

1 Peter Series

Lesson #059

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Dean Bible Ministries

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**SPIRITUAL HOUSE,
HOLY PRIESTHOOD**

1 PETER 2:4–5



1ST PETER

**LIVING IN LIGHT
OF ETERNITY**

1 Pet. 2:1, “Therefore, *[first] laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

1 Pet. 2:2, “[then] as newborn babes, desire the pure milk of the word, that you may grow thereby,

1 Pet. 2:3, “if indeed you have tasted that the Lord is gracious.”

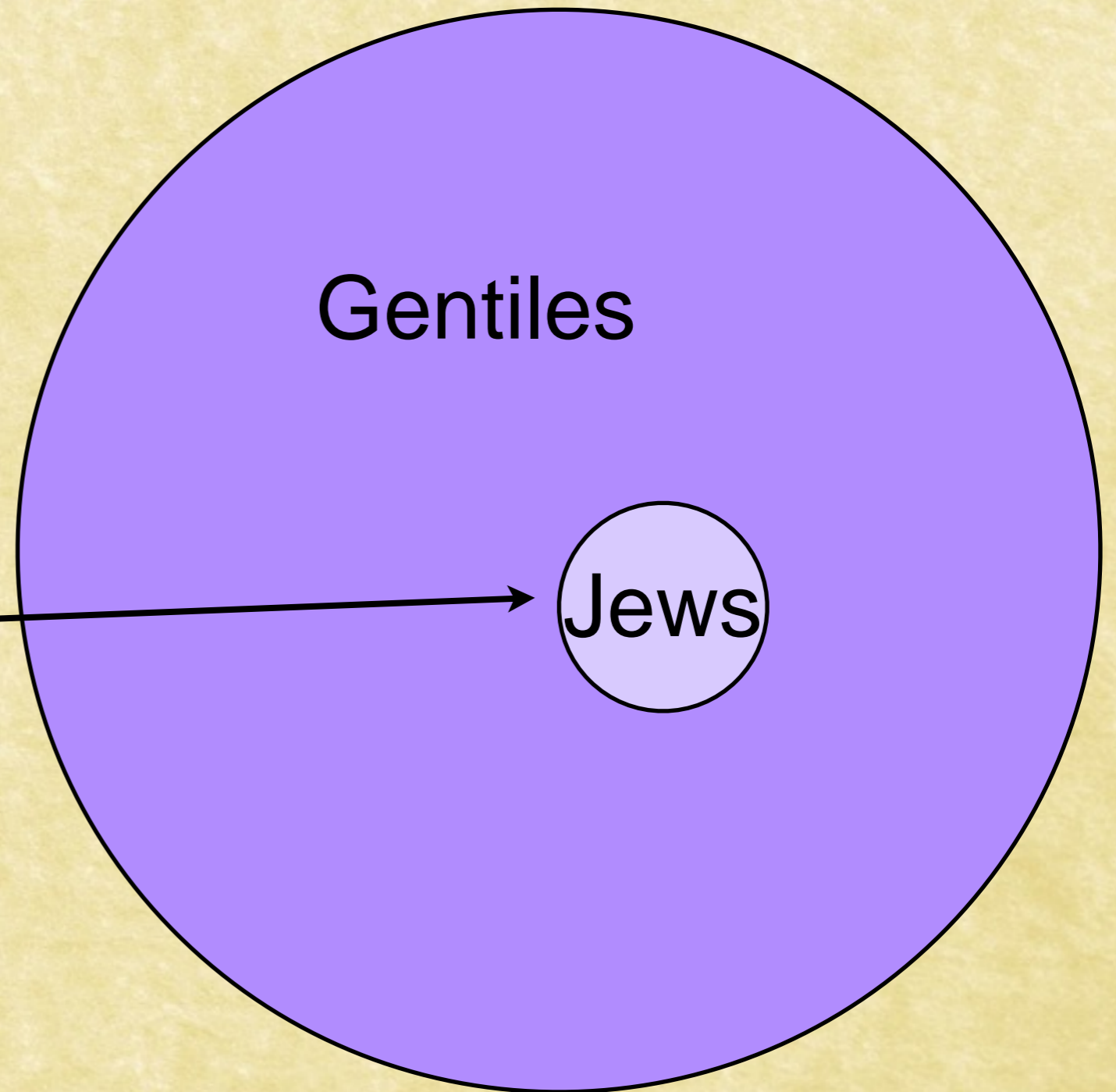
Primary thought:

Desire the pure milk of the Word!

