

2:4 – As you come to him, the living Stone – rejected by men but chosen by God and precious to him –

“προσων προσερχομενοι, (5740) λιθον ζωντα, (5723) υπο ανθρωπων μεν αποδεδοκιμασμενον (5772) παρα δε θεω εκλεκτον εντιμον.”

The metaphor of milk representing the nourishment of the Word of for spiritual growth switches to the metaphor of a stone building.

Not only are we being built up individually in our salvation, we are individual stones being prepared for our place in a stone building or temple.

Verses 2:4-5 says, “As you come to him (Jesus)...you...are being built into a spiritual house to be a holy priesthood.”

“As you come” -

“come” to Christ is used in:

- Hebrews 7:25 – “Therefore he is able to save completely those who **come** to God through him, because he always lives to intercede for them.”
- Verb **proserchomai** used in the Septuagint to refer to “drawing near” to God in places such as Ex. 12:48; 16:9; Lev. 9:5; Dt. 4:11; 5:27.
- **Proserchomai**, “come” or “drawing near”, is used in Hebrews 4:16; 7:25; 10:1, 22; 11:6; 12:18, 22 to refer to “coming” to God or “drawing near” to worship God.



“the living Stone” – the savior, Jesus, is also a stone in this spiritual building, but he is described as a “living Stone” which could indicate several things:

- He is part of the building he is building
- This living Stone is also the builder
- Jesus is an intricate part of the building he is building
- “living stone” in the New Testament building is to be contrasted with the dead stones used to build the Old Testament temple.

“rejected” (*αποδεδοκιμασμενον*, **apodedokimasmenon**) – means “to disapprove, reject, repudiate” and “to reject after examination,” “to examine and judge useless.” (With the prefix **apo-** which means “away from” and denotes separation, departure, cessation, completion, reversal. And, **dokimázō** (from *δοκιμος* **dokimos** which means “accepted, pleasing, approved”) which means properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what the quality.”

- This “living Stone,” Jesus, was rejected.
- “rejected” is a word that refers to the builders examining a stone for use in the building, but

finding it unsatisfactory for placement due to the poor quality of material, a fault in the stone or poor workmanship.

- From Psalm 118:22 (quoted in 1 Peter 2:7) and used by Jesus in Mark 12:10 at the end of the parable of the vineyard where the tenants refused to pay the owner and finally killed his son.
- Those who rejected Jesus were the builders of God's nation of Israel.
- But, Jesus was not merely approved by God, Jesus was chosen because he was considered precious.
- "chosen" *eklektos* **eklektos** – means "chose, choice, select, elect."
- "precious" *entimos* **entimos** – means "precious, costly, expensive, highly valued" The idea of a "precious" stone is from the words of Isaiah 28:16, which will be quoted in 1 Peter 2:6. These words of Isaiah are addressed to the leaders (the builders, the rulers) of Israel in Isaiah 28:14. In the Jewish Targum (a paraphrased translation explaining the Torah) the stone of Isaiah 28 is the royal Messiah. Peter quotes from the Septuagint translation where the "stone" is translated from Hebrew into Greek as "cornerstone."
- It is interesting to note that the imagery of this "stone" as the Messiah is going to give way to the "stones" being the believers in 1 Peter 2:5. This is also what the Qumran community did with the verse when they consider the Council of the Community to be the "precious cornerstone" of Isaiah's image.
- "Rejected," "Chosen", and "Precious" are all Greek words taken from Psalm 118:22 and Isaiah 28:16 in the Greek Septuagint.

