

Exhortation To Put Aside Evil And Grow Up To Salvation

Five Things To Put Away

1PE 2:1 Therefore [because you have been born again through the word of the Lord], **putting aside** [rid yourselves of] **all malice** [evil, intent, feelings of hatred] **and all guile** [deceit] **and hypocrisy** [pretense, insincerity] **and envy** [jealousy, ill feelings] **and all slander** [evil speaking, back-biting], See Eph. 4:22-31

1. Those who had been born again through the word must put aside. (1 Pet. 1:23).
 - a. “All malice” (kaki’a) denotes an “wickedness in general, evil disposition, feelings of hatred, evil intent, desire to injure another.”
 - 1) Note Peter emphasizes that “all malice” is to be put away.
 - 2) The word “all” modifies each of the five things to be put away.
 - 3) It “all” has the idea of “every trace.” It is not partially eliminating these things.
 - 4) This is not a detailed list of things to be put away (Gal. 5:19; Col. 3, Eph. 4, 5; Rom. 1:18-31, etc), but it is very comprehensive.
 - b. “All guile” (dol’os) means “craftiness, deceit.”
 - 1) We should be filled with truth and honesty.
 - 2) There is no place for craftiness and deceitfulness in the life of the Christian.
 - 3) The Christian is pure in heart, sincere, not two-faced, seeking the best for others.
 - 4) Christians are not sinless, but they are genuine!
 - c. “All hypocrisy” (hupo’krisis) means deceptive and deceitful actions and attitudes. (Rom. 12:9).
 - 1) Matt. 6:2, 5, 16; 15:7, 8; 22:18; 23:13-15; 23:23, 25, 29; 24:51.
 - 2) Mark 7:6; Lk. 12:56; 13:15.
 - 3) One is not a hypocrite because he sins (1 Jn. 1:7, 9), but he/she is a hypocrite if they are pretending to be a sincere Christian.
 - d. “All envy” (phthon’os) - means feelings of unhappiness because of the possessions and success of others.
 - 1) It led to the death of Christ.
 - 2) It is the rottenness of the bones, and can lead to all kinds of evil.

MAT 27:18 For he knew that **because of envy they had delivered** Him [Jesus] up

MAR 7:22 deeds of coveting and wickedness, as well as deceit, sensuality, **envy**, slander, pride and foolishness.

MAR 15:10 For he was aware that the chief priests had delivered Him [Jesus] up because of **envy**.

ROM 1:29 being filled with all unrighteousness, wickedness, greed, evil; **full of envy**, murder, strife, deceit, malice; {they are} gossips,

1TI 6:4 he is conceited {and} understands nothing; but he has a morbid interest in controversial questions and disputes about words, **out of which arise envy**, strife, abusive language, evil suspicions,

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.

e. “All slander” (katalalia) has reference to slanderous and defamatory statements about others.

1) The Greek means “evil speech, slander, defamation.”

2) It is elsewhere translated in the KJV “backbitings.” (2 Cor. 12:20).

3) The Christian must not slander others and should not even repeat things that are true with the intent of hurting others.

2. Those born again have “put on” Christ in baptism. (Gal. 3:27).

a. This means we are “put on” the personality and likeness of Jesus. (Phil. 2:5).

PHI 2:5 Have this attitude [mind] in yourselves which was also in Christ Jesus, Gr. “phrone’o” means “to feel, think.” It is often rendered “mind, attitude.”

b. They also put on the benefits of Christ’s blood.

c. They had been sprinkled with the blood of Christ when they were immersed into Christ.. (1 Pet. 1:2).

d. Baptism is “for the remission of sins.” (Acts 2:38; 22:16).

e. Those who are buried with Christ in baptism are sprinkled with his blood. (1 Pet. 1:2).

