



C. The Corner Stone of the Exhortation (1 Peter 2:6-8)

1. The prophecy of the corner stone (1 Peter 2:6)

a. The record of the prophecy—"it is contained in the scripture"

Isaiah 28:16	1 Peter 2:6
Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner <i>stone</i> , a sure foundation: he that believeth shall not make haste.	Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

b. The content of the prophecy

(1) The attention to the prophecy—"Behold,"

a) The word *behold* is given so that we will pay special attention to a truth about to be revealed. The word *behold* means to hold in view.

b) Other great truths announced with the word *behold*:

i) The virgin birth (Matthew 1:23)

ii) The introduction of the Lamb (John 1:29)

iii) The empty tomb (Matthew 28:2)

iv) The ascension of Christ (Acts 1:10)

v) The rapture of the church (1 Corinthians 15:51)

vi) The coming of the Lord (Revelation 1:7)

(2) The builder in the prophecy—"I lay"; See Isaiah 28:16 where it is "the Lord GOD" who is speaking.

a) While it was Christ who promised to build the church (Matthew 16:18), it was God who laid the foundation by the giving and sacrifice of His Son (see Romans 9:32-33).

b) This is not unusual. Although the Son of God gave Himself as the sacrificial lamb, He did so according to the plans or will of the Father (Matthew 26:39, 42; John 3:18-19; John 8:29, 38; John 12:49-50; John 14:10).

(3) The place of the prophecy—"in Sion" or "in Zion"

(4) The object in view of the prophecy—"a stone"

a) Its description

i) A chief corner stone

ii) Elect or a tried stone

iii) Precious

iv) A sure foundation

b) Its personification—"on him"; Both in the immediate context (1 Peter 2:7) and in other references pointing to the stone (Isaiah 8:13-15; Romans 9:32-33), it is obvious that a person is in view.

(5) The call to action in the prophecy

a) He that believeth on Him

b) Shall not be confounded



2. The effects of the corner stone (1 Peter 2:7-8)
- a. Note: This portion also contains information prophesied aforetime (see Psalm 118:22; Isaiah 8:14).

Psalm 118:22; Isaiah 8:14	1 Peter 2:7-8
<p>The stone <i>which</i> the builders refused is become the head <i>stone</i> of the corner. (Psalm 118:22)</p> <p>And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. (Isaiah 8:14)</p>	<p>Unto you therefore which believe <i>he is</i> precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, (1 Peter 2:7)</p> <p>And a stone of stumbling, and a rock of offence, <i>even to them</i> which stumble at the word, being disobedient: whereunto also they were appointed. (1 Peter 2:8)</p>

- b. Unto those that believe (1 Peter 2:7a)
- (1) Their response—"Unto you therefore which believe"
- (2) Their reward—"he is precious"
- c. Unto those which believe not (1 Peter 2:7b-8)
- (1) Their response (1 Peter 2:7b-8)
- a) Unto them which be disobedient (1 Peter 2:7b; see 1 Peter 1:2; 1 Peter 3:1; 1 Peter 4:17)
- i) God commanded, "That we should believe on the name of his Son Jesus Christ" (1 John 3:23).
- ii) In this same fashion, the Bible is clear that salvation involves obeying the gospel (Acts 5:32; Acts 6:7; Romans 6:17; 2 Thessalonians 1:8; Hebrews 5:9).
- iii) Obedience of the gospel involves hearing it with attentive ears and acting upon the message by faith. This is communicated clearly in Romans 10:16.
- b) The stone which the builders disallowed (1 Peter 2:7b)
- c) To them which stumble at the word, being disobedient (1 Peter 2:8)
- (2) Their reward (1 Peter 2:7b-8); the disallowed stone is made:
- a) The head of the corner (1 Peter 2:7b; Psalm 118:22; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11)
- i) While we have lost much of our understanding of these truths, because of our separation from and changing means of construction, the context of Acts 4:11-12 likely offers the necessary insight and intended truth to be understood.
- ii) Christ may have been rejected, disallowed, and set at nought by the builders, but He was put in a place of prominence by the Father.



