

“God’s Chosen, Royal, Holy People”

1 Peter 2:9-10

July 23, 2023

INTRO: Do me a favor... Tell me about your family...

Help me to understand who you are & where you come from...

These questions are far more important than most realize...

Why?

- ~ Child-trafficking
 - ~ Wrongful-adoption
 - ~ Needed-adoptions
 - ~ But most of all because...

There are no grandchildren or cousins in God’s family!

One last question before we pray & begin... *How many family attributes do you think God has put into the first 35 verses of 1st Peter (1:1-2:10)?*

PRAYER

CONTEXT:

- ~ Bible Book & Series: 1 Peter... *“No Matter What!”*
- ~ 25 weeks in review... **Connecting O.T. & N.T. peoples**
- ~ **1st Peter’s major dividing line comes today...**
 - > Ephesians 1-3 & 4-6 (Belief & Behave)
 - > Hebrews 1-11 = **Doctrine** / ch.12&13 = **Duty**
 - > 1st Peter: 1:1-2:10 = **Who?...** 2:11ff = **How?**

BIG IDEA: You need to KNOW
who and whose you really are...
plus how & why that's really the case

Special NOTE:

...not just because people who don't KNOW end up in an eternal hell... there's another reason... It's because there are countless numbers of people going to church (as opposed to BEing The Church) who love and live like God's grandchildren or like the true Christian's cousin... when in reality they are neither – because neither exists! You are either a son/daughter of God, and/or a brother/sister in Christ, or you are NOT in the family – period – it is that straight-forward.

To use Come And See Christianity discipleship language, God's family are those whose Head, Heart, and Hands, have been miraculously transformed by Grace alone, thru Faith alone, in Christ alone, per the Word of God alone, and all for the glory of God alone.

When people lack all three transformations, like a 3-legged stool with only 1 or 2 legs, they eventually fall – either here on earth or on judgement day before Christ.

(cf. Matthew 7:21-27)

PREVIEW:

- A. Contrasting & Clarifying
- B. Calling-out Christians
- C. Church Defined & Described
- D. Christian Commission
- E. Celebratory Crescendo

T/S: (Quoting one commentator's introduction)

In the midst of a culture that stumbles over Jesus Christ, disobeys the message of Christ, and then persecutes any who embrace Christ, believers can easily become discouraged from continuing in the journey with Christ. The thought of further growing pains is certainly not attractive to everyone. So, Peter laid out in ascending order some of the incredible spiritual riches that believers have in Christ. This encourages us and reminds us of the value God places on each of us. It also ties us to the Old Testament heritage of the people of God...

VIDEO: *1st Peter Overview*

TEXT:

1. CONTRASTING & CLARIFYING

But...

- ~ Contrasting Christians vs. **Corrupt-ones**
- ~ Contrasting Cornerstone-**stumblers** vs. builders
- ~ Contrasting family of God vs. followers of **Satan**

*To miss the contrast is to miss Christ
and Christianity. -JDP*

2. CALLING Out/Up CHRISTIANS

But ...you are...

- ~ Christ consistently calls out/up His Church family
- ~ The Christian call is always personal
- ~ A Christian call is active, present/perpetual tense
- ~ All God's exhortation/encouragement is personal

3. CHURCH Defined & Described

Listen for the Nouns (definitions) & Adjectives (descriptions).

*a chosen race, a royal priesthood, a holy
nation, a people (purchased)*

~ See God's GRACE bookends of "**CHOSEN**" (1:1 & 2:10)

~ Take to heart BOTH the metaphoric nouns & adjectives

~ **NOUNS:**

> **Race** speaks of Roots and one's family tree

> **Priesthood** speaks of Purity & Purpose

> **Nation** speaks of one governed Koinonia

> **People** speaks of Ownership & Love

~ **ADJECTIVES:**

> **Chosen** describes Sovereign Elective Grace

> **Royal** describes DNA Privilege & Authority

> **Holy** describes biblical Faithful Obedience

> **Purchased** describes Rights of Ownership

The church does not replace Israel, but it does fulfill the promises made to Israel; and all those, Jews and Gentiles, who belong to the true Israel are now part of the new people of God. - Schreiner

In the Old Testament period, God's people had a priesthood; but today, God's people ARE a priesthood. - Weirsbe

Wiersbe also noted:

Each of these four pictures emphasizes the importance of unity and harmony.

We belong to 1 family of God & share the same divine nature.

We are living stones in one building and priests serving in one temple.

Unity does not eliminate diversity.

Not all children in a family are alike, nor are all the stones in a building identical. In fact, it is diversity that gives beauty and richness to a family or building.

The absence of diversity is not *unity*; it is *uniformity*, and uniformity is dull.

It is fine when the choir sings in unison,
but I prefer that they sing
in harmony.

This is a portrait of our BRIDGE family vision/mission!



4. CHRISTIAN COMMISSION

Listen now for God's: People, Purpose, & Proclamation:

But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, so that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light.

peculiar people — lit., “*a people for an acquisition,*”
(cf. *Acts 20:28*, “*purchased,*” God’s “*peculiar treasure*”

This is a description of their conversion and employs the language of Genesis 1, where God utters the word and light becomes a reality pushing back the darkness.

Reformation motto: *“Out of the darkness, light.”*

The reason they love the darkness is that their deeds are evil. When our deeds are placed in the light, they are exposed for the wickedness that motivates them, which is lived out in darkness, our natural habitat. - Sproul

Just as God’s word creates light, so God’s call creates faith. - Schreiner

God wanted His people Israel to become “a kingdom of priests” (Ex. 19:6), a spiritual influence for godliness; but Israel failed Him. Instead of being a positive influence on the godless nations around them, Israel imitated those nations and adopted their practices. God had to discipline His people many times for their idolatry, but they still persisted in sin. Today, Israel has no temple or priesthood.

- Wiersbe

5. CELEBRATORY CRESCENDO

Listen for the miracle, Messiah, & mercy in our mission!

*v.9 But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, so that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light. v.10 **Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.***

NOTE: Peter alludes to the words of [Hosea 2:23](#) here.

This closing Christian Crescendo is all about God's **mercy** & **grace** that true & healthy Christians have in Christ.

The message of mercy that opened the letter at 1:3 now closes a major section of the letter in 2:10.

(Paraphrasing a commentator's insights...)

Peter reminded the readers again that they are recipients of God's grace, and that the foundation for obeying God's commands is God's mercy in Christ.

Once again, God and His Word are using **CONTRAST:**

WERE

Dead stones
Personally powered
Stumblers
Satan's Problem
Spiritual Orphans
Empty & Alone
Hopeless
Without Mercy
Guilty
In the Dark
Dying Darkness
Hell's Inheritance

ARE

Living stones
Protected by God
Builders
God's People
God's Adopted
Full & Owned
Hope-full
Miraculous Mercy
Redeemed
In the Light
Light of the World
Heaven's Inheritance

*** Once again, I want to encourage you to study and meditate on **Ephesians 2:1-10**...

...and always remember...

God's ultimate purpose in everything He does is designed to bring Him glory & praise (Isa 43:7).

REVIEW:

Peter takes these quotations from contexts which repeatedly warn that God will reject his people who persist in rebellion against him, who reject the precious 'Cornerstone' which he has established. - **Grudem**

CLOSE:

God has eternal mercy on His elect church by forgiving their sins and eliminating their judgment, and that's just the beginning of our blessings!
(cf. **Rom. 9:15; Titus 3:5**).

Remember our opening **Q: How many family attributes/blessings are listed in 1st Peter 1:1 – 2:10?**

The Church is/are...

1. Apostles like Peter
2. Elect per God
3. Exiles or Pilgrims in a fallen and foreign land
4. Sanctified by The Holy Spirit
5. Created for obedience to Creator Christ
6. Sprinkled with Christ's precious & cleansing blood
7. Grace is multiplied to...
8. Peace is multiplied to...
9. Caused to BE born again!
10. Born again into Living Hope
11. Owners of a perfect Inheritance
12. Guaranteed their inheritance Held In Heaven
13. BEing Guarded By God's sovereign Power
14. Faithful unto Salvation (this is also a litmus test)
15. Rejoicing / Rejoicers in God's noted blessings
16. Grieved by Various Trials (*but only for a little while*)
17. Having their Genuine Faith Tested...
18. Feeling God's Fire Test the genuineness of faith
19. Affirmed (in the end) to have Genuine Faith
20. Will Receive at the revelation of Christ: **Praise!**
21. Will Receive at the revelation of Christ: **Glory!**
22. Will Receive at the revelation of Christ: **Honor!**
23. Has not seen Christ physically
24. Does not see Christ now - physically
25. Loving Christ! (another fruit AND test)
26. Believing in Him! (another fruit AND test)
27. Rejoicing with Joy Inexpressible (filled with glory)
28. Obtaining the Outcome of Genuine Faith (in the end)

29. Receiving the Salvation of Their Souls (in the end)
30. Gifted Saving Grace (the power to BE, obey & abide)
31. Served By The Old Testament Prophets
32. Recipient of the Holy Spirit sent from heaven
33. Hearing The Good News (from heaven per the Spirit)
34. Preparing their minds for action
35. BEing sober-minded
36. Setting their hope fully on grace
37. God's Grace/Salvation will be brought to them
38. BEing obedient children of God
39. Not being conformed to their old ignorant passions
40. BEing holy like the holy one Who called them
41. Calling on Him (God) as Father
42. Will be judged by The Father based on their deeds
43. Conduct themselves with fear during their exile
44. Know they were ransomed (out of their sin family)
45. Had inherited futile ways from their forefathers
46. Know they were not ransomed with worldly stuff
47. Know it was Christ's blood that ransomed them
48. Know Christ's blood was precious, without blemish
49. Know Christ was foreknown before creation began
50. Know Christ was made manifest in the last times
51. Know Christ's coming began the "last times"
52. Know Christ's manifestation was (in part) for them
53. Know they are believers in God...ONLY through Him
54. Know Christ's resurrection empowers their faith
55. Know Christ's resurrection empowers their hope
56. Have purified their souls (in part, by God's grace)
57. Have purified souls via godly, faithful obedience
58. Have purified souls via obeying God's truth in love

59. Have a sincere brotherly love for one another
60. Love one another earnestly
61. Loving one another earnestly from a pure heart.
62. They have been born again
63. They have been born again of imperishable seed
64. ...Been born again thru the **living** Word of God
65. ...Been born again thru the **abiding** Word of God
66. They have had the good news preached to them.
67. They put away all malice
68. They put away all deceit
69. They put away all hypocrisy
70. They put away all envy
71. They put away all slander
72. They long for/crave pure spiritual milk
73. They grow up (are sanctified) into salvation
74. They have, indeed, tasted that the Lord is good
75. They come and keep coming to Him/Christ
76. They are like living stones
77. They are being built up into God's spiritual house
78. They are to be holy
79. They are to be a holy priesthood
80. They offer to God acceptable spiritual sacrifices
81. They offer their sacrifices to God **thru Jesus Christ**
82. They know, respect, & respond to God's Word
83. They believe in Him, The Living Cornerstone
84. They will not be put to shame (because they believe)
85. They receive honor
86. They believe God's Word, will, and ways
87. They understand the Cornerstone's fork in the road
88. They really contrast to the stumblers ("But you")

89. They are chosen
90. They are a chosen race
91. They are royal
92. They are a royal priesthood
93. They are holy
94. They are a holy nation
95. They are a people
96. They are a people with a purpose
97. They are a people for God's possession
98. They are a people purchased to proclaim
99. They are to proclaim the excellencies of our Lord
100. They were called
101. They were called **out of darkness**
102. They were called into His marvelous light.
103. Once they were not a people.
104. Now they are God's people.
105. Once they had not received mercy.
106. Now they have received God's mercy.

