



## II. An Exhortation Against Malice (1 Peter 2:1-10)

## A. The Content of the Exhortation (1 Peter 2:1-3)

## 1. The negative charge (1 Peter 2:1)

## a. The connecting word—"Wherefore"

(1) Much like the word *therefore* the word *wherefore* is a connecting word that calls upon the reader to examine that which came before in order to understand the context.

(2) This considered, the audience was given the current admonition based upon the fact that they:

## a) Were saved

i) They had called on the Father (1 Peter 1:17).

ii) They had been redeemed from vain conversations by the blood of Christ (1 Peter 1:18-19).

iii) They had purified their souls by obeying the gospel of Christ (1 Peter 1:22).

iv) They were born again by the word of God (1 Peter 1:23).

## b) Were to be sanctified

i) They were called to gird up the loins of their minds, be sober, and hope to the end (1 Peter 1:13).

ii) They were to reject the fashioning of themselves according to their former lusts (1 Peter 1:14).

iii) They were called to be holy by He which is holy (1 Peter 1:15-16).

iv) They were to pass the time of their sojourning here in fear (1 Peter 1:17).

## b. The action required

## (1) Laying aside all malice

a) The word *malice* appears six times, *malicious* appears one time, and *maliciousness* appears two times.

b) Each time, it is something that should be put off or put away by the believer (1 Corinthians 5:8; Ephesians 4:31; Colossians 3:8).

c) The word *malice* implies something done out of ill-will or to bring harm.

## (2) Laying aside all guile

a) The word *guile* appears eleven times and *beguile(d)* appears seven times.

b) The word *guile* implies trickery, deceit, or fraud.

## (3) Laying aside hypocrisies

a) Between hypocrite(s)(‘s) (thirty-one times), hypocritical (two times), hypocrisy (six times), and hypocrisies (one time), the word appears forty times in scripture.

b) The word implies something that is done in imitation or in pretend.



- (4) Laying aside envies
  - a) Between envious (one time), envy (twenty times), and envies (one time), the word appears twenty-two times in the Bible.
  - b) In a most basic sense, it is a feeling of hatred or ill-will held toward another person.
  - c) Although jealousy is one of God's attributes, envy is not. Rather, envy is a product of a sinful nature found only in mankind. According to Job, envy slays (Job 5:2), and it often slays the instigator with the victim.
- (5) Laying aside all evil speakings
  - a) This phrase appears only two times in scripture. One of those is found in the singular as "evil speaking" (Ephesians 4:31). The other is found in the plural in our passage.
  - b) Obviously, the word *evil* is used in the phrase as an adjective to describe the speaking. The word *evil* is often assumed to mean sinful, but in reality it suggests that which harms (see Isaiah 45:7).
- 2. The positive charge (1 Peter 2:2)
  - a. Their identification—"As newborn babes"
    - (1) God's plan for each believer (Hebrews 5:12-14)
      - a) The initial departure from wickedness (1 Peter 2:1)
        - i) Laying aside all...
        - ii) Desiring...
      - b) The twofold nature of growth (2 Peter 3:16-18)
        - i) Grow in **grace** (2 Corinthians 8:5-7; Galatians 2:9; Ephesians 3:8; Ephesians 4:29)
        - ii) Grow in **knowledge**
      - c) The levels of growth
        - i) Babes in Christ
          - (a) Prone to being drawn away to teachers (Romans 2:17-24)
          - (b) Prone to carnality (1 Corinthians 3:1-4)
          - (c) To desire the sincere milk of the word (1 Peter 2:2; with 1 Corinthians 3:2; Hebrews 5:13)
          - (d) Only intended for those newborn (1 Peter 2:2)
        - ii) Mature believers
          - (a) Partakers of strong meat (Hebrews 5:14)
          - (b) Teachers (Hebrews 5:12)
          - (c) Have exercised their senses to discern both good and evil (Hebrews 5:14)
    - (2) The possibility of hindrances (Hebrews 5:11)
      - a) Hindrances described (Hebrews 5:11; with Isaiah 6:9-10; Matthew 13:14-15; Acts 28:26-27)
        - i) Dullness of hearing
        - ii) Eyes that are closed
        - iii) Fat hearts



