

Spiritual Blessings in Christ

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1 Peter / 1 Peter 2:4-10

INTRODUCTION

- We now have the privilege to look at the Word of God
- Please take your Bibles and turn with me to 1 Peter chapter 2
- Today we are looking at verses 4-10
- Peter shifts direction from spiritual duty to spiritual blessings
- He's already told them they were "chosen" (1:1) and "born again" (1:3)
- In this passage, he shows us who we are in Christ
- Listen to what he says in [1 Peter 2:4-10](#)

1 Peter 2:4-10 NASB95

⁴ 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.

- In this passage, Peter uses imagery and metaphors to show his readers who they are now
- He pulls much of this from Old Testament
- He said in verse 3 they had “tasted the kindness of the Lord” by “coming to Him” in verse 4
- They had come to him for salvation, while the great mass of men rejected him. (Albert Barnes, Notes on the New Testament: James to Jude, ed. Robert Frew, (London: Blackie & Son, 1884–1885), 135).
- The “kindness” that Peter mentions in verse 3 is from the Lord and they were shown it at salvation
- But that kindness didn’t stop at salvation
- They now have the privilege of coming to Him in an intimate, abiding, personal fellowship (MacArthur)
- Peter uses the compound verb for “coming” (proserchomenoi) in verse 4
- It has the prefix “pro” and the word erchomai for added intensity
- Their coming to Him shows the movement of the entire inner person into the experience of intimate and ongoing communion with Jesus Christ (MacArthur)

The present participle refers to the voluntary, repeated, or habitual coming of believers to Christ for sustenance and fellowship.

D. Edmond Hiebert, 1 Peter, (Winona Lake, IN: BMH Books, 1997), 129.

Charles Spurgeon said, “Here is a complete description of the Christian life. It is a continuous “coming” to Jesus.”

• Peter gives his first metaphor by referring to...

- Jesus as a Living Stone (v.4)
- This is an allusion to [Isaiah 28:16](#) that Peter mentions in verse 6

Isaiah 28:16 NASB95

¹⁶ Therefore thus says the Lord GOD,

“Behold, I am laying in Zion a stone, a tested stone,

A costly cornerstone *for* the foundation, firmly placed.

He who believes *in it* will not be disturbed.

- God refers to this stone as “a tested stone, a costly cornerstone”
- Peter uses the word lithos for stone that usually means a “building stone” (MacArthur)
- Sometimes it refers to a “carved precious stone” (MacArthur)
- The Old Testament refers to God as “The Rock” in [Deut. 32:3–4](#)

Deuteronomy 32:3–4 NASB95

³ “For I proclaim the name of the LORD;

Ascribe greatness to our God!

⁴ “The Rock! His work is perfect,

For all His ways are just;

A God of faithfulness and without injustice,

Righteous and upright is He.

- By referring to God as “The Rock,” He is the “building stone” or “foundation” and strength of His people
- In the New Testament, that “building stone” or “foundation” is Jesus Christ
- He is the rock (2:8; [1 Cor. 10:4](#)) and the stone on which the church rests

Matthew 16:15–20 NASB95

¹⁵ He said to them, “But who do you say that I am?”

¹⁶ Simon Peter answered, “You are the Christ, the Son of the living God.”

¹⁷ And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.

¹⁸ “I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it.

¹⁹ “I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.”

²⁰ Then He warned the disciples that they should tell no one that He was the Christ.

- Jesus is a “living stone” not a dead one
- He died on the cross but rose from the dead three days later
- In John’s vision of Jesus in [Revelation 1:17-18](#) He said,

Revelation 1:17–18 NASB95

¹⁷ When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid; I am the first and the last,

¹⁸ and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.

- Jesus said to the Church at Smyrna in [Revelation 2:8](#)

| [Revelation 2:8](#) (NASB95)

| ⁸ “And to the angel of the church in Smyrna write:

| The first and the last, who was dead, and has come to life, says this:

- He told Martha that He is “the resurrection and the life” ([John 11:25](#))
- But even as the living stone, Peter says He was “rejected by men” ([1 Peter 2:4](#))
- The apostle John said in [John 1:10-11](#)

John 1:10–11 NASB95

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him.