NOW... add some of the "challenging" attributes as well...

- ~ Beatitudes... (Matthew 5)
- ~ Christ-like challenges commanded to uphold...
- ~ Being crucified with Christ & living for Him...
- ~ Picking up your cross daily & following Him...
- ~ Church of Smyrna & Church of Philadelphia
- ~ Living life in constant warfare & God's full armor

Now you know why I don't apologize to you for taking 26 weeks... if anything I apologize to the Lord for going too quickly.

Don't miss the "chosen by grace" & "missional mercy" bookends and their implications for the true Church.

Healthy Christians are BLESSED and CALLED to BE... in constant conflict and constructive-contrast with the world's corrupt cultures... as well as their old, fallen and fleshly nature. -JDP

PRAYER

WORSHIP: *"I See Jesus" & "Blessed Assurance"*

Study Notes:

A Living Stone and a Holy People

1So put away all malice and all deceit and hypocrisy and envy and all slander. 2Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— 3if indeed you have tasted that the Lord is good.

4As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 5you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6For it stands in Scripture:

“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”

7So the honor is for you who believe, but for those who do not believe,

“The stone that the builders rejected
has become the cornerstone,”

8and

“A stone of stumbling,
and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

9But (Contrast... Corrupt-ones vs. Christians!)

you are (Personal & Present-tense... Calling out!)

(Next = CHURCH identified & described)

a chosen race, (Identity, Adj., Noun)

a royal priesthood, (Identity, Adj., Noun)

a holy nation, (Identity, Adj., Noun)

a people (Identity... then Purpose)

(Next: Commission – people, purpose, peculiar/possession,
proclaim, Person,

for his own possession, (Purpose)

that you may proclaim (Purpose)

the excellencies of him (Details)

who called you (Details)

out of darkness (Details)

into his (Details)

marvelous (Ditto)

light. (Details)

10Once (Previous Chronological Perspective)
you were not (Personal, Negative, Assertion)
a people, (Identity... Implying Purpose)
but (Contrast... linked to "You... NOT a People")
now you are (Personal, Timely, Transformed,
Present)
God's people; (Personal, Present, Purpose)

Once (Previous, Chronological, Perspective)
you had not (Personal, Past, Negative, Identity)
received (Past, Action, Grace/Gift, Giver)
mercy, (Grace & Love's Treasure)
but (Contrast, links NOT received gift of grace/mercy)
now you have (Timely, Personal, Completed)
received (Action, Completed, Gifted)
mercy. (Grace & Love's Treasure)

1 Peter 2:9

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
4771 [e]	ὑμεῖς hymeis	You	PPro-N2P
1161 [e]	δὲ de	however	Conj
1085 [e]	γένος genos	[are] a race	N-NNS
1588 [e]	ἐκλεκτόν, eklekton	chosen,	Adj-NNS
934 [e]	βασίλειον basileion	a royal	Adj-NNS
2406 [e]	ἱεράτευμα, hierateuma	priesthood,	N-NNS
1484 [e]	ἔθνος ethnos	a nation	N-NNS
40 [e]	ἅγιον, hagion	holy,	Adj-NNS
2992 [e]	λαὸς laos	a people	N-NMS
1519 [e]	εἰς eis	for [His]	Prep
4047 [e]	περιποίησιν, peripoiēsin	possession,	N-AFS

3704 [e]	ὅπως hopōs	so that	Conj
3588 [e]	τὰς tas	The	Art-AFP
703 [e]	ἀρετὰς aretas	excellencies	N-AFP
1804 [e]	ἐξαγγείλητε exangeilēte	you may proclaim	V-ASA-2P
3588 [e]	τοῦ tou	of the [One]	Art-GMS
1537 [e]	ἐκ ek	out of	Prep
4655 [e]	σκότους skotous	darkness	N-GNS
4771 [e]	ὑμᾶς hymas	You	PPro-A2P
2564 [e]	καλέσαντος kalesantos	having called,	V-APA-GMS
1519 [e]	εἰς eis	To	Prep
3588 [e]	τὸ to	The	Art-ANS
2298 [e]	θαυμαστὸν thaumaston	marvelous	Adj-ANS

846 [e]	αὐτοῦ autou	of Him	PPro-GM3S
5457 [e]	φῶς· phōs	light,	N-ANS

1085. *genos*

Strong's Concordance

genos: family, offspring

Original Word: γένος, ους, τό

Part of Speech: Noun, Neuter

Transliteration: genos

Phonetic Spelling: (ghen'-os)

Definition: family, offspring

Usage: offspring, family, race, nation, kind.

NAS Exhaustive Concordance

Word Origin

from [ginomai](#)

Definition

family, offspring

NASB Translation

birth (2), countrymen (2), descendant (1), descent (1), family (2), kind (3), kinds (3), nation (1), native (1), race (3).

Thayer's Greek Lexicon

STRONGS NT 1085: γένος

γένος, γένους, τό (ΓΑΝΩ, γίνομαι), race;

a. offspring: τίνος, [Acts 17:28](#)f (from the poet Aratus); [Revelation 22:16](#).

b. family: Acts ([Acts 4:6](#), see ἀρχιερεῦς, 2 at the end); (others refer this to c.); .

c. stock, race: [Acts 7:19](#); [2 Corinthians 11:26](#); [Philippians 3:5](#); [Galatians 1:14](#); [1 Peter 2:9](#); ([Genesis 11:6](#); [Genesis 17:14](#), etc. for ἔθνος); **nation** (i. e. **nationality** or descent from a particular people): [Mark 7:26](#); [Acts 4:36](#); [Acts 18:2, 24](#).

d. concrete, the aggregate of many individuals of the same nature, kind, sort, species: [Matthew 13:7](#); [Matthew 17:21](#) (T WH omit; Tr brackets the verse); [Mark 9:29](#); [1 Corinthians 12:10, 28](#); [1 Corinthians 14:10](#). (With the same significations in Greek writings from Homer down.)

STRONGS NT 1085a: ΓερασηνόςΓερασηνός, Γερασηνου, ό, Gerasene, i. e. belonging to the city Gerasa (τά Γέρασα, Josephus, b. j. 3, 3, 3): [Matthew 8:28](#) (Lachmann); [Mark 5:1](#) (L T WH Tr text); [Luke 8:26](#) and 37 (L Tr WH) according to very many manuscripts seen by Origen. But since Gerasa was a city situated in the southern part of Peraea (Josephus, the passage cited, cf. 4, 9, 1), or in Arabia (Origen, Works, iv. 140, De la Rue edition), that cannot be referred to here; see Γαδασηνός, and the next word.

Strong's Exhaustive Concordance

race, kind, nation, offspring.

From [ginomai](#); "kin" (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

see GREEK [ginomai](#)

1484. ethnos

Strong's Concordance

ethnos: a race, a nation, pl. the nations (as distinct from Isr.)

Original Word: ἔθνος, ους, τό

Part of Speech: Noun, Neuter

Transliteration: ethnos

Phonetic Spelling: (eth'-nos)

Definition: a race, a nation, the nations (as distinct from Israel)

Usage: a race, people, nation; the nations, heathen world, Gentiles.

HELPS Word-studies

1484 *éthnos* (from *ethō*, "forming a custom, culture") – properly, people joined by practicing similar customs or common culture; *nation(s)*, usually referring to unbelieving *Gentiles* (non-Jews).

NAS Exhaustive Concordance

Word Origin

probably from a prim. root

Definition

a race, a nation, pl. the nations (as distinct from Isr.)

NASB Translation

Gentiles (93), nation (30), nations (37), pagans (1), people (2).

Thayer's Greek Lexicon

STRONGS NT 1484: ἔθνος

ἔθνος, ἔθλους, τό:

1. a multitude (whether of men or of beasts) associated or living together; a company, troop, swarm: ἔθνος ἐταίρων, ἔθνος Ἀχαιῶν, ἔθνος λαῶν, Homer,

Iliad; ἔθνος μελισσῶν, 2, 87; μυιαῶν ἔθνεα, ibid. 469.

2. "a multitude of individuals of the same nature or genus

(τό ἔθνος τό θῆλυ ἢ ἄρρεν, Xenophon, oec. 7, 26): πᾶν ἔθνος ἀνθρώπων, the human race, [Acts 17:26](#) (but this seems to belong under the next entry).

3. race, nation: [Matthew 21:43](#); [Acts 10:35](#), etc.; ἔθνος ἐπί ἔθνος, [Matthew 24:7](#); [Mark 13:8](#): οἱ ἄρχοντες, οἱ βασιλεῖς τῶν ἔθνῶν, [Matthew 20:25](#); [Luke 22:25](#); used (in the singular) of the Jewish people, [Luke 7:5](#); [Luke 23:2](#); [John 11:48, 50-53](#); [John 18:35](#); [Acts 10:22](#); [Acts 24:2](#) (); ; .

4. (τά ἔθνη, like עַמִּים in the O. T., foreign nations not worshipping the true God, pagans, Gentiles, (cf. Trench, § xcvi.iii.): [Matthew 4:15](#) (Γαλιλαία τῶν ἔθνῶν), ; (3 [John 1:7](#) R G; cf. [Revelation 15:3](#) G L T Tr WH marginal reading after [John 10:7](#)), and very often; in plain contradistinction to the Jews: [Romans 3:29](#); [Romans 9:24](#); ([1 Corinthians 1:23](#) G L T Tr WH): [Galatians 2:8](#), etc.; ὁ λαός (τοῦ Θεοῦ, Jews) καί τά ἔθνη, [Luke 2:32](#); [Acts 26:17, 23](#); [Romans 15:10](#).

5. Paul uses τά ἔθνη even of Gentile Christians: [Romans 11:13](#); [Romans 15:27](#); [Romans 16:4](#); [Galatians 2:12](#) (opposite [Galatians 2:13](#) to οἱ Ἰουδαῖοι, i. e. Jewish Christians), [Galatians 2:14](#); [Ephesians 3:1](#), cf. [Ephesians 4:17](#) (Winers Grammar, § 59, 4 a.; Buttmann, 130 (114)).

Strong's Exhaustive Concordance

Gentile, heathen

Probably from [etho](#); a race (as of the same habit), i.e. A tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

see GREEK [etho](#)

4047. peripoíesis ►

Strong's Concordance

peripoíesis: preservation, acquisition

Original Word: περιποίησις, εως, ή

Part of Speech: Noun, Feminine

Transliteration: peripoíesis

Phonetic Spelling: (per-ee-poy'-ay-sis)

Definition: preservation, acquisition

Usage: acquiring, obtaining, possessing, possession, ownership.

HELPS Word-studies

4047 *peripoíēsis* (from [4012](#) /*peri*, "all-around" and [4160](#) /*poiēō*, "make") – properly, make one's own; *completely* obtain, i.e. as a *full possession* (to *real advantage*, *LS*) – literally, "for *abundant* (*all-around*) gain."

[[4047](#) (*peripoíēsis*) originally meant, " 'a making to remain *over and above*'; hence, 'preservation; preservation for one's self; acquisition; the thing acquired, or a possession' " (*WS*, 847); that is, "acquiring, obtaining, possessing, ownership" (Souter).]

