

I Peter 2:4-8

- I. Those who come to the Lord have a great future and identity (4-6)
 - A. As we come to the Lord, He builds us up. (4-5)
 - 1. We are coming to the Lord (4)
 - a. Come to Him – cf. Mt 11:28, Jn 5:40, 6:35,37, Jms 4:8, Ps 34:5
 - b. Who He is:
 - 1) The “Lord” of v. 3
 - 2) The “Stone” of Scripture – cf. Dan 2:34
 - a) Living – cf. 1:2,23, Jn 5:26, 6:57
 - b) Rejected by men – cf. Mk 8:31, Lk 9:22, 17:25, Jn 1:10-11
 - c) Chosen and precious to God – cf. v. 7, 1:19,20, Isa 42:1
“Perhaps the key word in I Pet 2:4-10 is not ‘stone’ but ‘chosen’. As Christ was chosen by God but rejected by men (2:4), so also believers are chosen by God but rejected by men (2:9-10 and the ‘alien’ motif in v. 11; cf. also the alien/chosen motif in 1:1-2).” JETS 32/2 (June 1989). p. 194
 - 2. We are being built into a spiritual house (5)
 - a. He is building us (5a-b)
 - 1) We are like living stones. (5a) – cf. Jn 11:25-6, 14:19
“...it is meant to apply secondarily to the readers, the ‘living stones,’ as well as to Christ. They too are ‘rejected by people generally but in God’s sight choice and precious.’ For their identity is to be defined over against those who do not belong to their number.” WBC p. 99
 - 2) He is using us to make a spiritual house. (5b) – cf. Eph 2:19-22, I Cor 3:9,16, 6:19, I Tim 3:15
 - b. The purpose: (changing the metaphor) – a holy priesthood to bring spiritual sacrifices (5c)
 - 1) Holy Priesthood – cf. v.9, 1:16, Isa 61:6, Rev. 5:10
“To be the people of God is not only a privilege but a responsibility, and in particular a priestly responsibility. Before there was a special priestly class in Israel, there was the idealized notion of all Israel as a priesthood (Exod 19:6), and it is to this ancient notion that Peter makes his appeal.” WBC p. 96
 - 2) offering spiritual sacrifices
 - a) spiritual – cf. Jn 4:22-24
 - b) pleasing – cf. Rom 12:1, Phil 4:18
“That the spiritual sacrifices are ‘acceptable to God through Jesus Christ’ supports the view that they are above all acts of worship.” WBC p. 102
 - c) through Jesus Christ – cf. Heb 13:15-16
“[through Jesus Christ] corresponds in its significance to the [through him] of 1:21: even as they have believed in God through Jesus Christ, the readers of the epistle now offer to God acceptable worship through him. WBC p. 102
cf. 1:16-17, Ps 50:23, 51:17, 141:2, Hos. 14:2, Rom 6:13, 19
“...the spiritual sacrifices are first of all something offered up to God as worship and, second, a pattern of social conduct. The two aspects cannot be separated, and the priority is always the same.” WBC p. 101

- B. The reason this is so (6)
 - 1. Disclosure formula – ‘It is contained in Scripture’ (6a)
 - 2. What is contained. (6b-c) – quote from Isa 28:16
 - a. I am placing a stone in Zion (6b)
 - 1) Cornerstone – most essential stone
 - 2) Chosen, select, excellent
 - 3) Valuable, precious
 - b. Whoever believes in Him will in no way be put to shame (6c)
 - cf. Ps 25:1-3, 34:5, Isa 61:7, 45:16-7, 50:6-7, 54:4-5
 - 1) Whoever believes – the one who trusts
 - 2) Will in no way – will most certainly not- emphatic strengthened negative
 - 3) Be put to shame – be left unvindicated

II. The implications of this – there are two types of people (those who believe and those who don’t) – with two types of futures (7-8)

- A. To those who believe, God will give honor (7a) –cf. 1:6, I Sam 2:30

“the ‘honor’ or ‘praise’ to which Peter refers is final vindication before God, the equivalent of never being put to shame; it is the same vindication already described more fully as ‘praise, glory, and honor at the time when Jesus Christ is revealed (1:7)” WBC p. 104
- B. To those who disbelieve, it is a different story (7b-8)
 - 1. The “stone” has a different relation to them- general statement (7b)
 - 2. The “stone” has a different relation to them- specific details (7c-8)
 - a. The “stone” has a different relations to them (7c-8b)
 - 1) The stone is vindicated and their judgment is shown to be false – the stone which the builders rejected has become the head of the corner (cornerstone, most important stone) (7c-d) – quoting Psa 118:22 – cf. Mt 21:42-44, Acts 4:9-12
 - a) The stone which was rejected by the builders (7c)
 - b) This stone has become the most important part of the building (7d)
 - 2) The stone has become a stone of stumbling (8a) quoting Isa 8:14
 - 3) The stone has become a rock of offense (8b) –cf. Rom 9:32-33, Lk 2:34, I Cor 1:23
 - b. The results of this rejection to unbelievers (8c-e)
 - 1) They stumble with rejection to the Word (8c-d)
 - a) They stumble (8c)
 - b) Because they rejected (refused to believe or obey) the word (8d) –cf. 1:14,22

“The point of the statement that unbelievers ‘stumble by disobeying the word’ is not that ‘stumbling’ is synonymous with the rejection of the Christian message, but that it is a consequence of that rejection. In simplest terms, it is the opposite of divine vindication, the negative equivalent of the ‘honor’ reserved for Christian believers of not being ‘put to shame’.” WBC p. 106
 - 2) Reason- They were ordained to this. (8e)

“[they were appointed for this] corresponds to the [I am placing] of the first quotation in v.6; there are two ‘appointings’ or ‘destinies’ – one, of the ‘choice and precious stone, a cornerstone in Zion,’ to vindication, and the other of those who ‘disobey the word’ to shame and stumbling.” WBC p. 95

“The matching verbs do not represent two distinct ‘appointings’ but one with a twofold result....In the single act of raising Jesus from the dead, God has laid the ‘choice and precious Stone’ that means honor and vindication for those who believe, but stumbling and shame for the disobedient.” WBC p. 107.