

Exegetical Notes for 1 Peter 2:4 - 10

KEY

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

4 And coming to Him
 as the **Living Stone**
 having been rejected by men—
 but chosen by God and precious [to Him].

5 You also,
 as living stones,
 are being built up
 as a **spiritual house**
 for a holy priesthood
 to offer up **spiritual sacrifices**
 acceptable to God through Jesus Christ.

← KEY VERSE
 (13)

X THE STONE/ROCK: 7x
 12 JU. 4-7
 BELIEVERS AS LIVING STONES: v. 3

6 For it is contained in Scripture:
BEHOLD, I LAY IN ZION A CHOSEN STONE,
A PRECIOUS CORNERSTONE;
AND THE ONE WHO BELIEVES IN HIM WILL NEVER BE PUT TO SHAME.

7 To you, therefore, who believe, **He is] precious**
 But for those who **disbelieve:**

THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER
8 And: A STONE OF STUMBLING AND A ROCK OF OFFENSE.

They stumble because
 they are disobedient to the word,
 unto which [ends] they were appointed.

9 But you are
 an **ELECT FAMILY,**
A ROYAL PRIESTHOOD,
A HOLY NATION,
A PEOPLE FOR [GOD'S OWN] POSSESSION
SO THAT YOU MIGHT PROCLAIM THE EXCELLENCIES OF HIM

who called you out of darkness
 into His marvelous light.

10 Once you were not a people,
 but now [you are the] people of God;
 [once you were] those who had not received mercy,
 but now you have received mercy.

A - FAMILY
 B - PRIESTHOOD
 C - PEOPLE
 D - POSSESSION

Commission
 CAROL
 Chalmers

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

⁴ πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένοι παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον, ⁵ καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνεύγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ. ⁶ διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθη.

⁷ ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

⁸ καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

⁹ ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· ¹⁰ οἳ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

ENGLISH TRANSLATION:

4 And coming to Him as the Living Stone, having been rejected by men—but chosen by God and precious [to Him]. 5 You also, as living stones, are being built up as a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture: BEHOLD, I LAY IN ZION A CHOSEN STONE, A PRECIOUS CORNERSTONE; AND THE ONE WHO BELIEVES IN HIM WILL NEVER BE PUT TO SHAME. 7 This honor, therefore, is for you who believe. But for those who disbelieve: THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER. 8 And: A STONE OF STUMBLING AND A ROCK OF OFFENSE. They stumble because they are disobedient to the word, unto which [ends] they were appointed. 9 But you are an ELECT RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR [GOD'S OWN] POSSESSION SO THAT YOU MIGHT PROCLAIM THE EXCELLENCIES OF HIM who called you out of darkness into His marvelous light. 10 Once you were not a people, but now [you are the] people of God; [once you were] those who had not received mercy, but now you have received mercy.

PASSAGE OUTLINE:

I. The Church As A Royal Priesthood (vv. 4-10)

A. Established in the Living Stone (4) This is the Source of our Priesthood

1. Christ our High Priest
 - a. His Rejection by Men
 - b. His Reception by God

B. Erected as a Spiritual Temple (5) This is the Structure of our Priesthood

1. The Nature of the Temple: Living Stones
2. The Paradox of the Temple: A Spiritual House and a Holy Priesthood
3. The Service of the Temple: To offer Spiritual Sacrifices

- C. Elected as the People of God (6-10) This is the Security of our Priesthood
 - 1. One Stone; Two Classes of People (6-8)
 - a. Those who Believe
 - b. Those who Disbelieve
 - 2. Description of the family (9)
 - 3. What Might Have Been (10)

INITIAL SERMON OUTLINE:

I. The Church As A Royal Priesthood (vv. 4-10)

A. Established in the Living Stone (4) *This is the Source of our Priesthood*

- 1. Our Life is His; His Life is Ours (4a)
- 1. He is Our High Priest (4b, Cf. Hebrews)
 - a. His Rejection by Men (4b)
 - b. His Reception by God (4b)
 - (1) Our Rejection by Men and Reception by God (Our Life is His; His Life is Ours)
 - (a) Cf. 5a "Living stones" with 4a "the Living Stone"

B. Erected as a Spiritual Temple (5) *This is the Structure of our Priesthood*

- 1. The Nature of the Temple: We are Living Stones
- 2. The Paradox of the Temple: We are both a Spiritual House and a Holy Priesthood
- 3. The Service of the Temple: We are to offer Spiritual Sacrifices
 - a. The key to our success: "acceptable to God through Jesus Christ" (once again note that he is our high priest)

C. Elected as the People of God (6-10) *This is the Security of our Priesthood*

- 1. The Cornerstone of Our Belief (6a)
- 2. The Confidence of Our Belief (6b)
- 3. The Contrast of Unbelief (7)
- 4. The Cause of Unbelief (8)
- 5. The Character of God's People (9a)
 - a. An Elect Family
 - b. A Royal Priesthood
 - c. A Holy Nation
 - d. A People for God's own Possession
- 6. The Commission of God's People (9b)
- 7. The Calling of God's People (9c)

PASSAGE SUBJECT/THEME (what is the passage talking about): The New Testament church is composed of believer-priests...

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): who offer up spiritual sacrifices to God through Christ.

PASSAGE MAIN IDEA (central proposition of the text): "You also, as living stones, are being built up as a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ." [verse 5]

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): God wants us to passionately serve Him as New Testament priests, offering to Him a variety of spiritual sacrifices to the glory of His grace.

SERMON SUBJECT/THEME (what am I talking about): We are spiritual priests . . .

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): . . . called to offer up spiritual sacrifices so that we might proclaim the excellencies of God to all men.

INITIAL CENTRAL PROPOSITION OF THE SERMON: We are a spiritual priesthood called to offer spiritual sacrifices as we proclaiming God's excellence.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: "You also, as living stones, are being built up as a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ." [verse 5]

SERMONIC IDEA/TITLE: "A Royal Priesthood" (multiple parts)

FINAL SERMON OUTLINE:

I. The Church As A Royal Priesthood (vv. 4-10)

A. Established in the Living Stone (4) *This is the Source of our Priesthood*

1. Our Life is His; His Life is Ours (4a)

2. He is Our High Priest (4b, Cf. Hebrews)

a. His Rejection by Men (4b)

b. His Reception by God (4b)

(1) Our Rejection by Men and Reception by God (Our Life is His; His Life is Ours)

(a) Cf. 5a "Living stones" with 4a "the Living Stone"

B. Erected as a Spiritual Temple (5) *This is the Structure of our Priesthood*

1. The Nature of the Temple: We are Living Stones
2. The Paradox of the Temple: We are both a Spiritual House and a Holy Priesthood
3. The Service of the Temple: We are to offer Spiritual Sacrifices
 - a. The key to our success: "acceptable to God through Jesus Christ" (once again note that he is our high priest)

C. Elected as the People of God (6-10) *This is the Security of our Priesthood*

1. The Cornerstone of Our Belief (6a)
2. The Confidence of Our Belief (6b)
3. The Contrast of Unbelief (7)
4. The Cause of Unbelief (8)
5. The Character of God's People (9a)
 - a. An Elect Family
 - b. A Royal Priesthood
 - c. A Holy Nation
 - d. A People for God's own Possession
6. The Commission of God's People (9b)
7. The Calling of God's People (9c)
8. The Chronology of God's People (10)

HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

The thoughts of 2:4-10 follows closely at the heels of 2:1-3 (see notes there).

There are many quotes from and allusions to the O.T. in this section. Also a strong parallel to the theme of God's sovereignty in Romans 9. Several of the O.T. citations that Peter uses here, Paul also uses there. For detailed discussion on the theories behind Peter and Paul's use of these passages see Michaels, p.93f.

There may be a movement in emphasis from individual in 2:1-3 to corporate in vv. 4 ff. This section emphasizes the corporate nature of the church as the fulfillment of many OT shadows.

2:4 EXEGESIS

GREEK TEXT:

πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,

πρὸς –

ὃν (Accus. Masc. Sing. relative p.n.).

προσερχόμενοι (προσερχόμαι - to come near, approach * Nom. Masc. Pl. Pres. Middle/Passive Ptcp.). Adverbial-Modal Ptcp. Pres. Ptcp. is used "because stones keep coming, one after another" (Bigg) [NLEKGNT]

λίθον (λίθος * Accus. Masc. Sing.). Accus. of direct object.

ζῶντα (ζαω - to live * Masc. Sing. Accus. pres. act. ptcp). Attributive Ptcp.

ὑπὸ ἀνθρώπων (– * Gen. Masc. Pl.). Gen./Ablative of Agency.

μὲν ἀποδοκιμασμένον (ἀποδοκιμαζω - to reject * Accus. Masc. Sing. Perfect Passive Ptcp.). Adverbial-Circumstantial Ptcp. "To reject after examination, to deem useless." [NLEKGNT]

παρὰ δὲ θεῶ = "but by the side of God." I.E. "in His sight" (He looks at it in contrast w/the rejection of men).

θεῷ = Dative/Instrumental of agency.

ἐκλεκτὸν (ἐκλεκτος * Adj. Masc. Accus. Sing.).

ἔντιμον, (εντιμος - precious, valuable * Adj. Masc. Accus. Sing.).

ENGLISH TRANSLATION:

And coming to Him as the Living Stone, having been rejected by men—but chosen by God and precious [to Him].

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Note the very Jewish imagery used here, as t/o Peter. Some die-hard dispensationalists have rejected the fact that Peter is writing to Gentiles on this basis. Have the whole issue of Israel vs. the Church.

And coming to Him as the Living Stone, (πρὸς ὃν προσερχόμενοι λίθον ζῶντα)

προσερχόμενοι (προσερχόμαι - to come near, approach * Nom. Masc. Pl. Pres. Middle/Passive Ptcp.). Adverbial-Modal Ptcp. Pres. Ptcp. is used "because stones keep coming, one after another" (Bigg) [NLEKGNT]

The preposition πρὸς added to the normal word ερχομαι adds intensity; drawing near to Christ in intimate fellowship, passionate worship.

This is another reference to their salvation. We come to Christ who is the living stone because He alone can give life. Cf. the contrast to 1:18. But there seems to be more here than just the past. The word προσερχόμαι – the prep. προσ would imply intensity, emphasis. Drawing near to Christ for intimacy, growth, fellowship. Word that's used t/o Hebrews for "drawing near in worship" (Heb. 4:16, 7:25, 10:1, 10:22, 11:6, 12:18, 22). It's an initial coming followed by a continual coming. It's perseverance of the saints.

λίθον (λιθος * Accus. Masc. Sing.). Accus. of direct object. Sometimes refers to a carved precious stone, but mostly refers to a building stone.

OT uses the imagery of God as the only rock (Deut. 32:3-4,31). In t/NT Jesus is I.D. as that "rock" (2:8, 1 Cor. 10:4). Image here is a stone that is perfectly cut, designed, shaped, to be the cornerstone of the church.

ζῶντα (ζαω - to live * Masc. Sing. Accus. pres. act. ptcp). Attributive Ptcp.

Note who is coming. The descriptive title is used in the next verse: "living stones." Believers are living stones who come to Christ as THE Living Stone. Living = resurrection. λιθος "refers not to natural rock but to dressed stone ready for use in construction." Living stone is a contradiction or paradox. Stones are traditionally metaphors for something that is lifeless. Cf. Acts 17:29; Matt. 3:9; Luke 19:40.

JOH 14:19 "After a little while the world will behold Me no more; but you {will} behold Me; because I live, you shall live also.

"to Him" = the Lord of verse 3. In light of Psalm 34, where the phrase is used of YHWH, this is clear testimony to the divinity of Jesus.

He is the living stone by virtue of his resurrection from the dead. Rom. 6:9. Our relationship with Him (cf. 1:3).

having been rejected by men—but chosen by God and precious [to Him]. (ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένοι παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον.)

παρὰ δὲ θεῷ = "but by the side of God." I.E. "in His sight" (He looks at it in contrast w/the rejection of men). θεῷ = Dative/Instrumental of agency.

ἐκλεκτὸν (ἐκλεκτός * Adj. Masc. Accus. Sing.).

ἔντιμον, (έντιμος - precious, valuable * Adj. Masc. Accus. Sing.).

Rejected of men - first the Jewish religious leaders and many of the Jewish people (cf. Mark 12:10; Luke 20:17; Acts 4:11).

Cf. Matt. 16:13-20; 26:63-64; Luke 4:14-21; John 1:49-51; 4:25-26. Note passages and circumstances cited by MacArthur in his 1 Peter commentary, page 105.

Rejected with people generally. Context of the world. The masses will reject X. Cf. Matt. 7:14; 2 Peter 3:3 and parallels.

PSA 118:22-23 The stone which the builders rejected Has become the chief corner {stone.} This is the \Lord's\ doing; It is marvelous in our eyes.

The Jews applied this passage to the nation of Israel. The powers of the world tossed Israel aside as useless, but God had another purpose. He chose Israel to be the cornerstone of His kingdom. Jesus took that same Psalm and applied it to himself ==>

MAT 21:42 Jesus *said to them, "Did you never read in the Scriptures, #\The stone which the builders rejected\, \This became the chief corner\ {stone;} \This came about from the Lord\, \And it is marvelous in our eyes\!?'#

Then Peter and the first Christians did the same ==>

ACT 4:11-12 "He is the \stone which was rejected\ by you, \the builders\, {but} \which became the very corner\ {stone.} "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."

LUK 20:17-18 But He looked at them and said, "What then is this that is written, # '\The stone which the builders rejected\, \This became the chief corner\ {stone} '?# "Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

(ἀποδοκιμαζω - to reject * Accus. Masc. Sing. Perfect Passive Ptcp.). Adverbial-Circumstantial Ptcp. "To reject after examination, to deem useless." [NLEKGNT]

Contrast: Christ was rejected by men, but chosen by God. Men said "no" God, the Father, said "yes!" Parallel to our lives. Men may and will reject us and reject what we stand for. But we are chosen in God's sight. Better to be chosen by God and rejected by men than chosen by men and rejected by God. Cf. John 15:18.

In what sense can it be said that Christ was elect? Cf. parallel to the fact that he was "foreknown" in 1:20. He was the chosen instrument of our salvation. Was a "decision" made in the annals of eternity past? No, not like the Godhead got together and said, we're bored, lets create some men and let them fall so that we can redeem them." The plan was eternal (God was always a Savior and I shared in a past message).

Cf. Matt. 3:17; 17:1ff. God elected and ordained Christ (Deut. 18:15-16; Isa. 42:1; Jer. 23:5-6; Mic. 5:2; Acts 2:23; Gal. 4:4; Eph. 1:22; Heb. 3:1-2, 5:4-5; cf. Gen. 3:15; Num. 24:17; Psa. 45:6-7).

ISA 8:14 "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, {And} a snare and a trap for the inhabitants of Jerusalem.

ISA 28:16 Therefore thus says the Lord \God\, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone {for} the foundation, firmly placed. He who believes {in it} will not be disturbed.

DAN 2:34-35 "You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay, and crushed them. "Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time, and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

If JC was and is rejected by men, but chosen and precious to the Father, should we not expect any less? There will always be those who reject us because of what we, as believers, stand for. They will reject us because we proclaim the gospel (good news). For those whom God calls, that gospel will be received and we will be received. But the rest will reject it and us, but that's okay.

2:5 EXEGESIS

GREEK TEXT:

καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνεύγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ.

καὶ αὐτοὶ (αὐτός * Nom. Masc. Pl. 3P Indep. personal P.N). Translated, "You also,"
ὡς (comparative particle - like, as, even as, as long as).
λίθοι (λίθος * Nom. Masc. Pl.). Subject Nom.
ζῶντες (ζαω - to live * Nom. Masc. Pl. pres. act. ptc). Attributive Ptcp.
οἰκοδομεῖσθε (οἰκοδομεω - to build, edify * 2PP pres. pass. ind.). Descriptive Pres. Used in Mat. 16:18 of Jesus
building his church upon the rock.
οἶκος (οἶκος * Nom. Masc. Sing.). Predicate Nom.
πνευματικὸς (πνευματικὸς - spiritual * Adj. Nom. Masc. Sing.).
εἰς ἱεράτευμα (ἱεράτευμα - Priesthood * Accus. Neut. Sing). Accus. of purpose.
ἅγιον (ἅγιος * Adj.: Accus. Masc. Sing.).
ἀνεύγκαι (ἀναφέρω - to offer, bring up * Aor. Act. Infin.). Infinitive of Purpose/Result.
πνευματικὰς (πνευματικὸς * Accus. fem. pl.). Adjective
θυσίας (θυσία - sacrifice * Accus. Fem. Pl.). Accus. of direct object.
εὐπροσδέκτους (εὐπροσδέκτος - acceptable, pleasant * Adj.: Accus. Fem. Pl.).
[τῷ] θεῷ (- * Dat. Masc. Sing.). Dative of indirect object.
διὰ Ἰησοῦ Χριστοῦ (- * Gen. Masc. Sing.). Gen./Ablative of agency.