¹¹ He came to His own, and those who were His own did not receive Him.

| [William MacDonald](#) says, “In their stupid, selfish, amateurish blueprints for life, insignificant, shortsighted men can find no place for their Creator and Redeemer. Just as there was no room for Him in the inn, so there is no place for Him in the plan of their lives!”

| William MacDonald, *Believer’s Bible Commentary: Old and New Testaments*, ed. Arthur Farstad, (Nashville: Thomas Nelson, 1995), 2257.

- Jesus’ Messianic credentials were examined by the false religious leaders and rejected

Matthew 12:22–24 NASB95

²² Then a demon-possessed man *who was* blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw.

²³ All the crowds were amazed, and were saying, “This man cannot be the Son of David, can he?”

²⁴ But when the Pharisees heard *this*, they said, “This man casts out demons only by Beelzebul the ruler of the demons.”

- Though He was “rejected by men,” He “is choice and precious in the sight of God” (v.4)

· **Matthew records these words at Jesus’ baptism...**

Matthew 3:17 NASB95

¹⁷ and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”

Isaiah 42:1 NASB95

¹ “Behold, My Servant, whom I uphold;

My chosen one *in whom* My soul delights.

I have put My Spirit upon Him;

He will bring forth justice to the nations.

- He was ultimately authenticated by God raising Him from the dead

Acts 2:23–24 NASB95

²³ this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death.

²⁴ “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

Acts 5:30–31 NASB95

³⁰ “The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.

³¹ “He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.

· **Peter now includes his readers and launches into their spiritual blessings in Christ**

· **He begins verse 5 with the first blessing by saying...**

I. You Are Living Stones (v.5)

1 Peter 2:5 NASB95

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.

- They are “living stones” just as Christ is “a living stone”
- Calling them “living stones” emphasizes their union with and resemblance to Christ (Sproul)
- As living stones they “are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ” (v.5)
- What are those “spiritual sacrifices” that they are offering up that are “acceptable to God?”

Charles Spurgeon asks, “Will you not pray, will you not praise, will you not love? These are sacrifices with which God is well pleased.

Spurgeon, Charles H.. Spurgeon's Commentary On The Bible: Spurgeon's Bible Commentaries . Kindle Edition.

- Spiritual sacrifices mean God-honoring works done because of Christ under the direction of the Holy Spirit and the guidance of the Word of God. (MacArthur)

Hebrews 6:10 NASB95

¹⁰ For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

- Each believer is God’s building

1 Corinthians 3:9 NASB95

⁹ For we are God’s fellow workers; you are God’s field, God’s building.

- We are indwelt by the Holy Spirit

1 Corinthians 3:16 NASB95

¹⁶ Do you not know that you are a temple of God and *that* the Spirit of God dwells in you?

[1 Corinthians 6:19](#) (NASB95)

¹⁹ Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

- Verse 6 is a quotation of [Isaiah 28:16](#).
- Jesus is “a precious cornerstone and He who believes in Him will not be disappointed” (v.6)
- Peter emphasizes “this precious value” as being “for you who believe” (v.7)
- But “those who disbelieve, the stone which the builders rejected, this became the very corner stone” (v.7) “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.” (v.8)

John 5:39–40 NASB95

³⁹ “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;

⁴⁰ and you are unwilling to come to Me so that you may have life.

D. Edmond Hiebert says, “Men cannot escape the unique stone and its determining impact. Reactions to the stone divide mankind into two classes: the believing (vv. 6b–7a) and the unbelieving (vv. 7b–8).