- b) Hindrances exercised
  - i) Elevating men's commandments above God's commandments (Matthew 15:3-9)
  - ii) General carnality (1 Corinthians 3:1-3)
  - iii) Unwillingness to follow current light (John 14:21)
- (3) The danger of hindrances (Hebrews 5:11-14)
  - a) Limited education (Hebrews 5:11-12)
    - i) The apostle had many things to say (Hebrews 5:11).
    - ii) They were things hard to be uttered due to the dullness of hearing (Hebrews 5:11; 1 Corinthians 3:1-3).
    - iii) The saints had to relearn the first principles (Hebrews 5:12; Hebrews 6:1-3).
  - b) Limited usefulness (Hebrews 5:12)
    - i) They ought to have been teachers.
    - ii) They were unable to effectively assist others.
  - c) Limited discernment (Hebrews 5:13-14)
    - i) They were unskillful in the word of righteousness (Hebrews 5:13).
    - ii) They were unable to discern between good and evil (Hebrews 5:14).
- b. Their admonition—"desire the sincere milk of the word"
- c. Their results—"that ye may grow thereby"
- 3. The necessary condition (1 Peter 2:3)
  - a. A lost man who lays aside all malice, guile, hypocrisies, envies, and evil speakings is still a lost man, albeit an improved lost man.
  - b. A lost man who desires the sincere milk of the word that he may apply some of its principles is still a lost man, albeit an improved lost man.
  - c. In the end, the only way any of the above matters to God is if it appears in the life of one who has "tasted that the Lord is gracious." In Psalm 34:8 tasting and seeing that the Lord is good is associated with trusting in Him.

## B. The Cause of the Exhortation (1 Peter 2:4-5)

- 1. Introductory thoughts
  - a. The Lord's relationship to His church is described in a number of ways throughout the New Testament epistles.
    - (1) Christ is presented as the head and His church as His body (Ephesians 1:22-23; Ephesians 4:15-16; Colossians 1:18; Colossians 1:19).
    - (2) Christ is presented as the husband and His church as His wife (Ephesians 5:23-25).
    - (3) Christ is presented as the chief corner stone and His church as His building (Ephesians 2:19-22; 1 Peter 2:4-8).
  - b. Each of these presents a little bit different perspective of the Lord's relationship to the church.



2. The description of the Lord (1 Peter 2:4)
  - a. The saints' approach—"To whom coming"
    - (1) Much is made in certain camps about this concept as it pertains to salvation. Some trumpet forth that they did not come to the Lord, but that the Lord came to them. While there is some level of truth to the fact that the Lord was the pursuer, it is incorrect to suggest that we did not come to the Lord.
    - (2) As to the passage at hand, the coming unto the Lord appears to be present and ongoing.
      - a) To whom coming... (1 Peter 2:4)
      - b) Ye also...are (1 Peter 2:5)
  - b. The Saviour's worth
    - (1) His ongoing life—"unto a living stone"
      - a) He is a "living stone" (1 Peter 2:4).
      - b) He is the "head stone" (Psalm 118:22; Zechariah 4:7; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:7).
      - c) He is a "tried stone" (Isaiah 28:16).
      - d) He is a "precious corner stone" (Isaiah 28:16).
      - e) He is the "chief corner stone" (Ephesians 2:20; 1 Peter 2:6).
    - (2) His rejection of men—"disallowed indeed of men"
      - a) In the Old Testament, Christ was prophesied as a stone refused by the builders—the nation of Israel (Psalm 118:22; Isaiah 8:14; Isaiah 28:16).
      - b) These Old Testament references show that the Rock was manifest to Israel in the context of the Davidic kingdom with veiled prophetic references to Daniel's seventieth week (Daniel 2:34-35).
      - c) These references most assuredly point forward to the rejected stone and are fulfilled in the New Testament.
      - d) They are directly associated to Christ's rejection and crucifixion (Matthew 21:42; Mark 12:10-11; Luke 20:17-18; Acts 4:11).
      - e) The rejected Christ, or in this passage—the disallowed, became the precious corner stone (the head of the corner).
      - f) Paul later declared Christ as the foundation (1 Corinthians 3:11) and chief corner stone of the one body consisting of Jews and Gentiles (Ephesians 2:20).
      - g) These truths all point to Christ's crucifixion as the time of the church's initial construction—a crucifixion announced in the context of the initial proclamation of the church (Matthew 16:21-23).
      - h) In Christ's rejection and subsequent resurrection (a living stone), He laid the foundation upon which we are "built up a spiritual house" (1 Peter 2:5).
      - i) This will line up with the upcoming context of our passage.