ENGLISH TRANSLATION:

You also, as living stones, are being built up as a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

You also, as living stones, are being built up as a spiritual house for a holy priesthood (καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον)

Living stones - interesting picture. "It pictures . . . the union of stability, growth, and activity in the ideal church." [Vincent, 643] Cf. Christ as the foundation (not Peter).

Only JC can bring the dead to life. Each one of us was a dead stone. A lifeless rock. He gives us life (Luke 10:22; John 17:21-23; 2 Cor. 3:18; Eph. 4:15-16; 1 John 3:2).

οἰκοδομεῖσθε (οἰκοδομεω - to build, edify * 2PP pres. pass. ind.). Descriptive Pres. Used in Mat. 16:18 of Jesus
building his church upon the rock. Could also be imperative, but passive fits the context and use better.

Passive idea in keeping with God's work of building and establishing His church. How do you build a church building? (example of Clarkson where bets were taken on which direction the steeple would fall).

You build a building one stone, brick, or board at a time. God is building his church. And he is doing so one living stone at a time (cf Acts 2:47). You are being built up. God is working on you, building you.

Implication is that these believers are elect and precious, just as is Christ. His life is theirs and vice-versa (cf. Col. 3:1-4). It is as if X the cornerstone supplies the energy and power and life for the rest of the building. If the plug could be pulled on him, or if he could be removed, the rest of the building would die.

This is the only place in the Bible where believers are referred to as stones, or living stones. When you came to faith in JC it was God who took you from the quarry of sin, the rock-pile of despair. He formed you and polished you and made you alive. He placed you in the body of Christ, his holy Temple right where he wanted you. Your shape fit the spot he had for you!

There are places in Europe (I forget where) with walls of stone—giant walls that go on for yard after yard if not mile after mile—that were quarried and built by hand. The walls have no mortar; the stones are so perfectly cut and placed that you can't get a credit card between them. Their strength is in their unity. As a result they have lasted through the centuries and yet stand as firm and strong as the day they were set in place. God cuts and quarries us by His hand. He places us in the body so that we can stand together in strength. We do this apart from any earthly mortar, only the mortar of His love and grace, a love and grace we minister to one another. [Tony Bartolucci]

No such thing as a stone that is quarried and cut by God that is supposed to remove itself from the greater building. Or to view its place as optional. That's what Christians do. There are millions of professed Xns right here in USA who have removed themselves from t/CH. Can't do that! Even beyond that, our individual churches are part of a greater church. Why I thought it a good idea for us to join with a larger group (FIRE). Reading some of the older writings about CCC that trumpet the fact that we had no outside connections, non-denominational, totally independent. That may be an American ideal, but it's not a biblical one.

Christianity is community. Cf. 1:22. Love is the mortar that holds the stones together. No such thing as a free-lance Xn or a lone-ranger, rugged individualist Xn.

There is a famous story that comes from Sparta. The king of Sparta was bragging about the great walls of Sparta to another king who was visiting there. The visiting king looked around and said, "What walls? I don't see any great walls." The Spartan king then pointed to his vast army: "These are the walls of Sparta. Every man is a brick." [cited in Barclay, 195-96]

The point is there is strength and purpose in unity. So long as a brick lies by itself it is useless. It is only useful when it is taken, shaped, and placed in a structure with other bricks. "Individualistic Xnty is an absurdity" [Barclay, 196]

Since these stones are living they have to be sustained. Sustained on the life of X and the Word (2:1ff).

Picture is of each Christian being a stone that makes up the greater building. Here, the temple (when *οικοδομῶ* is used with *οικος* in the LXX the is often in view, so Schreiner, 105). Context supports the fact that Peter has the Temple in mind (vv. 5, 9).

It is a spiritual house, in contrast to the O.T. where the temple represented God's presence (1 Kings 8:10-11; 2 Chron. 5:13, 7:2-3). That was temporal and material (cf. Luke 21:5; John 2:20, 4:20-24).

1 Corinthians 3:16 Do you not know that you are a temple of God, and that the Spirit of God dwells in you?

EPH 2:20-22 having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner {stone}, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit.

Hebrews 3:6 but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

1 Corinthians 3:9 ff. and the correct interpretation of this verse. Cf. 1 Tim. 3:15.

The thought is Jewish. The Qumran community (separatist Jewish sect who wrote the Dead Sea Scrolls) wrote about how they were God's living Temple (they didn't have access to the Jerusalem Temple). One text speaks of the components such as the pillars, foundation, etc. as animate things/people. [Keener, 712]

The church is pictured by Peter as God's new Temple.

"Saints likewise are compared to stones; they lie in the same quarry, and are the same by nature as the rest of mankind, till dug out and separated from thence by the powerful and efficacious grace of God, when they are hewn, and made fit for the spiritual building; where both for their ornament, beauty, and strength, which they receive from Christ, they are compared to stones, and are lasting and durable, and will never perish, nor be removed out of the building: and because of that life which they derive from him, and have in him, they are called "lively", or "living stones"; the spirit of life having entered into them, a principle of life being implanted in them, and coming to Christ, the living stone, they live upon him, and he lives in them; and his grace in them is a well of living water, springing up into eternal life." [Gill]

The basic term for priest in the Old Testament is the Hebrew word **קָהֵן**. The root meaning of this word is "to stand"; and therefore, this word indicates that a priest is one who stands before God and serves. The Greek word for priest in the New Testament is **ιερευς**. This word means "one who offers sacrifice". So included in both the Old and New Testament words for priest, is the idea that a priest is one who stands before God to offer sacrifices and to serve.

In O.T. only the High Priest could go into the Holy of Holies and that once per year (cf. Lev. 16:2, 29-34; Heb. 9:1-25). Note the rebellion of Korah (Num. 16:1ff.); King Saul (1 Sam. 13:8-14); King Uzziah (2 Chron. 26:16-21).

Note what happened when Christ died==>

Luke 23:45 the sun being obscured; and the veil of the temple was torn in two.

Note Josephus on the thickness of the veil in the Temple

Three O.T. passages give us significant parallels to the priesthood of the believer: Exo. 28-29 (God's commands regarding the priesthood, the standards and functions of the office); Lev. 8-9 (how to inaugurate men into the office); Malachi 2 (contrasts the apostate priesthood with a legitimate priesthood). [This section from MacArthur, 108 ff.]

Exodus 28-29: Reveals that God sovereignly chose the priests. cf. 28:1. Likewise, the NT priesthood is a privilege for the elect (John 15:16). Christians have this priesthood only because God chose them from before the

foundation of the world (Eph. 1:3-6). The tribe of Levi was considered one of the least respected of Israel's tribes because they were cursed according to Gen. 49:5-7. His choice follows the same pattern under the New Covt. cf. 1 Cor. 1:26-29; Mark 2:17; Luke 5:32; Heb. 7:28; James 2:5).

"God chose the first priests from among particularly imperfect, cursed sinners—the tribe of Levi; and He still chooses His spiritual priesthood from among the ignoble, weak, and despised—ordinary sinners."
[MacArthur, 109]

A second characteristic of the O.T. priesthood is that God cleansed them from sin before they could serve. Cf. Leviticus 8:6-36. Every part of the ceremony which included ceremonial washings (v. 6), sin offering (vv. 14-17), the burnt offering (vv. 18-21), the wave offering (vv. 22-29) indicated that no one could enter the presence of God to worship and serve him unless they had been completely cleansed from sin. Cf. John 13:8; Titus 2:14; 3:5). How are we cleansed but by the blood of X (Mark 14:24; Acts 20:28; Rom. 3:25; 5:9; Eph. 1:7, 2:13; Heb. 9:11-15). Note 1 Peter 1:2c (review notes there).

Third, God clothed the priests for service. Exodus 28:40-43. The "linen breeches" / undergarments symbolized the priest's sexual purity and call to holiness. Cf. Psalms 132:9,16. God has clothed us in righteousness (Psa. 24:5; Isa. 6:10; Rom. 4:5,11,22). 1 Cor. 1:30; Rom. 14:17; Phil 3:9.

Fourth, God used Moses to anoint the Levitical priests for service (Lev. 8:30; cf. v. 12). This signified God's power and presence; the empowerment of the Holy Spirit (Exo. 30:23-25,29; 40:13-15; 1 Sam. 16:13). We are new covt. believers with a spiritual anointing (John 7:38-39; 14:26; 16:133; Acts 1:5,8; Rom. 15:13; 1 Cor. 12:13; Titus 3:5-6). 1 John 2:20, 27).

Fifth, God called the priests to obedient service. Lev. 10:1-3. Obedient priests have a high regard for God and His Word (cf. Psalms 1:2, 119:42,97,161-62; Jer. 15:16; Mal. 2:6-7; Deut. 33:10. We are called to obedient service (Rom. 12:1-2; 1 Peter 1:15-16, parallels in 1 Peter that we've seen; Matt. 7:21; John 8:31; Acts 5:29).

Here's the purpose (note the purpose clause) ==>

to offer up spiritual sacrifices acceptable to God through Jesus Christ. (ἀνεύγkαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ.)

Think about the O.T. priesthood. The primary purpose of the priests was to intercede between the people and God, offering up animal sacrifices typifying the coming Lamb of God. Cf. Exo. 29:10-19; 2 Chron. 35:11. Under the New Covt. inaugurated by X, these sacrifices are not necessary and have been fulfilled (cf. Col. 2; Heb. 8:13; 9:11-15; 10:1-18). We are believers offering up spiritual sacrifices.

ἀνεύγkαι (ἀναφέρω - to offer, bring up * Aor. Act. Infin.). Infinitive of Purpose/Result. "To carry or bring up on the altar of their hearts" [Lenski as cited by MacArthur, 114]

Spiritual sacrifices corresponds to spiritual house. May be chiasmic. Note these have to be acceptable. That was true in the O.T. couldn't just bring anything anyway. The animals had to be w/o blemish. Had to be right (cf. Nadab and Abihu).

Not to be blessed, entertained, self-edification. Not to receive, but to give.

πνευματικὰς (πνευματικὸς * Accus. fem. pl.). Adjective. The sacrifices are spiritual because the priesthood is

spiritual also.

θυσίας (θυσία - sacrifice * Accus. Fem. Pl.). Accus. of direct object.

What are these πνευματικὰς θυσίας? From the immediate context, see v. 9b. Cf. also 4:7-11. Note that they are "spiritual" and they are given "through Jesus Christ."

Even in the OT you have an emphasis on the spiritual nature of sacrifice, as opposed to offering animals as a sacrifice.

Psalm 50:13-14 "Shall I eat the flesh of bulls, Or drink the blood of male goats? 14 "Offer to God a sacrifice of thanksgiving, And pay your vows to the Most High;

Psalm 50:23 "He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God."

Psalm 51:17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise.

Psalm 141:2 May my prayer be counted as incense before Thee; The lifting up of my hands as the evening offering.

Micah 6:6-8 6 With what shall I come to the LORD And bow myself before the God on high? Shall I come to Him with burnt offerings, With yearling calves? 7 Does the LORD take delight in thousands of rams, In ten thousand rivers of oil? Shall I present my first-born for my rebellious acts, The fruit of my body for the sin of my soul? 8 He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?

Became common among Jews of later times (esp. those who didn't have access to the Temple at Jerusalem) to think in these terms.

εὐπροσδέκτους (εὐπροσδέκτος - acceptable, pleasant * Adj.: Accus. Fem. Pl.).

[τῷ] θεῷ (– * Dat. Masc. Sing.). Dative of indirect object.

διὰ Ἰησοῦ Χριστοῦ (– * Gen. Masc. Sing.). Gen./Ablative of agency. Cf. 1:21. This ultimately is why they are acceptable. Because they are offered through Jesus Christ. He alone is mediator; the ultimate high priest who gives us access to God through Him (Heb. 4:14-16; 9:11-15).

"There is never found in our sacrifices such purity, that they are of themselves acceptable to God; our self-denial is never entire and complete, our prayers are never so sincere as they ought to be, we are never so zealous and so diligent in doing good, but that our works are imperfect, and mingled with many vices. Nevertheless, Christ procures favor for them. . . . they are accepted, not of the merit of their own excellency, but through Christ." [John Calvin, 65-66]

We see the same thing (through him) in Heb. 13:15. In Him we are priests clothed with robes of righteousness. Robes not our own, but those won for us through His death and resurrection. This speaks of our union with Christ and his active obedience imputed to us.

Dual analogy: we are at once stones that make up the temple and the priests that serve within the temple.

"To offer up" - This is the usual OT/LXX term for offering up a sacrifice. It is lit. to "bring up to" the altar. Cf. Heb. 13:15. Note the prefix, *ava*. Altars were usually raised up and the person offered up the sacrifice (cf. Mount Moriah and Isaac). Also Matt. 17:1; Lk. 24:51. Cf. verse 24, "Christ bore our sins" ("carried them up"). [Cf. Vincent, 643]

The prayers of the saints are one kind of spiritual sacrifice (Rev. 5:8; Psalm 141:2).

Praise is another sacrifice (Psalm 50:14-15, 23; Heb. 13:15). This sacrifice will continue t/o all eternity.

A holy life is called a sacrifice (Rom. 12:1)

Broken humble spirit (Psalm 51:17).

The ancient Roman philosopher Seneca was said to have had a very poor student. And when the other students gave Seneca nice gifts, the poor student came to him ashamed saying, "I have nothing but myself to give." Seneca replied, "It is well, and I will endeavor to give you back to yourself better than I received from you." [Leighton, 88]

How true is this of our God? He asks that we give Him a sacrifice of our very lives. And, in return, we are transformed from those who are among the scrapheap of history to those with an eternal inheritance. He truly takes us and makes us better than we were before we came to him.

"Do not stray away because you and the gifts you offer are inferior to the offerings of others. No one is excluded for that reason. Only give what you have, and act with affection, for that is what God looks for most of all. Under the law, those who did not have a lamb were welcomed when they brought a pair of pigeons. So the Christian must say, 'What I am, Lord, I offer to you, to be wholly yours. And had I a thousand times more of outward and inner gifts, all would still be yours. Had I a greater estate or more wit or learning or power, I would endeavor to serve you with everything. What I have, I offer to you, and it is most truly yours. I am only giving to you what you already own.' Nobody needs to stop sacrificing because he is poor, for what God desires is the heart. Nobody is so poor that he cannot give his heart to God." [Puritan Archbishop of Glasgow in Scotland, Robert Leighton, page 89]

Romans 12:1-2 classic in this sense of this verse in 1 Peter.

HEB 13:15-16 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing; for with such sacrifices God is pleased.

Cf. 2:9, 4:11.

God's appraisal of us and the blessings that we receive: Psalm 103:1-14.

(List from MacArthur, pages 115-116: Their bodies; praise; good works; their possessions; their converts; their love; their prayers).

Theological Concept: Priesthood of each believer.

Rev. 1:6; Heb. 4:16, 10:19,22. This was part of the reformation, "Post Tenebras Lux" (after darkness, light).

Shortly after the close of the apostolic age men such as Ignatius of Antioch (110AD), and other early church leaders such as Cyprian in the third century taught that the authority of a single bishop was paramount. The early leaders love for power was so great that even a baptism or agape meal could not be conducted without their presence and authority. This led to hundreds of years of darkness for the church as professional clergy dominated the working class. If you weren't a monk or a priest you were a second class citizen.

Against that background, Luther claimed that our salvation "consecrates us all without exception and makes us all priests. . . . We all have the same authority in regard to the Word and the sacraments, although no one has the right to administer them without the consent of the members of his church. . . . Every shoemaker can be a priest of God . . . " [cited in the New Dictionary of Theology, s.v. Priesthood of the Believer]

One of the great doctrines for which great men of God died was the doctrine of the priesthood of every believer. This doctrine set forth the truth that every believer, by virtue of the death of Christ, has access into the holy presence of God to offer up spiritual sacrifices of worship unto God. This doctrine was a foundational truth of the Reformation, standing side by side with solo fide (salvation by faith alone), solo scriptura (scripture alone), and solo gratis (salvation through grace alone). These Reformers spoke loudly and boldly concerning this truth. Martin Luther (1483-1543), that intrepid warrior, was one who outshone other Reformers in the proclamation and the defense of this important doctrine. In a time when the majority of Christendom opposed the priesthood of all believers, Martin Luther stood as an impregnable fortress. When his very life and livelihood were threatened for the truth of God's Word, he remained steadfast. When the scholars of the day argued that only a trained class of ordained clergy were permitted to serve God as priests, he stood unmoved upon the bedrock of Scripture. He declared that the Scriptures stated that, "All Christians are altogether priests, and let it be anathema to assert there is any other priest than he who is Christian; for it will be asserted without the Word of God, on no authority but the sayings of men, or the antiquity of custom, or the multitude of those that think so." (2)

REV 1:6 and He has made us {to be} a kingdom, priests to His God and Father; to Him {be} the glory and the dominion forever and ever. Amen.

The word "Pontiff" which is used of the pope comes from the Latin "pontifex" which meant "priest" or, more literally, "a bridge builder." A priest was needed to bridge the gap between men and God. That gap has been finally bridged by JC (2 Tim. 2:5, note the tearing of the Temple veil at X's crucifixion). Through Him we have access to God. We may enter the holy of holies!