3. The things they were to put away were a violation of love. (1 Pet. 1:22; 1 Jn. 4:20).

a. Paul’s description of Christian love shows there is no place for these things Peter argued that the Christian must put aside. (1 Cor. 13:4-7).

b. Paul has similar instructions to Christians and the new life in Colossians 3 and Ephesians 4 and 5.

4. The things they put away did not glorify God, but would cause men to blasphemy God. See Tit. 2:5; 1 Cor.10:31,32.

“Newborn Babes”

1PE 2:2 like newborn [just-born] babes [spiritual infants, new in Christ], long [have intense craving, thirst for] for the pure [unadulterated] milk of the word, that by it you may grow in respect to salvation,

- “in respect to” comes from “eis” and literally means “unto, into, to for.” NIV “you may grow in your salvation.”
 - “breph’os” - unborn child, embryo, baby, infant, childhood. It is used in Luke 2:16 of the babe in the manger. In classical Greek it was used of a babe at the breast.
1. Babies have an intense desire for milk, and they return to the source again and again.
 - a. We are to have an intense desire for “the pure milk of the word.”
 - b. See Psalm 119:1-176. - Every single verse of this magnificent chapter praises and exalts God’s word.
 - c. See 2 Peter 3:18 “grow in the grace and knowledge of our Lord and Savior Jesus Christ.”
 2. Babies do not have to be constantly urged and admonished to seek the source of their life, and neither should we.
 3. “Milk” [gala] may be used in opposition to the solid food mature Christians are to seek. (1 Cor. 3:2; Heb. 5:12).
 - a. Babies must start on milk.
 - b. Some think the distinction between milk and solid food may not be the point Peter is making.
 - c. “Milk” may stand for all of God’s word. - not merely the elementary parts of it.
 - d. All of his readers may not have been new converts, but all Christians are to long for the word of God as a baby longs for milk.
 4. Those who start on milk would grow into solid food. (Heb. 5:14).
 5. Christians are expected “to grow,” not remain babies.
 - a. It is not shameful to be a baby. This is the way one is born into the world and the way one is born into the family of God.
 - b. It is shameful to remain one assuming we have normal mental abilities.
 - c. Christians are to grow and mature. (Heb. 5:11-14).
 6. The “milk” they were to seek was pure [unadulterated].
 - a. This is the pure, undefiled word of God that is able to save our souls. (Jas. 1:21). See Gal. 1:6-8.
 - b. It is not false doctrine, and false doctrine will lead to our condemnation. (Matt. 7:15; Acts 20:28-30).
 - c. Irenaeus, and early Christian writer said, “They mix gypsum with the milk, they taint the heavenly doctrine with the poison of their errors.” Gypsum was a chalky-like substance used to increase the volume of the milk, and thus contaminating it.
 7. The words “in respect of” mean the end result was their eternal salvation. It may also denote the process of maturing in Christ, and for certain does not exclude it.
 8. This is the salvation that will be given us at the end of life when we go to “Abraham’s bosom” (Lk. 16:22), and one

day enter “the eternal kingdom” (heaven). (2 Pet. 1:11).

1PE 2:3 if [since, now that] **you have tasted the kindness** [goodness, graciousness] **of the Lord**. See Psa. 34:8 in Gr. Septuagint

- The word “Lord” [Gr. ku’rios] can refer to God or Christ, but most often refers to Christ in the writings of Peter. (1 Pet. 1:2; 2:4; 3:15; 2 Pet. 3:18; 1:14; 1:2; 3:2, 10; 1:8, 16; 2:20).
- The word “God” [Gr. theos’] can refer to Jesus (Jn. 1:1; Heb. 1:8), but it is used in Peter to refer to God, the Father. (1 Pet. 1:2, 3, 5, 21, 23; 2:4, etc.).

1. “If” is a fulfilled condition in Greek denoting “since.”
2. The Greek “chrestos” [khray tos’] means “good. kind, loving. ”
3. Those who have tasted the goodness of God will be prompted to return again and again into the feast of God’s goodness.
 - a. This is done by worship and service and sharing.
 - b. This is done by studying and meditating upon God’s word and His goodness.
 - c. This is done by fellowship with God’s people.
 - d. This is done by sowing unto the Spirit. (Gal. 6:7-10).