- (3) His acceptance of God
  - a) He was chosen of God.
    - i) Three words are used interchangeably to speak of the Saviour as the One who was chosen of God.
    - ii) Understanding connecting words
      - (a) Consider that the word *beloved* was interchanged with the word *elect* when speaking of the Lord Jesus Christ (Matthew 12:18; Isaiah 42:1).
      - (b) The first use suggests that one who is beloved is chosen to be loved in the stead of or above another (Deuteronomy 21:15-16).
      - (c) Christ is identified as the *beloved* on numerous occasions (Matthew 3:17; Matthew 12:18; Matthew 17:5; Luke 20:13).
      - (d) One who is beloved is chosen to be loved in the stead or above others.
  - b) He is precious.
    - i) He is a precious corner stone (Isaiah 28:16).
    - ii) He has precious blood (1 Peter 1:19).
    - iii) He gives precious promises (2 Peter 1:4).
3. The description of the believers (1 Peter 2:5)
  - a. Their association to Christ—"Ye also, as lively stones"
    - (1) The previous verse identified Christ as "a living stone."
    - (2) He was rejected in His crucifixion (disallowed indeed of men—1 Peter 2:4), but He was raised by the Father (Galatians 1:1) and ever liveth (Hebrews 7:25).
    - (3) The Christian was buried into Christ by a spiritual baptism and raised in the likeness of His resurrection (Romans 6:4-11).
    - (4) At the same time, the context seems to promote something larger than that of an individual Christian.
  - b. Their association to each other (see Ephesians 2:20-22)
    - (1) Their union—"Ye also...are built up"
      - a) Built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone (Ephesians 2:20).
      - b) All the building is fitly framed together in Christ and growth unto an holy temple in the Lord (Ephesians 2:21).
      - c) In Christ, we are builded together for an habitation of God through the Spirit (Ephesians 2:22).
    - (2) Their identification
      - a) A spiritual house
        - i) The Spirit indwells each believer (Romans 8:9), but this is not the point of the present passage.
        - ii) Rather, it seems to point to a special truth that pertains to a body of believers (Ephesians 2:22).
        - iii) This truth is most definitely taught in other places (Matthew 18:20) and perhaps more than we initially imagine it to be (2 Corinthians 6:16).



- b) An holy priesthood
  - i) Again, this truth seems to apply individually to each believer. In other words, every saved person is a priest (Revelation 1:6; Revelation 5:10; Revelation 20:6) under one great high priest (Hebrews 2:17; Hebrews 3:1; Hebrews 4:14-15; Hebrews 5:5, 10; Hebrews 6:20; Hebrews 7:26-28; Hebrews 8:1; Hebrews 9:11; Hebrews 10:21).
    - (a) We are as priests in our access to God (Romans 5:2; Ephesians 2:18; Ephesians 3:12).
    - (b) We are as priests in our responsibility to go to the people on behalf of God (2 Corinthians 5:18-20) and to God on behalf of the people (1 Timothy 2:1).
    - (c) We are as priests in our call to bring sacrifices before God (Romans 12:1; Hebrews 13:15-16; 1 Peter 2:5).
  - ii) However, this passage seems to teach the priesthood of a collective body (see 1 Peter 2:9).
  - iii) It should be noted that one of the Devil's most subtle tactics involves getting individuals to believe that they can worship God just as well alone as they could inside a local assembly. This passage clearly supports and expounds upon the admonition of Hebrews 10:25 which says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."
- (3) Their work
  - a) To offer up spiritual sacrifices
    - i) God no longer expects His people to bring animal sacrifices to a temple made with hands.
      - (a) The Lord Jesus Christ sacrificed Himself for man, and in doing so, became the ultimate sacrifice, once and for all.
      - (b) To bring an animal to any religious facility in the present age would be directly disobedient to the clear teachings of the New Testament.
    - ii) The Lord still desires to receive sacrifices.
      - (a) The sacrifices today consist of believers presenting their bodies to the Lord (Romans 12:1) and giving thanks to Him with their lips (Hebrews 13:15).
      - (b) In Hebrews 13:16 the Bible also says "to do good and to communicate . . . for with such sacrifices God is well pleased."
  - b) To offer up that which is acceptable to God by Jesus Christ