
Exposition Of 1 Peter 2:1-3

Introduction:

1. **1 Peter 2:1,2.**
 - A. I can say to this audience, here's a passage tells us a lot of things we already know.
 - B. If you read your Bible . . . If you are a Christian . . . you participate in Bible classes and listen to sermons – *nothing in this passage will take you by surprise.*
 - C. Much of what we do – years after our baptism, is to **review things we've already studied.**
 - D. That review ought not to be just an academic exercise.
 - E. As I review the Scriptures throughout my time on earth - - **I must also review my life, and whatever my age or experience – be anxious to change, to grow . . . to learn more and do more – in my service to the Lord.**
2. So – let us never approach a familiar passage – with the attitude that says, “I've already heard that.”
 - A. Of course we've already heard it.
 - B. We need to hear it again . . . consider it again . . . and never retire from self-examination.
3. **1 Pet. 2:1-3 {read}.**

Body:

- I. Let's Begin With The First Word In The Text: "Therefore" or "Wherefore."
 - A. This is a common conjunction – and the purpose of this word is, to signal the reader, ***that what is being introduced here is based on what is previously written.***
 1. It is often the case in Biblical writing and in secular writing . . . that a series of facts are given – followed by a conclusion.
 2. And this word “therefore” or “wherefore” serves to introduce the conclusion.
 3. When I see this word in the text of Scripture – I should always pause at that point and be certain I’m acquainted with the previous context.
 - B. In this case – back into First Peter One. ***Let me give us a brief review:***
 1. Peter was an apostle of Jesus Christ – who wrote to Christians in Asia Minor.
 2. He referred to them as “elect according to the foreknowledge of God the Father, in sanctification

of the Spirit, for obedience and sprinkling of the blood of Jesus Christ.”

3. To wrote to them of God’s mercy, and the expression of that mercy *in that we can be born into His family to a living hope.*
4. That hope centers in the promised heavenly inheritance . . . and by the activity of our faith – we are kept by the power of God “for salvation ready to be revealed in the last time.”
5. The Christians in Asia Minor were “grieved by various trials,” but in their endurance of suffering, the genuineness of their faith was manifest.
6. The salvation they enjoyed in Christ was the subject of Old Testament prophecy . . . and things which angels desired to look into.
7. So the apostle Peter gave these Christians direction to be sober, hopeful, obedient and holy.
8. By continuing the activity of their faith in Christ – they would be passing the time of their sojourning in fear.
9. And, by their continued faithfulness in time of suffering – they would show

they valued the precious blood of Christ ...

10. Who was foreordained before the foundation of the world, “but was manifest in these last times for you.”
 11. Further, Peter said to them – Since you have purified your souls in obeying the truth, “love one another fervently with a pure heart.”
 12. Then he wants them to consider their birth into the family of God, as caused by the incorruptible seed . . . the Word of God “which lives and abides forever.”
 13. **{READ, 1 Pet. 1:24-25.}**
- C. Now here’s a question to focus our study where it ought to be now: ***In view of this great salvation, what should Christians do – from the time of their baptism until their death??***
1. If we can be born into the family of God – ***what should we do once we get there?***
 2. If we were redeemed by the precious blood of Christ – ***how should we live, as redeemed people?***
 3. If God raised Jesus from the dead and gave Him glory, so that our faith and hope can

rest in God - ***What should we give up, and what should we embrace?***

- D. Now back to our text – **1 Pet. 2:1-3** {read}.
- E. This is what I ought to be interested in and devoted to – from now until I die.
 - 1. I ought to be willing to hear this over and over again.
 - 2. I ought to review this – and accompany that review with a self-review.
- F. Lay aside what is damaging . . . desire what is constructive . . . “If indeed you have tasted that the Lord is gracious.”