Luther saw in this verse the fact that all believers are priests, not just the Roman Catholic "priesthood."

"Not only are we the freest of kings, we are also priests forever, which is far more excellent than being kings, for as priests we are worthy to appear before God to pray for others and to teach one another divine things." [Martin Luther, "Martin Luther--The Early Years," Christian History, no. 34]

Note that before there was a priestly class in Israel, there was a declaration by God that all believers in Israel would be priests (Exo. 19:6). The church fulfills that prediction, as seen here. Cf. v. 9.

Speaking of God's Sovereign grace, C.H. Spurgeon declared:

"Moreover, friends, this doctrine overwhelms, as with an avalanche, all the claims of the priesthood. Let it be told to men that they are saved by God, and they say at once, 'Then what is the need of the priest?' If they

are told it is of God's grace, they reply, 'Then the priest does not need our money to buy masses and absolutions,' and the priest goes at once.

Beloved, this is the battering ram that God uses with which to shake the gates of hell. How much more forcible this truth is than the pretty essays of many divines, which have not more power than bulrushes, no more light than smoking flax. Why do you suppose people met in the woods during times of persecution, assembled by the thousands outside the town of Antwerp and such places on the Continent in jeopardy of their lives? Do you suppose they would even have come together to hear the poor milk-and-water theology of this age, or to receive the lukewarm, insipid pabulum of our modern anti-Calvinists? Not they, my friends. They needed stronger meat and a more savory diet to attract them thus. Do you imagine that, when it was death to listen to the preacher, men, under the shadows of night and amid the wings of tempest, would then listen to philosophical essays or to mere moral precepts or to diluted, adulterated, soulless, theological suppositions? No, there is no energy in that kind of thing to draw men together when they fear for their lives.

But, what did bring them together in the dead of night amid the glare of lightning and the roll of thunder? What idea brought men together? Why, the doctrine of the grace of God, the doctrine of Jesus, the doctrine of His servants: Paul, Augustine, Luther, and Calvin. Something in the doctrine touches the heart of the Christian and gives him the kind of food that his soul loves--savory meat, suitable to his heaven-born appetite. To hear this, men braved death and defied the sword." [Grace, Springdale, PA: Whitaker House, 1996, 59-61]

Contrary to the contemporary western mind set, the emphasis here is on the church as a community. Herein is the importance of the church. You cannot take away a stone from the building and service of the church.

Peter knows nothing of his being the Rock that the church was built upon, contra Roman Catholicism. He was one of the living stones. Christ is the only Rock. Cf. Peter's confession in Matt. 16:18.

Excerpt from Bib. Sac. article The Imperial Priesthood of the Believer (Revelation 1:6; 1 Peter 2:5,9)
by Robert Clark

The priesthood of the believer is in keeping with his heavenly calling, birth, citizenship, association, service and rewards ([John 3:3](#); [Phil 3:20](#); [Eph 1:3](#)). It is essentially spiritual. Its sanctuary and sacrifices are in the same category. Peter says: "Ye also, as living stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ" ([1 Pet 2:5](#)). This is the "greater and more perfect tabernacle, not made with hands" ([Heb 9:11](#)), "which the Lord pitched and not man" ([Heb 8:2](#)). This is the substance, the real, the true, of which the Mosaic economy was only the shadow ([Heb 10:1](#)). Christ is the Great High Priest in this sanctuary. He is qualified by His Deity ([Heb 1:1-14](#)); by His humanity ([Heb 2:1-18](#)); and by His voluntary sacrifice of Himself for the sin of the world ([Heb 9:1-10, 25](#)).

The priesthood of the believer is called a royal priesthood by Peter, and John says: "He hath made us kings and priests unto God" ([Rev 1:6](#)), a better translation is that "He hath made us a kingdom of priests." Kingdom is the

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collective description; priest is the individual designation. The whole company of priests form a kingdom, with royal place, authority and rule ([Rev 5:10](#)). They are a holy priesthood because they have been called out and set apart for a holy service; and they are made holy by the one offering of our Lord Jesus Christ, He hath perfected forever them that are sanctified ([Heb 10:14](#)).

Priesthood is an office, not a gift. In the enumeration of gifts, priesthood is not mentioned (1 Cor 12:1–31; Eph 4:1–16). The endowment of the believer with one or more gifts was for the purpose of testimony or for the edification of the church. The gift made him an evangelist, a teacher, a pastor, or an administrator. In a word, the gift gave a man a prophetic ministry which is that of a representative of God speaking to men. Priesthood, on the other hand, is to provide men with a representative before God. “Every high priest taken from among men is ordained for men in things pertaining to God.” “For Christ is not entered into the holy place made with hands; but into heaven itself, now to appear in the presence of God for us” (Heb 5:1; 9:24). The church is not called out by priestly service, but by prophetic ministry. The ministry of the priest will appear later.

Priesthood is for all believers. It is a birth relationship like the Aaronic priesthood. This cannot be said of any particular gift. For, while all have gifts, not all have the same gifts. “Are all apostles? are all prophets? are all teachers? (1 Cor 12:4, 29). But all are priests with the right of exercising priestly functions. The New Testament denies the right of men to elect some of their fellows to a priestly class, with special privileges of access to God. We are a kingdom of priests with Christ our Great High Priest. We are a spiritual house, or family, an holy priesthood. This is true of the most humble believer as it is of the most instructed child of God.

The priesthood of the believer is individual and personal. The church, as a corporate body is not said to be an holy priesthood. It is true that every believer is a living stone in

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the holy temple, and a priest; but he is a priest because he is a Christian, a believer in Jesus Christ.

The chief privilege of the priest is that of access to God. Under the law only the priests could go into the holy place of the temple where incense was offered. The high priest alone could enter into the holiest of all, and that but once a year. The type was fulfilled by Christ, one for all (Heb 10:9, 12); and when He died the veil of the temple (between the holy place and holy of holies) was rent, so that now the priests, equally with the High Priest, have access, not once a year, but at any time, to God in the holiest. The Jewish high priest could only enter into the holy place in virtue of the sacrificial blood which had been shed and was sprinkled on the mercy-seat (Heb 9:7). So Christ has entered, by His own blood, into heaven itself, having obtained eternal redemption for us (Heb 9:12). When we exercise our priestly functions we join Him there in spirit (Heb 9:24; 4:14, 16; 10:19–22).

The functions of the new Testament priest are next in order. The first is that of sacrifices. He is ordained to offer both gifts and sacrifices for sins (Heb 5:1). However, the New Testament priest has no occasion to offer sacrifices for sin; that was done once for all when Christ offered Himself. But there are other offerings that he can make that are essential to his priestly service. The first of these is his own body, for life or for death, as the Lord pleases. On the seal of the China Inland Mission there is engraved the figures of an ox, a plough and an altar. Under them are the words: “Either or both.” Sacrifice or service. Paul exhorts us: “I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom 12:1). This offering of ourselves is an acceptable offering to God because of Christ. We are accepted in the Beloved (Eph 1:6). Christ, too, gave himself for us an offering and a sacrifice to God for a sweet smelling savor (Eph 5:2). It is a reasonable service in view of the abounding mercies of God to us; we can do no less to Him. Again it is a living, rational, intelligent, voluntary sacrifice in contrast to dumb animals,

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or to dead matter. If our gifts of things are acceptable to God, how much more ourselves who are made in the image of God, must be. “My Son,” He says, “give me thy heart.” This offering that we present to God will bring untold blessing to ourselves. We shall be transformed by the renewing of our minds so that we shall prove, or experience, what is the good, and acceptable and perfect will of God. A spiritual metamorphosis will take place

in us that will change the current and texture of our lives (2 Cor 3:18). We present, or dedicate ourselves to Him, and He consecrates us by His indwelling Spirit.”

The next offering of the New Testament priest is the sacrifice of praise. “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb 13:15). Two things are to be noted: what this sacrifice is, and how it is to be offered. It is the fruit of our lips that make mention of His name. It is our lips that give audible expression of what we feel in our hearts. Praise was always a part of priestly service. Some of the offerings were designed to be an expression of thankfulness and praise. In the temple the Levites had trained singers and musicians to assist in their services. Praise is not only beneficial to the one who offers it; it is a testimony to all who hear. “He that offereth praise glorifies God.” “Let the redeemed of the Lord say so.” This offering of praise is to be continual. Like the burnt offering that was offered under the law, morning and evening (Exodus 29:28–42). This offering did not speak about sin, but of devotedness to God. It was a thank offering, freely given.

The third offering that the New Testament priest could make was his property, such as he possesses. “But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb 13:16). This form of priestly service has an ever widening ministry, as we are blessed by God (2 Cor 8:9). It begins first, logically and morally, with one’s own dependents. The Word of God speaks in no uncertain terms: “But if any provide not for his own, and especially for those of his own house, he hath denied the faith,

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and is worse than an infidel” (1 Tim 5:8). It may not be strictly priestly service to provide for our own, but we cannot render any acceptable service if we neglect to provide for those to whom we are obligated naturally.

The second group to whom we can minister and who have a claim upon our interests are the needy saints. And given to them is an evidence that the love of God dwells in our hearts (1 John 3:16, 17); and it is a means whereby Christians are bound together in mutual bonds of love (2 Cor 9:12–13).

This service is to be extended to those who minister in the Word. Since they render unto us spiritual things, it is but right that we should reciprocate with temporal things. “Let him that is taught in the word communicate unto him that teacheth in all good things” (Gal 6:6). The cause of Christ is thereby prospered by this service which leaves men free to give their whole time to Gospel ministry (3 John 5–8).

This priestly service in the use of our means is to be toward all men as we have opportunity, and are able (Heb 13:2; Gal 6:10). The Father Himself has given us an example of spontaneous liberality for “he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust” (Matt 5:45). All humanitarian efforts thus come under the head of priestly sacrifice, rather than of Christian service. Christian service is the ministry of a special gift given to us as individuals (1 Cor 12:4–11).

The New Testament priest is also an intercessor. His access to the throne of grace gives him the privilege of pleading for others as well as for himself (Heb 4:16; 7:25; 1 Tim 2:1). Circumstances may arise and prohibit us from exercising the ministry of a gift, such as preaching, or teaching; but the priestly service of intercession can go on. Paul was confined to prison in Rome, but he prayed continually for his fellow workers and converts. Our Lord Jesus Christ is exercising this priestly ministry of intercession for us now at the right hand of God (Heb 7:25).

Finally, it is pertinent to say a word about the exercise of priesthood. While all the sons of Aaron were priests,

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there were conditions imposed upon the exercise of the office. He must be free from physical defects; he must reach a certain age; he must conform to certain social family restrictions. Then he must be formally inducted into his office. He was washed, clothed, anointed and presented with the offerings (Exod 29:1–24). Everything

was furnished for him. This is done for every believer (Eph 1:3). But if he became defiled, through any cause, he must not minister until he is cleansed from his defilement (Lev 22:1–9). This is equally true of the New Testament priest (John 13:4–10; 1 John 1:9). Sin will vitiate our service. We must approach the throne of grace in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb 10:22).

As priests, we must remember that our place of priestly service is in the most holy place, where Christ is. We must come therefore into His presence by the way of the brazen alter and laver. The priests had to resort to the laver again and again as they went in to burn the incense or minister in the holy place. So must we resort to the cleansing ministry of our Lord Jesus Christ as we enter into the holy place (John 15:4–10). Conformity to the priestly law was a matter of life and death with the Aaronle priests; it is a matter of spiritual growth or atrophy with us. In the ministry of the Word, God will tolerate defilements in His servants, that He will not in their priestly service. In witnessing, we have to do with men; but as priests we approach an infinitely holy God. Let us therefor fear, since this ministry is open to us all, lest any one of us come short because of sin.

2:6 EXEGESIS

GREEK TEXT:

διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνηθῆ.

διότι (διότι - because, therefore * coordinating conjunction).

περιέχει (περιέχω - to contain, surround, come upon * 3S Pres. ind. act.). Gnostic or Aoristic present. This word is used in ancient lit. of the contents of a will.

ἐν γραφῇ· (- * Dat. Fem. Sing.). Quote is from Isa. 28:16. Dat./Locative of place.

ἰδοὺ τίθημι (τίθημι - to place, lay, set * 1S Pres. ind. act.). Aoristic present.

ἐν Σιών (= "in Zion").

λίθον ((λίθος * Accus. Masc. Sing.). Double Accus. of direct object.

ἀκρογωνιαίον (ἀκρογωνιάιος - cornerstone * Accus. Masc. Sing.). Double Accus. of direct object.

ἐκλεκτὸν (ἐκλεκτός * Accus. Masc. Sing.). Adj.

ἔντιμον (ἔντιμος - honored, precious * Accus. Masc. Sing.). Adj.

καὶ ὁ πιστεύων (πιστεύω * Nom. Masc. Sing. Pres. Act. Ptcp. = "and the one believing"). Substantival Ptcp. Descriptive present.

ἐπ' αὐτῷ (αὐτός * Dat. Masc. Sing. 3P Indep. personal p.n.). Dative of sphere.

οὐ μὴ καταισχυνηθῆ (καταισχυνω - to dishonor, to put to shame * 3S Aor. Subj. Passive). Subjunctive of emphatic negation. "The aorist subjunctive with the double negative οὐ μὴ is used to strongly deny something will happen. The word 'never' may be used in the translation." [Brooks and Winbery, 119].

ENGLISH TRANSLATION:

For it is contained in Scripture: BEHOLD, I LAY IN ZION A CHOSEN STONE, A PRECIOUS CORNERSTONE; AND THE ONE WHO BELIEVES IN HIM WILL NEVER BE PUT TO SHAME.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For it is contained in Scripture: BEHOLD, I LAY IN ZION A CHOSEN STONE, A PRECIOUS CORNERSTONE; (διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν ἔντιμον)

διότι (διότι - because, therefore * coordinating conjunction).

“For” - Here’s not the reason, but the O.T. support for verses 4 and 5. Both verse 4 (the living stone, cf. v. 6a) and verse 5 (you as living stones, cf v. 6b) are in view. Christ is the chosen stone, precious cornerstone, in whom we trust.

περιέχει (περιέχω - to contain, surround, come upon * 3S Pres. ind. act.). Gnostic or Aoristic present. This word is used in ancient lit. of the contents of a will.

ἐν γραφῇ· (– * Dat. Fem. Sing.). Quote is from Isa. 28:16. Dat./Locative of place. A technical term used by N.T. authors some 56 times to indicate that they are quoting from t/O.T. canon. Never used of extra-biblical writings or the apocrypha. (2x it's used in conjunction w/N.T. writings, however, cf. 1 Tim. 5:18; 2 Pet. 3:16).

ἰδοὺ τίθημι (τίθημι - to place, lay, set * 1S Pres. ind. act.). Aoristic present.

λίθον ((λιθος * Accus. Masc. Sing.). Double Accus. of direct object.

ἀκρογωνιαῖον (ἀκρογωνιαῖος - cornerstone * Accus. Masc. Sing.). Double Accus. of direct object. Only other use is in Eph. 2:20.

This is the "chief cornerstone" and it describes "the stone that sets all the proper angles for the building. It is like the building's plumb line in that it sets the horizontal and vertical lines of the rest of the building . . . To ensure the perfect precision of God's spiritual house, the main cornerstone had to be flawless."
[MacArthur, 121]

ἐκλεκτὸν (ἐκλεκτός * Accus. Masc. Sing.). Adj. Cf. verse 4.

ἔντιμον (ἔντιμος - honored, precious * Accus. Masc. Sing.). Adj. Cf. v. 4.

These two adjectives used of Christ parallel those of verse 4.

The quote is from Isa. 28:16.

ISA 28:16 Therefore thus says the Lord \God\, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone {for} the foundation, firmly placed. He who believes {in it} will not be disturbed.

The context is of Isaiah is a message of judgement on Israel for their disobedience and unbelief. Yet those who trust in the Lord will escape judgement (v. 16), coming from Assyria (v. 11). The prophecy is right in the middle of bad news of judgement. This is a ray of hope for the righteous remnant.

How is it messianic? It is quoted by Paul in Romans 9:33, 10:11, Eph. 2:20.

Rom. 9:33 just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed."

Rom. 10:11 For the Scripture says, "Whoever believes in Him will not be disappointed."

Ephesians 2:20 having been built upon the foundation of the apostles and prophets, Christ Jesus

Himself being the corner stone,

1 Peter 2:6 For this is contained in Scripture: “Behold I lay in Zion a choice stone, a precious corner stone, And he who believes in Him shall not be disappointed.”

ἐν Σιὼν (= "in Zion"). Cf. 2 Sam. 5:7; 1 Kings 8:1; Psa. 48:2, 51:18, 102:21; Isa. 2:3, 4:3, 10:12, 24:34, 30:19, 52:2; Jer. 26:18; Amos 1:2; Mic. 3:12; Zeph. 3:16; Zech. 1:17.

What is “Zion?” Specifically refers to where the Jewish Temple once stood. JC is building a new Temple (John 4:20ff.; Heb. 12:22; Rev. 14:1).