- b) A stone of stumbling (1 Peter 2:8; Romans 9:32-33)
- c) A rock of offence (1 Peter 2:8; Romans 9:32-33)
- d) Making sense of the plight of the unsaved
 - i) That which was intended to be the building material by which the Jews would build their lives, religion, and eternity was rejected by them. Instead, they chose to find life through the works of the law (Romans 9:32).
 - ii) However, God laid the corner stone, and what was intended for their good, became something by which they stumbled and were offended.
 - iii) One commentator said, “The idea seems to be that of a corner stone which projects from the building, against which they dash themselves, and by which they are made to fall.” (see Matthew 21:44)
- (3) Their appointment—“whereunto also they were appointed” (1 Peter 2:8)
 - a) This phrase is best understood when one divides 1 Peter 2:7-8 into choices and consequences.
 - b) One man chooses to believe and to Him Christ is precious (1 Peter 2:7). After his choice to believe, Christ being precious is the man’s appointment.
 - c) Another man chooses disobedience in the form of unbelief (1 Peter 2:7-8). To him, it is appointed that Christ will be a stone of stumbling and a rock of offense.
 - d) It is not that a man was appointed to belief or to unbelief, but that his choice to believe or not to believe established his appointed outcomes.
 - e) This truth is borne out in other passages (see Matthew 24:48-51; 1 Thessalonians 5:9).

D. The Calling of the Exhortation (1 Peter 2:9-10)

1. The contrast of God’s people—“But” (1 Peter 2:9); Obviously, this is not the same people identified in 1 Peter 2:7-8 who were disobedient (disallowing the Saviour) and who stumbled at the word.
2. The identifiers of God’s people (1 Peter 2:9)
 - a. They were “a chosen generation.”
 - (1) When considered with the other companion descriptions, there is no doubt that this description stands out as that which could be deemed most controversial.
 - (2) Is the suggestion that these people were chosen to salvation? If so, was the choosing an indiscriminate choosing?
 - (3) In the immediate context, two things should be noted.
 - a) They were “a chosen generation...that ye should shew forth the praises of him...” (1 Peter 2:9).
 - b) Even though they were now God’s people and a chosen generation, they had not always been so (1 Peter 2:10).



- (4) In all likelihood, the message is that it was this generation that was chosen to witness God's stone being rejected of men. In their lifetimes, Christ brought great mercy and called them out of darkness and, as such, they were to praise God.
- b. They were "a royal priesthood."
 - (1) They were a "holy priesthood" in regard to their offering up of spiritual sacrifices that were acceptable to God (1 Peter 2:5).
 - (2) They were a "royal priesthood" in regard to their identification as the people of God who were called to praise Him (1 Peter 2:9-10).
- c. They were "an holy nation."
 - (1) This phrase is found only twice in scripture (Exodus 19:6; 1 Peter 2:9).
 - (2) In the first occurrence, it was a promised reward to Old Testament Jews should they obey the law.
 - (3) In the last occurrence, it was a granted reward to New Testament Jews who had trusted Christ.
- d. They were "a peculiar people."
 - (1) The call for peculiarity in the past (Exodus 19:4-6; Deuteronomy 14:1-3; Deuteronomy 26:16-19)
 - a) The invitation given (Exodus 19:4-6)
 - i) After a departure from Egypt (Exodus 19:4)
 - ii) Available with conditions (Exodus 19:5)
 - iii) Accompanied by privileges (Exodus 19:5-6)
 - (a) Ye shall be a peculiar treasure unto me above all people (Exodus 19:5).
 - (b) Ye shall be unto me a kingdom of priests, and an holy nation (Exodus 19:6).
 - b) The invitation expounded (Deuteronomy 14:1-3)
 - i) The restrictions (Deuteronomy 14:1, 3)
 - (a) Ye shall not cut yourselves or make baldness (Deuteronomy 14:1).
 - (b) Thou shalt not eat any abominable thing (Deuteronomy 14:3).
 - ii) The reason (Deuteronomy 14:1-2)
 - (a) Ye are the children of the Lord your God (Deuteronomy 14:1).
 - (b) Thou art an holy people unto the Lord thy God (Deuteronomy 14:2).
 - (c) The Lord chose thee to be a peculiar people unto Himself (Deuteronomy 14:2).
 - c) The invitation rehearsed (Deuteronomy 26:16-19)
 - i) The call for obedience (Deuteronomy 26:16)
 - ii) The people's choice (Deuteronomy 26:17)
 - (a) To call the Lord your God
 - (b) To walk in His ways
 - (c) To hearken unto His voice