NAS Exhaustive Concordance

Word Origin

from [peripoieó](#)

Definition

preservation, acquisition

NASB Translation

gain (1), obtaining (1), possession (2), preserving (1).

Thayer's Greek Lexicon

STRONGS NT 4047: περιποίησις

περιποίησις, περιποιήσεως, ή (περιποιέω);

1. a preserving, preservation: εἰς περιποίησιν ψυχῆς, to the preserving of the soul, namely, that it may be made partaker of eternal salvation (A. V. **unto the saving of the soul**), [Hebrews 10:39](#) (Plato, deff., p. 415 c.).

2. possession, one's own property: [1 Peter 2:9](#) ([Isaiah 43:20f](#)); [Ephesians 1:14](#) (on this passive see ἀπολύτρωσις, 2):

3. an obtaining: with a genitive of the thing to be obtained, [1 Thessalonians 5:9](#); [2 Thessalonians 2:14](#).

STRONGS NT 4047a: περιρραίνω περιρραίνω (Tdf. *περιρραίνω*, with one rho *ρ*; see Rho): perfect passive participle, *περιρραμμενος* (cf. Mu); (*περί* and *ρραίνω* to sprinkle); **to sprinkle around, besprinkle**: *ίμάτιον*, passive, [Revelation 19:13](#) Tdf. (others, *βεβαμμένον* (except WH *ρρααντισμενον*, see *ρρααντίζω*, and their Appendix at the passage)). (Aristophanes, Menander, Philo, Plutarch, others; the Sept..)

Strong's Exhaustive Concordance

acquisition, possession

From [peripoieomai](#); acquisition (the act or the thing); by extension, preservation -- obtain(-ing), peculiar, purchased, possession, saving.

see GREEK [peripoieomai](#)

5457. phós ►

Strong's Concordance

phós: light

Original Word: φῶς, φωτός, τό

Part of Speech: Noun, Neuter

Transliteration: phós

Phonetic Spelling: (foce)

Definition: light

Usage: light, a source of light, radiance.

HELPS Word-studies

5457 phós (a neuter noun) – properly, *light* (especially in terms of its results, what it manifests); in the NT, the *manifestation of God's self-existent life*; divine *illumination* to reveal and impart life, through Christ.

NAS Exhaustive Concordance

Word Origin

cont. of phaos (light, daylight); from the same as [phainó](#)

Definition

light

NASB Translation

fire (1), firelight (1), light (68), lights (2).

Thayer's Greek Lexicon

STRONGS NT 5457: φῶς

φῶς, φωτός, τό (contracted from φάος, from φάω to shine), from Homer (who (as well as Pindar) uses the form φάος) down, Hebrew נֹר, **light** (opposed to τό σκότος, ἡ σκοτία);

1. properly,

a. universally: ὁ Θεός ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, [2 Corinthians 4:6](#) ([Genesis 1:3](#)); λευκά ὡς τό φῶς, [Matthew 17:2](#); νεφέλη φωτός (Griesbach text) i. e. consisting of light, equivalent to φωτεινὴ in R L T Tr WH, [Matthew 17:5](#); τό φῶς τοῦ κόσμου, of the sun, [John 11:9](#); τό φῶς οὐκ ἐστὶν ἐν αὐτῷ, the light (i. e. illumining power) is not in him, consequently he does not see or distinguish the filings about him, [John 11:10](#); the light emitted by a lamp, [Luke 8:16](#); (L Tr text WH). a **heavenly light**, such as surrounds angels when they appear on earth: hence, ἄγγελος φωτός, [2 Corinthians 11:14](#), and illumines the place where they appear, [Acts 12:7](#); a light of this kind shone around Paul when he was converted to Christ, [Acts 22:6](#), (), (Winer's Grammar, 371 (348)); with the addition of οὐρανόθεν, [Acts 26:13](#); of ἀπό (or ἐκ) τοῦ οὐρανοῦ, [Acts 9:3](#).

b. by metonymy, **anything emitting light**: a heavenly luminary (or star), plural [James 1:17](#) (see πατήρ, 3 a.); **fire**, because it is light and gives light: [Luke 22:56](#); θερμαίνεσθαι πρὸς τό φῶς, [Mark 14:54](#) (1 Macc. 12:29; Xenophon, Hell. 6, 2, 29; Cyril 7, 5, 27); a **lamp or torch**: plural φῶτα, [Acts 16:29](#) (φῶς ἔχειν, Xenophon, Hell. 5, 1, 8; in plural often in Plutarch).

c. **light i. e. brightness** (Latinsplendor) (see a. above), ἡλίου, [Revelation 22:5](#); of a lamp, [John 5:35](#) (where it symbolizes his rank, influence, worth, mighty deeds); with the addition of λύχνου, [Revelation 18:23](#) ([Jeremiah 25:10](#)); of the divine Shechinah (see δόξα, III. 1), [Revelation 21:24](#) ([Psalm 88:16](#) ()); [Isaiah 60:1, 19f](#)).

2. φῶς is often used in poetic discourse, in metaphor, and in parable;

a. The extremely delicate, subtle, pure, brilliant quality of light has led to the use of φῶς as an appellation of God, i. e. as by nature incorporeal, spotless, holy (cf. Westcott, Epistles of St. John, p. 15ff): [1 John 1:5](#) (Wis. 7:26 where cf. Grimm); he is said εἶναι ἐν τῷ φωτί, in a state of supreme sanctity, [1 John 1:7](#); φῶς οἴκων ἀπρόσιτον, a figure describing his nature as alike of consummate majesty and inaccessible to human comprehension, [1 Timothy 6:16](#) ([Psalm 103:2](#) ()); used of that heavenly state, consummate and free from every imperfection, to which the true disciples of Christ will be exalted, equivalent to **the kingdom of light**, [Colossians 1:12](#).

b. By a figure frequently in the N. T. (cf. in classic Greek τῆς ἀληθείας τό φῶς, Euripides, L T. 1046 etc.; see Liddell and Scott, under the word, II. 2), φῶς is used to denote **truth and its knowledge, together with the spiritual purity congruous with it** (opposed to τό σκότος b., ἡ σκοτία, which see): ἡ ζωὴ ἦν τό φῶς τῶν ἀνθρώπων, had the nature of light in men, i. e. became the source of human wisdom, [John 1:4](#); especially **the saving truth embodied in Christ and by his love and effort imparted to mankind**, [Matthew 4:16](#); [John 1:5](#); [John 3:19-21](#); [Acts 26:18, 23](#); [2 Corinthians 6:14](#); [Ephesians 5:13](#){a} (cf. below); τό φῶς τό ἀληθινόν, [1 John 2:8](#); τό θαυμαστόν τοῦ Θεοῦ φῶς, [1 Peter 2:9](#) (Clement of Rome, 1 Cor. 36, 2 [ET] cf. 59, 2 [ET]); τό φῶς ὑμῶν, the divine truth with which ye are imbued, [Matthew 5:16](#); ἔχειν τό φῶς τῆς ζωῆς, the light by which the true life is gained, [John 8:12](#); τά ὄπλα (Lachmann marginal reading ἔργα) τοῦ φωτός, [Romans 13:12](#); καρπός τοῦ φωτός, [Ephesians 5:9](#) G L T Tr WH; ἐν τῷ φωτί περιπατεῖν, to live agreeably to saving wisdom, [1 John 1:7](#); ἐν τῷ φωτί εἶναι, to be imbued with saving wisdom, μένειν, to continue devoted to it, to persevere in keeping it, [1 John 2:9f](#); οἱ υἱοὶ τοῦ φωτός (see υἱός, 2, p. 635{a}), [Luke 16:8](#); [John 12:36](#); [1 Thessalonians 5:5](#); τέκνα φωτός (see τέκνον, c. β., p. 618^a), [Ephesians 5:8](#). by metonymy, φῶς; is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others: φῶς τῶν ἐν σκότει, [Romans 2:19](#); (φῶς ἐθνῶν, [Acts 13:47](#)); in a pre-eminent sense is Jesus the Messiah called φῶς and τό φῶς: [Luke 2:32](#); [John 1:7](#); [John 12:35f, 46](#); τό φῶς τοῦ κόσμου, [John 8:12](#); [John 9:5](#) (τό φῶς τοῦ κόσμου τό δοθέν ἐν ὑμῖν εἰς φωτισμόν παντός ἀνθρώπου, Test xii. Patr. test. Levi § 14); τό φῶς τό ἀληθινόν, [John 1:9](#); by the same name the disciples of Jesus are distinguished, [Matthew 5:14](#); Christians are called φῶς ἐν κυρίῳ, having obtained saving wisdom in communion with Christ, [Ephesians 5:8](#). πᾶν τό φανερούμενον φῶς ἐστίν, everything made manifest by the aid of Christian truth has taken on the nature of light, so that its true character and quality are no longer hidden, [Ephesians 5:13](#){b} (others take φῶς here in an outward or physical sense, and regard the statement as a general truth confirmatory of the assertion made respecting spiritual 'φωτός just before (cf. above)).

c. By a figure borrowed from daylight φῶς is used of **that which is exposed to the view of all**: ἐν τῷ φωτί (opposed to ἐν τῇ σκοτία), **openly, publicly** (ἐν φάει, Pindar Nem. 4, 63), [Matthew 10:27](#); [Luke 12:3](#).

d. reason, mind; the power of understanding especially moral and spiritual truth: τό φῶς τό ἐν σοι, [Matthew 6:23](#); [Luke 11:35](#). (Synonym: see φέγγος, at the end.)

Strong's Exhaustive Concordance

fire, light.

From an obsolete phao (to shine or make manifest, especially by rays; compare [phaino](#), [phemi](#)); luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

see GREEK [phaino](#)

see GREEK [phemi](#)

1 Peter 2:10 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3739 [e]	οἱ hoi	who	RelPro-NMP
4218 [e]	ποτε pote	once [were]	Prtcl
3756 [e]	οὐ ou	not	Adv
2992 [e]	λαὸς, laos	a people,	N-NMS
3568 [e]	νῦν nyn	now	Adv
1161 [e]	δὲ de	however	Conj

2992 [e]	λαός laos	[the] people	N-NMS
2316 [e]	Θεοῦ, Theou	of God;	N-GMS
3588 [e]	οἱ hoi	those	Art-NMP
3756 [e]	οὐκ ouk	not	Adv
1653 [e]	ἠλεημένοι, ēleēmenoi	having received mercy,	V-RPM/P-NMP
3568 [e]	νῦν nyn	now	Adv
1161 [e]	δὲ de	however	Conj
1653 [e]	ἐλεηθέντες. eleēthentes	having received mercy.	V-APP-NMP

2992. laos

Strong's Concordance

laos: the people

Original Word: λαός, οῦ, ὁ

Part of Speech: Noun, Masculine

Transliteration: laos

Phonetic Spelling: (lah-os')

Definition: the people

Usage: (a) a people, characteristically of God's chosen people, first the Jews, then the Christians, (b) sometimes, but rarely, the people, the crowd.

HELPS Word-studies

2992 *laós* (the root of the English term, "laity") – a *people*, particularly used of "the people of the Lord" (= Heb 'am).

2992 (*laos*) is the usual term for "the *people* of God" and thus typically used in the *LXX* (OT) and the Gospels, for *believing Israel* (*Jews*).

Example: Heb 4:9: "So there remains a Sabbath rest for *the people* ([2992](#) /*laós*) of God" (*NASU*).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

the people

NASB Translation

people (134), peoples (8).

