόμματος . . . σκανδάλου. These genitives don't fit neatly into the standard categories. They aren't subjective; the subject and head nouns are clearly λίθος and πέτρα. They seem to be adverbial; they add an action element to the head nouns.

What about a genitive of purpose? Christ is the stone intended to make men stumble; the rock which was meant to cause great offense? This is a tad too fatalistic for my taste!

Perhaps they'd be genitives of source (cf. Young, *Intermediate Greek*, 34-35, and Wallace, *GGBB*, 106-107), but this doesn't fit perfectly. Christ is the stone from which stumbling comes; the rock from which offense is generated? Maybe.

<sup>24</sup> Psalm 118:22.

<sup>25</sup> Isaiah 8:14.

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The real sense seems to be causal. However, the best bet is to go with genitives of source; Christ is the one who produces these two reactions.

How do you understand σκανδάλου? There are two possible shades of meaning,<sup>26</sup> and I'm not convinced we really have to pick one.

*First*, it can convey the idea of a *trap*, a *snare* that catches a person and tempts them to sin. That is, unbelievers see Christ as a deadly trap, a snare that will catch them and drag them into apostasy. This describes the faithful Jewish attitude to Jesus quite well, and it can also convey the attitude that faithful pagans had towards this “atheistic” monotheism. Though, it is doubtful at this period how much pure fervor was left for the old Roman polytheism.

*Second*, it can give the sense of *offense*. Christ is extraordinarily offensive to the sensibilities. The Gospel repels, it doesn't attract. It makes people angry. It offends them and drives them away.

Is Peter deliberately picking one or the other? I think we're splitting hairs to suggest he was. We just don't know. And, truth be told, if Jesus is a trap, then He is also offensive. It's not an “either/or” scenario.

προσκόπτουσιν	τῷ	λόγῳ	ἀπειθοῦντες
3 <sup>rd</sup> ,s,p,a,i	dsm	dsm	parhpm
they are stumbling against	the	word	they are disobedient, rebelling, not listening
descriptive; simple active	indirect obj.		adverbial mod. προσκόπτουσιν; causal;descriptive; simple active
The builders are stumbling because they are being disobedient to the message;			
These builders are stumbling because they're rejecting the message.			

τῷ λόγῳ. The conundrum continues (see comments on 1:22, 25). Is this “word” or “message.” Is this “word” a reference to Christ? I take it to refer to the “message” of the Gospel, which these builders are not believing in. Lenski understood it to be Christ (*Peter*, 97-98). I am unconvinced.

εἰς	ὅ	καὶ	ἐτέθησαν
prep	relpro,asn	conj	3 <sup>rd</sup> ,pl,aor,pass,i
to	which	and	they were made, appointed
purpose; reference	mod. οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες	ascensive; emphasis	constative; divine passive; mod. οἱ οἰκοδομοῦντες
for the purpose of which, indeed, they were appointed.			
Actually, they were <i>destined</i> for this.			

<sup>26</sup> See Louw-Nida, s.v. “5806 σκανδάλον.”

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εἰς ὃ καὶ ἐτέθησαν. This phrase means what it says. The preposition expresses purpose. The relative pronoun likely refers back to the entire previous clause (see below). The verb is a divine passive, meaning the action is done to the builders. It is predestinarian. You cannot escape it. Lenski vainly argues this phrase describes the *consequence* of rejection, as if that solves the conundrum (*Peter*, 98). It does not. They are stumbling because they're rejecting the message, and this is because they've been destined to do this. This describes cause, not consequence. Lenski is wrong. Phillips likewise flees from the syntax when he renders the phrase, "which makes stumbling a foregone conclusion."

δ. What is the antecedent? Is it the entire clause ("they are stumbling because they are being disobedient to the message")? Is it just the act of stumbling? Or, is it the disobedience to the message? Forbes suggests *stumbling* as the antecedent, hoping to escape the predestinarian implications.<sup>27</sup>

He fails; you cannot escape the implications. Is it somehow more reassuring that the unbelievers are destined to stumble, than to say they were destined to not believe the message? After all, they stumble *because* they don't believe the message! I think it is best to see the reference as referring to the entire clause.