2:5 – you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

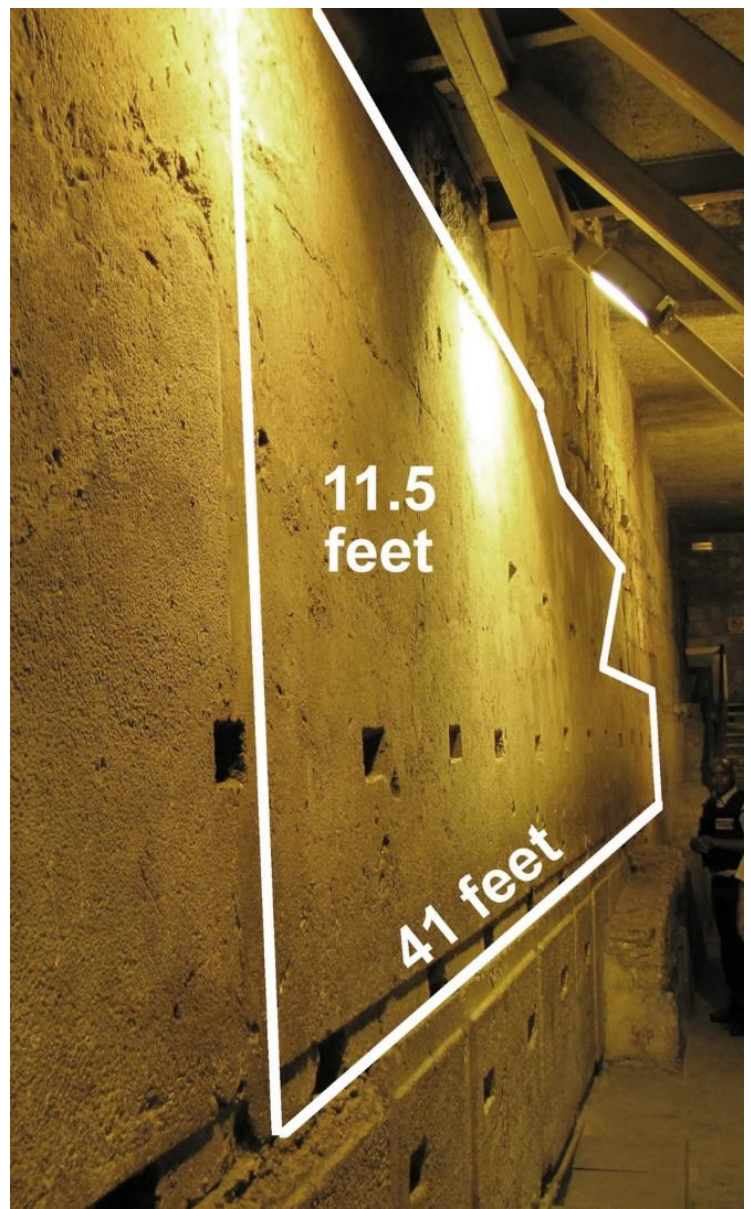
Jesus is the Cornerstone and those who come to him join him in the formation of the building.

Notice the metaphors and the movement of the imagery:

- Stone = Jesus
- Men who are the builders = Israel leaders
- Stones = believers as part of the building
- Building = temple
- Priests serving in the temple = Believers
- Christ = Builder

"House" is the word ***oikos*** which is used to refer to the temple of the Lord in 1 Kings 5:5; Isaiah 56:7; Matthew 12:4; 21:13; Luke 11:51; John 2:16.

The building process is being done by God who is currently in the process of building his new spiritual temple which is the church.



The church as the temple is seen in:

- 1 Cor. 3:10-17
- 2 Cor. 6:16
- Eph. 2:19-22
- 1 Tim. 3:15
- Heb. 3:2-6
- Heb. 10:21-22
- 1 Peter 4:17

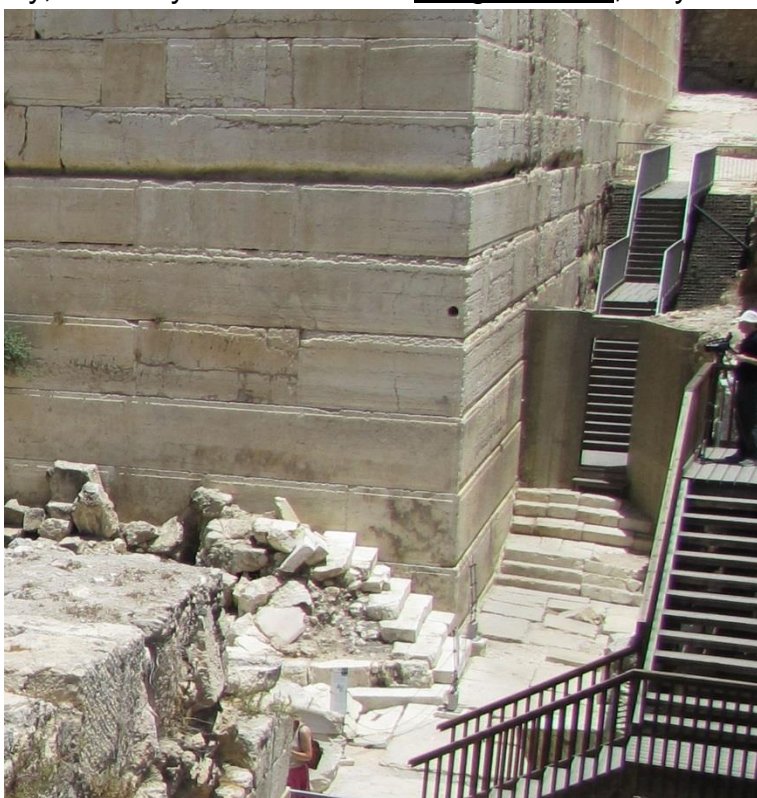
This is a spiritual house and a spiritual priesthood since it is not tangible.

The spiritual church replacing the physical temple in Jerusalem is seen in:

- Mark 14:58
- Mark 15:29
- John 2:19
- John 4:21, 23-24
- Acts 7:48
- Acts 17:24

The church is built on the cornerstone of Jesus by placing believers in their position in the building. These believers (living stones) then serve as priests in this temple offering their spiritual sacrifices (Rom. 12:1-2) which, like the living stones, are called “living sacrifices.”

- Romans 12:1 – “in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.”
- Ephesians 5:2 – “walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”
- Philippians 4:18 – “I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God.”
- Hebrews 13:15-16 – “Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that openly profess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased.”