Thayer's Greek Lexicon

STRONGS NT 2992: λαός

λαός, λαοῦ, ὁ ((cf. Curtius, § 535)); the Sept. more than fifteen hundred times for אָמ; rarely for אֱמִלִּים and אֱמִלִּים; (from Homer down); **people**;

1. a people, tribe, nation, all those who are of the same stock and language: universally, of any people; joined with *γλῶσσα, φυλή, ἔθνος*, [Revelation 5:9](#); [Revelation 7:9](#); [Revelation 10:11](#); [Revelation 11:9](#); [Revelation 13:7](#) (Rec. omits); (see *γλῶσσα*, 2); *πάντες οἱ λαοί*. [2:31](#); [Romans 15:11](#); especially of the people of Israel: [Matthew 4:23](#); [Matthew 13:15](#); [Mark 7:6](#); [Luke 2:10](#); [John 11:50](#) (where it alternates with *ἔθνος*); ; [Acts 3:23](#); [Hebrews 2:17](#); [Hebrews 7:11](#), etc.; with *Ἰσραήλ* added, [Acts 4:10](#); distinguished from *τοῖς ἔθνεσιν*, [Acts 26:17, 23](#); [Romans 15:10](#); the plural *λαοί Ἰσραήλ* (R. V. **the peoples of Isa.**) seems to be used of the tribes of the people (like אֱמִלִּים, [Genesis 49:10](#); [Deuteronomy 32:8](#); [Isaiah 3:13](#), etc.) in [Acts 4:27](#) (where the plural was apparently occasioned by [Psalm 2:1](#) in its reference to Christ, cf. [Acts 4:25](#)); *οἱ πρεσβύτεροι τοῦ λαοῦ*, [Matthew 21:23](#); [Matthew 26:3, 47](#); [Matthew 27:1](#); *οἱ γραμματεῖς τοῦ λαοῦ*, [Matthew 2:4](#); *οἱ πρῶτοι τοῦ λαοῦ*, [Luke 19:47](#); *τό πρεσβυτέριον τοῦ λαοῦ*, [Luke 22:66](#); *ἄρχοντες τοῦ λαοῦ*, [Acts 4:8](#). with a genitive of the possessor, *τοῦ Θεοῦ, αὐτοῦ, μου* (i. e. *τοῦ Θεοῦ*, Hebrew אֱמִלִּים לַיהוָה, אֱמִלִּים לַיהוָה), **the people whom God has chosen for himself, selected as peculiarly his own**: [Hebrews 11:25](#); [Matthew 2:6](#); [Luke 1:68](#); [Luke 7:16](#); without the article [Jude 1:5](#) (Sir. 46:7; Wis. 18:13); cf. Winer's Grammar, § 19, 1; the name is transferred to the community of Christians, as that which by the blessing of Christ has come to take the place of the theocratic people of Israel, [Hebrews 4:9](#); [Revelation 18:4](#); particularly to a church of Christians gathered from among the Gentiles, [Acts 15:14](#); [Romans 9:25ff](#); [1 Peter 2:10](#);

with εἰς περιποίησιν added, [1 Peter 2:9](#); [περιούσιος](#), [Titus 2:14](#), cf. [Acts 18:10](#); [Luke 1:17](#). ὁ λαός the people (of Israel) is distinguished from its princes and rulers ((1 Esdr. 1:10 1 Esdr. 5:45; Judith 8:9, 11; etc.)), [Matthew 26:5](#); [Mark 11:32](#) (here WH Tr marginal reading read ὄχλος); [Mark 14:2](#); [Luke 20:19](#); [Luke 22:2](#); [Luke 23:5](#); [Acts 5:26](#), etc.; from the priests, [Hebrews 5:3](#); [Hebrews 7:5, 27](#).

2. indefinitely, of a great part of the population gathered together anywhere: [Matthew 27:25](#); [Luke 1:21](#); [Luke 3:15](#); [Luke 7:1, 29](#); [Luke 8:47](#); [Luke 9:13](#); [Luke 18:43](#), etc.; [τό πλήθος τοῦ λαοῦ](#), [Luke 1:10](#). (The Gospels of Mark and John use the word but three times each. Synonym: see [δῆμος](#), at the end)

Strong's Exhaustive Concordance

people.

Apparently a primary word; a people (in general; thus differing from [demos](#), which denotes one's own populace) -- people.

see GREEK [demos](#)

New American Standard Commentary (Schreiner)

2:9 The “but” (*de*) beginning v. 9 is most naturally understood as a contrast to what immediately precedes. As Thurén says, “A negative example adds the appreciation of the positive.”²⁶² **God has appointed the disobedient to destruction, but on the contrary believers are a “chosen people” (*eklekton genos*). They belong to God’s people because they have been elected, chosen by him.**

We saw in the first verse of the letter that Peter introduced the theme of election to strengthen God's pilgrim people, & he returned to it here.

The closest parallel to what Peter said here is in Isa 43:20, a context in which God promises to accomplish a second exodus for his people in bringing them out of Babylon.

Peter saw these promises as fulfilled in Jesus Christ, and God's elect nation is no longer coterminous with Israel but embraces the church of Jesus Christ, which is composed of both Jews and Gentiles.

The privilege of belonging to God's people is conveyed by Peter with a number of Old Testament allusions.

1. Peter drew on Exod 19:6, using the exact words found there in identifying the church as a "royal priesthood" (*basileion hierteuma*). In Exodus the title applies to Israel, with whom God enacts his covenant at Sinai. Israel's priesthood was such that they were to mirror to the nations the glory of

Yahweh, so that all nations would see that no god rivals the Lord (cf. also Isa 61:6). Unfortunately, Israel mainly failed in this endeavor as the Assyrian (722 B.C.) and Babylonian (586 B.C.) exiles demonstrate. *The reason for the exile is that Israel failed to keep God's law. Now God's kingdom of priests consists of the church of Jesus Christ.* It too is to mediate God's blessings to the nations, as it proclaims the gospel. We should note the comparison and contrast here. Both Israel as a whole and the church of Jesus Christ are identified as a "royal priesthood." There is no suggestion that only a portion of Israel served as priests in Exodus 19. The difference is not the extent of the priesthood but its identity, for **now the royal priesthood is the church of Jesus Christ (cf. Rev 1:6).** As noted above, *the priesthood here is corporate in nature, and yet this does not rule out the truth that individuals serve priestly functions.* Best seems to strike the right balance here: "Christians exercise priestly functions but always as members of a group who all exercise the same function."²⁶⁶

2. Peter also replicated the exact words of Exod 19:6 in identifying the church as a "holy nation" (*ethnos hagion*; cf. Exod 23:22, LXX). The church of Jesus is a

people now set apart for the Lord, enjoying his special presence and favor.

3. The next phrase, *“a people belonging to God”* (*eis peripoiēsin*), does not allude as clearly to any Old Testament text. The term is used in Mal 3:17 of believers who respond to the Lord’s rebuke and live righteously, and so in contrast to the wicked they constitute his possession, his special people. There is likely also an allusion to *Isa 43:21*. We noted above that the phrase *“chosen people”* may be drawn from *Isa 43:20*. The verb *“I formed for myself”* (*periepoiēsamēn*) in *v. 21* is the verbal form of the noun “possession” (NASB, *peripoiēsis*). *Again the privileges belonging to Israel now belong to the church of Jesus Christ.*

The church does not replace Israel, but it does fulfill the promises made to Israel; and all

those, Jews and Gentiles, who belong to the true Israel are now part of the new people of God.²⁶⁸

The purpose of the people of God is now explained.

God has chosen them to be his people,

1. established them as a royal priesthood,
2. appointed them as a holy nation
3. to be his special possession, so that

COLLECTIVE PURPOSE: they would

***“declare
the praises
of Him
who called
you
out***

*of darkness
into
His
wonderful
light.”*

Peter again probably alluded to Isa 43:21, for there we are told that God formed Israel for himself so that “they would recount my praises” (*tas aretas mou diēgeisthai*).

It should be noted especially that Peter, like the Septuagint, used the term “praises” (*aretas*) in the plural. As God formed Israel to praise him, now the church has been established to praise his wonders.

*God’s ultimate purpose in everything he does is designed to bring him praise
(Isa 43:7).*

The declaration of God’s praises includes both worship and evangelism, spreading the good news of God’s saving wonders to all peoples.

They proclaim God's praises for calling them "out of darkness into his wonderful light." This is a description of their conversion and employs the language of Genesis 1, where God utters the word and light becomes a reality (Gen 1:3-5), pushing back the darkness.

Paul used the same picture of conversion in 2 Cor 4:6, where God shines in the heart of his people to give them knowledge of his glory through Jesus Christ.

Conversion is often depicted in the New Testament as a transfer from darkness to light

(Acts 26:18; 2 Cor 4:6; Eph 5:8; 1 Thessalonians 5:4, 5, 8).

We also have noted previously (see the commentary on 1:15) that the calling described here is effectual.

*Just as God's word
creates light, so God's
call creates faith.*

**Calling is not a mere
invitation but is performative,
so that the words God
speaks become a reality.**

The beauty and glory of the new life is conveyed by the image of light in contrast to darkness.

Hence,

Peter identified the light as “wonderful” (Ps 118:23)

2:10

Verse 10 returns to the status of the Petrine churches as God's people.

Peter alludes to the words of Hos 2:23 here.

Interestingly, Paul cited the same idea from Hosea in Rom 9:25–26, but Paul's wording differs from Peter's, and it is clear that no literary relationship can exist between the citations.

In Hosea, Israel is repudiated as God's people because of their sin, but God pledges to have mercy upon them and form them again as his people. Such has been the experience of the church of Jesus Christ.

The Petrine churches were composed mainly of Gentiles, living in darkness (2:9), but now wondrously they are God's people.

They did not deserve inclusion into God's people, but they have now received his mercy and rejoice at their inclusion.

*The message of mercy that opened the letter at **1:3** now closes a major section of the letter in **2:10**.*

Peter reminded the readers again that they are recipients of God's grace, that the foundation for obeying the imperatives is God's mercy in Christ.

*But you are joined with Christ to be blessed as the
true people of God*

(2:9–10)

9. Peter now returns to his elaboration of the blessings which belong to his readers. ***But you—in contrast to those who disobey—are a chosen race.*** The word *chosen* by itself would suggest a sharing in the blessings of God's 'chosen' people in the Old Testament (see discussion of this word at 1:1), as well as a sharing in the privileged status of Christ, ***the 'chosen' rock (1 Pet. 2:4, 6).*** But when 'chosen' is placed in the fuller phrase *chosen race*, the allusion to Israel, the race God had chosen as his own, is inescapable (see Isa. 43:20, where both these words are used).

God has chosen a new race of people, Christians, who have obtained membership in this new 'chosen race' not by physical descent from Abraham but by coming to Christ (v. 4) and believing in him (vv. 6–7).

They are also *a royal priesthood, and a holy nation*, two phrases quoted exactly from the LXX of Exodus 19:6 (and 23:22), where God promises this status to all in Israel who keep his covenant. (See note at 2:5 on this priestly status of believers.) Just as believers are a new spiritual race and a new spiritual priesthood, so they are a new spiritual nation which is based now neither on ethnic identity nor geographical boundaries but rather on allegiance to their heavenly King, Jesus Christ, who is truly King of kings and Lord of lords (Rev. 19:16).

The next phrase, *God's own people*, is **more literally 'a people for possession' (with 'his' being implied).**

This exact expression is not found in the Old Testament, but quite similar language is found in Exodus 19:5; Isaiah 43:21; and Malachi 3:17.