"Though Paul foresees the national conversion of Jews when the 'delivery will come from Zion' (Rom. 11:26), the NT knows nothing of Zion as a re-built Temple, or world capital, or focus of national ideology. When dispensational theology reads OT Zion eschatology in a literalist manner, it appears to misconstrue its poetic symbolism, its contextual polemic, and its re-interpretation by Jesus and the NT." [D.C.T.S. New Dictionary of Theology, s.v. Zion]

The whole issue of a millennial temple . . . I cannot fathom a literal temple w/animal sacrifices (many do). Flies in the face of Hebrews; Colossians; spiritual temple which replaced t/one destroyed in AD 70.

Zion is to the New Covt. what Sinai was to the Old Covt. Or to blessings as Sinai does to judgement (cf. Heb. 12:18-23). Note Bunyan's Moses who buffets about a traveler.

Can be used in the general sense of Jerusalem proper, a specific section of Jerusalem (SE hill, MT. Zion), the Temple Mount (which was MT. Moriah, not MT Zion, but Zion became synonymous w/Temple MT.).

Zion, a Hebrew word whose precise meaning is not known. It may mean ‘citadel’ or ‘fortress,’ but it has come to refer to at least three different aspects of the city of Jerusalem, as well as ‘the mountain of Samaria.’

According to 2 Sam. 5:6-10, David and his men took Jerusalem from the Jebusites, apparently climbing through a water tunnel or shaft and opening the city gate from the inside. Verse 7 states that ‘David took the stronghold of Zion, that is the city of David,’ thus essentially equating the names Jerusalem, Zion, and the city of David. The synonymous use of these terms can be seen elsewhere in the OT.

It is clear both from a close reading of the Bible and from archaeological research that the pre-Israelite fortress of Jerusalem occupied the southeastern ridge, which extends south from the current Temple Mount complex located immediately to its north. This ridge has narrow precipitous valleys on both its eastern and western sides which eventually meet at the southern tip of the ridge.

While this city or fortress can legitimately be called Zion, the Temple Mount area immediately to the north, which was first constructed under Solomon’s reign, may also bear the name. This seems implied from a number of Psalms extolling the virtues of Zion and from related themes elsewhere in the OT. Zion is ‘my [God’s] holy hill’ (Ps. 2:6), ‘the holy habitation of the Most High (Ps. 46:4); it is ‘Mount Zion, which he loves,’ where God ‘built his sanctuary like the high heavens’ (Ps. 78:68-69).

In Byzantine times the name Zion was erroneously assigned to the hill immediately south of the southwestern corner of the present ‘old city,’ and from that time until the present century this site has been proposed as the

original Zion. Though it has been shown conclusively that such is not the case, nevertheless two sites of traditional veneration are located there: David's tomb and the upper room of the Last Supper.

There is yet another possibility for the term as suggested by Amos 6:1, where Zion occurs in a phrase that parallels it to 'the mountain of Samaria.' Perhaps Zion here is equated with Samaria in the sense of a 'citadel,' although it may be nothing more than a sarcastic comment on the false pride of Samaria's inhabitants.

The descriptive language of Zion is replete with rich imagery. Streams of water come forth from her (Ps. 46:4), although in actuality the city is supplied by two springs, both of which are located off the hill proper. Zion is called 'His holy mountain, beautiful in elevation' (Ps. 48:1-2), adopting language more appropriate to a sacred mountain in north Syria. On numerous occasions Zion is employed as a metaphor for security and protection (e.g., Ps. 125). The nt continues this imagery using the term 'heavenly Jerusalem' or Zion metaphorically in reference to the church (Heb. 12:22), the gospel message (1 Pet. 2:6), and the place of God's dwelling (Rev. 14:1). See also David; Jerusalem. [Harper's Bible Dictionary, J.A.D.]

What is a cornerstone? How were buildings commonly built in O.T. times?

What is a Cornerstone - Until the development of the steel-frame construction in this century, most buildings were erected by stacking stone on stone. Each part of the building was marked by ceremonies. The Foundation Stone was the first stone placed underground at the beginning of the building's foundation. The Cornerstone was the first stone placed above ground level, usually a massive stone which marked the north-east corner of the building. At the top of the building was a Cap Stone.

The ceremonies of placing these stones were under the direction of the stonemasons who built the buildings, although the highest officials of the church and state usually participated, including the king or his representative. The placement of the stones were occasions for public celebrations and fairs, each marking the progress of the building of the cathedral or castle.

Today, there are few actual cornerstones being placed, although you can easily find them on buildings built as late as the 1950's. Instead, a stone plaque, about 16 inches square and about the thickness of a brick, is used. Technically, it is called a "Commemorative Stone" since it is not part of the structure of the building but is put in place after the building is finished. but "Cornerstone" has remained the most common term.

Cornerstones have been played an important role in the history of our nation as well as Europe. George Washington laid the cornerstone of the nation's capital building, both is his role as President of the United States and his role as a Freemason.

Before that Benjamin Franklin had established the tradition by laying the cornerstone of the state house in Philadelphia, when Grand Master of Pennsylvania. Since then, cornerstones have traditionally shown the date, the name of the Grand Master, and the Masonic emblem. Such a cornerstone has been part of the construction or dedication of almost every federal building and seat of state government since, including the state capital building of Nebraska.

[<http://www.nebraska-grand-lodge.org/default.asp?pageID=0&contentID=64>]

In ancient buildings, the foundation stone was placed at the north-east corner of the structure. This was

thought to be an auspicious position. Often, the ceremony involved the placing of offerings of grain, wine and oil on or under the stone. These were symbolic of the produce and the people of the land and the means of their subsistence. This in turn derived from the practice in still more ancient times of making an animal or human sacrifice that was laid in the foundations.

[http://en.wikipedia.org/wiki/Foundation_stone]

The quote doesn't exactly match either the MT or the LXX. Perhaps Peter and Paul (who also quotes this passage in Rom. 9:33) used a common source such as a testimony book - a collection of messianic prophecies. Both Peter and Paul see the messianic fulfillment of this OT passage in Christ.

“The words with which he begins (ἰδοὺ τίθημι ἐν Σιών) are identical to the words with which Paul in Rom 9:33 begins his composite citation of Isa. 8:14 and 28:16, and therefore probably based on textual traditions of the LXX derived from earlier Jewish or Jewish Christian adaptations of the Isaiah texts.”
[Michaels, 103]

Peter has apostolic privilege to “tweak” the quote, if you will. He’s writing under inspiration.

Paul’s use of the same quote is in a different context. For Paul the stone is that which the Jews stumbled over (cf. Peter in v. 8). Here Peter uses the quote in a positive sense for believers.

ROM 9:32-33 Why? Because {they did} not {pursue it} by faith, but as though {it were} by works. They stumbled over the stumbling stone, just as it is written, #"\Behold, I lay in Zion a stone of stumbling and a rock of offense", \And he who believes in Him will not be disappointed."#

"Cornerstone" or "capstone" or "keystone." Must be "cornerstone" here. Cf. Isa. 28:16, Eph. 2:20 (X as the chief cornerstone, the only other NT example). Note 1 Cor. 3:11.

A rite entitled "De benedictione et impositione Primarii Lapidis pro ecclesia aedificanda" (Of the blessing and laying of the Foundation Stone for the building of a church) is provided in the Roman Pontifical. As it appears in the same form in the "Giunta Pontificale" of 1520, it is probably at least as old as the time of Patricius Piccolomini (fifteenth century), and it may in substance go back two centuries farther to the time of Durandus of Mende (see Catalani, "Pont. Rom.", II, 31). The rite itself is simple enough. Before the work of building a church is set about the rubric directs that adequate provision should be made for its maintenance, also the foundations are to be marked out subject to the approval of the bishop or his delegate, and a wooden cross set up to indicate the place where the altar is to stand. In the function which ensues the bishop first blesses holy water with the ordinary forms, then sprinkles the place where the cross stands and afterwards the foundation stone. Upon the stone itself he is directed to engrave crosses on each side with a knife, and then he pronounces the following prayer: "Bless, O Lord, this creature of stone [creaturam istam lapidis] and grant by the invocation of Thy holy name that all who with a pure mind shall lend aid to the building of this church may obtain soundness of body and the healing of their souls. Through Christ Our Lord, Amen." After the Litany of the Saints, followed by an appropriate antiphon and Psalm cxxvi, "Unless the Lord build the house" etc., the stone is lowered into its place with another prayer and again sprinkled with holy water. More antiphons and psalms follow, while the bishop once more visits and sprinkles the other foundations, dividing them into three sections and ending each little tour with a special prayer. Finally the "Veni Creator Spiritus" is

sung, and two short prayers. Then the bishop, if he deems it opportune, sits down and exhorts the people to contribute to the fabric, after which he dismisses them with his blessing and the proclamation of an indulgence.

In the Middle Ages this or some analogous rite was not unknown, but the number of Pontificals which contain anything of the sort is comparatively small (Martene, for example, in his "De ritibus" gives no specimen of the forms used in any such function.) One of the few that provide such a rite is Archbishop Chichele's Pontifical, representing, no doubt, the use of Sarum in the early fifteenth century. The function in its details differs considerably from that just described. The only feature that is quite identical is the prayer above quoted, "Benedic, Domine, creaturam istam lapidis," for blessing the stone, but it is supplemented in the English rite by another and much longer prayer, containing many Scriptural allusions, among the rest, one to the "stone rejected by the builders." Moreover, in England the stone is anointed with chrism while a prayer is said which has reference to this ceremony. Of all this there is no trace in the Roman type of service.

It is not easy to assign a date to the beginning of this practice of blessing the foundation stone. An interesting fragment of evidence is, however, furnished by what is apparently the inscribed foundation stone of the first church of St. Mark at Venice. (See the paper of F. Douce in "Archaeologia," xxvi, 217 sq.) As it is roughly circular in form, between six and seven inches in diameter, and only half an inch thick, we have probably to do with a tablet let into the foundation stone proper. It bears a rudely scratched head (of St. Mark?) and the inscription in ninth-century characters: ECCL. S. MARCI PRIMAM PETRAM POSVIT DUX IO. PARTICI [aco]; the rest is broken off. The Doge, John Particiaco, dedicated the first Church of St. Mark in A.D. 828. Of course this inscription does not make reference to any religious ceremony, but, as forms for the dedication of a church were employed much before this date, it seems unlikely that such a function should not have been accompanied by at least some simple form of ecclesiastical blessing. Moreover, the English liturgist Beletbus in the twelfth century was evidently familiar with a rite of this kind. "When the foundations have been dug," he says, "it is necessary that the bishop sprinkle the place with holy water and that he himself, or some priest at his bidding, should lay the first stone of the foundation, which ought to have a cross engraved upon it. And it is absolutely necessary that the church should be built towards the east" (Belethus, ii; P.L., CCII, 10). Similar language is used by Sicardus (P.L., CCXIII, 17 and 20) and Durandus (Rationale, II, 7) less than a century later. [Catholic Encyclopedia, s.v. Foundation Stone <http://www.newadvent.org/cathen/14303a.htm>]

As to who is the foundation Stone, Peter removes all doubt. For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame." Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone." (1 Peter 2:6-7 NIV) Here we see Jesus referred to as both the cornerstone and the capstone. He is not only the foundation but also the cornerstone and the capstone. This covers the whole spectrum of the building process. He is the beginning and the end, the foundation and the capstone. But more, He is the cornerstone--everything in between. Although God elects to use vessels of clay, there is absolutely nothing that is built upon man. Furthermore, there is nothing left to man's desecration--all must align to the cornerstone. As the body of Christ, all must adhere and conform to the likeness of God's son. It is the fullness of the stature of Christ that sets the standard. He alone is the single standard of measurement--the cornerstone.

Jesus is the Cornerstone. In ancient architecture the cornerstone was the most critically important stone in the entire building. It had to be geometrically perfect. Once perfect it had to be laid perfectly. As a point of constant reference it was critical that the cornerstone should be laid perfectly level, plum, true and square. For all of the rest of the stones in the building must be aligned to this one all-important Stone. Every stone, every angle, every line must line up perfectly to the cornerstone.

The prophet Isaiah prophesied regarding the placing of this tried, precious and true Stone. Therefore thus says the Lord GOD: "Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily. (Isaiah 28:16)

So critical is the placement of this cornerstone that no one but the master builder (God) can lay it. If any man thinks he alone is laying the foundation he is mistaken. For God says "I lay. . . a stone." Sorry! There was no mention of us anywhere here. Perhaps man's part is so insignificant that it didn't merit a mention. Paul saw himself as God's helper, or fellow workers, and the Church as God's field and God's building. All semantics aside, it is God who plants and builds. Paul preached the gospel and God built. It was God who gave the increase. It was God who added to the church. When it comes to ownership, the building/vineyard belongs to God not those working on and in it. God does not transfer ownership. It remains forever His heritage. Paul was not building anything in the name of Paul. Peter built nothing in the name of Peter. John built nothing in the name of John. They had no sense of ownership.

The fact that Paul was not threatened by others building on the foundation that God by His grace had enabled him to lay, seems strange as we consider the situation as it is today. In the same way a proud artist would sign his painting, men today are quick to label what they build. They see it as their construction and it becomes their pride and joy. Their work reflects primarily on them, so pride takes priority over the interests and glory of God. Ambitiously they erect an institution to their own glory, and thereby, in effect, attempt to draw Christ's Church to their bosom as their own peculiar possession. [found on the internet, lost the URL]

"Christ is here called a chief corner stone, as in (Ephesians 2:20) because he not only adorns and strengthens the building, but unites the parts, and keeps them together, even all the saints, Jews or Gentiles, in all ages and places, whether in heaven or earth; and he, as such, is chosen of God for that purpose . . ." [Gill]

Excursus: Luther and the Leipsic Disputation

The Leipsic Disputation – 1519: Book V, Chapter 2

Overview. This chapter sets the stage for the Leipsic Disputation. John Eck serves to reignite the Reformation by drawing Luther into a debate originally scheduled between him and Andrew Carlstadt.

The Reformation reignited by means of John Eck. The events of this chapter (or at least part of them) happened before the events of the last chapter. Tetzl is yet alive, but silent. Issues confronting the empire have taken the focus off of the Reformation. Luther was silent. It appeared that the movement for reform was at a stalemate. John Eck would be used of God to reignite the smouldering fire. Eck was a man full of himself. He gained a reputation as a debater and boasted of his victories in this regard. The thought of taking on the man whom no one had been able to silence intrigued him. His debate with Luther would come by way of Luther's friend, Andrew Carlstadt, who shared a common faith with

the reformer. Carlstadt had written a series of theses in reply to Eck's *Obelisks*. The subsequent bantering back and forth between Eck and Carlstadt resulted in a scheduled debate to be held at Leipsic.

Eck draws Luther into the debate. Eck did not care about debating Carlstadt. It was Luther that he wanted. In order to lure Luther into the fray, Eck published thirteen articles, each of them directed toward the reformer's teaching, the last of which supported the primacy of Rome (papal authority) unbroken from the first century. This particular point had not been directly brought into question at this point. Luther took the opportunity to write a series of theses in response, one of which read:

"It is by contemptible decretals of Roman pontiffs, composed within the last four centuries, that they would prove the primacy of the church of Rome; but this primacy is opposed by all the credible history of eleven centuries—and by the resolutions of the Council of Nice, the holiness of all councils." [page 162]

Luther enters the disputation. Luther wrote letters to Duke George entreating him to allow the reformer to take part in the disputation, but he was refused. Fearing political turmoil, George would allow him to attend, but not to participate.

The Leipsic Disputation – 1519: Book V, Chapter 3

Overview. This chapter sees the arrival of the two contending parties in Leipsic and the entrance of Luther into the disputation. The contention continues between the two parties in the discussion over the guidelines that would be followed during and after the disputation.

Eck and Luther arrive in Leipsic. June of 1519 marked the month of two seemingly unrelated events, a meeting at Frankfort to choose a new emperor and a disputation at Leipsic that would further the course of the Reformation. John Eck was the first to Leipsic, arriving with much pomp and circumstance. The following day, June 24, the contingent from Wittenberg arrived, a party that included Carlstadt, Luther and Melancthon.

Eck convinces Duke George to allow Luther to enter the dispute. Upon hearing of Luther's arrival, Eck sought him out to question him as to why he was not taking part in the dispute. Luther replied that a ban was placed upon him by Duke George. When Eck asked Luther if he would participate should Eck get George to change his mind, Luther joyfully said that he would. Eck immediately gained an audience with the Duke and assured him of victory, so confident was Eck of his abilities. George's mind was changed; he granted his permission.

Preliminaries to the debate. On June 25 both parties met to agree upon the regulations. Eck demanded that the debate be free-wheeling with no notaries recording the discourse. Carlstadt objected so strongly to this that Eck was forced to renege. However, he proposed that the records not be published until they be scrutinized by judges. The only judges the reformers wanted was that of the people. When it was suggested by Eck's party that the Pope serve as judge, Luther balked, refusing to participate under those terms. When public opinion turned against Luther for refusing to debate, he consented. He would, however, reserve the right of appeal.