The living sacrifices from the living bodies of the priests who serve as stones in the temple along side the living cornerstone include:

1. Their bodies
2. Walking in love.
3. Give themselves up
4. Supply others in their needs
5. Supply others in their service to the Lord
6. Praise
7. Profession of the Lord

8. Do good to others
9. Share with others
10. Declare praises (2 Peter 2:9)

The believers are priests and have been set apart for service to the Lord in his new temple just as the priesthood of Aaron was set apart to serve.

Even in the Old Testament the prophets and the worshippers recognized the reality that the true sacrifices were from their own thoughts, words, deeds and service to the Lord:

- Psalm 50:14 - "Offer thanksgiving as your sacrifice to God." (Complete Jewish Bible)
- Psalm 51:16-19 - For you don't want sacrifices, or I would give them; you don't take pleasure in burnt offerings. My sacrifice to God is a broken spirit; God, you won't spurn a broken, chastened heart."
- Psalm 141:2
- **Isaiah 1:11-15**
- Hosea 6:6
- Micah 6:6-8

2:6 – For in Scripture it says:

Literally this says, "For it stands in Scripture:", which means there is clear textual evidence in the Old Testament for Peter's doctrine and the illustration that he uses.

'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.'

Taken from Isaiah 28:16, but in a shortened form of the Septuagint, but not in agreement with the Hebrew text. (Part of this same text is used by Paul in Romans 9:33 and 10:11.)

2:7 – Now to you who believe, this stone is precious. But to those who do not believe,

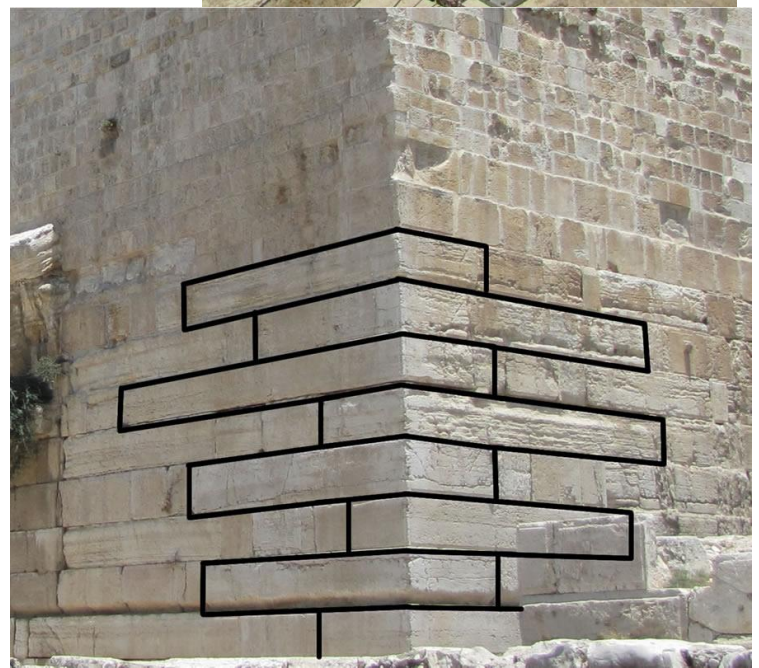
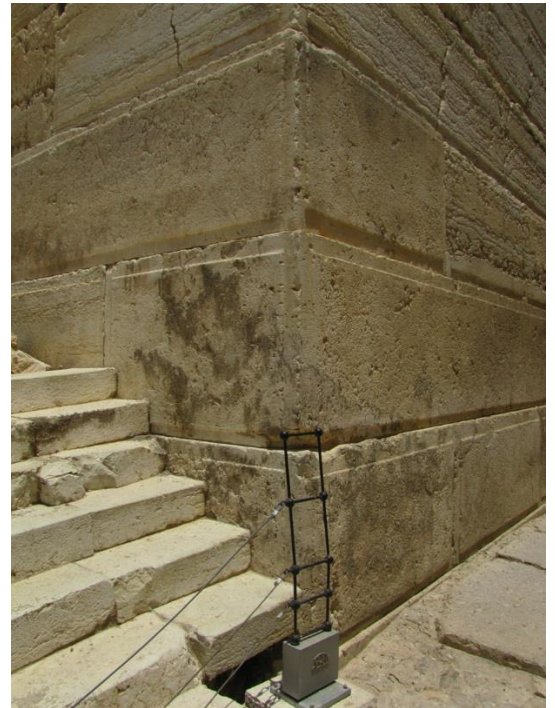
'The stone the builders rejected has become the capstone,'

Taken from Psalm 118:22 an exact quote from the Septuagint

2:8 – and,

'A stone that causes men to stumble and a rock that makes them fall.'

Taken from Isaiah 8:14 an exact quote from the Hebrew text. (Also used by Paul in Rom. 9:33)



2:9 – 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.

2:10 – Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.”

Peter makes reference to Hosea 1:6, 9, 10; 2:23)