The Isaiah context is probably foremost in Peter's mind, since the next phrase, *that you may declare the wonderful deeds*, also contains an echo of Isaiah 43:21, 'to tell forth my praises' (Isaiah's word 'praises', *aretas* (LXX), is the same as Peter's word translated 'wonderful deeds'). **The context is appropriate, for it promises redemption from captivity in Babylon (Isa. 43:14) and repeatedly emphasizes that**

God forgives and redeems his people for his own sake, that his glory might be proclaimed (Isa. 42:8, 12; 43:7; 43:25; 44:23).

Similarly, God has redeemed Christians not out of Babylon but out of darkness and has called them to himself, taking them not back to Jerusalem but into his marvellous light. (Cf. 2 Cor. 4:6; Eph. 5:8; Col. 1:12–13; 1 Thess. 5:4–5; 1 John 2:8–11.)

The word *aretas* has been translated ‘wonderful deeds’ (so RSV) or ‘praises’ (so NIV, AV) or ‘excellencies’ (so NASB). In its other New Testament uses, *aretē* means ‘excellence, worthiness of approval and praise’ (Phil. 4:8, ‘if there is any excellence; 2 Pet. 1:3, 5), and such a meaning is certainly suitable to this context: **it is right for God’s own people to declare all his excellencies—the perfections of his being.**

In fact, God’s purpose in redeeming us is not simply our own enjoyment but that we might glorify him, as Peter indicates by the word ‘that’ in the phrase *that you may declare* (cf. Isa. 43:7, 25; 48:9–11; Rev. 4:11). Seeking our own eternal well being—right though that is—could never provide a truly satisfying goal for life.

The answer to our search for ultimate meaning lies in ‘declaring the excellencies’ of God, for he alone is infinitely worthy of glory.

Redemption is ultimately not man-centred but God-centred.

To *declare* God's excellencies is to speak of all he is and has done. Peter's word for 'declare' is not used elsewhere in the New Testament, but is used several times in the Psalms to speak of praising God (Ps. 9:14; 71:15; 73:28; 79:13; 107:22; 119:13, 26).

This purpose of redemption is too often thwarted by our silence or self-congratulatory pride, but even brief association with a Christian whose speech fulfils this purpose invariably refreshes our spirits.

10. Peter concludes with ideas and words borrowed from **Hosea (1:6, 9; 2:1, 23)**, which show yet fuller aspects of his readers' great benefits.

Like Israel when rejected by God, these Christians had at one time been no people and had not received mercy—they were under sentence of condemnation for sin. But now they have been granted the highest privilege in the universe: now you are God's people—not by any merit of their own, for they were deserving only of judgment. All the foregoing privileges are to be traced only to the undeserved favour of God: *now you have received mercy.*

So in verses 4 to 10 Peter says that God has bestowed on the church almost all the blessings promised to Israel in the Old Testament.

1. The dwelling place of God is no longer the Jerusalem temple, for Christians are the new 'temple' of God (see notes on v. 5).
2. The priesthood able to offer acceptable sacrifices to God is no longer descended from Aaron, for Christians are now the true 'royal priesthood' with access before God's throne (vv. 4–5, 9).

3. God's chosen people are no longer said to be those physically descended from Abraham, for Christians are now the true 'chosen race' (v. 9).
4. The nation blessed by God is no longer the nation of Israel, for Christians are now God's true 'holy nation' (v. 9). The people of Israel are no longer said to be the people of God, for Christians—both Jewish Christians and Gentile Christians—are now 'God's people' (v. 10a) and those who have 'received mercy' (v. 10b).

Moreover,

Peter takes these quotations from contexts which repeatedly warn that God will reject his people who persist in rebellion against him, who reject the precious 'cornerstone' which he has established.

What more could be needed in order to say with assurance that the church has now become the true Israel of God?¹

Holman New Testament Commentary

2:9–10. In the midst of a culture that stumbles over Jesus Christ, disobeys the message of Christ, and then persecutes any who embrace Christ, believers can easily become discouraged from continuing in the journey with Christ. The thought of further

¹ Wayne A. Grudem, *1 Peter: An Introduction and Commentary*, vol. 17, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 117–120.

growing pains is certainly not attractive to everyone. So Peter laid out in ascending order some of the incredible spiritual riches that believers have in Christ. This encourages us and reminds us of the value God places on each of us. It also ties us to the Old Testament heritage of the people of **God**, since much of the language here comes from Exodus 19.

A chosen people emphasizes God's loving initiative in bringing people to himself and allowing us to be a part of his church.

A royal priesthood reminds us as believers that as priests we serve royalty. We have not landed a maid-service position. We are part of God's "forever kingdom."

A holy nation emphasizes that God has set apart the church for his use and that individual believers have a valuable contribution to make to his church.

"A chosen people," "a people belonging to God," and ***"the people of God"*** emphasize God's ownership in our lives. Throughout history God has claimed for himself his own people as his prized possession. Christians are a people for God to possess. A very

ordinary thing acquires a new value if it has been possessed by some famous person.

Several years ago, an auction was held that focused on sports memorabilia. Dan Quayle's little league uniform was up for grabs, as were Michael Jordan's running shoes. Although in themselves these items were of little value, they were sold for incredible amounts of money simply because of who had owned them. **Peter's repeated emphasis with the term *people* is that as a believer I may be a very ordinary person, but I acquire an immense new value because I belong to God and am possessed by him.**

All of this has come to us not because we deserve it or have somehow earned it but because of God's mercy.

The people who first read Peter's letter had lived without God and Christ for a long time. During that time they had tried through many ways to obtain mercy for themselves, but had failed. In coming by faith to Christ, they received the mercy that so long had eluded them.

God's mercy came to them in tangible form, bringing the gifts of forgiveness and eternal life.

The New Testament is consistent in suggesting that these kinds of benefits—extended to us through the mercy of God—are not only to be received with gratitude but are to motivate each believer to testify verbally on behalf of God and Christ.

Verse 9 contains a purpose statement that describes our response. *We are to declare the praises of him who called you out of darkness into his wonderful light.*

Declare means “to advertise, to proclaim.”

A very literal rendering of the verb would be “to tell out or tell forth.” This suggests we should give a high priority to verbal declarations.

The word is used in other contexts to describe the rehearsing in adoring language of God's righteousness and praises. The praises of God or Christ is a word picture for his character. One translator suggested that “praises” means his “excellent attributes.” **The Christian is to be an instrument that publicizes the attributes and character of God.**

According to Grudem,

The answer to our search for ultimate meaning lies in declaring the excellencies of God, for he alone is worthy of glory. Salvation is ultimately not man-centered, but God-centered. **To declare God's excellencies is to speak of all he is and has done ... This purpose is too often thwarted by our silence or pride,** but even brief associations with a Christian whose speech fulfills this purpose invariably refreshes our spirits (Grudem, 112).²

Word Studies of The New Testament

9. **Generation** (γένος). Better, Rev., *race*: a body with a common life and descent.

Nation (ἔθνος). **People** (λαός). The distinction between these three words cannot be closely pressed. Race emphasizes the idea of descent; nation, of community. Λαός, people, occurring very often in the Septuagint, is used there mostly of the

² David Walls and Max Anders, *I & II Peter, I, II & III John, Jude*, vol. 11, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1999), 30–32.

Israelites, the chosen people. The same use is also frequent in the New Testament; but it is employed in a more general sense, as by Luke 2:10. It would seem that this idea, however, in its metaphorical and Christian application, the *chosen Israel* of God, directed Peter's choice of the word, since he adds, *a people for God's own possession*.

Peculiar (εἰς περιποίησιν). Lit., *a people for acquisition*. Rev., **a people for God's own possession**. Wyc., *a people of purchasing*. Cranmer, *a people which are won*. The word occurs 1 Thess. 5:9, rendered *obtaining* (Rev.); Eph. 1:14, *God's own possession* (Rev.). See Isa. 43:21 (Sept.), where the kindred verb occurs: "This people have I *formed for myself* (περιεποιησάμην).

Shew forth (ἐξαγγείλητε). Only here in New Testament. *Proclaim, tell abroad*.

The praises (τὰς ἀρετὰς). Lit., **the virtues**. So Rev., **excellencies**. The word occurs Isa. 43:21 (Sept., see above), and is rendered *praise*. See, also, Isa. 42:12 (Sept.), "Declare his *praise* (ἀρετὰς) in the islands."

10. **People** (λαός). See on ver. 9, and note the choice of the term here. ***A people of God. Compare Rom. 9:25, 26.***³

³ Marvin Richardson Vincent, [*Word Studies in the New Testament*](#), vol. 1 (New York: Charles Scribner's Sons, 1887), 644.

Word Pictures of The New Testament

1 Peter 2:9

But ye (ὁμεις δε [*humeis de*]). In contrast with the disobedient ones. **An elect race** (γενος ἐκλεκτον [*genos eklekton*]). From Is. 43:20. The blood relation of the spiritual Israel (not the Jewish race) through the new birth (1:23). **A royal priesthood** (βασιλειον ιερατευμα [*basileion hierateuma*]). From Ex. 19:6 (cf. Rev. 1:6; 5:10). The official in Christian churches is πρεσβυτερος [*presbuteros*]=ἐπισκοπος [*episkopos*], not ιερευς [*hiereus*]. **We are all ιερεις [*hiereis*] (priests).** Cf. 2:5. **A holy nation** (ἐθνος ἅγιον [*ethnos hagion*]). Also from Ex. 19:6, but here applied, not to the national Israel, but to the spiritual Israel of believers (both Jews and Gentiles).

A people for God's own possession (λαος εις περιποιησιν [*laos eis peripoiēsin*]). The idea here occurs in Ex. 19:5; Deut. 7:6; 14:2; 26:18, where we have λαος περιουσιος [*laos periousios*] as in Tit. 2:14 (alone in the N. T.), and in Mal. 3:17 we find εις περιποιησιν [*eis peripoiēsin*] (for a possession). Περιουσιος λαος [*Periousios laos*] is a people over and above the others and περιποιησις [*peripoiēsis*] is a possession in a special sense (Eph. 1:14).

See Paul's use of περιποιησατο [periepoiēsato] in Acts 20:28. The old rendering, "a peculiar people," had this idea of possession, for "peculiar" is from pecus (Latin for flock).

That ye may shew forth (ὅπως ἐξαγγελιητε [hopōs exaggeilēte]). **Purpose clause** with ὅπως [hopōs], rather than ἵνα [hina], with the first aorist active subjunctive of ἐξαγγελλω [exaggellō], old verb, to tell out, here alone in N. T. **The excellencies** (τας ἀρετας [tas aretas]). From Is. 43:21. Old word for any preeminence (moral, intellectual, military), often for "virtue," but not in that sense in the O. T. or the N. T. **The word has the sense of moral worth in 2 Pet. 1:3, 5; Phil. 4:8;** and the Apocrypha. In Isaiah (here quoted) it means praise and glory to God. So also (Is. 42:12. See Acts 2:11 τα μεγαλεια του θεου [ta megaleia tou theou] (the mighty works of God). **Darkness** (σκοτους [skotous]). **Heathenism.**

His marvellous light (το θαυμαστον αὐτου φως [to thaumaston autou phōs]). **Christianity.** For θαυμαστον [thaumaston] (from θαυμαζω [thaumazō]) see Matt. 21:42.

For the change from heathenism to Christianity see Col. 1:12; Eph. 5:8–14.

1 Peter 2:10

Which in time past (οἱ ποτε [*hoi pote*]). “Who once upon a time.”