II. **Five Things Named In Verse 1, We Must Lay Aside.**

- A. **All Malice.**
 - 1. The word “all” is not insignificant.
 - a. Whatever malice is – I must not have any of it in my heart.
 - b. Repentance and ongoing spiritual growth demands – I renounce malice entirely; I refuse to hang on to any malice.
 - 2. Malice means – *desire to injure!*

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- a. The term is used eleven times in the N.T.
 - b. It is an evil habit of mind, not compatible with the mind of Christ at all.
 - c. It means – desire to injure.
 - d. I must give up all desire to injure anyone!
3. Malice is the opposite of love.
 - a. Love is – the desire to help; the desire to act in the best interests of one’s welfare.
 - b. Malice is ill-will . . . Love is good will.
 - c. Both are active!
 - d. Malice is activity driven by selfish hatred . . . Love is activity driven by unselfish devotion.
 4. I must not think or act in a malicious mode.

B. **All Guile.**

1. This means – *The use of bait, to snare someone in your trap.*
 - a. To lure your victim to his defeat.

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- b. To be willing to use carnal methods – to deceive; to trick someone . . . to conceal your motives and ambush your opponent.
2. Paul encountered a man one time – who was a man experienced in guile.
 - a. The story is told in Acts 13 . . . this was one of the first stops, in his first missionary journey.
 - b. **Acts 13:4-12 {read}.**
 - c. Paul told this man his real condition – when he said to him, “O full of all deceit and all fraud, you son of the devil . . . you enemy of all righteousness . . . will you not cease perverting the ways of the Lord.”
 - d. Notice in verse 8 – this man sought to *turn the proconsul away from the faith.*
 - e. The sorcerer was using the methods of his father, the devil . . . *attempting to deceive and draw his victim into his destructive trap.*
 3. We cannot use the methods of the devil and the world.

4. Lay aside all malice and all guile.

C. **Hypocrisy.**

1. The Greek word used by Peter and other New Testament writers, *was taken from the context of drama.*
 - a. An actor or actress playing the part of another.
 - b. Pretending to be someone else – to entertain on stage.
2. A hypocrite is one who pretends to be something that he or she is not.
 - a. In your heart – there is one person.
 - b. In your public life – there is a different person.
 - c. Hypocrisy.
3. Do you realize – **some people live a lie!**
 - a. Their life is a lie.
 - b. In their public conduct, there is the appearance of good character, right intentions, association with God, a member of the church in good standing . . .

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- c. But in heart – there is not good character . . . an absence of right intentions; no real association with God in the heart . . . only in pretentious conduct before men.
 4. Growth cannot be pursued with any serious vigor – as long as there is this inconsistency between heart and life.
 5. And if we appreciate all that Peter said in chapter one – we will be ready and willing and active – *in laying aside all malice, all guile and hypocrisy.*

D. **Envy.**

1. Sometimes you'll hear someone express some difficulty distinguishing between two things – *jealousy and envy.*
 - a. Jealousy indicates being overly possessive of what you believe belongs to you.
 - b. Jealousy – in course of time - develops into contentious rivalry, even violence or murder.
2. **Envy** is defined as “a feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others.”

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- a. You believe – somebody has what you should have . . .
 - b. The attitude is: “They shouldn’t have that . . . I should!”
3. This is the term used in Matthew 27:18 - to signify that Pilate knew that Jesus had been delivered to him ***because of envy.***
- a. The common people listened to Jesus; they paid attention to Him, followed Him and celebrated His entrance into Jerusalem.
 - b. The Jewish leaders saw that, didn’t like it - - thought they ought to have that attention.
4. Now, if I have a good grasp of what Peter wrote in the first chapter - - - and I want to grow, like a baby grows on milk - - - ***I will watch myself carefully for any sign of this attitude . . . and forcefully lay it aside.***

E. **All Evil Speaking.**

1. Let me observe – that if there is a progression in 1 Pet. 2:1 – it tells us, ***these attitudes eventually find their way to the tongue!***
 - a. If I let my heart become the home – for malice . . .
 - b. If I use guile to trap my

victims . . .

- c. If I am hypocritical and envious . . .
- d. Eventually – these diseases will kill me in my mouth . . .
through what I say!

2. **Evil Speaking.**

- a. Bro. Clinton Hamilton wrote a useful commentary on 1 Peter, in which he said – *concerning evil speaking*:
- b. “What is under view is every act whereby one might slander or libel another, the purpose of which is to do the person detriment or hurt. The tongue is a very willing instrument to express the ill will of the heart,” (p.#62, Truth Commentaries, 1 Peter).