The Leipsic Disputation – 1519: Book V, Chapter 4

Overview. This excellent chapter sees the arrival of the two contending parties in Leipsic and the entrance of Luther into the disputation. The contention continues between the two parties in the discussion over the guidelines that would be followed during and after the disputation.

The day of the disputation arrives and the parties celebrate a common mass. The disputation began on June 24. The day began with a mass at the Church of St. Thomas. Afterward, a large procession, including Duke George, the

Duke of Pomerania, counts, knights, the doctors of divinity, and a contingent of partisan citizens armed with halberds. Upon reaching the palace, Peter Mosellanus (Greek professor at Leipsic) ascended the pulpit to remind the participants of the rules. Prayers were said and songs were sung. But, as D'Aubigne observes, these were moments of a dead unity.

Peter Mosellanus describes the participants. Mosellanus gives a straightforward description of the main characters at Leipsic that is worth summarizing. He describes Luther as being average in height, painfully thin, with a sonorous voice. He is described as being in the prime of life, possessing an unparalleled knowledge of Scripture; “he has the Word of God at his fingers’ ends.” [page 167] He is “pleasing and affable . . . there is nothing harsh or austere about him . . . he displays firmness and has always a cheerful air . . .” [page 167] Carlstadt is described as shorter in stature with a dark, sun-burnt complexion, an unpleasant voice, a less-trustworthy memory (than Luther), and a quick temper. Mosellanus calls him a miniature of Luther in degree. As for John Eck, he is described as being tall with broad shoulders. He has a strong voice and a rugged appearance. His memory is excellent, but he is prone to sophistry. Mosellanus comments:

“Hence, in disputing, he heaps together, without selection or discernment, a mass of passages from the Bible, quotations from the Fathers, and proofs of all kinds. . . . If he is embarrassed, he breaks off from the subject he is treating of, and plunges into another; he sometimes even takes up his adversary’s opinion, clothing it in other words, and with extraordinary skill attributes to his opponent the absurdity he had been himself defending.” [page 167]

A key issue of the will in the dispute between Carlstadt and Eck. The disputants stood at opposite pulpits. Desiring that the debate be conducted from memory alone, Eck objected to Carlstadt having with him a copy of the Bible and some works of the church fathers. The Chancellor of Ingolstadt made the decision that the debate be conducted by memory alone. The disputation covered seventeen days. One key issue centered on the supposed free will of men. According to Carlstadt, quoting Scripture and Augustine, the will of men before conversion can perform no good deed. All good works come “entirely and exclusively from God.” [page 167] D'Aubigne summarizes the position of both the reformers and Augustine when he writes:

“Every work in which the love of God and obedience towards Him do not exist is deprived in the eyes of the Almighty of all that can render it good, even should it originate in the best of human motives. Now there is in man a natural opposition to God—an opposition that the unaided strength of man cannot surmount. He has neither the will nor the power to overcome it. This must therefore be effected by the Divine will.” [page 168]

The schoolmen and the will of men. The scholastics of the middle ages had so perverted the doctrine of the will that they left it unintelligible. They engaged in double-talk, claiming that the unregenerate will can do nothing pleasing to God, but that it can do something by coming halfway to meet the grace of God. This was a preparation for Divine grace that they referred to as “a merit of congruity.” Aquinas wrote that “it is congruous that God should treat with particular favor him who makes a good use of his own will.” [page 168] The natural powers of men to receive the grace of God has not been destroyed by sin; sin is only an obstacle to them. One of their favorite comparisons was that of a bird fastened to a post by a string. The bird in this condition has not lost its ability to fly, it is only impeded by the obstacle of the string. As soon as God unties the string the bird is able to exercise its will in flight. This was the position that John Eck sought to defend. He accused Carlstadt of making men mere logs or stones. The reformers, however, were not denying that men have ability and choice. They were contending that natural ability and choice can produce no good work unless the hand of God be upon them. As D'Aubigne writes:

“The great doctrine of free will was being discussed; and it was easy to demonstrate that the doctrine of the reformers did not deprive man of his liberty as a moral agent and make him a mere passive machine. The liberty of a moral agent consists in his power of acting conformably to his choice. Every action performed without external constraint, and in consequence of the determination of the soul itself, is a free action. The soul is determined by motives; but we continually observe the same motives acting differently on different minds. Many

men do not act in conformity with the motives of which, however, they acknowledge the full force. This inefficacy of motives proceeds from the obstacles opposed to them by the corruption of the understanding and of the heart. But God, by giving man a new heart and a new spirit, removes these obstacles; and by removing them, far from depriving him of his liberty, He takes away, on the contrary, everything that would prevent him from acting freely, from listening to the voice of his conscience, and in the words of the Gospel, makes him free indeed, John viii. 36.” [pages 168-69]

Melancthon attempts to assist Carlstadt. Melancthon sat near Luther during the proceedings. Melancthon attracted his share of attention. As some observed, he seemed little more than a boy, about a foot shorter than Luther. One theologian wondered how so much learning could make its way into so small a body in such a short period of time. Melancthon worked together with Carlstadt and Luther in preparing for the opposing arguments. During the actual proceedings, he would whisper help or slip a note to Carlstadt. Upon seeing this, Eck sneered, “Hold your tongue Philip; mind your studies and do not disturb me!” [page 169]

The aftermath of the debate between Eck and Carlstadt. Both sides claimed to have won the debate. Many in attendance thought Eck had won, but those with a sounder mind saw through his eloquence and sophistry laced with double-talk. A few days later, during the festival of Peter and Paul, the Duke of Pomerania asked that Luther preach a sermon in his chapel. Luther was happy to consent. His message focused on the grace of God and the accessibility of the Gospel to all men, both high and low. Several Leipsic theologians were in attendance. They were incensed and reported to Eck, telling him that he must answer Luther immediately. Eck was ecstatic at this opportunity. Leipsic was partial to him and he immediately went forth into the churches preaching against Luther’s doctrines. When Luther tried to gain a hearing for rebuttal, the churches turned him down. In humiliation, Luther had to sit in silence while his adversary had free reign to publically attack him. The town was largely against him as well. A report was circulated that Luther carried a little devil with him, kept hidden away in a box. “I don’t know if the devil is in the box or merely under his frock,” declared Eck rather sarcastically; “but he is certainly in one or the other.” [page 170]

The Leipsic Disputation – 1519: Book V, Chapter 5

Overview. This chapter gives an overview of the twenty day disputation at Leipsic. The debate centers on the issue of papal authority and succession. Seeing that he cannot defeat his opponent, Eck rather successfully taints Luther’s reputation by identifying him with the Bohemian Hussites.

The subject of the disputation between Luther and Eck: papal authority and succession. Luther and Eck began their debate on July 4 at 7:00 AM. The subject: the primacy of the papacy. As D’Aubigne observes, Christianity has two enemies, hierarchism and rationalism, with rationalism represented by Roman Catholicism’s denial of man’s utter inability (and God’s sovereign grace) as debated by Carlstadt, and hierarchism now being addressed by Luther as opposed to the papacy. It was Eck who broached the subject; Luther had no desire to address the issue.

The head of the church: the pope or Christ? Eck contended that the church militant must have a head on earth, none other than the Pope. Luther, citing Scripture, maintained that Christ is the sole Head of the church. Eck countered that apart from a visible head, the church would be splintered into numerous schisms [the proof of which is used by Roman apologists to this day, T.B.]. While admitting that universal unity would be ideal, Luther pointed out that it does not, has not, or ever will exist in reality.

Papal succession, the Bible, and the church fathers. It had been debated that papal succession existed during the previous four centuries alone. In defending an unbroken papal succession, Eck began to quote the Fathers, namely Saint Jerome. The bystanders felt he had brought forth a powerful argument. How could Luther deny it? But as impressive as Eck was in his knowledge, Luther was very much more so. The reformer countered by citing several sources such as the Fathers and church councils which referred to the Bishop of Rome as *primus inter pares*. The Council of Africa, in fact,

declared that he be bishop of the first see and made no mention of his being sovereign pontiff. As far as Matthew 16:18 is concerned, Augustine can be quoted many times as to his interpretation that the “rock” is Christ, even though there be at least one instance in which he wrote that it was Peter. Luther then makes his final appeal to Scripture, citing Peter himself who wrote in his First Epistle that Christ is “the chief cornerstone, and a living stone on which we are built up a spiritual house.” [page 172] To top it off, Luther cited Augustine and Ambrose in their declarations that *Super isto articulo fidei, fundata est Ecclesia* (the church is founded on that article of faith).

Eck attempts to discredit Luther; Luther defends the Hussites. Eck had underestimated Luther’s knowledge. He would have to find another way to defeat his opponent, or at least be able to claim victory. This he did by attempting to discredit Luther by identifying him with the Hussites. These Bohemians were disdained by the church and by Saxony (for theological and political reasons). Luther backpedaled at the accusation, calling the Hussites schismatics. During the afternoon break, however, Luther regretted his comments about the Hussites. He was to speak first when the meeting reconvened at 2:00 PM and he used that time to clarify himself. He said that many of the doctrines held by Huss and his followers were orthodox, naming as examples the belief that there be but one universal church and that it was not necessary to be under Rome’s authority in order to attain salvation. Eck had calculated rightly. The assembly was indignant that Luther dare to defend the abhorred Bohemians. Duke George was especially disturbed and from that moment on became an adversary to the reformer.

Final discussions at Leipsic. The debate on papal authority lasted five days. On July 8 the subject turned to the doctrine of purgatory. Luther loosely held to the doctrine [one wonders how in light of his soteriology, T.B.], but said that it was not to be found in the Fathers or in Scripture. Luther clung to the sole authority of Scripture (“The Christian believer acknowledges no other authority than Holy Scripture. This alone is the *divine right*.” [page 173] and accused Eck of having “skimmed over Scripture almost without touching it—as a spider runs upon the water,” and of “[fleeing] from the Scriptures as the devil from before the cross.” [page 173] On July 11 they debated indulgences, then repentance and the absolution of priests. The last two days were spent with Eck and Carlstadt debating human merits in good works. Twenty days had passed. They concluded with a common assembly together, but this time there was not even the appearance of unity.

The Leipsic Disputation – 1519: Book V, Chapter 6

Overview. In his chapter D’Aubigne writes of the aftermath of the Leipsic Disputation. Each side claimed victory. Eck’s claim of victory, however, was void of substance. The twenty days left a lasting impression on many, including Luther and Melancthon.

Each side claims victory. Luther was the first to leave Leipsic, followed closely by Carlstadt. Eck remained on for several days. As with the first debate between Eck and Carlstadt, each side claimed victory. Mosellanus put it all in perspective: “Eck is conqueror in the eyes of those who do not understand the matter, and who have grown gray under the old schoolmen. But Luther and Carlstadt are victorious in the opinion of those who possess any learning, understanding, and modesty.” [page 175] In private, Eck admitted his defeat on certain points, but used as an excuse the help that Luther received from men like Carlstadt and Melancthon (forgetting meanwhile the help at his disposal from Emser and the Leipsic theologians). Publically, however, Eck and his cohorts claimed complete victory, all the while circulating false reports.

The aftermath in the hearts of men. The real proof of the effectiveness of Luther lies in the lives that were changed during those twenty days. John Eck’s secretary and friend, Poliander, was won to the Reformation and later began to preach the gospel. John Cellarius, professor of Hebrew at Leipsic and outspoken critic of Luther’s views began to search the Bible and was also won over. He retired from his position and moved to Wittenberg to study under Luther. Twelve year old Prince George of Anhalt was converted and later became a key figure in the Reformation. Many students were changed and as a result the enrollment at Wittenberg nearly doubled. One of the students who quitted Leipsic for

Wittenberg was Gaspard Cruciger who later became Luther's assistant in his translation of the Bible.

The influence of Leipsic in Melancthon and Luther. Melancthon left Leipsic infused with a greater desire to study theology further equipping him to walk in harmony with Luther as twin pillars of German reform. Luther was also greatly touched. The events at Leipsic caused "the scales of scholastic theology fell then entirely from before my eyes," said he. [page 176] From that moment on, writes D'Aubigne, "he comprehended how a man might be a member of Christ's church without belonging to the Pope's." [page 176] Luther began to study the writings of Huss and later declared that "we are all Hussites." [page 176] Perhaps the greatest change in Luther during this time was his opinion of the papacy. He had progressed in his post-conversion ministry from attacking the doctrine of indulgences while respecting the papal decrees. Now he has put off the last demon of hierarchism, the papacy: ". . . the pope is necessarily and certainly of the devil. For what is not of God must needs be of the devil." [page 177]

AND THE ONE WHO BELIEVES IN HIM WILL NEVER BE PUT TO SHAME. (καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῆ.)

καὶ ὁ πιστεύων (πιστεύω * Nom. Masc. Sing. Pres. Act. Ptcp. = "and the one believing"). Substantival Ptcp. Descriptive present.

ἐπ' αὐτῷ (αὐτός * Dat. Masc. Sing. 3P Indep. personal p.n.). Dative of sphere.

οὐ μὴ κατασχυνθῆ (κατασχυνω - to dishonor, to put to shame * 3S Aor. Subj. Passive). Subjunctive of emphatic negation. "The aorist subjunctive with the double negative οὐ μὴ is used to strongly deny something will happen. The word 'never' may be used in the translation." [Brooks and Winbery, 119].

The word denotes "being deceived in some confidence, or placing hope in someone and having that hope dashed." [MacArthur, 122]

Cf. great disappointments in life, history. Deceptions and lost or misplaced confidence/trust. Carries the idea of shame or being shamed in some way [so Kittle] Life is filled with disappointments. (small ones: survey of disappointments I've had from childhood on) to big ones (). Here's one with eternal consequences.

"He that believeth on him shall not be confounded: or "ashamed"; of the foundation and cornerstone Christ, nor of his faith in him; and he shall not be confounded by men or devils, neither in this world, nor in that to come; he shall have confidence before Christ, and not be ashamed at his coming; he shall be safe now, being laid on this stone; nor shall he be removed from it, or intimidated by any enemy, so as to flee from it . . ." [Gill] Cf. Luther's "A Mighty Fortress"

None of the stones fall out of the structure (like bricks from an old building). All fit perfectly; all are secure; all are where He wants them. Implications for the believer's security.

Isaiah 54:4-5,10 4 "Fear not, for you will not be put to shame; Neither feel humiliated, for you will not be disgraced; But you will forget the shame of your youth, And the reproach of your widowhood you will remember no more. 5 "For your husband is your Maker, Whose name is the Lord of hosts; And your

Redeemer is the Holy One of Israel, Who is called the God of all the earth. 10 “For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, And My covenant of peace will not be shaken,” Says the Lord who has compassion on you.

This is a negative way of stating a positive (or stating a positive by way of a negative). Vindication is in view (so Michaels) which ties into these 1st c. believers being persecuted. Note the use of the word in 3:16, 4:16.

Also look at it the opposite way ==> Those who don't believe in Him will be put to shame, I.E. will not be vindicated. Opposite of vindicated is what?

Note Paul in Romans 9:33 where he uses the same word (cf. 10:11) -

just as it is written, #"\Behold, I lay in Zion a stone of stumbling and a rock of offense\, \And he who believes in Him will not be disappointed.\"#

Peter may also have in mind Psalm 34:4-6.

2:7 EXEGESIS

GREEK TEXT:

ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

ὑμῖν (συ - to contain, surround, come upon * 2P Dat. Indep. p.n.).

οὖν (– coordinating conjunction, wherefore, therefore, then).

τιμὴ (- a valuing, a price * Nom. Fem. Sing.). Pred. Nom. Idea of an honor (an honor for us who believe).

τοῖς πιστεύουσιν, (πιστευω - to believe * Dat. masc. Pl. Pres. act. ptc.). Attributive ptc. Descriptive present.

ἀπιστοῦσιν δὲ (ἀπιστευω * Dat. masc. Pl. Prep. act. ptc.). Attributive ptc. Descriptive present.

λίθος (λιθος * Nom. Masc. Sing.). Subject Nom.

ὃν (ὅς - Relative p.n. = who, which, this that * Accus. masc. sing.).

ἀπεδοκίμασαν (ἀποδικίμαζω - to reject * 3P Aor. Ind. Act.). Constative Aorist. "To reject after examination"
[NLEKGNT]

οἱ οἰκοδομοῦντες, (οἰκοδομεω - to build a house * Nom. Masc. Pl. Pres. Act. Ptcp.). Substantival Ptcp.

οὗτος (= this * Masc. Nom. Sing. demonstrative p.n.).

ἐγενήθη (γίνομαι * 3S Aor. Pass. Ind.). Constative or Culminative aorist. If the latter, then it may be translated in a perfective sense (has).

εἰς κεφαλὴν (κεφαλή * Accus. Fem. Sing.). Predicate Accus.

γωνίας (γωνία- an angle, corner * Gen. Fem. Sing.). Gen. of Apposition (defines or explains the word it modifies, which may or may not be in the Gen. case, as here).

ENGLISH TRANSLATION:

This honor, therefore, is for you who believe. But for those who disbelieve: THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

This honor, therefore, is for you who believe. (ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν)

What honor? What Value? Translation issue: Some translators make the word τιμὴ the subject of the sentence: "The honor, therefore, is for you who believe." Other translate it as an adjective ("to you who believe, [He] is precious.").