No people (οὐ λαος [*ou laos*]). This phrase **from Hos. 2:23**. Note use of οὐ [*ou*] (not οὐδεις [*oudeis*]) with λαος [*laos*] like Hebrew negative.

Which had not obtained mercy (οἱ οὐκ ἐλεημενοι [*hoi ouk eleēmenoi*]). Perfect passive articular participle of ἐλεεω [*eleeō*] and the emphatic negative οὐ [*ou*], with which compare Paul’s use of Hos. 1 and 2 in Rom. 9:25, which may have been known to Peter or not.

But now have obtained mercy (νυν δε ἐλεηθεντες [*nun de eleēthentes*]). Change to first aorist passive participle from “the long antecedent state” to “the single event of conversion which ended it” (Hort).⁴

[BE Commentary \(Wiersbe\)](#)

We Are Priests in the Same Temple (1 Peter 2:5, 9)

⁴ A.T. Robertson, [Word Pictures in the New Testament](#) (Nashville, TN: Broadman Press, 1933), 1 Pe 2:9–10.

We are a “holy priesthood” and a “royal priesthood.” This corresponds to the heavenly priesthood of our Lord, for He is both King and Priest (see Heb. 7). In the Old Testament, no king in Israel served as a priest; and the one king who tried was judged by God (2 Chron. 26:16–21). Our Lord’s heavenly throne is a throne of grace from which we may obtain by faith all that we need to live for Him and serve Him (Heb. 4:14–16).

In the Old Testament period, God’s people *had* a priesthood; but today, God’s people *are* a priesthood.

Each individual believer has the privilege of coming into the presence of God (Heb. 10:19–25). We do not come to God through any person on earth, but only through the one Mediator, Jesus Christ (1 Tim. 2:1–8). Because He is alive in glory, interceding for us, we can minister as holy priests.

This means that our lives should be lived as though we were priests in a temple. It is indeed a privilege to serve as a priest.

No man in Israel could serve at the altar, or enter the tabernacle or temple holy places, except those born into the tribe of Levi and consecrated to God for service.

Each priest and Levite had different ministries to perform, yet they were together under the high priest, serving to glorify God. As God's priests today, we must work together at the direction of our Great High Priest. Each ministry that we perform for His glory is a service to God.

Peter mentioned especially the privilege of offering "spiritual sacrifices." Christians today do not bring animal sacrifices as did the Old Testament worshipers; but we do have our own sacrifices to present to God. We ought to give *our bodies* to Him as living sacrifices (Rom. 12:1–2), as well as the *praise* of our lips (Heb. 13:15) and the *good works* we do for others (Heb. 13:16). The *money* and other material things we share with others in God's service is also a spiritual sacrifice (Phil. 4:10–20). Even the *people* we win to Christ are sacrifices for His glory (Rom. 15:16). We offer these sacrifices through Jesus Christ, for only then are they acceptable with God. If we do any of this for our own pleasure or glory, then it will not be accepted as a spiritual sacrifice.

God wanted His people Israel to become “a kingdom of priests” (Ex. 19:6), a spiritual influence for godliness; but Israel failed Him. Instead of being a positive influence on the godless nations around them, Israel imitated those nations and adopted their practices. God had to discipline His people many times for their idolatry, but they still persisted in sin. Today, Israel has no temple or priesthood.

It is important that we, as God’s priests, maintain our separated position in this world. We must not be isolated, because the world needs our influence

and witness; but we must not permit the world to infect us or change us.

Separation is not isolation; it is contact without contamination.

The fact that each individual believer can go to God personally and offer spiritual sacrifices should not encourage selfishness or “individualism” on our part. **We are priests together, serving the same High Priest, ministering in the same spiritual temple.** The fact that there is but *one* High Priest and heavenly Mediator indicates unity among the people of God. **While we must maintain our personal walk with God, we must not do it at the expense of other Christians by ignoring or neglecting them.**

Several social scientists have written books dealing with what they call the “me complex” in modern society. The emphasis today is on taking care of yourself and forgetting about others. This same attitude has crept into the church, as I see it. Too much modern church music centers on the individual and ignores the fellowship of the church. **Many books and sermons focus on personal experience to the neglect of ministry to the whole body**

We Are Citizens of the Same Nation (1 Peter 2:9–10)

The description of the church in these verses parallels God's description of Israel, in Exodus 19:5–6 and Deuteronomy 7:6.

In contrast to the disobedient and rebellious nation of Israel, God's people today are His chosen and holy nation. This does not suggest that God is through with Israel, for I believe He will fulfill His promises and His covenants and establish the promised kingdom. But it does mean that the church today is to God and the world what Israel was meant to be.

We are a *chosen generation*, which immediately speaks of the grace of God. God did not choose Israel because they were a great people, but because He loved them (Deut. 7:7–8). God has chosen us purely because of His love and grace. “You did not choose Me, but I chose you” (John 15:16, NIV).

We are a *holy nation*. We have been set apart to belong exclusively to God. Our citizenship is in heaven (Phil. 3:20), so we obey heaven's laws and seek to please heaven's Lord.

Israel forgot that she was a holy nation and began to break down the walls of separation that made her special and distinct.

God commanded them to put a “difference between holy and unholy, and between unclean and clean” (Lev. 10:10); but they ignored the differences and disobeyed God.

We are the *people of God*. In our unsaved condition, we were not God’s people, because we belonged to Satan and the world (Eph. 2:1–3, 11–19). Now that we have trusted Christ, we are a part of God’s people.

We are a “people of His own special possession,” because He purchased us with the blood of His own Son (Acts 20:28).

All of these privileges carry with them one big responsibility: revealing the praises of God to a lost world. The verb translated “show forth” means “to tell out, to advertise.” Because the world is “in the dark,” people do not know the “excellencies” of God; but they should see them in our lives.

Each citizen of heaven is a living “advertisement” for the virtues of God and the blessings of the Christian life. Our lives should radiate the “marvelous light” into which God has graciously called us.

After all, we have obtained mercy from God! Were it not for His mercy, we would be lost and on the way to eternal judgment! God reminded Israel many times that He had delivered them from the bondage of Egypt that they might glorify and serve Him, but the nation soon forgot and the people drifted back into their sinful ways. We are God’s chosen people only because of His mercy, and it behooves us to be faithful to Him.

We are living in enemy territory, and the enemy is constantly watching us, looking for opportunities to move in and take over.

As citizens of heaven, we must be united. We must present to the world a united demonstration of what the grace and mercy of God can do.

As I write these words, the newspapers are reporting “dissensions” among the men who serve with the President of the United States. These men are not presenting a united front, and the nation is a bit uneasy. I wonder what the unsaved people think when they see the citizens of heaven and servants of God fighting among themselves.

Each of these four pictures emphasizes the importance of unity and harmony.

We belong to one family of God and share the same divine nature.

We are living stones in one building and priests serving in one temple.

We are citizens of the same heavenly homeland. It is Jesus Christ who is the source and center of this unity. If we center our attention and affection on Him, we will walk and work together; if we focus on ourselves, we will only cause division.

Unity does not eliminate diversity.

Not all children in a family are alike, nor are all the stones in a building identical. In fact, it is diversity that gives beauty and richness to a family or building. The absence of diversity is not *unity*; it is *uniformity*, and uniformity is dull.

It is fine when the choir sings in unison, but I prefer that they sing in harmony.

Christians can differ and still get along. All who cherish the “one faith” and who seek to honor the “one Lord” can love each other and walk together (Eph. 4:1–6). God may call us into different ministries, or to use different methods, but we can still love each other and seek to present a united witness to the world.

After all, one day all of us will be together in heaven (John 17:24); so it might be a good idea if we learned to love each other down here!

St. Augustine said it perfectly: “In essentials, unity. In nonessentials, liberty. In all things, charity.”⁵

⁵ Warren W. Wiersbe, [*The Bible Exposition Commentary*](#), vol. 2 (Wheaton, IL: Victor Books, 1996), 401–403.

Reformation Study Bible

2:9, 10 Peter's language in these verses, applying the Old Testament terms for Israel to the church, asserts the continuity between Old Testament Israel and the New Testament church, representing them as the one people of God.

2:9 But you. This marks a sharp contrast between the destiny of unbelievers (v. 8) and the status of the elect. The theme of God's sovereign choice of both Christ and the church is prominent in this passage (vv. 6, 9). **that you may proclaim. The election and calling of God's people is not only for salvation but for service as well.** All believers are called to bear joyful witness to the saving acts of God.

2:10 not a people, but now you are God's people. The Greek word translated "people" (*laos*) is used in the Septuagint, the Greek translation of the Old Testament, primarily for Israel. Continuing to apply to the church Old Testament texts dealing with Israel, Peter draws on the Septuagint of **Hos. 1:6, 9, 10; and 2:23. In its original context, this is a prophecy about God's embracing Israel after He had rejected her.** Peter, like Paul (Rom. 9:25, 26), interprets the Hosea passages to include the reception of Gentiles into the people of God. God's mercy extends to undeserving

Jews and Gentiles alike, and there is essential continuity between Old Testament Israel and the New Testament church.⁶

Barnes Notes on The New Testament

9. *But ye are a chosen generation.* In contradistinction from those who, by their disobedience, had rejected the Saviour as the foundation of hope. The people of God are often represented as his *chosen* or *elected* people. See Notes on chap. 1:2.

A royal priesthood. See Notes on ver. 5. The meaning of this is, probably, that they 'at once bore the dignity of kings, and the sanctity of priests.'—*Doddridge*. Comp. Rev. 1:6: 'And hath made us kings and priests unto God.' See also Isa. 61:6: 'But ye shall be named priests of the Lord; men shall call ye ministers of our God.' It may be, however, that the word *royal* is used only to denote the dignity of the priestly office which they sustained, or that they constituted, as it were, an entire nation or kingdom of priests. They were a kingdom over which he presided, and they were all priests; so that it might be said they were a kingdom of priests—a kingdom in which all the subjects were engaged in offering sacrifice to God. The expression appears to be taken from Exod. 19:6—'And ye shall be unto me a kingdom of priests'—and is such language as one who had been educated as a Jew would be likely to employ to set forth the dignity of those whom he regarded as the people of God.

An holy nation. This is also taken from Exod. 19:6. The Hebrews were regarded as a nation consecrated to God; and now that they were cast off or rejected for their disobedience, the same language was properly applied to the people whom God had chosen in their place—the Christian church.

⁶ R. C. Sproul, ed., [*The Reformation Study Bible: English Standard Version*](#) (Orlando, FL; Lake Mary, FL: Ligonier Ministries, 2005), 1812–1813.

A peculiar people. Comp. Notes on Titus 2:14. The margin here is *purchased*. The word *peculiar*, in its common acceptation now, would mean that they were distinguished from others, or were singular. The reading in the margin would mean that they had been bought or redeemed. Both these things are so, but neither of them expresses the exact sense of the original. The Greek (λαὸς εἰς περιποίησιν) means, ‘a people for a possession;’ that is, as pertaining to God. They are a people which he has secured as a possession, or as his own; a people, therefore, which belong to him, and to no other. In this sense they are *peculiar* as being his; and, being such, it may be inferred that they *should be* peculiar in the sense of being unlike others in their manner of life. But that idea is not necessarily in the text. There seems to be here also an allusion to Exod. 19:5: ‘Ye shall be a peculiar treasure with me (Sept. λαὸς περιούσιος) above all people.’