The Church God’s Spiritual House

1PE 2:4 **And coming to Him** [Jesus] **as to a living stone** [Christ], **rejected** [as Messiah and Savior] **by men, but choice** [chosen by God] **and precious** [worthy of honor] **in the sight of God**, Psa. 118:22; Isa. 28:16

McCord: “but he was God’s chosen and precious One.”

New International: As you come to him, the living Stone--rejected by men but chosen by God and precious to him--

1. The words “coming to Him” refer to the constant coming by faith to the Lord for salvation, strength and support. It is not limited to the initial coming to Christ,
2. Jesus is described as “a living stone” because he is not like the inert, lifeless stones of the earth.
3. He is a Stone who is alive and gives life.

Christians Are “Living Stones”

1PE 2:5 **you** [Christians] **also, as living stones, are being built up as a spiritual house for a holy** [dedicated, consecrated] **priesthood, to offer up spiritual sacrifices acceptable to God through** [Mediatorship of] **Jesus Christ**.

1. Christians are “living stones” because they derive their spiritual life from Jesus - “a living stone” See 1 Pet. 1:3.
2. They “are being built up as a spiritual house.”
 - a. This “spiritual house” is the church, “the household [family] of God.” (1 Tim. 3:14, 15).

b. “Spiritual house” is a reference to the universal church (body of Christ).

c. Jesus is the “chief corner stone” of God’s house, that is, the most important part. (Eph. 2:20). See 1 Cor. 3:11

EPH 2:20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

c. The apostles and prophets make up a part of the foundation of God’s spiritual house. (Eph. 2:20).

Note: Peter is not the foundation of the church. (Matt. 16:18). He is part of the foundation. (Eph. 2:20). The Greek for Peter is “pet’ros” [a stone, pebble], not “petra” [a ledge of rock]. Jesus said the church would be built on “petra.” See 1 Cor. 3:11. The church is built upon Jesus and the fact is the Christ, the Son of the living God.

3. Christians are to offer up “spiritual sacrifices” of praise and prayer to God. (Heb. 13:15, 16).

4. The purpose of these sacrifices is to be pleasing [acceptable] to God “through Jesus Christ.”

a. God will not receive us apart from Christ. (Jn. 3:36; 14:6).

b. Our worship, service, life are all vain apart from Christ. (1 Tim. 2:5).

c. We must honor and obey the Son to obey the Father. (Jn. 5:23).

5. Christians are “a holy priesthood.” See 1 Pet. 2:9.

a. Every Christian (male and female) is a priest.

b. Every Christian is authorized to engage in the worship of God, and is expected to worship God.

c. Christians collectively constitute “a holy priesthood” of believers.

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.

d. The New Testament knows nothing of a special class of believers being the priests.

e. It is our responsibility and great privilege to worship God.

1) Someone else cannot do this for us.

2) It is sad that so many rarely worship God, but are mostly spectators.

3) God does not want us to be spectators.

4) Those who do not wish to worship God now would be miserable in heaven.

5) Heaven is a place where the redeemed will worship the Father and the Son.

6) What a thrill, what a blessing to worship Him now and in eternity.

“Behold I Lay In Zion”

1PE 2:6 For {this} is contained in Scripture:"Behold I [God] lay in Zion [at Jerusalem] a choice [chosen, honored] stone, a precious corner {stone}, And he who believes [completely trusts] in Him [Jesus] shall not be disappointed. [put to shame]" Isa. 28:16.

New International: 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."

Revised Standard: For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame."