KJV - Unto you therefore which believe he is precious
NIV - Now to you who believe, this stone is precious.
RSV - To you therefore who believe, he is precious,
ESV - So the honor is for you who believe
NASB - This precious value, then, is for you who believe.

Contextually and grammatically better to take τιμη as the subject, as does the ESV.

Grudem writes:

"The RSV translation '*To you therefore who believe, he is precious*' (based on the AV and followed, surprisingly, by the NIV, and apparently NASB), is an extremely unlikely understanding of the Greek text and is criticized by almost every major commentator. The Greek sentence contains no verb and rather literally says, '*Therefore the honor to you, the believers.*' It is quite natural to understand the verb 'to be' (as commonly in Gk. sentences), so that the sentence reads, '*Therefore the honor is to you, the believers.*' But the RSV translation depends on taking *timē* as 'the thought of honor or preciousness,' given the sense, '*Therefore the thought of preciousness (for Christ) is for you, the believer.*' Yet the word *timē* never takes this sense in any of its forty-one New Testament occurrences . . ." [Grudem, 104]

What "honor" or "value" is in mind? That which precedes in verse 6: vindication.

"Consider it your happiness to form part of this building, and consider the empty nature of other comforts and privileges. Happy indeed are those God chooses to be living stones in this spiritual house or temple. Even though they are hammered and hewn in order to be polished for it through afflictions and the inner work of mortification and repentance, it is worth enduring everything in order to be made suitable for this building. Such people are happier than all others, even though they are not laden with honors, kingdoms, or wealth. For all other buildings and all the parts of them will be demolished and will come to nothing, from the foundation to the copingstone." [Leighton, 85]

ὑμῖν (συ - to contain, surround, come upon * 2P Dat. Indep. p.n.).

οὖν (– coordinating conjunction, wherefore, therefore, then).

τιμη (- a valuing, a price * Nom. Fem. Sing.). Pred. Nom. Idea of an honor (an honor for us who believe).
"Privilege" [BAG]

τοῖς πιστεύουσιν, (πιστευω - to believe * Dat. masc. Pl. Pres. act. ptcp.). Attributive ptcp. Descriptive present.

Two classes of people who hear the same gospel: Saints and the aints. Cf. my sermon on 2 Cor. 2:15-16.

John 9:39 And Jesus said, "For judgment I came into this world, that those who do not see may see; and that those who see may become blind."

MAT 13:44-46 "The kingdom of heaven is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field. "Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had, and bought it.

JOH 6:68-69 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. "And we have believed and have come to know that You are the Holy One of God."

LUK 20:17 But He looked at them and said, "What then is this that is written, # ' \The stone which the builders rejected\, \This became the chief corner\ {stone} ' ?#

PHI 3:7-10 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from {the} Law, but that which is through faith in Christ, the righteousness which {comes} from God on the basis of faith, that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

1PE 1:8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,

But for those who disbelieve: THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER. (δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας)

ἀπιστοῦσιν δὲ (ἀπιστεῶ ^ε Dat. masc. Pl. Prep. act. ptc.). Attributive ptc. Descriptive present.

λίθος (λιθός * Nom. Masc. Sing.). Subject Nom.

ὃν (ὅς - Relative p.n. = who, which, this that * Accus. masc. sing.).

ἀπεδοκίμασαν (ἀποδικίμαζω - to reject * 3P Aor. Ind. Act.). Constative Aorist. "To reject after examination" [NLEKGNT]

οἱ οἰκοδομοῦντες, (οἰκοδομῶ - to build a house * Nom. Masc. Pl. Pres. Act. Ptcp.). Substantival Ptcp.

οὗτος (= this * Masc. Nom. Sing. demonstrative p.n.).

ἐγενήθη (γίνομαι * 3S Aor. Pass. Ind.). Constative or Culminative aorist. If the latter, then it may be translated in a perfective sense (has).

εἰς κεφαλὴν (κεφαλή * Accus. Fem. Sing.). Predicate Accus.

γωνίας (γωνία- an angle, corner * Gen. Fem. Sing.). Gen. of Apposition (defines or explains the word it modifies, which may or may not be in the Gen. case, as here).

Note NIV's "capstone." Men don't stumble over a capstone, but rather a cornerstone or foundation stone.

"The point of the quotation is to show that those who reject Christ have been proved exactly wrong by Gods exaltation of him to the place of greatest prominence, the heard of the corner." [Grudem, 105]

It is at this point that Peter turns his attention toward unbelievers. He will resume the "honor" that exists for believers later in vv 9-10. Peter uses Psalm 118:22 conflated with Isaiah 28:16 (see note on *gezerah shavah* under verse 8). Psalm 118 was sung by Jews during the Passover season. Much the same as quoted by Jesus in Matt. 21:42; Mark 12:10; Luke 20:17, and Peter in Acts 4:11.

Cf. 1 Cor. 1:23 ff.

Psalm 118:22 The stone which the builders rejected Has become the chief corner stone.

ISA 28:14 "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, {And} a snare and a trap for the inhabitants of Jerusalem.

Occurs in the synoptic gospels, Matt. 21:42; Mark 12:10; Luke 20:17. All NT uses follow the LXX exactly.

PSA 118:22-23 The stone which the builders rejected Has become the chief corner {stone.} This is the \Lord's\ doing; It is marvelous in our eyes.

How is it messianic? It is quoted by Peter in Acts 4:11 (1 Peter 2:7); By Jesus in Matthew 21:42; Mark 12:10; Luke 20:17.

Matthew 21:42 Jesus *said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, This became the chief corner stone; This came about from the Lord, And it is marvelous in our eyes'?"

Mark 12:10 "Have you not even read this Scripture: 'The stone which the builders rejected, This became the chief corner stone;

Luke 20:17 But He looked at them and said, "What then is this that is written, 'The stone which the builders rejected, This became the chief corner stone'?"

Acts 4:11 "He is the stone which was rejected by you, the builders, but which became the very corner stone.

Who are "the builders?" Can vary.

The Jews applied this passage to the nation of Israel. The builders according to the O.T. Jews were the powers of the world that tossed Israel aside as useless, but God had another purpose. He chose Israel to be the cornerstone of His kingdom.

Jesus took that same Psalm and applied it to himself ==>

Rem. in Luke chapt. 20, Jesus tells a parable about a man who planted a vineyard. He rented it out to some

vine-growers while he went away on a journey for a long time. Land owner is gone, but he sends his servant to collect a portion of t/produce from the vine-growers. What do they do? They beat him and sent him away empty-handed. So, the owner sends another servant; they beat him up also; he sends a third, they mistreated him also. [BTW - these servants represent t/OT prophets & they vine-growers t/unrepentant Jews]

So then t/owner of the vineyard says, 'What shall I do? I will send my beloved son; they will respect him.' "But when the vine-growers saw t/son, they conspired against him and said, 'He's the heir; let's kill him so that t/inheritance be ours.' So they threw him out of t/vineyard and killed him. [catching on? Son is whom?]

Jesus goes on ==>

What, therefore, will the owner of the vineyard do to them? What's he going to do when these measly good-for-nothings murder his son? He's going to come & He's going to destroy t/vine-growers & then He's going to give t/vineyard to someone else.

And when t/people heard that, they said, "May it never be!" Get t/idea that these guys are really getting into the story!

Jesus concludes by saying ==>

17 "What then is this that is written, 'The stone which the builders rejected, This became the chief corner stone'? 18 "Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

Luke records in v. 19 ==>

19 And the scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.

In the gospels, it was the Jewish religious and political leaders.

Then Peter and the first Christians did the same ==>

ACT 4:11-12 "He is the \stone which was rejected\ by you, \the builders\, {but} \which became the very corner\ {stone.} "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."

"The point of the quotation is to show that those who reject Christ have been proved exactly wrong by Gods exaltation of him to the place of greatest prominence, the heard of the corner." [Grudem, 105]

Here in 1 Peter, the builders are all unbelievers. What are they building? A Godless society? Examples from the 1st c. Examples today. (Secularism; atheism; homosexuality and lesbianism; radical Islam; etc.). Cite examples and quotes. Decision by state of CA. X-rejecters; blasphemers; religious.

Wrap it up - the stone is rejected by these builders! And now it is the very cornerstone! Cf. OT quotes in

Daniel; Stone crushes or falls upon these. Daniel 2:34-35; Rev. 20. Rejected by men, precious in God's sight (v 4).

ISA 28:16 Therefore thus says the Lord \God\, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone {for} the foundation, firmly placed. He who believes {in it} will not be disturbed.

ROM 9:32-33 Why? Because {they did} not {pursue it} by faith, but as though {it were} by works. They stumbled over the stumbling stone, just as it is written, #"\Behold, I lay in Zion a stone of stumbling and a rock of offense\, \And he who believes in Him will not be disappointed.\"#

2:8 EXEGESIS

GREEK TEXT:

καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

καὶ λίθος (λιθος * Nom. Masc. Sing.). Nom. of Appellation.

προσκόμματος (προσκόμμα - a stumbling, offense * Gen. Neut. Sing.). Gen. of description.

καὶ πέτρα (πετρα * Nom. Fem. Sing.). Nom. of Appellation.

σκανδάλου (σκανδάλος - a stumbling, offense * Gen. Neut. Sing.). Gen. of description.

οἱ (ὅς - Relative p.n. = who, which, this that, they * Nom. masc. Pl.). Subject Nom.

προσκόπτουσιν (προσκόπτω - to stumble, take offense * 3P Pres. Ind. Act.). Descriptive or gnomic present.

τῷ λόγῳ (λογος * Dat. masc. sing.). Dative of indirect object.

ἀπειθοῦντες (ἀπειθεω - disobey, disbelieve * Nom Masc. Pl. Pres. Act. Ptcp.). Substantival Ptcp. Descriptive or gnomic present.

εἰς ὃ (ὅς - Relative p.n. = who, which, this that * Accus. Neut. Sing.). Translate "unto which" according to NLEKGNT.

καὶ ἐτέθησαν. (τιθημι - to place, lay, set * 3P Aor. Ind. Pass.). Constatative or Culminative aorist. If the latter, then it may be translated in a perfective sense (has).

ENGLISH TRANSLATION:

And: A STONE OF STUMBLING AND A ROCK OF OFFENSE. They stumble because they are disobedient to the word, unto which [ends] they were appointed.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And: A STONE OF STUMBLING AND A ROCK OF OFFENSE. (καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου)

καὶ λίθος (λιθος * Nom. Masc. Sing.). Nom. of Appellation.

προσκόμματος (προσκόμμα - a stumbling, offense * Gen. Neut. Sing.). Gen. of description.

καὶ πέτρα (πετρα * Nom. Fem. Sing.). Nom. of Appellation.

σκανδάλου (σκανδάλος - a stumbling, offense * Gen. Neut. Sing.). Gen. of description.

Cf. Peter called a σκανδάλον by Jesus in Matt. 16:23.

Peter alludes to Isa. 8:14. Also quoted by Paul in Romans 9:32 (Cf. ATR). Together with verse 7 quoting Psalm 118:22 this exhibits the "Jewish interpretive principle, *gezerah shavah* which linked texts that had a common key word." [Keener]

"*Proskomma* (from *proskopto*, to cut against) is an obstacle against which one strikes by accident, while *skandalon* is a trap sent to trip one, but both make one fall." [ATR]

ISA 8:14 "Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, {And} a snare and a trap for the inhabitants of Jerusalem.

ROM 9:33 just as it is written, #"\Behold, I lay in Zion a stone of stumbling and a rock of offense\, \And he who believes in Him will not be disappointed.\"#

1CO 1:23 but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,

The apostle alludes to (Isaiah 8:14) and which is a prophecy of the Messiah; and had its accomplishment in the unbelieving and disobedient Jews; who stumbled at his birth and parentage; at the manner of his birth, being born of a virgin; at the meanness of his parents, his supposed father being a carpenter, and his mother, Mary, a poor woman, when they expected the Messiah would have sprung from some rich and noble family; and at the place of his birth, which they imagined was Galilee, from his education and conversation there; they stumbled also at his education, and could not conceive how he should know letters, and from whence he should have his wisdom, having never been trained up in any of their schools and academies, or at the feet of any of their doctors and Rabbins; but, on the other hand, was brought up and employed in the trade of a carpenter; they stumbled at his outward meanness and poverty, when they expected the Messiah would be a rich, powerful, and glorious monarch; and so at the obscurity of his kingdom, which was not of this world, and came not with observation, when they dreamt of an earthly and temporal one, which should be set up in great splendour and glory; and they stumbled likewise at the company he kept, and the audience that attended him, being the poorer sort of the people, and the more illiterate, and also such who had been very profane and wicked, as publicans and 53 harlots; moreover, they stumbled at his ministry, at the doctrine he preached, particularly at the doctrine of his divinity, and of spiritual communion with him, by eating his flesh, and drinking his blood, and at the doctrines of distinguishing grace; and so at his miracles, by which he confirmed his mission and ministry, some of these being wrought on the Sabbath day, and others they imputed to diabolical influence and assistance, in a word, they stumbled at his death, having imbibed a notion that Christ abideth for ever, and especially at the manner of it, the death of the cross; wherefore the preaching of Christ crucified always was, and still is, a stumbling block unto them." [Gill]

****See Jonathan Edwards Works - Natural Man in a Dreadful Condition; The Portion of the Wicked; Wrath Upon the Wicked to the Uttermost

They stumble because they are disobedient to the word, (οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες)

προσκόπτουσιν (προσκόπτω - to stumble, take offense * 3P Pres. Ind. Act.). Descriptive or gnomic present.

τῷ λόγῳ (λογος * Dat. masc. sing.). Dative of indirect object.

ἀπειθοῦντες (ἀπειθεω - disobey, disbelieve * Nom Masc. Pl. Pres. Act. Ptcp.). Substantival Ptcp. Descriptive or gnomic present.

TIT 3:3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

Cf. the interchange of obedience with belief (cf. 1:2, 22, 2:6-7). Notes from 1:2 ==>

There are times in t/NT when t/initial belief of sinners in t/Gospel is called "obedience." In that sense it's synonymous w/belief. Sometimes in NT this is called, "The obedience of faith". IOW - when you believe t/gospel for 1st time & are saved, it is for you an act of obedience to t/faith. Very 1st act of full-fledged, obedience that any person can render to God - to believe in t/Gospel.

See that in Romans 1:5 (the obedience of faith among all the Gentiles)

See that in Romans 16:26 talks about t/gospel being "made known to all the nations, leading to obedience of faith."

ACT 6:7 And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

Sometimes it's put in negative terms==>

John 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

Fig. of speech called Hendiadys (2 diff. words used to say same thing).

We see t/same thing in 2 Thess. 1:8==>

(where it says that at His second coming, Jesus will deal out) retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

Note also 3:1, 4:17.

"Hostile unbelief should not terrify Christians against whom it is directed, for God their Father holds it all under his control, and will bring it to an end when he deems it best. Amazing as it may seem, even the stumbling and disobedience of unbelievers have been destined by God." [Grudem, 106]

Unbelief is at the root of all other disobedience and disobedience flows from unbelief.

unto which [ends] they were appointed. (εἰς ὃ καὶ ἐτέθησαν.)

εἰς ὃ (ὅς - Relative p.n. = who, which, this that * Accus. Neut. Sing.). Translate "unto which" according to

NLEKGNT.

καὶ ἐτέθησαν. (τιθημι - to place, lay, set * 3P Aor. Ind. Pass.). Constativ or Culminative aorist. If the latter, then it may be translated in a perfective sense (has).

τιθημι is often used to that which God has appointed to happen. Cf. the following uses:

ACT 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;

ACT 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

1CO 12:18 But now God has placed the members, each one of them, in the body, just as He desired.

1CO 12:28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, {various} kinds of tongues.

1TH 5:9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

1TI 2:7 And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

Which was ordained? Their disobedience, or the penalty for their disobedience?

Summarize the different views -

- 1) Supralapsarian view - They are actively predestined to hell. Just as God actively chooses men to believe, he actively chooses men to disbelieve.
- 2) Infralapsarian view - They are passively predestined to hell by virtue of God's passing them over.
- 3) Arminian view (shared by some Calvinists) - Their stumbling is predestined because of their unbelief.

