

We are Better Together

I Peter 1:23-2:10

The next section of our study is undoubtedly about being together. When the Lord saved us – caused us to be born again to a living hope – we were not born as only children. Instead, we have many brothers and sisters God expects us to live with in harmony using the hope and holiness He provides.

Every person who is saved and lives in the flesh will wrestle with the sin nature from which we will ultimately be set free. Peter is not unaware of the people to whom he pens this letter, and like them, our old nature makes us prone to bicker and fight with one another. Peter spells out, with vivid illustration, how believers can live together in harmony and hope.

We may not all be skin-folk, but we are all kinfolk (I Peter 1:22-2:3)

²²Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, ²³since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; ²⁴for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, ²⁵but the word of the Lord remains forever.” And this word is the good news that was preached to you. **2 So 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. ¹**

We may not share the same ethnicity, but we are all family. The blood connection between believers is stronger than any biological connection.

- A. We were all born-again (vv. 22-23)
 - a. Jesus explains to Nicodemus how one must be born again (John 3:1-16)
 - b. We have been given two Spiritual parents
 - a. The Spirit (John 3:5-6)
 - b. The Word of God (I Peter 1:23)
 - c. As a result of being born again, every believer should have a new nature to aid us in our vertical relationship with God and our horizontal relationship with one another, and yes, our enemies too.
- B. We can have the same love (v. 22)
 - a. Two Greek words for loved used
 - i. φιλαδελφία, ας f: affection for one’s fellow believer in Christ—‘love for one’s fellow believer, affection for a fellow believer.’ In the NT the terms φιλαδελφία and φιλάδελφος (25.35) have acquired highly specialized meanings which restrict the range of reference to fellow believers. In nonbiblical contexts these terms would refer to affection or love for persons belonging to a so-called ‘in-group,’ but in the NT this in-group is defined in terms of Christian faith.

¹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), 1 Pe 1:22–2:3.

- ii. ἀγαπάω; ἀγάπη, ης f: to have love for someone or something, based on sincere appreciation and high regard—‘to love, to regard with affection, loving concern, love.’
 - b. The Lord must change our nature for us to love as we should
 - i. Romans 5:5, **and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.**
 - ii. I John 4:7-21
 - c. There are three descriptors of the love Christians possess
 - i. Spiritual – brotherly love, love one another
 - ii. Sincere – from a pure heart
 - iii. Sedulous – earnestly
- C. We are all fed with the same food (2:1-3)
 - a. Just like a baby cries for physical food (milk), Christians should likewise long for the Word of God.
 - i. It has life
 - ii. It gives life
 - iii. It sustains life
 - b. The value of the Word of God
 - i. It is spiritual milk for babes (I Peter 2:3)
 - ii. It is meat for the mature (I Corinthians 1:1-3; Hebrews 5:11-14)
 - iii. It is bread for the believer (Matthew 4:4)
 - iv. It is honey for the holy (Psalm 119:103)
 - c. Long for the PURE milk of the word
 - i. We must lay aside certain attitudes of the heart
 1. Malice - κακία, ας f: a feeling of hostility and strong dislike, with a possible implication of desiring to do harm—‘hateful feeling.’
 2. Deceit - δολιόω; δόλος, ου m: to deceive by using trickery and falsehood—‘to deceive, to trick into, treachery.’
 3. Hypocrisy - ὑποκρίνομαι; ὑπόκρισις, εως f: to give an impression of having certain purposes or motivations, while in reality having quite different ones—‘to pretend, to act hypocritically, pretense, hypocrisy.’
 4. Envy - φθόνος, ου m: a state of ill will toward someone because of some real or presumed advantage experienced by such a person—‘envy, jealousy.’
 5. Slander - καταλαλέω; καταλαλιά, ᾗς f: to speak against, often involving speaking evil of—‘to speak evil of, to slander, slander.’
 - ii. Be leery of mixed motives

We are stones in the same building (I Peter 2:4-8)

4 As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 5 you 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. 6 For 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.” 7 So the honor is for you who believe, but for those who do not believe, “The stone

that the builders rejected has become the cornerstone,” 8 and “A stone of stumbling, and a rock of offense.” They stumble because they disobey the word, as they were destined to do.

- A. A description of Christ
 - a. He is living – raised from the dead
 - b. He is chosen
 - c. He is precious
 - i. He was rejected by men, but chosen by God
 - ii. Peter uses OT quotations to validate Jesus as the Savior of the world
 - 1. Isaiah 28:16
 - 2. Psalm 118:22
- B. A description of the Church
 - a. Described by Jesus as a building (Matthew 16:18)
 - b. Planned and built by the master architect who is able to see the finished product in a pile of rubble (Ephesians 2:19-22)
 - c. As believers, we cannot allow our differences to divide and destroy our spiritual fellowship

We are Priest (I Peter 2:5, 9)

5 you 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. 9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

- A. We are priest in accordance with the Great High Priest, Jesus Christ.
 - a. He is the only one who can serve effectively as King and Priest
 - i. Hebrews 4:14-16
 - ii. Hebrews 7
 - b. We do not only have a priesthood, we ARE a priesthood
 - i. Our role is to offer spiritual sacrifices acceptable to God through Jesus Christ
 - ii. Our role is to offer the sacrifice of praise – Hebrews 13:15
 - iii. Our role is to offer the sacrifice of good works – Hebrews 13:16
 - iv. Our role is to offer the sacrifice of money – Philippians 4:10-20
 - v. Our role is to win people for Christ – Romans 15:16

We are Citizens of the Same Nation (I Peter 2:9-10)

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

- A. The description of the Church parallels the description of Israel in the Old Testament.
 - a. Exodus 19:5-6
 - b. Deuteronomy 7:6
- B. Further description

- a. Chosen generation
 - i. Mark of grace
 - ii. God chose Israel because he loved them
 - iii. John 15:16
- b. Holy nation
- c. The people of God