D. Edmond Hiebert, *1 Peter*, (Winona Lake, IN: BMH Books, 1997), 137.

- Unbelievers are appointed to “doom”

John 3:36 NASB95

³⁶ “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

Romans 1:18 NASB95

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

Romans 2:4–9 NASB95

⁴ Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

⁵ But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

⁶ WHO WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

⁷ to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

⁸ but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

⁹ *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

- The idea in verses 7-8 seems to be that of a corner-stone which projects from the building, against which they dash themselves, and by which they are made to fall.
- The rejection of Jesus becomes the means of their ruin.
- They refuse to build on him, and it is as if one should run against a solid projecting corner-stone of a house, that would certainly be the means of their destruction. (Barnes)

· *Not only are they living stones by the second spiritual blessing is found 9...*

II. You Are a Chosen Race (v.9a)

- Before he talks about their election, he begins with a contrast

- He says, “But you”
- This is a direct contrast to the previous verse
- This is a contrast between those who believe in Jesus Christ and those who do not (Radmacher)
- He says, they disbelieve but you believe
- They are disobedient, but you are obedient
- They were appointed to doom, but you are appointed to eternal life
- As Peter writes verse 9, he uses OT concepts
 - “a chosen race, a royal priesthood, a holy nation, a people for God’s own possession”
- The first is “a chosen race”

• This is taken from [Deuteronomy 7:6-8](#) which says

[Deuteronomy 7:6–8](#) (NASB95)

⁶ “For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

⁷ “The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,

⁸ but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

- Those who believe are called “chosen”

“A chosen people” or “race” (genos eklekton) is drawn from [Isaiah 43:20](#), where the designation refers to the people of Israel.

The word “people” (genos, “kindred, race”) denotes the descendants of a common ancestor and thus designates a people with a common heritage, sharing the unity of a common life. The term pictures Christians as a people united by their common heritage through the new birth (1:23).

D. Edmond Hiebert, 1 Peter, (Winona Lake, IN: BMH Books, 1997), 142.

- Jesus used this term to speak of his disciples in [John 15:16](#)

John 15:16 NASB95

¹⁶ “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

- Paul used it to speak of the Colossian believers in [Colossians 3:12](#)

Colossians 3:12 NASB95

¹² So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

- Paul also used it to speak of the believers in Crete in [Titus 1:1](#)

Titus 1:1 NASB95

¹ Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

- Paul uses this term to speak of all believers in [Ephesians 1:4](#)

Ephesians 1:4 NASB95

⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love

- Believers are chosen by God's sovereign choice

- [Ephesians 1:4](#) says "He chose us"
- Again [John 15:16](#) says...

John 15:16 NASB95

¹⁶ "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

- Peter used this term in [1 Peter 1:1-2](#)

| [1 Peter 1:1-2](#) (NASB95)

| ¹ Peter, an apostle of Jesus Christ,

| To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen

| ² according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

· **Living stones, a chosen race, third...**

III. You Are a Royal Priesthood (v.9b)

- You are Royal

- [Albert Barnes](#) says this means they "bore the dignity of kings, and the sanctity of priests." — Doddridge. (Barnes)
- The word "royal" (basileion) is an adjective that was used of rulers
- The noun was used to speak of the courts of the king

- It only occurs 2 times in the NT ([1 Peter 2:9](#) and [Hebrews 7:25](#))
- All believers are “royal”
- Peter uses this term to convey the general idea of royalty.
- The spiritual house he mentioned in verse 5 turns out to be a royal house, the dominion of a royal family
- Believers are a ruling priesthood, literally “a royal house of priests.” (MacArthur)
- You are a Priesthood
 - In the OT, the term priesthood (כֹּהֲנָנִים, kəhunnâ) refers to the intermediary office by which the priests (כֹּהֲנֵי, kōhēn) interceded for the people before God. (Daniel E. Carver, Lexham Theological Wordbook, 2014).
 - When Jesus died on the cross, the veil was torn giving every believer access to the Holy of Holies
 - Believers do not need an intermediary, they have direct access

Hebrews 4:16 NASB95

¹⁶ Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

- Believers are priests to God

Revelation 1:6 NASB95

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.

- The concept of a royal priesthood comes from [Exodus 19:6](#), where God through Moses told Israel, “You shall be to Me a kingdom of priests and a holy nation.”
- The sad fact is, however, that Israel forfeited her privilege of priestly dominion because of her apostasy and rejection of the Messiah (cf. [John 12:37–48](#); [Rom. 10:16–21](#); [11:7–10](#); [Heb. 3:16–19](#)).
- But all those who believe in Jesus as Messiah and trust in Him alone for salvation receive the privilege of becoming royal priests ([Rev. 5:10](#)). (MacArthur)

· Living stones, a chosen race, a royal priesthood, the fourth spiritual blessing is...

