

Biblical Notes — 1 Peter 2:4-12

4-12 – And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, [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 this is contained in Scripture: "Behold, I LAY IN ZION A CHOICE STONE, A precious CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." [7] This precious value, then, is for you who believe; but for those who disbelieve, "The STONE WHICH THE BUILDERS rejected, THIS BECAME THE VERY CORNER stone," [8] and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed. [9] But you are a CHOSEN RACE, A royal priesthood, A holy NATION, a PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; [10] for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. [11] Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. [12] Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation. (4. πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον, 5. καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ. 6. διότι περιέχει ἐν γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἐκλεκτὸν ἀκρογωνιαίον ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασυνθῇ. 7. ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀποδοκίμασαν 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 ἐκλεκτὸν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκοτῶντος ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 10. οἳ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ οἱ οὐκ ἡλεημένοι νῦν δὲ ἡλεηθέντες 11. Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 12. τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς)

"If, however. Peter's appropriation of these passages to his recipients is accomplished by means of typological-prophetic hermeneutics, then these passages are linked by the divinely ordained pattern between Israel and the church (as the people of God), and there is escalation or advancement in God's program of salvation history from the lesser Old Testament type to the greater New Testament antitype."

— W. Edward Glenny, *The Israelite Imagery in 1 Peter 2*, in *Dispensationalism, Israel and the Church: The Search for Definition*, eds. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 180.

"Peter is teaching that the church represents a pattern and thus is a fulfillment of the promises made to Israel in these Old Testament passages. He is not saying the church equals Israel; instead he is saying that as Israel in the Old Testament was the people of God by virtue of its relationship with Yahweh, so the church is the present people of God by virtue of its relationship with Jesus, the elect Messiah of God. As Israel could be God's elect people if they would keep the Mosaic covenant, so the church is God's elect people in these last days by virtue of its participation in the new covenant (Ex. 19:6; 1 Peter 1:3-12). As Israel will be restored to a covenant relationship with God as his people in the future (Hos. 1:7; 2:23), so the church has entered into a covenant relationship with God on the basis of its union with Christ (1 Peter 1:13-20). Peter uses Israel's historical situation as the people of God as a pattern of his recipients' relationship with God; he is not saying that the church is a new Israel replacing the nation."

— W. Edward Glenny, *The Israelite Imagery in 1 Peter 2*, in *Dispensationalism, Israel and the Church: The Search for Definition*, eds. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 183.

"This approach recognizes one major difference between the fulfillment of prophecy in Christ in 1 Peter 2: 6-8 and the fulfillment in the church in 1 Peter 2: 9-10. Whereas Christ is the ultimate or final fulfillment of the pattern in the typological prophecies of 2: 6-8, the church is the initial fulfillment of the pattern in the typological prophecies in 2: 9-10. There were many Davidic kings before Christ, but there will never be another after him. There will be, however, a future exhaustive fulfillment of the typological prophecies in 2: 9-10 in the nation of Israel."

— W. Edward Glenny, *The Israelite Imagery in 1 Peter 2*, in *Dispensationalism, Israel and the Church: The Search for Definition*, eds. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 186.

"The evidence from the use of the Old Testament in 1 Peter 2: 6-10 suggests that the Old Testament imagery used to describe the church in 1 Peter 2: 9-10 does not present the church as a new Israel replacing ethnic Israel in God's program. Instead, Old Testament Israel was a pattern of the church's relationship with God as his chosen people, Therefore Peter uses various aspects of the salvation, spiritual life, and service of Israel in its relationship with Yahweh to teach his recipients the greater salvation, spiritual life, and service they enjoy in Christ. In his use of the three people of

God citations in 1 Peter 2: 9-10, the apostle is teaching that there are aspects of the nation of Israel's experience as the people of God that are also true of the New Testament church. These elements of continuity include the election, redemption, holy standards, priestly ministry, and honor of the people of God. This continuity is the basis for the application of the title people of God to the church in 1 Peter 2: 9-10."

—— W. Edward Glenny, *The Israelite Imagery in 1 Peter 2*, in *Dispensationalism, Israel and the Church: The Search for Definition*, eds. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 186.