- “periecho” [pe ree ek’ o] - is “I seize, stand, contain, say, surround.” NASB “For {this} is contained in Scripture”
- McCord: “It says in scripture.”
- “Sion” - Sion, Zion

1. Peter’s quotation is a loose translation that more nearly conforms to the Greek Septuagint [280 B.C.] than to the original Hebrew text. (Isa. 28:16).

2. “Zion” is Jerusalem. (1 Kgs. 8:1).

- a. Jesus died there, that is, outside the city. (Lk. 23:27, 33).
- b. The Old Law was nailed to the cross there. (Col. 2:14).
- c. The Christian dispensation was inaugurated there. (Acts 1, 2).

ISA 2:2 **Now it will come about that In the last days,** The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.

ISA 2:3 And many peoples will come and say, "Come, let us go up to **the mountain of the Lord,** To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." **For the law will go forth from Zion, And the word of the Lord from Jerusalem.**

ISA 2:4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.

- a. The church (kingdom) is called “the chief of the mountains,” “and all the nations will stream to it.” (Isa. 2:2).
- b. It would have its beginning in Jerusalem. (Lk. 24:47; Acts 1:4, 8, 12, 19; 2:5, 14).

3. **The church is a spiritual house [God’s spiritual temple], not a physical building.**

EPH 2:18 for through Him [Christ] we both have our access in [by] one Spirit to the Father. 19 So then you are no

longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner {stone}, 21 in whom the whole building, being fitted together is growing into **a holy temple in the Lord**; 22 in whom you also are being built together into a dwelling of God in [by] the Spirit.

- Note: “you” is plural; “naos” - temple, shrine
- “you” is also plural in 1 Cor. 3:16, and refers to the church **Christians collectively are the “temple” of God.**

1CO 3:16 Do you not know that you are a temple of God, and {that} the Spirit of God [Holy Spirit] dwells in you? 17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.

- Note: “you” is plural; “naos” - temple, shrine
 - The word “temple” [Gr. naos’] in 1 Corinthians 6:19 has reference to the body of the Christian.
4. Jesus, “the chief corner stone,” emphasizes that Jesus is the most important part of the foundation because He is the One upon whom God’s spiritual house rests and the One who unites both Jews and Gentiles into one body, the church.
 - a. Jesus is also the Head of the body. (Col. 1:18; Eph. 1:22, 23).
 - b. He is the King over the kingdom. (Acts 2:32,33).
 - c. He is the Shepherd over the flock. He is not just a shepherd, but He is the “chief Shepherd” (1 Pet. 5:4). He is the “great Shepherd.” (Heb. 13:20).
 5. Those who believe in Jesus will not be put to shame.
 - a. They stand approved by God now and in eternity.
 - b. They are the ones covered by the precious blood of Christ.
 6. Those who trust in Jesus will never regret it.
 - a. They will be blessed in this life and in the life to come.
 - b. See Mark 10:29, 30.

MAR 10:29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

MAR 10:30 but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.

The Preciousness Of Jesus

1PE 2:7 This precious value [preciousness, Jesus], then, is for you who believe. But for those who disbelieve, "The stone [Jesus Christ] which the builders rejected, This became the very corner {stone,}" Psa. 118:22

- Gr. "time" [tee may'] - price, value, preciousness
- "became the keystone"

Living Bible: Yes, he is very precious to you who believe; and to those who reject him, well--`The same Stone that was rejected by the builders has become the Cornerstone, the most honored and important part of the building."

1. Christ is the most important part of the foundation.
2. Men rejected Him, but He is "the most honored and important part of the building.
3. Christ was despised and rejected of men (Isa. 53:3), but chosen of God.

“Stone Of Stumbling” And “Rock Of Offense”

1PE 2:8 and, "A stone of stumbling and a rock of offense" [that causes a fall]; for they stumble [reject Christ] because they are disobedient to the word [message of God], and to this {doom} they were also appointed.

- Lit. "to which indeed [also] they were appointed."
- It was appointed that the disobedient would fall and be lost - not that they be disobedient and lost.