3. It is helpful to think of the tongue as an instrument – which expresses the content of the heart.

- a. It is not just helpful.
- b. It is the truth, spoken directly by the Lord Himself.
- c. Who said, in Matt. 12:34, “...out of the abundance of the heart, the mouth speaks.”
- d. If I have any trouble with

my tongue – the source
of that trouble is MY
HEART.

4. “Out of the abundance of the heart,
the mouth speaks.”
 - a. If I speak insults ... accusations
without evidence ... snide little
remarks about people ... **I have
heart trouble!**
 - b. If I am willing to lie ... curse ...
use profanity ... express lewd
or immoral things ... **that kind
of talk comes from an evil
heart.**
 - c. If I revile ... If I participate in
gossip or slander – **all evil
speaking comes from the
heart.**
5. And growth cannot be enjoyed,
while involved in any evil speaking.

III. Yes – The Growth Peter Is Talking About
In Verse 2 – **Cannot Be Achieved, While
Holding On To The Things In Verse 1 !!**

- A. If you want to do what verse 2 is
talking about – it will be essential
to take verse 1 seriously - - *lay
aside all of that!*
 1. I cannot hold onto malice,
and grow thereby.
 2. I cannot allow guile in my
heart – and with that same

heart, serve God and grow.

3. Hypocrisy must be repudiated, initially and continually.
 4. Envy and evil speaking breeds corruption – not growth!
- B. If you want to grow like a baby was intended to grow – desire the pure milk of God’s Word . . . **it will be necessary to lay aside, renounce and avoid daily – all sin, and the five sins named in verse 1 in particular.**
- C. Let me talk with you about one word in verse 2: **Grow!**
1. Spiritual growth should begin when I am born into the family of God – and continue as long as I am alive!
 2. If you were baptized last week, you ought to be growing today.
 3. If you were baptized last year, or 60 years ago – you should still be learning and growing and improving today.
- D. A preacher once delivered a sermon on various immature, selfish attitudes.
1. He was preaching right from the text – as a preacher ought to.
 2. He gave the meaning, made the applications and exhorted all in

the audience to part company
with every wrong attitude.

3. An older man listened patiently
and agreed with every word . . .
then said to the preacher about
his own condition: “You can’t
teach an old dog new tricks.”

4. **The preacher said to the old
brother – *I’m sorry you have
such a low view of yourself!***

E. We never get too old – to take the Word
of God and change our lives!

1. Growth is the quality of life that
begins with baptism and continues
until death.

2. As long as you can read . . . as
long as you can hear the Word
of God – you should be ready
to receive it and act upon it.

F. Christians – young and old – should
be characterized by such a craving
for the Word of God - - **they are like
babies, insisting on nourishment.**

IV. **Let’s Bring Verse 3 Into The Study:** “If
indeed you have tasted that the Lord
is gracious.”

A. This appears to be an obvious allusion
to an Old Testament passage – in Psalms
34:8 – “O taste and see that the Lord is
good: blessed is the man that trusteth
in Him.”

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- B. The person who trusts in the Lord enough to obey His will initially – in baptism . . . the person who has tasted, who has discovered how good God is . . .
1. That person will want to avoid every sin in verse 1.
 2. And that person will want to pursue the growth in verse 2.

Conclusion:

1. To bring our study to a close – still in the writings of the apostle Peter – **Let me take you to 2 Pet. 3:18.** (The final verse in Second Peter).

“But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him to the glory both now and forever. Amen.”

- A. It is significant – the last thing the apostle Peter wrote, was this direction to Christians to grow.
- B. This is the man who confessed that Jesus Christ is the Son of God . . . this is the man who showed personal weakness, but came back to God every time . . . this is the man who said to sinners on Pentecost: “Repent and be baptized for the remission of sins.”
- C. This is the man who said: **1 Pet. 2:1,2 {read}.**
- D. The last thing Peter wrote in the New Testament – is direction to us to grow.

2. We cannot do it, if we participate in any of these sins; we cannot do it with the consistent desire for nourishment . . . **we will do**

it; we will grow – if we have tasted that the Lord is gracious and we want to join Him in glory some day.

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