That ye should shew forth the praises of him. Marg., virtues. The Greek word (ἀρετὴ) means properly *good quality, excellence* of any kind. It means here the excellences of God—his goodness, his wondrous deeds, or **those things which make it proper to praise him.** This shows one great object for

which they were redeemed. It was that they might proclaim the glory of God, and keep up the remembrance of his wondrous deeds in the earth.

This is to be done

- (a) by proper ascriptions of praise to him in public, family, and social worship;
- (b) by being always the avowed friends of God, ready ever to vindicate his government and ways;
- (c) by endeavouring to make known his excellences to all those who are ignorant of him; and
- (d) by such a life as shall constantly proclaim his praise—as the sun, the moon, the stars, the hills, the streams, the flowers do, showing what God *does*.

The consistent life of a devoted Christian is a constant setting forth of the praise of God, showing to all that the God who has made him such is worthy to be loved.

Who hath called you out of darkness into his marvellous light. On the word *called*, see Notes on Eph. 4:1. **Darkness is the emblem of ignorance, sin, and misery, and refers here to their condition before their conversion;**

***light* is the emblem of the opposite, and is a beautiful representation of the state of those**

who are brought to the knowledge of the gospel.... See Notes on Acts 26:18.

The word *marvellous* means *wonderful*; and the idea is, that the light of the gospel was such as was unusual, or not to be found elsewhere, as that excites wonder or surprise which we are not accustomed to see. The primary reference here is, undoubtedly, to those who had been heathens, and to the great change which had been produced by their having been brought to the knowledge of the truth as revealed in the gospel; and, in regard to this, no one can doubt that the one state deserved to be characterized as darkness, and the other as light. **The contrast was as great as that between midnight and noonday.** But what is here said is substantially correct of all who are converted, and is often as strikingly true of those who have been brought up in Christian lands, as of those who have lived among the heathen. The change in conversion is often so great and so rapid, the views and feelings are so different before and after conversion, that it seems like a sudden transition from midnight to noon. In *all* cases, also, of true conversion, though the change may not be so striking, or apparently so sudden, there *is* a change of which this may be regarded as substantially an accurate description. In many cases the convert can adopt this language in all its fulness, as descriptive of his own conversion; *in all cases of genuine conversion it is true that each one can say that he has been called from a state in which his mind was dark to one in which it is comparatively clear.*

10. *Which in time past were not a people*. That is, who formerly were not regarded as the people of God. ***There is an allusion***

here to the passage in Hosea 2:23, 'And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.'

It is, however, a *mere* allusion, such as one makes who uses the language of another to express his ideas, without meaning to say that both refer to the same subject. In Hosea, the passage refers evidently to the reception of one portion of the

Israelites into favour after their rejection; in Peter, it refers mainly to those who had been

Gentiles, and who had never been

recognised as the people of God. The

language of the prophet would exactly express his idea, and he therefore uses it without intending to say that this was its original application. See it explained in the Notes on Rom. 9:25. Comp. Notes on Eph. 2:11, 12.

Which had not obtained mercy. That is, who had been living unpardoned, having no knowledge of the way by which sinners might be forgiven, and no evidence that your sins were forgiven.

They were then in the condition of the whole heathen world, and they had not then been

acquainted with the glorious method by which God forgives iniquity.⁷

St. Andrews Expository Commentary (Sproul)

1 Peter 2:8b–10

In our last study we considered the metaphor of the living stone, Jesus, who assembles to Himself a people who also are living stones, and through this group of living stones Christ's church is built. This stone, the foundation of the church, is at the same time a stone of stumbling by which many find their ruin. It is called a rock of offense. **They stumble, being disobedient to the word, to which they also were appointed** (v. 8b).

This stumbling is occasioned by the rock that is Christ. People who are disobedient to the Word of God are tripped up by Jesus, this rock of offense. We hear from Peter the grim message that to this they were appointed or destined, as some translations read. We find here, as we have already in Peter's writing, reference to predestination, to the sovereign election by which God pours His grace on those whom He has chosen from the foundation of the world. We understand also that the doctrine of predestination is double; that is, it involves not only election but also reprobation. This is clearly set forth in Romans 9, where Paul contrasts the destiny of Jacob to that of Esau. There are some who clearly

⁷ Albert Barnes, [*Notes on the New Testament: James to Jude*](#), ed. Robert Frew (London: Blackie & Son, 1884–1885), 141–143.

understand that the Bible teaches election in the positive sense, but the idea that there is another side to it seems to be a horrible decree from which they shrink.

There is a theory set forth called in Latin *destinare ad peccatum*. The idea is that God from all eternity has predestined people to sin, that He set forth their destiny as sinners in order that they may be damned. This is exactly what the Reformed doctrine of predestination does not teach. Rather, the doctrine teaches that God's decrees of election and reprobation were given in light of the fall. God did not before time began consider an unfallen, innocent humanity out of which He destined some for salvation and others to damnation. Rather, as Augustine pointed out, when God was considering the human race, He knew them prior to the fall as a mass of perdition, and out of this mass of fallen, unbelieving, disobedient humans, God chose sovereignly to bestow His saving grace on some but to allow others to do what they pleased. God simply passed them over. No one in this equation is subjected to divine injustice, but the redeemed receive grace and the unredeemed receive justice. People complain against this, saying that God is unfair to give His mercy to some and not to all. However, when we complain about God's sovereign grace in salvation, we see how gracious that salvation really is, because our complaining reveals how obstinate our hearts are toward the majesty and sovereignty of God.

They were appointed to a destiny of judgment on the basis of their unbelief—their disobedience—because that is the inevitable conclusion for all who refuse to bow before Christ. All who reject the cornerstone find that very stone to be that which will trip them up forever. As one commentator mentioned, you cannot trip across a stone unless at least your toe touches it. Peter is describing those who had encountered the living Christ and stumbled over Him. In stark contrast, Peter speaks comfort to those to whom he

addressed the epistle: **But you are a chosen generation, a royal priesthood, a holy nation, His own special people** (v. 9).

Royal Priesthood

I frequently have breakfast at a restaurant. One of the assistant managers regularly greets me and asks, “How are you?” I reply, “I am fine. How are you?” When he answers me, he does not say, “I am fine” but rather “I am blessed.” As we exchange greetings I am reminded of his belief in the Savior and his understanding of the grace of God. That is who we are—a blessed people who have received the riches of God’s grace in our lives, “a chosen generation, a royal priesthood.”

This is the second time in the epistle that Peter has made reference to our being involved in a priesthood. In the first instance he called it a “holy priesthood” (v. 5). We looked at that in light of Luther’s understanding of the priesthood of all believers. **Here, Peter qualifies the priesthood in a different way. He says that we are chosen and that we are royal, that is, we serve in the presence of and under the aegis of a king.** Christ is not only our King, but He is also our great High Priest, an affirmation with which people in the Jewish community struggled.

In the Old Testament, the priesthood was given to the tribe of Levi. In order to be ordained as a priest, one had to be from that tribe. Jesus was not a Levite; He was from the tribe of Judah, and it was to Judah that the kingdom was given. In the blessing Jacob gave to his sons, he said:

Judah is a lion’s whelp;

*From the prey, my son, you have gone up.
He bows down, he lies down as a lion;
And as a lion, who shall rouse him?
The scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh comes;
And to Him shall be the obedience of the people.*

(Genesis 49:9–10)

The lion of Judah became a title for the
king who came out of Judah.
Jesus is that King.

If Jesus is the king, how can He be the priest? This was the question considered by the author of Hebrews. He argued that Jesus was a priest from a different order of priesthood. He was not a Levitical priest, a descendant of Aaron. Rather, He was of the order of Melchizedek. The author recounts the incident from the book of Genesis in which Abraham met Melchizedek (14:18–24). Melchizedek pronounced his blessing on Abraham, and in turn Abraham paid a tithe to Melchizedek. The point is, according to Hebrews, that the superior blesses the subordinate, and the subordinate gives tithes to the superior. Abraham was subordinating himself to the authority of this enigmatic character Melchizedek. The author of Hebrews goes on to say that if Melchizedek is greater than Abraham, and Abraham is greater than Isaac, and Isaac is greater than Jacob, and Jacob is greater than Levi, then Melchizedek is greater than Levi.

Melchizedek is given a name and a title (see Heb. 7:1–3). He is called Melchizedek the king of Salem.

The meaning of the name Melchizedek is based upon two Hebrew words: *melek*, which means “king,” and *tsaddiyq*, which means “righteousness.” Melchizedek means “king of righteousness.” He was the king of Salem, or king of peace. There is some evidence that prior to Jerusalem’s being called Jerusalem, it was called Salem. Many think that the appearance of Melchizedek in the Old Testament was a Christophany, a pre-incarnation appearance of Christ Himself. The point, however, is that Melchizedek was a priest and a king, and Christ receives His priesthood from that order and His kingship from the ancestry of Judah. Therefore, Jesus supremely is the king-priest.

In the Old Testament, apart from Melchizedek, there was a sharp line of division between the function of the king and the function of the priest. King Uzziah reigned faithfully for decades until he took to himself the role of priest and came into the Holy Place to offer sacrifices. The priests were aghast, and they rebuked him. Uzziah exercised his wrath on the priests whereupon God struck him with leprosy and removed him from the throne, and he died in shame (2 Chronicles 26). That union of priesthood and kingship was reserved for Christ, our King and our great High Priest who intercedes for us daily at the right hand of God. The One whom God anointed King of kings is at the same time our priest.

However, **this conjunction of kingship and priesthood does not finish with Jesus. Peter gives us the astonishing affirmation that in Christ we are a chosen generation and a royal priesthood. By virtue of our being in Christ, we**

participate in His kingdom. We participate in His priesthood as those who make intercession for the lost as well as for the people of God. We are a nation that is holy, sacred, consecrated, and transcendent. We are a nation that is different from any nation that has ever appeared on this planet.

Pilgrims

In at least two earlier occasions and again soon to follow, Peter addresses his readership as pilgrims or sojourners, drawing attention to the past of the people of Israel. They had been semi-nomadic people who rarely had a place to call home. At the heart of the promises God had made to Abraham was that the people would become a nation and have a homeland; they would have a permanent place that would give them stability. The history of Israel is the history of instability. If you read the newspaper today, you will see how many nations have their weapons of destruction aimed at Israel. Since the destruction of Jerusalem in A.D. 70, the Jewish people have been dispersed. They have been a people without a home, a people without a country, until the Balfour Declaration in 1948.

We as Christians are a people without a country. There is never an equation in the Bible between the people of God and a peculiar nationalism. The kingdom of God is not limited to the borders of the United States of America. It transcends every human border. **The kingdom of God is spread throughout the whole world, and the reason is that citizens in that kingdom belong to a different kind of country, a holy nation—as the Scriptures define it, a heavenly nation.** Our citizenship really cannot be defined by our passports, because in this world we remain pilgrims. In the words of the old gospel

hymn, “This world is not my own; I’m only passing through,” but that does not mean that we are a people without a country. We are citizens of a holy nation created by God, His own special people.

The reason that we are a chosen generation and a royal priesthood and that God has conferred upon us citizenship in a heavenly, holy country is, according to Peter, this: **that you may proclaim the praises of Him who called you out of darkness into His marvelous light** (v. 9). **We have received our citizenship for the purpose of proclaiming God’s praises.** To worship God is to offer Him not an animal sacrifice or a cereal offering but the sacrifice of praise. The praise of God should be on our lips every moment because citizens of this heavenly kingdom spend eternity praising the King of that heavenly nation, singing with the angels, “Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!” (Rev. 5:12).