- iii) The Lord's choice (Deuteronomy 26:18-19)
 - (a) To make thee His peculiar people (Deuteronomy 26:18)
 - (b) To make thee high above all nations (Deuteronomy 26:19)
- (2) The call for peculiarity today (Titus 2:11-14)
 - a) The result of salvation (Titus 2:11)
 - i) Based upon the grace of God
 - ii) That bringeth salvation
 - b) The foundation of holiness (Titus 2:12-14)
 - i) The teaching of salvation (Titus 2:12)
 - (a) Its denial
 - (i) Ungodliness
 - (ii) Worldly lusts
 - (b) Its acquisition
 - (i) Sobriety
 - (ii) Righteousness
 - (iii) Godliness
 - ii) The hope of salvation (Titus 2:13)
 - iii) The purpose of salvation (Titus 2:14)
 - (a) That he might redeem us from all iniquity
 - (b) That he might purify unto himself a peculiar people, zealous of good works
- e. Note: When all of these identifiers are considered, one cannot help but see the reference back to Exodus 19:5-6. In short, what God had promised the Jews they would find had they been obedient to the Old Testament law, these scattered New Testament Jews found when they trusted Christ as Saviour.
- 3. The responsibility of God's people—"that ye should shew forth the praises of him" (1 Peter 2:9a)
- 4. The transformation of God's people (1 Peter 2:9b-10)
 - a. They were called out of darkness into His marvellous light (1 Peter 2:9b; Acts 26:18; Ephesians 5:8).
 - b. They were not a people, but were now the people of God (1 Peter 2:10; Hosea 2:23; Romans 9:25-26).
 - c. They had not obtained mercy, but now had obtained mercy (1 Peter 2:10; Hosea 2:23; Romans 9:25-26).
 - d. Note: These last two phrases have led a good number of people to believe that First Peter is written to Gentiles. A couple of things should be considered along these lines:
 - (1) In the context of Hosea 2:14-23, it would appear that God is speaking of the restoration of a portion of the Jewish people. In order to see this truth more clearly, consider Hosea 1:1-11.
 - (2) It was suggested that this restoration would take place at the second coming, and it will, but in Christ, these scattered Jews got in on a preview of some of the benefits.



The First Epistle General of Peter

Exhortations Concerning Sufferings and Glory

1 Peter 2:11-25; 1 Peter 3:1-22; 1 Peter 4:1-6

- I. THE GENERAL AUDIENCE OF THE EXHORTATION (1 Peter 2:11-12)
 - A. The Audience Addressed (1 Peter 2:11)
 1. Their relation to the Lord and to the apostle—"Dearly beloved"
 - a. Definition (already discussed in this class)
 - (1) *Beloved* was interchanged with the word *elect* when speaking of Jesus Christ (Matthew 12:18; Isaiah 42:1).
 - (2) Christ is identified as the beloved on numerous occasions (Matthew 3:17; Matthew 12:18; Matthew 17:5; Luke 20:13).
 - b. Application
 - (1) Believers are identified as the beloved only because they are accepted in "the beloved" (Ephesians 1:6).
 - (2) This is not to be confused with Calvinistic teaching; a man becomes beloved when he is in the beloved at salvation (2 Thessalonians 2:13).
 - (3) It should likewise be noted that the Jews are identified as the beloved (Romans 11:28 see also Deuteronomy 7:7-8).
 2. The emphasis in the appeal
 - a. The word *beseech* is a strong word meaning *to ask earnestly; to implore; even to beg*.
 - b. The word is used (as *beseech, beseeching, or besought*) 114 times in the English Bible. It is used of serious pleas:
 - (1) Of Moses desiring to see God's glory (Exodus 33:18)
 - (2) Of David seeking the life of his son (2 Samuel 12:16)
 - (3) Of Esther crying with tears and seeking deliverance of the king for her people (Esther 8:3)
 - (4) Of Hezekiah asking for an extension of his life (Isaiah 38:3)
 3. Their relation to the world
 - a. Strangers
 - (1) The word *stranger* suggests one who is an unknown person or more commonly, one who is foreign to the current environment (Acts 7:29; Acts 13:17; Ephesians 2:12).
 - (2) Gentiles were once strangers to the covenants of promise, but we are no more strangers and foreigners as we are fellowcitizens with the saints of the household of God (Ephesians 2:12, 19).
 - (3) The Jews were not viewed as strangers to God's promises, but those that followed God "confessed that they were strangers and pilgrims on the earth" (Hebrews 11:13).