"Verse 8 makes clear that those who reject Christ stumble and suffer divine judgment because they are disobedient to the word. Unbelievers receive the exact judgement their sinful choice demands—to this doom they were also appointed—because they do not believe and obey the gospel. God does not actively destine people to unbelief; but he does appoint judgement (doom) on every unbeliever (John 3:18, 36; 8:24; 2 Thess. 1:6-9; Heb. 3:19; 4:11). " [MacArthur, 123]

"It is impossible exegetical to say that God appointed not *persons* but the *fact* of stumbling as the penalty for disobedience . . . for the verb is plural (*they* were appointed) and the subject must be the *persons* who are disbelieving (v. 7) and stumbling and disobeying (v. 8). . . . The force of the text then is to say that

those who are rejecting Christ and disobeying God's word were also destined by God to such action. It is never easy for us to hear this taught in Scripture . . . " [Grudem, 108]

". . . whereunto also they were appointed; both to stumble at the word of the Gospel, and at Christ, the sum and substance of it, he being set in the counsel and purpose of God, as for the rising of some, so for the stumbling and falling of others; and also to that disobedience and infidelity which was the cause of their stumbling; for as there are some whom God appointed and foreordained to believe in Christ, on whom he has determined to bestow true faith in him, and who have it as a pure gift, in consequence of such appointment; so there are others, whom he has determined to leave in that disobedience and infidelity into which the fall brought and concluded them, through which they stumble at Christ, and his word, and, in consequence thereof, justly perish . . . " [Gill]

They are those whom God has passed by. It isn't that God predestines their rebellion and disbelief, per se. Rather, he predestines to leave them in their rebellion and disbelief. The verbs are present tense (presently not believing, stumbling, disobeying).

Note Romans chapter 9.

See Grudem's "Additional note: Election and Reprobation in Scripture" on pages 108 - 110.

"Election of some to eternal life and the passing over of others is never viewed in the same way in Scripture. Election to salvation is viewed as a cause for rejoicing and praise to God, who is worthy of praise and receives all the credit for our salvation . . . God is viewed as actively choosing us for salvation, and doing so with delight. But 'reprobation' (the passing over of those who are not chosen, and just leaving them in their rebellion) is viewed as something which brings God sorrow, not delight (note Ezk. 33:33, and cf. Paul's sorrow in Rom. 9:1-2), and in which the blame is always put on the men or angels who rebel, not on God (Jn. 3:18-19; 5:40)." [Grudem, 110]

Note, more to say on election in v. 9.

"whereunto — to penal stumbling; to the judicial punishment of their unbelief. See above. also — an additional thought; God's ordination; not that God ordains or appoints them to sin, but they are given up to "the fruit of their own ways" according to the eternal counsel of God. The moral ordering of the world is altogether of God. God appoints the ungodly to be given up unto sin, and a reprobate mind, and its necessary penalty. "Were appointed," Greek, "set," answers to "I lay," Greek, "set," 1Pe_2:6. God, in the active, is said to appoint Christ and the elect (directly). Unbelievers, in the passive, are said to be appointed (God acting less directly in the appointment of the sinner's awful course) [Bengel]. God ordains the wicked to punishment, not to crime [J. Cappel]. "Appointed" or "set" (not here "FORE-ordained") refers, not to the eternal counsel so directly, as to the penal justice of God. Through the same Christ whom sinners rejected, they shall be rejected; unlike believers, they are by God appointed unto wrath as FITTED for it. The lost shall lay all the blame of their ruin on their own sinful perversity, not on God's decree; the saved shall ascribe all the merit of their salvation to God's electing love and grace."

[Jamieson, Fausset and Brown Commentary]

"They stumble over Him because they refuse to believe in Him and obey Him. People who stumble and disobey are responsible for their refusal to trust in Christ, and yet God has appointed, without Himself being morally responsible for the sin of unbelievers, that they will both disobey and stumble."
[Schreiner, 111]

An argument can be made that the antecedent of εἰς ὃ ("unto which") is προσκόπτουσιν ("they stumble"). Cf. Michaels, 107. Lewis and Demarest (Integrative Theology, 1:309) agrees: "1 Peter 2:8 affirms the divinely appointed ruin of those who persistently reject the gospel. The antecedent of the clause . . . is . . . 'they stumble.'"

Grammatically, the view that God has ordained them to destruction is preferable. Cf. Schreiner, pages 112-113, including footnotes. Also the contrast to 2:9 which is talking about the believer's election.

The fact that calamity comes from God is often seen in t/OT. For example, Lam. 3:38; Amos 3:6; Isa. 45:7.

"The worldview of the Scriptures is that God is sovereignly in control of all things, from the decisions made by kings (Prov. 21:1) to the throw of the dice (Prov. 16:33; cf. Isa 46:9-11). Even the cruelest and most vicious act in history—the execution of Jesus of Nazareth, was predestined by God (Acts 2:23; 4:27-28)." [Schreiner, 113]

Yet people are responsible. They do what they want to do, what their nature desires. They act in keeping with their will.

"Peter articulated a common theme in the Scriptures that human beings are responsible for their sin and sin willingly, and yet God controls all events in history. The Scriptures do not resolve how these two themes fit together philosophically, though today we would call it a 'compatibilist' worldview. We must admit, however, that how this fits together logically eludes us, and hence theologians have often fallen prey to the temptation to deny one or the other truth. Why did Peter emphasize the theme of God's sovereignty here? He did so to comfort his readers, assuring them that the evil in the world is not sundered from God's control. God still reigns, even over those who oppose him and the Petrine believers." [Schreiner, 113-14]

ROM 9:22-23 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And {He did so} in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

ROM 9:33 just as it is written, #"\Behold, I lay in Zion a stone of stumbling and a rock of offense\, \And he who believes in Him will not be disappointed.\"#

2CO 2:16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?

2PE 2:3 and in {their} greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

JUD 1:4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

EXO 9:16 "But, indeed, for this cause I have allowed you to remain, in order to show you My power, and in order to proclaim My name through all the earth.

2:9 EXEGESIS

GREEK TEXT:

ὕμεις δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

ὕμεις δὲ (συ * Nom. Masc. 2PP Indep. p.n.).

γένος (γένος - race, family, offspring * Nom. Neut. Sing.). Predicate Nom. Note the use of singular descriptions with the plural pronoun. Perhaps speaks of the unity of the church (ontologically one).

ἐκλεκτόν, (ἐκλεκτός * Adjective: Nom. Neut. Sing.). Predicate Nom.

βασιλείον (βασιλείος * Adjective: Nom. Neut. Sing.). Predicate Nom.

ἱεράτευμα (ἱεράτευμα - priesthood * Nom. neut. pl.). Predicate Nom.

ἔθνος (ἔθνος - a people, nation * Nom neut. sing.). Predicate Nom.

ἅγιον (ἅγιος * Adjective: Nom. Neut. Sing.). Predicate Nom.

λαὸς (λαὸς - people * Nom. Masc. Sing.). Predicate Nom.

εἰς περιποίησιν (περιποίησις - possession, property, preservation * Accus. Fem. Sing.). Accus. of relationship. Cf. Paul's use in Acts 20:28.

ὅπως (ὅπως - as, how, that * subordinating conjunction).

τὰς ἀρετὰς (ἀρετὴ - moral excellence, virtue, manifestation of divine power * Accus. Fem. Pl.). Accus. of direct object.

ἐξαγγείλητε (ἐξαγγελλω - to proclaim, report * 2P aor. act. subjunctive). Subj. in a subordinate/dependent clause: Purpose clause.

τοῦ (ὁ * Gen. Masc. Sing. = "of him"). Gen. of possession.

ἐκ σκότους (σκότους - darkness * Gen. Neut. Sing.). Gen./Ablative of separation.

ὑμᾶς (συ * Accus. Masc. 2P indep. p.n.).

καλέσαντος (καλέω * Gen. Masc. Sing. Aorist Act. Ptcp.). Substantival Ptcp. Constativ aorist.

εἰς τὸ θαυμαστὸν (θαυμαστός - marvelous, wonderful * Adjective: Accus. Neut. Sing.).

αὐτοῦ (αὐτός * Gen. Masc. 3S indep. p.n.).

φῶς (φῶς * Accus. Neut. Sing.). Adverbial accus. of place.

ENGLISH TRANSLATION:

But you are an ELECT RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR [GOD'S OWN] POSSESSION SO THAT YOU MIGHT PROCLAIM THE EXCELLENCIES OF HIM who called you out of darkness into His marvelous light.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Note the flow of thought from v. 4 to 9. Peter is returning to the earlier theme of God's blessings on his people.

About half of this verse is a direct quote of Exo. 19:6. This implies that all Xns, Jew and Gentile, share in God's covt. w/Israel.

EXO 19:5-6 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel. "

But you are . . .

"But you" draws a comparison. Note "but God" in Ephesians 2:4, called the two greatest words for us in the Bible. Same thing here. This section picks up again on the thought of v. 7 - the honor that is for us who believe. What follows are 4 titles of honor that have their background in the OT. These were used of Israel; Peter here uses them of t/CH. All four come from either Exo. 19:6 or Isa. 43:20-21.

- 1) **an ELECT RACE, - ISA. 43**
- 2) **A ROYAL PRIESTHOOD, - EXO. 19**
- 3) **A HOLY NATION, - EXO. 19**
- 4) **A PEOPLE FOR [GOD'S OWN] POSSESSION - Isa. 43**

Each of these contains a noun and a modifier.

Note, "you ARE" - and the imp. Of knowing who you are! (Dead to sin; alive to righteousness; child of God; new creation; heir of eternal life; etc.). Illust. Lighthouse, others.

Here is a description of the church that now transcends Israel. There are four descriptions followed by one purpose. The pronouns are plural; the nouns are singular.

Note MacArthur's outline of this section. Verse 9: 1) Election by Christ; 2) Dominion with Christ; 3) Separation to Christ; 4) Possession by Christ; 5) Illumination in Christ. Verse 10: 6) Compassion from Christ; 7) Proclamation of Christ.

an ELECT RACE, (ὁμοῖς δὲ γένος ἐκλεκτόν,)

ὁμοῖς δὲ (συ * Nom. Masc. 2PP Indep. p.n.).

γένος (γένος - race, family, offspring * Nom. Neut. Sing.). Predicate Nom. Note the use of singular descriptions with the plural pronoun. Perhaps speaks of the unity of the church (ontologically one).

ἐκλεκτόν, (ἐκλεκτός * Adjective: Nom. Neut. Sing). Predicate Nom.

Two concepts here: 1) Chosen; 2) Race.

Back to the word ἐκλεκτός which means "chosen" or "elect." When it's used with the word γένος (from which we get our word genetics, genealogy; can mean race, family, offspring, nation) and you have "chosen race" the picture is clear: Israel. The church fulfills the privileged status of Israel.

In the 2nd c. the word "race" became a common designation for Xns. One ancient treatise refers to believers as "the God-loving and God-fearing race of the Christians." And "the third race" (as opposed to Jews and Gentiles) [cited in Michaels, 108] - I like the third race category. This esp. in light of the error of Messianic congregations. The wall has been broken down. Christians are no longer Jew or Gentile.

Perhaps the nearest antecedent of this verse is Isaiah 43:20 (both of these words are used) ==>

“The beasts of the field will glorify Me; The jackals and the ostriches; Because I have given waters in the wilderness And rivers in the desert, To give drink to My chosen people.”

What are the implications?

To be chosen is to be called. This is the effectual calling of God==>

REV 17:14 "These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him {are the} called and chosen and faithful."

1PE 2:9 But you are \a chosen race, a \royal \priesthood, a holy nation, a people for \ {God's} \own possession, \ that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

1PE 1:15 but like the Holy One who called you, be holy yourselves also in all {your} behavior; 1PE 2:9 But you are \a chosen race, a \royal \priesthood, a holy nation, a people for \ {God's} \own possession, \ that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

ROM 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to {His} purpose. ROM 8:30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

ROM 9:24 {even} us, whom He also called, not from among Jews only, but also from among Gentiles.

Expand upon this paragraph by MacArthur:

"Scripture suggests at least five superlatives related to God's sovereign choice to save certain sinners. First, election is absolutely the solitary decision of God, thus it is the most pride-crushing truth in God's

Word. It devastates human's pride since nothing in their salvation derives from any merit in them—it is all of God (cf. Jonah 2:9; John 1:12-13; Eph. 2:8-9). Second, because election is totally by divine grace, it is the most God exalting doctrine (cf. Rom. 9:23; Eph. 1:6-7, 2:7; 2 Thess. 2:13). Third, election is the most holiness-promoting doctrine. Because God set his love on believers before the world began, they should be consumed with gratitude and a passion to obey Him no matter what (cf. Deut. 11:13; Josh. 24:24; Rom. 6:17, 7:25). Fourth, because God's election is eternal and unchangeable, it is the most strength-producing doctrine in the Bible. Therefore, it affords believers genuine peace no matter what circumstances they fact (cf. Psa. 85:8; John 14:7; 1 Cor. 14:33; Eph. 2:14-15; Col. 1:20, 3:15; 2 Thess. 3:16). Finally, election is the most joy-producing spiritual privilege because it is the surest hope believers have in the midst of a sinful world." (cf. 1:21; Eph. 4:4; Col, 1:5,23; 1 Thess. 5:8; Heb. 7:19). [MacArthur, 124-25]

A ROYAL PRIESTHOOD, (βασιλειον ιεράτευμα,)

βασιλειον (βασιλειος * Adjective: Nom. Neut. Sing). Predicate Nom. Conveys the general idea of royalty. Cf. The spiritual house of v. 5 which is also a royal house.

Jesus est. this concept of royal priesthood as he is both king and priest (cf. Prophet, Priest, King). We derive this privilege only through Him. Cf. Melchizedek who was both Priest and King (cf. Heb. 7:14-17).

ιεράτευμα (ιεράτευμα - priesthood * Nom. neut. pl.). Predicate Nom.

Both Royal Priesthood and Holy Nation are exact quotes of Exo. 19:6 in LXX.

ὕμεις δὲ ἔσεσθέ μοι βασιλειον ιεράτευμα καὶ ἔθνος ἅγιον. ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ἰσραηλ. (Exodus 19:6, LXX)

Revelation 1:6 and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen.

Combination of metaphors w/the concept of a royal priesthood.

Review previous section on the believer's priesthood, esp. 2:5.

Melchizedekian Priesthood	Fulfilled in Jesus Christ
Was a royal priesthood - Melchizedek was a King and a Priest (Gen. 14:18), something unknown among Aaronic priests	Is both Priest and King (Zech. 6:12-14; Heb. 9:11; Rev. 19:16)
Was independent of ancestral ties (Heb. 7:3)	The priesthood of Christ is not dependent upon his being of Aaronic descent (Heb. 7:14)
Was both king of righteousness and king of peace (Heb. 7:2)	Though Christ was have both righteousness (Rom. 10:4; 1 Cor. 1:30; 2 Pet. 1:1) and peace (Acts 10:36; Rom. 5:1; Gal. 1:3; Eph. 2:14; Col. 3:15)

Was timeless in that there is no record of a beginning or an ending	Christ's priesthood is forever (Psalm 110:4, cf. Heb. 5:6, 6:20, 7:17)
Prefigured the future Priesthood of Jesus Christ in that it was superior to that of Aaron (note Abraham, through whom came Aaron, paid tithes to Melchizedek, cf. Heb. 7:4-10)	Christ's priesthood is superior to all others and infinitely perfect (Heb. 5:1-6, 7:11-28, 9:11-10:18)

A HOLY NATION, (ἔθνος ἅγιον)

ἔθνος (ἔθνος - a people, nation * Nom neut. sing.). Predicate Nom.

ἅγιον (ἅγιος * Adjective: Nom. Neut. Sing.). Predicate Nom.

Both Royal Priesthood and Holy Nation are exact quotes of Exo. 19:6 in LXX.

Revelation 5:9-10 9 And they *sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. 10 "And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth."

Note the nature of this new nation/kingdom. It isn't based on physical descent from Abraham; any ethnic identity; geographic locale, but on the grace of JC who reigns as king over this spiritual nation.

These continue the spiritual emphasis started in v. 5 (spiritual house for a holy priesthood). Millennial Temple? Why would we go back to the shadows of t/O.T.? Back to a physical structure that pointed forward to a spiritual reality?

The Temple may be rebuilt by the Jews (Daniel), but I don't envision it being something that goes on in a memorial for eternity, or in a millennium. Slaughter of literal animals on a literal altar as a sacrifice for sin flies in the face of Hebrews (cite passages).

Also the concept of Messianic congregations.

Think about it - you are part of a nation of Christians and JC is your king! Cf. Phil. 3:20.

Note the adjectives used; Royal Priesthood; Holy Nation. Holiness and citizenship are often linked together in Scripture. Note again Phil. 3:20 in context.

A PEOPLE FOR [GOD'S OWN] POSSESSION (λαὸς εἰς περιποίησιν,)

λαὸς (λαὸς - people * Nom. Masc. Sing.). Predicate Nom.

εἰς περιποίησιν (περιποίησις - possession, property, preservation * Accus. Fem. Sing.). Accus. of

relationship. Cf. Paul's use in Acts 20:28. Word means "to acquire for a price, or to purchase." Cf. Eph. 1:14.

We were purchase/redeemed by God with a price (1:18-19; 1 Cor. 6:20; 7:23; Heb. 13:21; Rev. 5:9). Also Titus 2:13-14.

"God sovereignly elected all who believe, and by Christ's sacrifice on the cross paid the price to redeem them . . . and the Holy Spirit brought them to new life through conviction of sin and faith in the Savior, Therefore, all believers belong to the God who redeemed them." [MacArthur, 130]

You belong to God. All of you. He owns your time; body; emotions; resources (cf. wealthy folks who really don't own what they own). Our bodies; our bodies (if God chooses to debilitate your body with some illness or malady that is his right. He is Lord of your life—even your death). Comfort in that. Cf. Rom. 14:8. Our gifts and abilities (no room for bragging). Etc.

