

“Anchored” *The Book of 1 Peter*
Class Notes
Session 11

1 Peter 2.1-3 Our identity in Christ is our “anchor.”

Peter addresses behaviors...attitudes...that flows from our sense of self...Who we are!

A spiritual principle...What comes out of us is what is in us!

Peter tells us to *put away* anything that *puts down*! ἀποτιθημι (*apotithēmi*)...“Lay aside” “Take off”

Peter is pointing back to the believer’s prior life...before conversion...Because...after baptism...
...believers are a “new creation!” Do not go back and practice...

“...‘malice.’ While in some contexts, this term simply means ‘evil,’ ‘depravity,’ or ‘vice,’ in contexts like ours it indicates ‘ill-will’... ‘Deceit’ and ‘insincerity’ (or ‘hypocrisy’). The first term is found three times in 1 Peter (2:1, 22; 3:10). It indicates speaking or acting with ulterior (usually base) motives, that is, anything less than speaking the full and honest truth from the heart...Likewise “insincerity” (hypocrisy)...means any type of pretense or deception before God or man...Envy is an inward attitude behind much deceit and insincerity... Envy often works itself out in ‘slander’...¹

Why these behaviors and attitudes? Peter is concerned about what destroys community!

“Here Peter, like James and 1 John, shows his concern for community solidarity. Especially when a community is under pressure there is a tendency to begin bickering and division, which only makes the community that much more vulnerable to outside pressure. Peter reminds them that they renounced these vices in conversion, naming five types, which are typical of those condemned by Paul and by Jewish communities as well.”²

(v.2-3): Peter encourages believers to be thirsty for pure, spiritual milk.

This “spiritual milk” is “the word that was preached to you” or “the living and enduring word of God” of 1:23, 25.

Why “new born babies?” Christians are children of God born of the Spirit.

John 3.3-5...

As “infants,” we need the pure, spiritual “milk” of God’s Word! “Long”... ἐπιποθέω (*epipothēō*)...
“Intense desire.”

Christians must continue to deepen our understanding of God’s Word.

Additionally, many scholars believe that this “spiritual milk” includes other spiritual practices as well as Bible study—such as prayer and Worship.

Peter’s reference to “tasting” the Lord’s goodness reflects the believers’ experience of the Lord and connects with the image of “drinking” (milk).

¹ P.H. Davids. *The First Epistle of Peter* (Wm. B. Eerdmans Publishing Co, 1990).

² Ibid.

Consequently, the first three verses of 1 Peter 2 sums up the Christian life.

“The goal of their “growing up” (so fitting in a context of new birth and babies) is salvation...Since they have been reborn (cf. 1:2 for this image, which is a baptismal image), they are babies. Both the terms “newborn” and “babies,” which indicate a nursing infant, show this. Thus they should desire appropriate food, namely milk...for milk is appropriate food for the newborn...“milk” is here a symbol used as it commonly was in later Judaism for spiritual nourishment.”³

1 Peter 2.4-6 Peter moves from describing the disciple’s responsibility for gaining nourishment from God’s Word to the Christian’s security and honor.

“Using a phrase that likely comes from Ps. 34:5 (“Come to him” in the LXX, using a construction not found in the NT) Peter notes that their conversion was a coming to Christ (so also Matt. 5:1; 18:1; 23:3; Heb. 4:16; 7:25). Christ is a “living stone.” This both introduces the stone imagery that will dominate the next five verses and designates Christ not as a monument or dead principle, but as the living, resurrected, and therefore life-giving one.”⁴

We see in this text two realities about the “living stone” (Jesus). First...He was rejected.

“The term ‘rejected’ implies examination by builders and then casting aside as a reject, unfit for the future building of the nation. With that the readers can surely identify, for they were feeling the rejection of their fellow-citizens as well.”⁵

Secondly...even though humanity rejected Jesus, God did not!

This is an allusion to *Isaiah 28.16*, which will be quoted in *v. 6*...here interpreted from the Septuagint as a *cornerstone*.

In Judaism, the Targum (Aramaic translation of the Old Testament) interpreted the stone in *Isaiah 28* as referring to the King or the Messiah.

What is important to remember is that when believers come to Jesus....the living stone....believers become part of that spiritual house which God is building!

Going Forward...

- “The people of God are the temple in which He dwells; Christ is the cornerstone...[Jesus is]...chosen and precious. The Father chose His own dear Son to be our Savior. This is God’s eternal plan.”⁶
- Come to Jesus, honoring and worshipping Him! We build our lives on the solid foundation of Jesus—His love and Word!

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ *The Lutheran Study Bible* (Concordia, 2000)...