

1 PETER | FROM: BABYLON, TO: SCATTERED STRANGERS

SESSION 4 | 1 PETER 1:24-2:8

1 PETER 1:22-25 | THE RESULT OF HOLY LIVING

- Verses 22-23 – see session 3
- Verses 24-25 –
 - Having emphasized the temporary nature of the created order, Peter reminds of the enduring nature of the word.
 - In verse 25 he uses *rhema* (the word in its grammatical or “outward” form, whether visible or audible), while in verse 23 he uses “logos” (the meaning of the outward form).
 - Since the *rhema* is eternal, it is essential that we determine not only the logos, but also the *rhema*.
 - Most of modern Christianity is concerned only with the *logos*, almost completely ignoring the *rhema*.

1 PETER 2:1-8 | AS GOD’S REMNANT, BE PURE

- Verses 1-3 –
 - Having received the gospel (v. 25) and **tasted that the Lord is gracious** (v. 3), the “scattered strangers” may have picked up some “bad habits of grace,” or even some malice toward their Jewish countrymen who were not saved. They were instructed to put all of this away and grow through the Word.
 - Peter is speaking to his audience as “saved members of the Jewish nation.” His words in these verses are applicable to any believer, but it should not be assumed that the entire book can have such application.
 - Notice that Peter is not asking them to be **newborn babes**, but simply using an illustration to encourage growth.
- Verse 4 –
 - The recipients were coming to Christ, viewing Him rightly as **a living stone**, though **disallowed** (rejected) **of men**.
 - They made the right choice, since even though Christ was rejected, He is **chosen of God, and precious**.
- Verse 5 –
 - Christ was, to them, a **living stone** (v. 4). Now Peter says that they are **lively stones**. The word **lively** is the same verb as **living**, except in the plural. Peter likes illustrations, and this illustration seems to be directed toward the Temple. He is preparing the Jewish remnant for a soon-coming day in which there is not a Temple. As **lively stones** they were being made into a **spiritual house** and **an holy priesthood** prepared to offer **spiritual sacrifices**.
 - This is language that neither fits the **dispensation of the grace of God** (Eph. 3:2) nor the dispensation of law.
 - Under the law, the people brought *living sacrifices* to lay on *dead stones* at a *physical house* through an *appointed priesthood*.
 - Under grace, no sacrifices at all are brought, and there is no priesthood whatsoever.

- If neither under law nor grace, for what is Peter writing? In my estimation, he is writing to the Jewish remnant the instructions for living their Judaism when there is no Temple.
- Verse 6 –
 - Peter, building his case that the Messiah would be rejected but followed by a remnant, quotes Isaiah 28:16.
 - Note that in Isaiah 28:16 the text says, **He that believeth shall not make haste**, while this quote says **shall not be confounded**.
 - This is a case which tells us that the *sense* of the original is preserved but the *words* are different.
 - This is interesting since Peter has told us that the *rhema* **endureth for ever** (1 Peter 1:25).
 - How can this be if *rhema* is the *outward form/sound of the word* and that is *not preserved* in this quote?
 - In actuality, by giving this quote we now have not only the *rhema* (**make haste**) but also the *logos* (**be confounded**).
 - The Stone was “laid” in prophecies such as Genesis 49:24 (**the stone of Israel**) as well as in the covenants with Abraham and David.
- Verses 7-8 –
 - Those who believed in Jesus as the Christ are not **confounded** (v. 6), as promised. Rather, to them **he is precious**.
 - Literally, as in Young’s Literal Translation, “to you, then, who are believing is the preciousness.”
 - The Greek requires an inserted verb, saying only “to you, therefore, the preciousness.”
 - The **corner stone** (v. 6) was **precious** (v. 6) but rejected. The *preciousness* was given to the believers alone.
 - To the **disobedient** (v. 7, 8), they were made shameful by rejecting the stone that became **the head of the corner**, and the Rock became for them **a stone of stumbling, and a rock of offence**.
 - Those who rejected Christ **were appointed** unto this disobedience.
 - While it is not impossible that this *appointment* came from God, the text does not require it.
 - The Greek τίθημι [tithami] simply means “to set in order,” and it could have been the Pharisees or Chief Priests who “set them in order” to reject the Lord. Compare Acts 13:48, where Paul “set them in order” and they believed.
 - Even if the appointment is from God, this does not give proof to Calvinism’s scheme in which God selects all who are saved and damned.