New International: and, "A stone that causes men to stumble and a rock that makes them fall. They stumble because they disobey the message--which is also what they were destined for."

Revised Standard: and "A stone that will make men stumble, a rock that will make them fall; for they stumble because they disobey the word, as they were destined to do."

1. Some refuse to accept Christ as the precious Stone - the beloved and honored Son of God.
 - a. No amount of evidence or miracles could convince them to follow Jesus.
 - b. They stumble because of His birth, His poverty, His education, His conduct, His friends, His teachings, His miracles, His death, His resurrection and on and on.
 - c. Here are some reasons why some will not accept Jesus as God's Son.

• Acceptance of Divine. - No divine in their view.	• Acceptance means accountability for conduct.	• Acceptance means there must be a change in life style.
• If they accept Jesus as God's Son, then they must accept the Father.	• Acceptance most often means a decline in social standing.	• Acceptance most often means persecution. (2 Tim. 3:12).

2. Those who reject Jesus are doomed forever. (Jn. 8:24; 3:36; 14:6; Acts 4:12).

Four-Fold Description

1PE 2:9 But you [believers] are a chosen race [people], a royal priesthood [a priesthood belonging to the King], a holy [dedicated] nation, a people for {God's} own possession, that you may proclaim the excellencies [praise] of Him who has called you out of darkness into His marvelous light; See Col. 1:13; Eph. 5:8-14

American Standard: But ye are a elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:

New International: But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

YLT and ye are a choice race, a royal priesthood, a holy nation, a people acquired, that the excellences ye may shew forth of Him who out of darkness did call you to His wondrous light;

1. **“A chosen race”** [gen'os eklekton']- denotes “a chosen people.” **NIV**
 - a. They had not been arbitrarily chosen. (Acts 10:34, 35; 1 Tim. 2:4; 2 Pet. 3:9).
 - b. They had been chosen or called by the gospel. (Matt. 28:19, 20; Mk. 16:15, 16; Jn. 6:45; Rom. 1:16; 2 Thess. 2:13, 14; Jas.1:21).
 - c. They had received mercy. (1 Pet. 2:10).
 - d. This “chosen race” was made up of both Jews and Gentiles. (Rom. 10:13).
2. **“A royal priesthood”** [basileion hierateuma] - “priests of the king” - **Living Bible**
 - a. The word “royal” is used because this priesthood belong to the King, Jesus Christ.
 - b. Jesus is both King and High Priest and Christians are His under priests.
3. **“A holy nation”** [eth'nos hag'ion] - “Nation” refers to “a multitude of people of the same nature.”
 - a. “hag'ios” - separate from common condition and use, dedicated, pure, righteous.
 - b. Christians are “a holy nation,” that is, a nation [a people] separated and dedicated to God.
 - c. McCord & Amp. “a dedicated nation.”
 - d. Christians live for God. He is “first”. (Matt. 6:33). He is to be loved with all our being. (Matt. 22:37-39).
4. **“A people for God’s own possession”** [laos' eis peripoiesin]
 - KJV has “peculiar.” It has the idea of “ownership,” not strange or odd.
 - Christians may be considered odd and strange because of dedication to God and holy conduct, but not in the way the word is most often used by the word.
 - a. “peripoiesis” [pe ree poy' ay sis] means “save, preservation, gain, possession.” Amp. “[God’s] own special people.”
 - b. Christians belong to God. They are members of His spiritual family. (1 Tim. 3:15; Eph. 2:19).

- c. They are purchased by the blood of Jesus. (Acts 20:28; 1 Cor. 6:19, 20; 1 Pet. 1:19; Rev. 1:5).
5. They had been called from the darkness of heathenism to the glorious light of the truth. (Eph. 5:8; 1 Jn. 1:7; Col. 1:13).

“Once Were Not A People”

1PE 2:10 for you once were not a [special, saved] people [at all], but now you are the [saved, redeemed] people of God; you had not received mercy, but now you have received mercy. Hos. 2:23; Rom. 9:25, 26.