ὁμοῖς	δὲ	γένος	ἐκλεκτόν	βασιλείον	ἱεράτευμα	ἔθνος	ἅγιον	λαὸς	εἰς	περιποίησιν
2 <sup>nd</sup> ,pl,n	conj	nsn	nsn	nsn	nsn	nsn	nsn	nsm	prep	asf
you	but	nation, people	chosen, elect	kingdom	priests	nation	holy	people	for	property, property
subj.nom		predicate nom.; ἐκλεκτόν is attributive		predicate nom.; ἱεράτευμα attributive		predicate nom.; ἅγιον is attributive			benefaction	
But you are a chosen people, a royal priesthood, a holy nation, a people for God’s own possession <sup>28</sup> –										
But you believers are a chosen people, a royal priesthood, a holy nation – God’s own people.										

ὅπως	τὰς	ἀρετὰς	ἐξαγγείλητε
conj	apf	asf	2 <sup>nd</sup> ,pl,aor,a,subj
that, in order that	the	wonderful deeds/acts	they might announce, proclaim, report
Purpose w/ ἐξαγγείλητε; encompassing all of ὁμοῖς . . . περιποίησιν			constative; simple active
the purpose of all this is so you would announce the wonderful acts [done by the One]			
The purpose of all this is so you'd announce the wonderful things [God did],			

<sup>27</sup> Greg Forbes, *1 Peter*, in EGGNT (Nashville, TN: B&H, 2014; Kindle ed.), KL 2251.

<sup>28</sup> All from Exodus 19:5-6.

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τὰς ἀρετὰς . . . καλέσαντος. This is an interesting phrase. God is clearly the one who did these “wonderful deeds,” but He isn’t directly mentioned. A wooden rendering of the first portion would read, “the purpose of all this is so you’d announce the wonderful deeds . . .” You’re left to supply something like, “of God.” The participle is usually taken as substantival (“the one who called you”), and the translator usually awkwardly makes it the subject of both clauses (“ . . . wonderful deeds of the One who called you . . .”). Nearly every major English translation renders it this way.

However, I take the participle to be acting as a subjective genitive; God is the subject of the sentence. God made us part of His family so we’d announce what He did for us. The typical English rendering makes the “wonderful deeds” the *defacto* subject, and the passive voice makes it a weak, anemic sentence. Why shouldn’t we make translate God’s “wonderful deeds” in the active voice, to match the active participle? Thus, we have my rendering, which is *completely* in the active voice and makes God the subject of the sentence.

τοῦ	ἐκ	σκότους	ὑμᾶς	καλέσαντος	εἰς	τὸ	θαυμαστὸν	αὐτοῦ	φῶς
gsn	prep	gsn	2 <sup>nd</sup> ,pl,a	aapgsm	prep	asn	asn	gsm	asn
the	from	darkness	you	he is calling/inviting	into	the	wonderful	his	light
	spatial	pbj.prep	obj. καλέσαντος	subject; constative; simple active; subj. genitive	spatial	obj.prep; attributive		possession	obj.prep
who called you out of the darkness [and] into His wonderful light.									
who called you out of the darkness [and] into His amazing light.									

οἱ	ΠΟΤΕ	οὐ	λαός	νῦν	δὲ	λαός	θεοῦ	οἱ	οὐκ	ἡλεημένοι
relpro,npm	adv	adv	nsm	adv	conj	nsm	gsm	npm	neg	perpassnpnm
who, which	once, formerly, used to be	no	people	now	but, and	people	of God	the	not	they had mercy, pity
refers back to ὑμᾶς			predicate nom.			predicate nom.	social relationship; possession	attributive; divine passive; consumative; refers back to ὑμᾶς		
Who used to <i>not</i> be a people, but now <i>are</i> the people of God; who were given no mercy,										
You used to not be a people, but <i>now</i> you're the people of God! You weren't given any mercy,										

νῦν	δὲ	ἐλεηθέντες
adv	conj	apassnpnm
now	but, and	you have received mercy
attributive; divine passive; ingressive; refers back to ὑμᾶς		
but have now received mercy. <sup>29</sup>		
but <i>now</i> you’ve received mercy!		

<sup>29</sup> Hosea 1:6, 1:9, 2:23.

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