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By Dan Maines

## **1 Peter 2**

### **1 Peter 2:1**

Therefore, rid yourselves of all malice, and all deceit, and hypocrisy, and envy, and all slander.

† Peter calls for the removal of sins that destroy fellowship: malice, deceit, hypocrisy, envy, and slander.

† Josephus (Wars 5.10.5) shows how envy and slander among factions in Jerusalem tore the people apart before the fall of the city.

† Believers were to separate themselves from these destructive traits to live as God's new people.

### **1 Peter 2:2-3**

And like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.

† Just as babies long for milk, believers are to crave God's word for growth.

† Psalm 34:8 says, "Taste and see that the Lord is good," which Peter echoes here.

† Clement of Rome (1 Clement 21) spoke of the church desiring the word of God as nourishment, continuing Peter's picture.

### **1 Peter 2:4-5**

And coming to Him as to a living stone which has been rejected by people, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer spiritual sacrifices that are acceptable to God through Jesus Christ.

† Christ, the living stone, rejected by men but chosen by God, is the foundation.

† Believers are built as living stones into a spiritual temple, replacing the old temple in Jerusalem.

† Josephus (Wars 6.4.8) described the literal stones of the temple being torn down, while Peter declared the true temple was spiritual.

### **1 Peter 2:6**

For this is contained in Scripture: "Behold, I am laying in Zion a choice stone, a precious cornerstone, and the one who believes in Him will not be put to shame."

† Peter cites Isaiah 28:16, fulfilled in Christ as the cornerstone of the new covenant house.

† Those who trust in Him will not be put to shame, unlike those who rejected Him in unbelief.

### **1 Peter 2:7-8**

This precious value, then, is for you who believe; but for unbelievers, "A stone which the builders rejected, this became the chief cornerstone," and, "A stone of stumbling and a rock of offense"; for they stumble because they are disobedient to the word, and to this they were also appointed.

† Christ is honored by believers but rejected by the unbelieving.

† Psalm 118:22 and Isaiah 8:14 predicted that the rejected stone would become both the cornerstone and a stumbling stone.

† The Dead Sea Scrolls (1QIsa) preserve Isaiah's prophecy almost word for word, confirming Peter's application.

### **1 Peter 2:9-10**

But you are a chosen people, 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; 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.

† Peter applies covenant language once used of Israel (Exodus 19:5-6; Hosea 2:23) to the church, showing their identity as God's true people.

† Philo (On the Special Laws 1.92) described Israel as a nation of priests, but Peter shows this fulfilled in the church.

† God's people are now defined by faith in Christ, not by ethnicity or temple law.

### **1 Peter 2:11-12**

Beloved, I urge you as foreigners and strangers to abstain from fleshly lusts, which wage war against the soul. 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 on the day of visitation.

† Believers, though scattered, were to live as holy foreigners in the world.

† Tacitus (Annals 15.44) records how Christians were slandered as criminals, yet their good conduct stood as testimony.

† "The day of visitation" refers to God's coming in judgment, when the truth of their faith would be vindicated.

### **1 Peter 2:13-14**

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

† Submission to rulers was commanded for the Lord's sake, showing that obedience brought peace.

† Paul taught the same in **Romans 13:1-4**, that rulers are God's servants for order.

† Josephus (Antiquities 14.10.2) records Roman decrees that protected Jewish assemblies, showing how submission often secured peace.

### **1 Peter 2:15-16**

For such is the will of God, that by doing right you silence the ignorance of foolish people. Act as free people, and do not use your freedom as a covering for evil, but use it as bond-servants of God.

† Doing right silences slander. Freedom in Christ must not be used for sin but for service to God.

† Ignatius (Letter to the Magnesians 10) taught that Christian freedom is best expressed in obedience to God's will.

## **1 Peter 2:17**

Honor all people, love the brotherhood, fear God, honor the king.

† This concise command balances all relationships: universal honor, brotherly love, reverence for God, and respect for authority.

† Clement of Rome (1 Clement 61) prayed for rulers, echoing Peter's instruction.

## **1 Peter 2:18-20**

Servants, be subject to your masters with all respect, not only to those who are good and gentle, but also to those who are harsh. For this finds favor, if for the sake of conscience toward God a person endures grief when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.

† Even servants were called to endure unjust treatment as testimony to Christ.

† Jesus Himself modeled patient endurance in suffering.

† Tacitus (Annals 14.42) mentions harsh treatment of servants in the Roman world, highlighting the reality of Peter's audience.

## **1 Peter 2:21-23**

For you have been called for this purpose, because Christ also suffered for you, leaving you an example, so that you would follow in His steps, He who committed no sin, nor was any deceit found in His mouth; and while being abusively insulted, He did not insult in return; while suffering, He did not threaten, but kept entrusting Himself to Him who judges righteously.

† Christ's suffering is the model for believers. He suffered without sin, insult, or threat.

† Isaiah 53:9 prophesied the innocence of the Suffering Servant, fulfilled in Christ.

† Origen noted that Christ's silence under insult was the greatest proof of His divine patience.

### **1 Peter 2:24-25**

And He Himself brought our sins in His body up on the cross, so that we might die to sin and live for righteousness; by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

† Christ bore sins in His body on the cross, fulfilling Isaiah 53:5-6.

† His wounds bring healing, and His sacrifice restores the wandering sheep.

† The Dead Sea Scrolls (1QIsa) preserve Isaiah 53, confirming the ancient testimony of this prophecy fulfilled in Christ.

### **How it applies to us today**

† 1 Peter 2 reminds us that our identity is in Christ, the cornerstone, not in earthly institutions or fading glory.

† We are living stones, a holy priesthood, offering spiritual sacrifices acceptable to God.

† Just as the first-century believers lived under slander, persecution, and corrupt rulers, we too must live in holiness, submission, and love, trusting the Shepherd of our souls.

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

### **Source Index**

† Josephus, Wars 5.10.5 – envy and slander among factions

† Josephus, Wars 6.4.8 – stones of the temple torn down

† Josephus, Antiquities 14.10.2 – Roman decrees protecting Jews

† Philo, On the Special Laws 1.92 – Israel as priestly nation

† Tacitus, Annals 14.42 – harsh treatment of servants

† Tacitus, Annals 15.44 – Christians slandered

- † Tacitus, Histories 5.12 – Judean elites
- † Dead Sea Scrolls, 1QIsa – preserved Isaiah prophecies
- † Dead Sea Scrolls, 1QpHab – prophets enduring persecution
- † Clement of Rome, 1 Clement 21 – word of God as nourishment
- † Clement of Rome, 1 Clement 30 – call to holiness
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- † Leviticus 11:44 – be holy for I am holy
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- † Isaiah 53:5-9 – suffering servant prophecy
- † Hosea 2:23 – once not a people, now God's people
- † Proverbs 3:34 – God resists the proud
- † Matthew 5:34-37 – teaching on oaths
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- † Romans 13:1-4 – submission to authorities

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