IV. You Are a Holy Nation (v.9c)

- This again is an allusion to [Exodus 19:6](#)

Exodus 19:6 NASB95

⁶ and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”

- The word nation translates ethnos, which means “people,” as an ethnic group ([Luke 7:5](#); [23:2](#); [John 11:48](#), [50–52](#); [Acts 2:5](#); [10:22](#); [Rev. 5:9](#)).
- The word Holy (hagios) means “separate” or “set apart.”
- Israel was to be a holy people set apart to God referring to them as a holy nation
- Moses said in [Leviticus 19:2](#)

Leviticus 19:2 NASB95

² “Speak to all the congregation of the sons of Israel and say to them, ‘You shall be holy, for I the LORD your God am holy.’

Leviticus 20:26 NASB95

²⁶ ‘Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine.’

Deuteronomy 7:6 NASB95

⁶ “For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

- Tragically, Israel temporarily forfeited the great privilege of being the unique people of God through unbelief
- Until Israel’s future acceptance of its Messiah, God has replaced the nation with the church. (MacArthur)

• The fifth spiritual blessing in Christ is...

V. You Are a People for God’s Own Possession (v.9d)

- “People” (laos), is another collective singular noun, again indicates the unity of believers as God’s private possession, belonging exclusively to Him (Hiebert)
- Again Israel was to be God’s own possession

Deuteronomy 4:20 NASB95

²⁰ “But the LORD has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today.

- But since they forfeiting it all, Peter says the church holds that special place
- He says He did this “so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (v.9)
- The statement of God’s purpose for the church reflects His stated purpose for Israel in [Isaiah 43:21](#)

Isaiah 43:21 NASB95

²¹ “The people whom I formed for Myself

Will declare My praise.

Peter reminds us that the lofty titles bestowed upon believers in Christ are not merely for their personal gratification, or their corporate glory; the service of God is involved. God's purpose in saving us is to reveal Himself to others through us.

D. Edmond Hiebert, 1 Peter, (Winona Lake, IN: BMH Books, 1997), 144.

- The verb “proclaim” (exangeilēte), is a compound form that only occurs here in the New Testament
- It means “to tell out, to make widely known”
- One commentator renders it “advertise”
- This conveys the picture of a message being proclaimed to those outside concerning what has taken place within
- It indicates the evangelistic function of the church (Hiebert)
- We are to “make disciples” as [Matthew 28:19-20](#) says

Matthew 28:19–20 NASB95

¹⁹ “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

- That is the function of every believer
- We are to “proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (v.9)

Colossians 1:13–14 NASB95

¹³ For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

¹⁴ in whom we have redemption, the forgiveness of sins.

- That's what we proclaim unless you're an imposter
- [Charles Spurgeon](#) said, “Every Christian is either a missionary or an imposter.”

• We are living stones, a chosen race, a royal priesthood, a holy nation, and...

VI. You Are the People of God (v.10)

1 Peter 2:10 NASB95

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.

A Living Hope: A Commentary on 1 and 2 Peter The Living Stone and the New Israel (2:1–10)

In words supplied by Hosea, Once [we] were not a people, but now [we] are the people of God (Hos. 2:23). Once we lived apart from his mercy, but now we are enjoying his favor. It is against the background of this new relationship to God that we are able to proclaim his praises.

CONCLUSION

- Are you the people of God?
- If so, are you proclaiming His praises of being “called out of darkness into His marvelous light?” (v.9)
- This is God’s purpose for you
- This is God’s purpose for His church
- Not only has God called you but He has chosen you
- He has made you a royal priesthood, a holy nation, a people for His own possession
- If none of this describes you, you need to turn to Christ right now and trust in His sacrificial work that He did for you on the cross
- As a sinner whose wages is death and the second death which is hell, He paid that price for you
- Come to Him now and trust in His finished work and receive His forgiveness for your sin
- Let’s pray

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