You don't possess God; He possesses you! You didn't find God (he wasn't lost!); God found you!

How about a "possessed people?!" Cf. KJV "peculiar people." "peculiar" is from the Latin "pecus" meaning flock.

EXO 19:5-6 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel. "

Malachi 3:17 And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him.

DEU 4:20 "But the \Lord\ has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today.

DEU 7:6-9 6 "For you are a holy people to the \Lord\ your God; the \Lord\ your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7 "The \Lord\ did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 but because the \Lord\ loved you and kept the oath which He swore to your forefathers, the \Lord\ brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. 9 "Know therefore that the \Lord\ your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;

DEU 14:2 "For you are a holy people to the \Lord\ your God; and the \Lord\ has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

DEU 26:18-19 "And the \Lord\ has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; and that He shall set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the \Lord\ your God, as He has spoken. "

PSA 33:12 Blessed is the nation whose God is the \Lord,\ The people whom He has chosen for His own inheritance.

TIT 2:14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

The church fulfills the spiritual promises given to Israel in the OT. I don't believe there are two peoples of God. One people, the church. Jew and Gentile (passages). Cf. my issue with Messianic Jewish congregations.

Has the church replaced Israel? I would say "yes and no." Don't believe in two people's of God or two new covenants. For Israel as a people to be saved, they have to come through Christ, being part of the church. Romans 11 seems clear to me that God has a purpose yet for Israel, an upcoming revival.

"Certainly we can agree that Romans 9-11 affirms God's continuing concern for ethnic Israel and predicts for the Jewish people a great future time of blessing when many will be joined to the church ('grafted back into their own olive tree,' Rom. 11:24). Peter's statements do not nullify that promise. But 1 Peter 2:4-10 does affirm that God's covenant blessings are presently enjoyed only by those who are in Christ, just as Rom. 9-11 affirms that future enjoyment of covenant blessings will come only by being joined to Christ." [Grudem, 113-14]

The church is the true Israel (cf. Paul's discussion of a real jew and father of Abraham in Romans).

Here's the reason why God's grace has been shed upon us so greatly ==>

SO THAT YOU MIGHT PROCLAIM THE EXCELLENCIES OF HIM (ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ)

ὅπως (ὅπως - as, how, that * subordinating conjunction).

τὰς ἀρετὰς (ἀρετὴ - moral excellence, virtue, manifestation of divine power * Accus. Fem. Pl.). Accus. of direct object. Three of the four NT uses are by Peter (cf. 2 Peter 1:3,5), the other by Paul in Phil. 4:8.

"Excellence is by far the most common meaning of the word (BAGD says that its 'usual meaning' is 'moral excellence, virtue;' . . . It takes this sense several hundred times in Philo and Josephus. The meaning 'praise' is found in the LXX . . . and is possible here, but *epainos* (1 Peter 1:7, 2:14) or perhaps *ainesis* (Hebrews 13:15) would have been the expected word if Peter had meant to say 'praise.' Moreover, the sense 'excellence' seems to be the meaning of the Heb. *Téhillah* which underlies *aretē* in Is. 43:21 and 42:12 . . . Thus, 'excellencies' (NASB) is the most likely sense, 'praise,' (NIV, AV) is possible but less likely, and 'wonderful deeds' (RSV) is quite unlikely." [Grudem, 112]

However, Michaels seems to prefer the idea of telling of God's wondrous deeds.

ἐξαγγείλητε (ἐξαγγελλω - to proclaim, report * 2P aor. act. subjunctive). Subj. in a subordinate/dependent clause: Purpose clause. A Hapax Legomenon. Used in the LXX of praising God in the Psalms (9:14; 71:15; 73:28; 79:13; 107:22; 119:13,26).

Might examine the context of Isaiah 43 more closely. Note 42:8, 12, 43:7.

Isaiah 43:21 the people which I formed for myself, that they might set forth my praise (ἀρετὰς, LXX - same word used in 1 Peter).

The Isaiah context is in Peter's mind. Context of Isaiah is redemption from captivity in Babylon unto restoration in Jerusalem. For us, we are not called out of Babylon, but out of darkness. Our destiny isn't Jerusalem, but his light.

Everything God does is designed to bring him praise (cf. Isa. 43:7). Does this make God "selfish?" What is it in God that justifies this? How are we blessed by worshiping and enjoying Him?

Note esp. the concept of evangelism here. Note 2 Cor. 2:14 through chapter 4.

"The long history of God's dwelling place among his people finds New Testament fulfillment in the people of God themselves." [Grudem, 102]

The glory of God (visible shekinah of his presence with men) led the people out of Egypt as a cloud by day a pillar of fire by night (Exo. 13:21-22). His glory filled the tabernacle under Moses (Exo. 33:8-13; 40:34-38). He later filled Solomon's Temple (1 Kings 8:10-11). His glory departed from the Temple at the time of Ezekiel due to the sin of the people (Ezek. 10:4, 18-19, 11:23). Zerubbabel's Temple was promised greater glory than ever before (cf. Hag. 2:9). But this glory had not filled it as in the days of Solomon and Moses. What about that promise? Over 400 years pass before the promise is fulfilled (cf. Mal. 3:1) as witnessed by righteous Simeon and Anna in Luke 2:22-38. He tabernacled among men (John 1:14) and his presence was greater than that of the Temple (Luke 19:47-48). His body was a more perfect temple (John 2:19-21). The fulness of God dwelt in him (Col 1:19). Now, after his death, burial, resurrection, ascension; after the fulness of the church at Pentecost, God dwells not in Temples of stone, but in the spiritual temple of his people (cf. v. 5 and parallels). Note John 14:17, 23. [Grudem, 103]

"When Christ returns and there are new heavens and a new earth, the temple of God will be the whole earth, for, shining forth from the throne of God in the new Jerusalem, the glory of God will fill the whole earth, and all the nations shall walk by the light of God's glory (Rev. 21:11, 23-25; 22:5; Psa. 72:19). The God will be King over all the earth (Zec. 14:9) and the whole earth shall come to worship before God (Isa. 66:23). In anticipation of that great culmination of all history, the church even now is given the task of declaring God's glory among all the nations (1 Peter 1:9; cf. Psa 96:13; 108:5; Matt. 5:14-16)." [Grudem, 103-04]

Cf. Rev. 4:11. This is where satisfaction lies in life. Our purpose isn't to bless ourselves, but to be a blessing to God. If we seek ourselves, we will ultimately be disappointed. We'll reach the end of our lives (long or short) feeling like we didn't.

"The purpose of redemption is too often thwarted by our silence . . ." [Grudem, 112]

who called you out of darkness (ἐκ σκότους ὑμᾶς καλέσαντος)

As Calvin said, God drew us "out of the labyrinth of ignorance and the abyss of darkness." [Calvin, 76]

ἐκ σκότους (σκότους - darkness * Gen. Neut. Sing.). Gen./Ablative of separation.

καλέσαντος (καλέω * Gen. Masc. Sing. Aorist Act. Ptcp.). Substantival Ptcp. Constativ aorist. Almost always of God's effectual calling. Note 1:15.

εἰς τὸ θαυμαστὸν (θαυμαστὸς - marvelous, wonderful * Adjective: Accus. Neut. Sing.). It's marvelous light!
Cf. 2 Cor. 4:4.

φῶς (φῶς * Accus. Neut. Sing.). Adverbial accus. of place.

Two kinds of spiritual darkness: Intellectual and Moral. Intellectual darkness is the inability of the lost to know and understand the fulness of truth (cf. Worldview issues). Romans 3, etc. Moral darkness is immorality - the inability to do what is right (non posse non peccare vs. posse non peccare). Cf. Psa. 58:3; Jer. 17:9; Rom. 8:7-8; 1 Cor. 2:14; Eph. 4:17-19. We are born in the darkness and love it! Cf. John 3:19-20 (also Psa 143:2; Ecc. 7:20; Isa. 53:6; Rom. 3:9-12).

Parallels the language of Gen. 1:3-5.

Psalm 107:14 He brought them out of darkness and the shadow of death, And brake their bonds in sunder.

Cf. 2 Cor. 4:6 for a similar analogy. Conversion as a transfer from darkness to light (Acts 26:18; 1 John 2:8-11). Note Luke 24:25.

into His marvelous light. (εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·)

Note the prepositions: "Out (ἐκ) of darkness into (εἰς) the light." We were called while yet in the dark. How did we see? Was there any light in our souls, a dim sliver? No, it was darkness, complete blackness. That's the state in which we were called (cf. "While we were yet sinners Christ died for us").

Light = Goodness/Holiness/Fulness; Darkness = Evil/Sin/Emptiness. 1 John 1:5. Cf. Psalm 27:1; Luke 2:32; John 1:4,9, 3:19, 8:12.

"As there are chains of eternal darkness on damned spirits that will never be taken off and that are said to be reserved for the day of judgment, so there are chains of spiritual darkness on the unconverted soul that can only be taken off by God's powerful hand. When God calls the sinner to come out, the chains fall off and enable the soul to come into the light." [Robert Leighton, 106, 17th c. Scottish Presbyterian]

Only God has the power to separate the light from the darkness (cf. Genesis 1). He separated you from the darkness. Implications?

1) This was his sovereign work - praise him for that (you could not have made yourself light any more than you could have separated light from darkness on the day of creation!)

2) If we have been separated from the darkness, we can no longer walk in darkness. Yet, ask yourself, what areas of my life are pockets of darkness?

All that is a Xn worldview is based on those things that are good, holy, full, right. Apart from God there is no evil.

"It is a light beyond the reach of nature, infused into the soul in a supernatural way, the light of the elect world, where God especially and graciously lives. Unspiritual people may know a great deal about unspiritual things, and they may know much about spiritual things, but in an unspiritual way. They may speak of Christ, but it is in the dark. They do not see him, and therefore,, they do not love him."
[Leighton, 104]

EPH 5:8-11 for you were formerly darkness, but now you are light in the Lord; walk as children of light (for the fruit of the light {consists} in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. And do not participate in the unfruitful deeds of darkness, but instead even expose them;

COL 1:13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

1TH 5:4-8 But you, brethren, are not in darkness, that the day should overtake you like a thief; for you are all sons of light and sons of day. We are not of night nor of darkness; so then let us not sleep as others do, but let us be alert and sober. For those who sleep do their sleeping at night, and those who get drunk get drunk at night. But since we are of {the} day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

ISA 60:1-3 # "Arise, shine; for your light has come, And the glory of the \Lord\ has risen upon you. "For behold, darkness will cover the earth, And deep darkness the peoples; But the \Lord\ will rise upon you, And His glory will appear upon you. "And nations will come to your light, And kings to the brightness of your rising.

Just as God's word creates light, God's word creates faith. This calling is effectual (cf. 1:15). Calling is not a

mere invitation, it is God performing the work.

PHI 2:15-16 that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, holding fast the word of life, so that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain.

Note again that God calls us to holiness (to light). 1 Thess. 4:7. Herein is good application.

θαυμαστός comes from an interesting word group, ea. of which shares t/root θαυμα. Words w/this root indicate something that brings about wonder, astonishment, amazement, marvel. In a neg. sense, even fear or dread. [DNNTT]

When was t/last time that you thought about t/life & light that God has given you as being astonishing? When is t/last time that you thought to yourself, "To have a knowledge of God is marvelous." "I am amazed at t/life He's given me."

2:10 EXEGESIS

GREEK TEXT:

οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

οἱ (ὅς - Relative p.n. = who, which, this that * Nom. masc. Pl.).

ποτε (ποτε - once, ever * Adverb).

οὐ λαὸς (λαὸς * Nom. Masc. Sing.). Nom. of Apposition?

νῦν δε (= "but now").

λαὸς (λαὸς * Nom. Masc. Sing.). Subject Nom.

θεοῦ (- * Gen. Masc. Sing.). Gen. of possession.

οἱ (ὁ * Nom. Masc. Pl. = "the ones" "those"). Subject Nom.

οὐκ ἠλεημένοι (ελεεω - to have mercy or pity; Pass. find or be shown mercy * Nom . Masc. Pl. Perf. Pass. Ptcp.). Substantival Ptcp. Consummative perfect.

νῦν δὲ ἐλεηθέντες. (ελεεω - to have mercy or pity; Pass. find or be shown mercy * Nom . Masc. Pl. Aor. Pass. Ptcp.). Substantival Ptcp. Culminative aorist (perfective sense). "The contrast of the perf. w. the following aor. stresses the contrast between the long antecedent state and the single event of conversion that ended it." [Hort, cited in NLEKGNT]

ENGLISH TRANSLATION:

Once you were not a people, but now [you are the] people of God; [once you were] those who had not received mercy, but now you have received mercy.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Once you were not a people, but now [you are the] people of God; (οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ,)

Not only were they not a people of God; they weren't a people at all! Cf. The "new race" analogy above in v. 9.

Peter quotes Hosea 1:10 and 2:23 which reverses God's earlier verdict against Israel (Hos. 1:6,8-9). It's a promise to restore God's people in the end times. Cf. Rom. 9:24-26; Isa. 19:24-25, 56:3-87.

οἱ (ὅς - Relative p.n. = who, which, this that * Nom. masc. Pl.).

ποτε (ποτε - once, ever * Adverb).

οὐ λαὸς (λαὸς * Nom. Masc. Sing.). Nom. of Apposition?

νῦν δε (= "but now").

λαὸς (λαὸς * Nom. Masc. Sing.). Subject Nom.

θεοῦ (- * Gen. Masc. Sing.). Gen. of possession.

Peter quotes Hosea 2:23 as does Paul in Romans 9:25-26.

HOS 1:9-10 And the \Lord\ said, "Name him Lo-ammi, for you are not My people and I am not your God." #Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And it will come about that, in the place Where it is said to them, "You are not My people," It will be said to them, "{You are} the sons of the living God."

HOS 2:23 "And I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, 'You are My people!' And they will say, '{Thou art} my God!'" #

Israel is repudiated as God's people because of their sin. God pledges to have mercy on them and form them again as His people. Note the nature of the New Covenant passages. (Expand upon the context of the Hosea passage).

Peter here encourages these Gentiles, telling them that they once were not a people, they were of the darkness. But they have now received mercy and are God's people.

ROM 9:25-26 As He says also in Hosea, #"I will call those who were not My people, 'My people,' \And her who was not beloved, 'beloved.'" "\And it shall be that in the place where it was said to them, \you are not My people, \There they shall be called sons of the living God.\" #

Future for Israel? Cf. Isa. 61:4-6; Jer. 16:14-15; Ezek. 37:20-22; Rom. 11:26-27.

Question of identity - gang members searching for identity. Bikers and biker gangs searching for identity. We like to ID w/a group. No greater ID than to be one of God's own.

[once you were] those who had not received mercy, but now you have received mercy. (οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.)

οἱ (ὁ * Nom. Masc. Pl. = "the ones" "those"). Subject Nom.

οὐκ ἠλεημένοι (ελεεω - to have mercy or pity; Pass. find or be shown mercy * Nom . Masc. Pl. Perf. Pass. Ptcp.). Substantival Ptcp. Consummative perfect.

νῦν δὲ ἐλεηθέντες. (ελεεω - to have mercy or pity; Pass. find or be shown mercy * Nom . Masc. Pl. Aor. Pass.

Ptcp.). Substantival Ptcp. Culminative aorist (perfective sense). "The contrast of the perf. w. the following aor. stresses the contrast between the long antecedent state and the single event of conversion that ended it." [Hort, cited in NLEKGNT]

The message of mercy that began in v. 3 of chapter one, closes here. Cf. The parallel structure of this verse:

**Once you were not a people, <-----> those who had not received mercy,
but now you have received mercy. <-----> but now [you are the] people of God;**

**Once you were not a people, \ / but now [you are the] people of God;
X
but now you have received mercy. / \ those who had not received mercy,**

HEB 4:16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

Peter here follows the Hebrew, while Paul does the LXX in this quotation from Hosea 2:23 (with the clauses inverted).

General mercy vs. Special mercy (cf. MacArthur, 132-33]

Summary of this section, see Grudem, p. 113 (note footnote #1 as well).

This actually closes the first major section of 1 Peter, a section begun in v. 3 of chapter 1. Next section is 2:11 - 4:11, social conduct of Xns. (How Xn conduct is defined by our response to our adversaries).

Might conclude the series addressing some of these issues:

Distinction between Israel the church (continuity vs. discontinuity). Draw a parallel from Matthew 21:42-43 and the identity of the "nation" of which Jesus speaks being fulfilled in this passage, verse 9.

Messianic congregations.

These are all New Covt. Blessings. The O.C. could never produce love for God or obedience. Certainly there

was regeneration in the O.T. economy, but the Law demands and doesn't give. What is law and what is gospel?

I'm not sure I look at it as an issue of replacement vs. non-replacement. I believe that Israel was prototypical of t/CH. There is no two people's of God (comments made by misguided Xn leaders that Jews can be right w/God by keeping t/Law today - John Hagee; Pat Robertson).