Light and Darkness

The contrast between light and darkness is a common metaphor in the New Testament. Darkness is a place where no light intrudes, where deeds of evil are conceived and carried out. The Bible tells us that we are by nature the children of darkness.

Darkness is our natural habitat.

In our fallen condition, we feared more than anything else that a searchlight would be placed on our souls and that our sins would be made manifest to the world. We read in John's Gospel:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God. (John 3:16–21)

We tend to stop at John 3:16. We do not consider that the flipside to that wonderful message is judgment — men love darkness.

The reason they love the darkness is that their deeds are evil. When our deeds are placed in the light, they are exposed for the wickedness that motivates them, which is lived out in darkness, our natural habitat.

Our natural disposition toward God is indisposition. We have a built-in allergy to the things of God. Our natural disposition is not to seek Him but to flee from Him. From the commission of the first sin by Adam and Eve in the garden, the activity of fallen creatures is to hide from the face of God.

Peter says, however, that God has called us out of the darkness into the light. We greatly distort Peter's words in our evangelism if we interpret him as saying that we were groping in the dark as blind men until God appealed to us to come out of the cave and into the light of day, and then we exercised our wills and came into the light. No human being left to himself will do that. **We come out of darkness only when God effectually calls us out, when God brings His light to us, as He did at the dawn of creation when darkness was upon the face of the deep.** The lights came on by the effectual call of God, who said, "Let there be light" (Gen. 1:3), and the darkness could not overcome the light that God called into being.

If you go into your bedroom tonight and turn out all the lights and shut the shades so that the slightest inkling of light cannot enter the room, you will feel the intensity of the darkness. Then throw the light switch and count the seconds it takes for the darkness to vanish.

Darkness has no power to extinguish light. When the light comes on, the darkness

vanishes. God, in His effectual call by the power of the Holy Spirit, changed your heart. He changed the desire you were born with, to seek and cleave to the darkness, and gave you a taste of joy and a love for the light, so that you willingly, gladly came and basked in the light of His presence if you are a Christian.

The motto of the sixteenth-century Reformation was
ex tenebras lux,
“out of the darkness, light.”

The glorious light of the gospel had been eclipsed by and substituted with a false gospel. When the light of the true gospel shone once more, the face of the world was changed.

The darkness fled before the light.

There is an expression that some use in a rather pejorative manner when describing someone who claims to have been converted to Christ: “He saw the light.” If someone were to say that of me, I would reply, “Yes, I have seen the light, and it is glorious. It dispels the darkness of my

soul.” Only God can do that. He has called us out of darkness not simply into light but into *His* light, and even beyond that, into His *marvelous* light. It is a marvel when God displays His light into the darkness of a human soul. **Words cannot express the wonder of being brought out of the darkness into His light.**

Then Peter calls attention back to the Old Testament: ... **who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy** (v. 10).

Peter must have in mind the story of the prophet Hosea, who was called of God to marry a woman of harlotry.

The children she bore were given names significant of God's judgment on His people.

So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. Then the LORD said to him:

“Call his name Jezreel,

For in a little while

I will avenge the bloodshed of Jezreel on the house of Jehu,

And bring an end to the kingdom of the house of Israel.

It shall come to pass in that day

That I will break the bow of Israel in the Valley of Jezreel.”

And she conceived again and bore a daughter. Then God said to him:

“Call her name Lo-Ruhamah,

For I will no longer have mercy on the house of Israel,

But I will utterly take them away.

Yet I will have mercy on the house of Judah,
Will save them by the LORD their God,
And will not save them by bow,
Nor by sword or battle,
By horses or horsemen.”

Now when she had weaned Lo-Ruhamah, she conceived and bore a son. Then God said:

“Call his name Lo-Ammi,
For you are not My people,
And I will not be your God.” (**Hos. 1:3–9**)

Every Jew knew that story, so when Peter tells them, “You are a chosen generation, a royal priesthood, a holy nation, His own special people,” they would have understood that they, a people who once were Lo-Ammi, not a people, had become the people of God. Those who were Lo-Ruhamah, who had not obtained mercy, have now obtained mercy.

That is what God has done for us. He has called us out of darkness to be His people and the vessels of His mercy.

What a destiny.⁸

The Preacher’s Complete Homiletic Commentary

⁸ R. C. Sproul, [1-2 Peter](#), St. Andrew’s Expository Commentary (Wheaton, IL: Crossway, 2011), 65–72.

Ver. 9. **Chosen generation.**—These terms describe the new spiritual Israel in terms taken from the old Israel. God chose the Abrahamic race; God called out a particular priesthood. The entire nation was holy, in the sense of separated unto God. **The Jews were a peculiar, or purchased, people, in view of the redemption from Egypt, which was the beginning of their national life. So the new Israel was a race chosen in Christ, constituted as a kingdom of priests, separated from the world unto God, and specially related to God as the purchase of His own sacrifice.**

Out of darkness.—Not the darkness of heathenism, but of the formal Judaism of that day.

Ver. 10. **Not a people.**—For this figure see Hos. 2:23. The Jews are still addressed, but from this point of view—while they had disbelieved and rejected God’s Son whom He had sent, they were *not* God’s people. All disbelief and disobedience put them out of covenant relations. When they believed and obeyed Christ they became God’s people again, and now in a new and higher sense.⁹

MacArthur Study Bible

2:9 a chosen generation. Peter uses OT concepts to emphasize the privileges of NT Christians (cf. Deut. 7:6–8). **In strong contrast to the disobedient who are appointed by God to wrath (v. 8), Christians are chosen by God to salvation (cf. 1:2).**

⁹ Robert Tuck, *I & II Peter, I, II & III John, Jude, Revelation*, The Preacher’s Complete Homiletic Commentary (New York; London; Toronto: Funk & Wagnalls Company, 1892), 56.

a royal priesthood. The concept of a kingly priesthood is drawn from Exodus 19:6. Israel temporarily forfeited this privilege because of its apostasy and because its wicked leaders executed the Messiah. At the present time, the church is a royal priesthood united with the royal priest, Jesus Christ. ***A royal priesthood is not only a priesthood that belongs to and serves the king, but is also a priesthood which exercises rule.*** This will ultimately be fulfilled in Christ's future kingdom (1 Cor. 6:1–4; Rev. 5:10; 20:6).

a holy nation. This is another allusion to Exodus 19:6 (cf. Lev. 19:2; 20:26; Deut. 7:6; Is. 62:12). ***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.*** See notes on Romans 11:1, 2, 25–29 for Israel's salvation.

His own special people. This combines phraseology found in Exodus 19:5; Isaiah 43:21; Malachi 3:17. Cf. Titus 2:14.

proclaim the praises. Proclaim, ***an unusual word found in no other place in the NT, means to tell forth, to tell something not otherwise known.*** Praises are excellencies, virtues, eminent qualities.

darkness ... light. Cf. Acts 26:18; Ephesians 5:8; Colossians 1:13.

2:10 the people of God. The ideas of this verse come from Hosea 1:6–10; 2:23. Cf. Romans 9:23–26 where the reference is explicitly to the calling of a people made up of Jews and Gentiles.

now have obtained mercy. God generally has temporal mercy and the compassion of common grace on His creation as a whole (Ps. 145:9; Lam. 3:22). Paul made reference to this when he said that God is the “Savior of all men” (see note on 1 Tim. 4:10). But...

God has eternal mercy on His elect church by forgiving their sins and eliminating their judgment
(cf. Rom. 9:15; Titus 3:5).

In the OT, the prophet Hosea promised that Israel, though remaining outside of God’s blessings for a long period of time, would eventually come under God’s mercy. God’s dealing with Israel was somewhat of a pattern for His dealings with the believers under the New Covenant, who previously were outside God’s covenant, but have been brought under the mercy of God by faith in Christ (cf. Eph. 2:4–13).¹⁰

¹⁰ John F. MacArthur Jr., [*The MacArthur Bible Commentary*](#) (Nashville: Thomas Nelson, 2005), 1 Pe 2:9–10.

Life Application Study Notes

2:9 Christians sometimes speak of “the priesthood of all believers.” **In Old Testament times, people did not approach God directly. A priest acted as intermediary between God and sinful human beings. With Christ’s victory on the cross, that pattern changed.**

Now we can come directly into God’s presence without fear (Hebrews 4:16), and we are given the responsibility of bringing others to him also (2 Corinthians 5:18-21).

When we are united with Christ as members of his body, we join in his priestly work of reconciling God and people.

2:9, 10 People often base their self-concept on their accomplishments. But our relationship with Christ is far more important than our jobs, successes, wealth, or knowledge. ***We have been chosen by God as his very own, and we have been***

called to represent him to others. Remember that your value comes from being one of God's children, not from what you can achieve. You have worth because of what *God does*, not because of what you do.¹¹

JFB Commentary

9. Contrast in the privileges and destinies of believers.

Compare the similar contrast with the preceding context.

chosen—“elect” of God, even as Christ your Lord is.

generation—implying the unity of spiritual origin and kindred of believers as a class distinct from the world.

royal—kingly. Believers, like Christ, the antitypical Melchisedec, are at once *kings* and *priests*. Israel, in a spiritual sense, was designed to be the same among the nations of the earth. The full realization on earth of this, both to the literal and the spiritual Israel, is as yet future.

holy nation—antitypical to Israel.

peculiar people—literally, *“a people for an acquisition,” that is, whom God chose to be peculiarly His: [Acts 20:28](#), “purchased,” literally, “acquired.” God’s “peculiar treasure” above others.*

¹¹ [Life Application Bible Notes](#) (Tyndale, 2007), 2130.

show forth—*publish abroad*. Not *their own* praises but *His*. **They have no reason to magnify themselves above others for once they had been in the same darkness, and only through God’s grace had been brought to the light which they must henceforth *show forth* to others.**

praises—*Greek*, “virtues,” “excellencies”: His glory, *mercy* (1 Pe 2:10), *goodness* (*Greek*, 1 Pe 2:3; Nu 14:17, 18; Is 63:7). The same term is applied to believers, 2 Pe 1:5. **of him who hath called you**—(2 Pe 1:3). **out of darkness**—of heathen and even Jewish ignorance, sin, and misery, and so out of the dominion of the prince of darkness. **marvellous**—Peter still has in mind Ps 118:23.

light—It is called “His,” that is, God’s. Only the (spiritual) *light* is created by God, not *darkness*. In Is 45:7, it is physical darkness and evil, not moral, that God is said to *create*, the punishment of sin, not sin itself. **Peter, with characteristic boldness, brands as darkness what all the world calls light; reason, without the Holy Spirit, in spite of its vaunted power, is spiritual darkness.** “It cannot apprehend what faith is: there it is stark blind; it gropes as one that is without eyesight, stumbling from one thing to another, and knows not what it does” [LUTHER].

10. Adapted from Ho 1:9, 10; 2:23. Peter plainly confirms Paul, who quotes the passage as implying the call of the Gentiles to become spiritually that which Israel had been literally, “the people of God.” Primarily, the prophecy refers to literal Israel, hereafter to be fully that which in their best days they were only partially, God’s people.

not obtained mercy—literally, “who were men not compassionated.” Implying that it was God’s pure *mercy*, not their merits, which made the blessed change in their state; a thought which ought to kindle their lively *gratitude*, to be shown with their life, as well as their lips.¹²

¹² Robert Jamieson, A. R. Fausset, and David Brown, [*Commentary Critical and Explanatory on the Whole Bible*](#), vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 504–505.