

1 PETER | FROM: BABYLON, TO: SCATTERED STRANGERS

SESSION 5 | 1 PETER 2:9-16

1 PETER 2:9-10 | DESCRIBING ISRAEL

- Verse 9 –
 - Though this verse is used “ad nauseam” to apply to the church, it is a word which only describes the nation of Israel, both in context and in content.
 - Israel is the **chosen generation**. The Greek γένος [genos] is a *race* or *nation*. Compare Deuteronomy 10:15. The church *doesn't even have a genos!*
 - Israel is a **royal priesthood**. See Exodus 19:6, Isaiah 61:6, etc.
 - Israel is **an holy nation**. See Deuteronomy 26:19, etc.
 - Israel is a **peculiar people**. Literally, *a people for possession*.
 - The “job” of Israel is to **shew forth the praises** of their God, who has called Israel **out of darkness into his marvellous light**.
 - This use of this verse for the church is unconscionable, and replacement theology of the highest degree.
- Verse 10 –
 - This verse is often used by the guilty replacement theologians of verse 9 to “prove” that verse 9 is in reference to the church.
 - They assume that those who **were not a people** must be the church.
 - However, the verse quotes Hosea 2:23. Compare with Hosea 1:6-9 and see that it is *Israel* who was **not a people**.

1 PETER 2:11-25 | ENCOURAGEMENT FOR TIMES OF SUFFERING

- Verse 11 –
 - Peter now speaks to his extended congregation, though they are scattered **as strangers and pilgrims**, concerning their lifestyles.
 - The word **strangers** is πάροικος [paroikos], to *come alongside the house* (yet not be within the house). In the introduction (1 Peter 1:1) Peter uses παρεπίδημος [parepidamos], to *come alongside the people* (yet not be one of them). It is this word that is used here as **pilgrims**.
 - The first injunction is to **abstain from fleshly lusts** because these **war against the soul**. The word **war** is στρατεύω [strateuo], thus a *strategy* against the soul. This is true for people of all dispensations.
- Verse 12 –
 - Their **conversation** (ἀναστροφή [anastrophe], *comings and goings*) was to be **honest among the Gentiles**.
 - Contrary to some teaching, **Gentiles** is not a euphemism for *the lost*. Rather, Peter was instructing His *Jewish* flock to live a wholesome life among non-Jews.
 - What is **the day of visitation**?

- The word ἐπισκοπή [episkope] is literally *oversight or* (as in Acts 1:20) **bishoprick**.
 - It could refer to His Second Coming. I think it is more likely that it refers to the time in which God is (once-again) *looking over* mankind, and dealing out the punishment, as merited. Thus, I think this day is *the tribulation*.
 - It is by the **good works** of the remnant that *some* Gentiles will **glorify God** in this day. Those Gentiles who have responded to these good works **unto the least of these, my brethren** (Matt. 25:40) will be ushered into the Kingdom to begin a new dispensation.
- Verses 13-14 –
 - As foreigners, they were to **submit** (or *make themselves subject to*) **every ordinance of man for the Lord's sake**.
 - One must take Peter's words in full.
 - The two verses tell us that the **king, as supreme** and the **governors** who are **sent by him** (the king) are established **for the punishment of evildoers, and for the praise of them that do well**.
 - What if, however, the king is an evildoer himself, creating ordinances that are evil, and instructing his governors to punish those who do not do the evil?
 - I think that this instruction is to obey every ordinance that aligns with the God-given governmental role and thus can be done **for the Lord's sake**.
 - Two examples will suffice to support this case.
 - First, it is often said (and I concur) that this epistle can be used by those who live after the rapture and during the tribulation. Would Peter encourage them to get the mark of the beast, which would send them to eternal damnation? Surely not!
 - Second, it was Peter himself who refused to obey governing officials, saying, **We ought to obey God rather than men** (Acts 5:29).
- Verse 15 –
 - The world is always full of **the ignorance of foolish men**.
 - These men would most often do harm to those who follow Christ, for true Christianity is a threat to *ignorant and foolish* thinking.
 - By **well doing** there is nothing on which the Christian could be charged and they could live free.
- Verse 16 - Peter's instruction was to live **As free** yet without an abuse of **liberty**.