1 Pet. 2:4, “Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,

1 Pet. 2:5, “you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

- All in the circle are Church Age believers, equal members of the body of Christ.
- A subset of the body of Christ is composed of the Jewish remnant who now fulfill the plan of God.
- What applies to the remnant also applies to the entire body of Christ. Peter is talking to the remnant, but what he says to them, applies to the whole.



Rom. 11:5, “Even so then, at this present time there is a remnant according to the election of grace.”

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You are being built up ...

Since coming to Him as to a living stone.

1 Pet. 2:4, “Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,”

1 Pet. 2:4, “[Since] Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,”

ἀποδοκιμάζω *apodokimazō*

perf mid part masc sing acc

to reject, repudiate, declare useless

The completed action of the perfect tense indicates this rejection refers to the historical rejection of Jesus by the religious leaders of Israel.

Mark 8:31, “And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.”

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**ἐκλεκτός *eklektos* acc masc sing (verbal)
elect, choice, i.e., *emphasis on quality***

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ἔντιμος *entimos* acc masc sing precious

Isa. 28:16, “Therefore thus says the Lord GOD: ‘Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily.’ ” NKJV

Isa. 28:16, “Therefore, this is what the sovereign master, the LORD, says: ‘Look, I am laying a stone in Zion, an approved stone, set in place as a precious cornerstone for the foundation. The one who maintains his faith will not panic.’ ” NET

Isa. 8:13, “The LORD of hosts, Him you shall hallow; Let Him be your fear, and let Him be your dread.

Isa. 8:14, “He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem.”

1 Pet. 2:4, “Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,

1 Pet. 2:5, “you [*you, yourselves also*] also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

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αὐτός *autos* Pronoun nom masc plur (pers) intens he, she, it; self, same; they (when pl). However, in rare uses it can serve as a emphatic demonstrative 1st or 2nd person pronoun. *You, yourselves ...*

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οἰκοδομέω *oikodomeō*

pres active indicative

or pres active imperative

“to build up”

Matt. 16:18, “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19, “And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

1 Pet. 2:4, “Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,

1 Pet. 2:5, “you [*you, yourselves also*] also, as living stones, are being built up, a spiritual house, to a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

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or pres active imperative

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**οἶκος πνευματικός
oikos pneumatikos
Nominative nouns
indicate subject, or
apposition to the
subject which is *you***

1 Pet. 2:4, “Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,

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Nominative nouns indicate subject, or apposition to the subject which is *you***

Eph. 2:11, “Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—

Eph. 2:12, “that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

Eph. 2:13, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

Eph. 2:14, “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Eph. 2:15, “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,”

Eph. 2:16, “and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Eph. 2:17, “And He came and preached peace to you who were afar off and to those who were near.

Eph. 2:18, “For through Him we both have access by one Spirit to the Father.”

Eph. 2:19, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

Eph. 2:20, “having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,”

Eph. 2:21, “in whom the whole building,
being fitted together, grows into a holy
temple in the Lord,

Eph. 2:22, “in whom you also are being built
together for a dwelling place of God in the
Spirit.”

οἰκοδομή *oikodomē*
nom fem sing
building, building up

ναός *naos*
acc masc sing
temple, shrine;
palace

συνοικοδομέω
sunoikodomeō
pres pass indic 2 plur
to build together

κατοικητήριον
katoikētērion
acc neut sing house,
dwelling place

Eph. 4:4, “There is one body and one Spirit, just as you were called in one hope of your calling;”

Gal. 3:26–28, “For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

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ἱεράτευμα

hierateuma

**acc neut sing
priesthood**

1 Pet. 2:5, “you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

Heb. 10:21, “and having a High Priest over the house of God,”

1 Pet. 2:5, “you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

ἱεράτευμα

hierateuma

**acc neut sing
priesthood**

ἀναφέρω *anapherō*

aor act infin

**to bring up, to offer, to
put upon the altar**

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ἀναφέρω *anapherō*

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**to bring up, to offer, to
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εὐπρόσδεκτος
euprosdektos

acc fem plur (verbal)
acceptable

Rom. 15:16, “that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.”

1. Our spiritual walk is an offering and a sweet-smelling sacrifice to God.

Eph. 5:2, “And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.”

2. Grace-oriented giving is a sweet-smelling sacrifice to God.

Phil. 4:18, “Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.”

3. The believer who gives his life to the service of God and the gospel is described as the sacrifice and service of your faith.

Phil. 2:17, “Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.”

4. Singing praise to God is a sacrifice of praise.

Heb. 13:15, “Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.”

5. Applying doctrine in gracious acts and deeds toward others is a sacrifice with which God is well pleased.

Heb. 13:16, “But do not forget to do good and to share, for with such sacrifices God is well pleased.”

Rom. 12:1, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”