- (4) As it pertains to the present evil world, Peter's audience was to consider themselves to be strangers constantly under the microscope of the citizens.
 - b. Pilgrims
 - (1) The word *pilgrim* is associated with travel as in one passing through (Genesis 47:9).
 - (2) Not only are we foreign to the world, but we are only passing through it to get to our home.
- B. The Admonition Given (1 Peter 2:11)
1. The warning given—"abstain from fleshly lusts"
 - a. The lust of the flesh is not of the Father, but is of the world (1 John 2:16). As such, "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Galatians 5:17).
 - b. In our unsaved life, we "had our conversation...in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ephesians 2:3).
 - c. When we got saved we "crucified the flesh with the affections and lusts" (Galatians 5:24). This speaks of our position in Christ.
 - d. Practically speaking, we must "put...on the Lord Jesus Christ, and make not provision for the flesh" (Romans 13:14) and "Walk in the Spirit, and...not fulfil the lust of the flesh" (Galatians 5:16).
 - e. Those who "walk after the flesh in the lust of uncleanness" (2 Peter 2:10) "speak great swelling words of vanity," and "allure through the lusts of the flesh...those that were clean escaped from them who live in error" (2 Peter 2:18).
 2. The result forewarned—"which war against the soul" (Romans 7:23; Galatians 5:17; James 4:1)
- C. The Spectators Watching (1 Peter 2:12)
1. The responsibility in the presence of spectators—"Having your conversation honest"
 - a. What is a conversation?
 - (1) Modern usage of the word *conversation* is often limited to a situation where two people speak to each other.
 - (2) However, 1 Peter 3:1 shows that a conversation can be accomplished "without the word."
 - (3) This truth is strengthened in several other verses where the Bible connects works (not necessarily words) to the believer's conversation (James 3:13; 1 Peter 2:12).
 - (4) Our conversation is something that others can behold (1 Peter 2:12; 1 Peter 3:2) and consider (Hebrews 13:7).
 - (5) A basic scriptural definition is *our way of life in front of others*.
 - (6) This would include what we say but is not limited to that.



- b. The virtue of their conversation—“honest”
 - (1) It is commonly thought that *honesty* is the equivalent of telling the truth.
 - (2) However, it is obvious from scripture that honesty is more than ensuring that words spoken are true.
 - a) Scripture speaks of “dishonest gain” (Ezekiel 22:13, 27).
 - b) Scripture speaks of “an honest and good heart” (Luke 8:15).
 - c) Scripture speaks of men being “of honest report” (Acts 6:3).
 - d) Scripture admonishes men to “Provide things honest in the sight of all men” (Romans 12:17; see 2 Corinthians 8:21).
 - e) Scripture calls upon us to “walk honestly, as in the day” (Romans 13:13).
 - f) Paul “renounced the hidden things of dishonesty” (2 Corinthians 4:2).
 - g) Believers were admonished to “walk honestly toward them that are without” (1 Thessalonians 4:12; see 1 Peter 2:12).
 - h) The Bible strongly connects a good conscience and honest living (Hebrews 13:18).
 - (3) Historically, the word *honest* was more closely associated with something that is honourable or fair in dealings.
- 2. The identification of the spectators—“among the Gentiles”
 - a. The use of the word Gentiles suggests two truths.
 - (1) They were among those who were not born into a Jewish lineage.
 - (2) They were among those who remained unsaved.
 - b. It should be remembered that these Jewish believers were scattered in Gentile lands and living under Gentile rule.
- 3. The expectation of the spectators—“whereas they speak against you as evildoers”
 - a. They were no doubt hated because they were Jews.
 - b. In addition, they were Jewish Christians.
- 4. The influence on the spectators
 - a. They may by your good works, which they shall behold (see Matthew 5:16)
 - b. Glorify God in the day of visitation
 - (1) Simply put, to visit is to come to or to deal with in some form or fashion.
 - (2) The first usage in the Bible is found in Genesis 21:1-2 when God visited Sarah and she conceived (see also 1 Samuel 2:21).
 - (3) Multiple events in the Bible are identified as a visitation.
 - a) God’s redemption of Israel out of Egypt (Genesis 50:24-25; Exodus 3:16; Exodus 4:31; Exodus 13:19)
 - b) The incarnation of Christ (Luke 1:67-68, 78-79; Luke 7:16; Luke 19:43-44)
 - c) Man’s death (Numbers 16:29)
 - d) The day of the Lord and the second coming (Isaiah 10:3)
 - (4) It is likely that the “day of visitation” speaks either of the time of death or the time of the second coming.