- Lit. “who then [were] not a people”
 - “received mercy” means “atonement, reconciliation, justification, forgiveness.”
1. Once they had not been the people of God and were under condemnation. (Rom. 3:10, 23).
 2. They had now “received mercy” through no merit or goodness of their own.
 3. “Now you are the people of God” - not sometime in the future.
 4. What a blessing it is that we are children of God. (Gal. 3:26, 27; 1 Jn. 3:1, 2).

1PE 2:11 Beloved, I urge [implore] you as aliens and strangers [exiles in this world] to abstain from fleshly [sensual] lusts, which wage war against the soul. See 1 Pet. 1:17.

- “Beloved, I beg you, as strangers and exiles.”
1. The word “aliens” (par’oikos) means “sojourners, temporary resident.”
 2. The word “strangers” (parepidemos, pa re pee’ day mos) means “aliens, strangers, exiles.”
 3. “Aliens and strangers” - Phil. 3:20; Heb. 11:9-15.
 - a. We are mere visitors in this world. It is not our home. Our stay is brief. (1 Pet. 1:17).
 - b. This world is destined for destruction. (2 Pet. 3:10-13).
 4. They are urged “to abstain from fleshly lusts.” See 1 Jn. 2:15-17; Jas. 4:4; Gal. 5:19-21.
 5. “Fleshy lusts” do not go away because we are baptized, and added to the body of Christ.
 6. These lusts “wage war against the soul.” See Heb. 12:9; Jas. 1:21; Matt. 10:28.
 7. The battle is won by: (1) Faith - 1 Jn. 5:4, 5 (2) Putting on the whole armor of God - Eph. 6:10-18 (3) Drawing near to God - Jas. 4:8 (4) Pursuing the fruit of the Spirit - Gal. 5:22,23 (5) Submitting to the beatitudes - Matt. 5:3-12 (6) Adding the Christian graces - 2 Pet. 1:5-11.

“Keep Your Behavior Excellent”

1PE 2:12 Keep your behavior [conduct, manner of life] excellent [honorable, righteous] among the Gentiles [nations, pagans, unbelievers], so that in the thing in which they slander you as evildoers, they may on account of

your good deeds, as they observe {them,} glorify God in the day of visitation [inspection, the day Christ comes again].

YLT having your behaviour among the nations right, that in that which they speak against you as evil-doers, of the good works having beheld, they may **glorify God in a day of inspection**.

NIV - Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and **glorify God on the day he visits us**.

NRSV Conduct yourselves honorably among the Gentiles, so that, though they malign you as evildoers, they may see your honorable deeds and **glorify God when he comes to judge**.

1. Christians were often falsely accused of being enemies of the government, being blasphemers of God, introducing strange and false religious practices, etc.
 - a. This should never be. Christians are not to suffer for bad conduct. (1 Pet. 4:15).
 - b. We are to be obedient to the government. (Matt. 22:21; Rom. 13:1-7). See 1 Pet. 2:13-17.
2. Christian are to “glorify God.” (Matt. 5:16). This is why man is on the earth.
3. “The nations” [pagans, unbelievers] refers to Jew and Gentiles converts who will “glorify God in the day of visitation” It is not a reference to “a holy nation” (1 Pet. 2:9).
 - a. “episkope” [epis ko pay] - visitation, inspection, office, office of bishop.”
 - b. It refers to the day when God His sends His Son, the chief Bishop or Shepherd, a second time to raise mankind and judge the world.
 - c. God will do this judging through Jesus Christ. (Acts 17:31; 2 Cor. 5:10; 2 Tim. 4:1).
 - d. Hopefully, Jews and Gentiles, then and now, will glorify God at the coming of Christ because of the good example that led to their conversion and our conversion.
 - e. We are to be lights in this world. (Matt. 5:14-16; Eph. 5:8).

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