Sunday School Lesson
1 Peter 2:1-10
by Lorin L. Cranford

A copy of this lesson is posted in Adobe pdf format at http://cranfordville.com under Bible Studies in the Bible Study Aids section. A note about the blue, underlined material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser’s back arrow or the taskbar to return to the lesson material.

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The two documents in the New Testament with the name of Peter attached is a study in contrasts. The first letter of Peter represents a style of writing that echoes most of the letters of Paul. Why is this? A simple explanation surfaces in 1 Pet. 5:12, “Through Silvanus, whom I consider a faithful brother, I have written this short letter to encourage you and to testify that this is the true grace of God.” That is, Peter didn’t do the actual writing of this letter, Silas (his Latin name, Silvanus) did the writing of the letter as Peter told him what to write. This was the universal pattern of formal letter writing in the ancient world, a writing secretary (in Greek, a γραμματεύς; in Latin, amnueensis). Not surprisingly, one who had spent most of his adult life traveling with the apostle Paul, and most likely had written some of Paul’s letters as well, would put into writing the ideas of Peter with a Pauline tone to them. On the other hand, 2 Peter, in writing style, is world’s apart from 1 Peter. It contains some of the worst Greek in the New Testament and is loaded with grammatical errors. Although many scholars, largely because of this, reject the idea that Peter had anything to do with this second document, a simpler idea is that Peter had no access to a writing secretary at the end of his earthly life when this letter was written. And thus the document possibly reflects the face that decades before as a boy in Galilee he was more interested in fishing, than in learning to write in Greek. The amazing part of this is that such a person could -- through the grace of Christ -- rise with such deficiencies to become the leader of the Christian movement after the ascension of Jesus.

I. Context

Because our study is in an ancient letter, understanding the historical and literary background of the document becomes all the more important to correct interpretation. Ancient letters were situational, more than any other type of writing in the New Testament. This means that specific situations in the lives of the original readers of the letter are what prompted the writing of the document to begin with. The more we know about those situations, the more accurate our knowledge of what was written to them. Not: some hyperlinks may not work right. I’m making the full transition from Adobe Pagemaker to Adobe InDesign with this study. A steep learning curve is the challenge in order to expand formatting possibilities.
a. Historical

External History. The compositional history of the document itself involves asking the typical “reporter” questions: Who wrote it? When was it written? Where was it written? To whom was it written? Why was it written? Finding answers to such questions leads one to analyze two kinds of sources of information. First, the contents of the document itself provide signals and clues. Second, sources outside the document often become major sources of information. This means beginning with information elsewhere inside the New Testament. Almost always it means scouring through the writings of the Church Fathers from the second through the sixth centuries, because on occasion they will discuss such matters. We will attempt to answer these questions based on the available information. Since these interpreters lived many centuries closer to the time of the writing of our scripture document than we do, they become major sources of insight. Sometimes, sharp differences of opinion among them become the challenge for modern study. From the 1500s on the tendency has been to place more value on an analysis of the contents of a scripture document than on the Church Fathers, but no serious approach to the Bible can afford to ignore the ideas of these early leaders of Christianity.

The external history of 1 Peter is complex. The “who” question of authorship has to give serious attention to the role of Silas as the writing secretary (see beginning discussion). Modern scholarly objections to Petrine authorship have largely been based on writing style of the document. The impact of the writing secretary on this aspect of a document could be substantial in the ancient world, and thus overrides automatically many objections against Petrine authorship.

The most natural assumption is to accept the traditional view of Petrine authorship with the understanding that the gap between the internal author profile and the external profile from early church tradition can be largely accounted for by the impact of Silas having done the writing of the document.

The ‘to whom’ question is answered internally by letter Adscriptio in 1:1-2, “To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood.” The Roman provinces named here refer to the region largely covered by the Pontic Mountains in the above map. This was the area that Paul wanted to travel to during the second missionary journey after revisiting the churches in Galatia in the central Taurus Mountains region. But according to Acts 16, the Lord through His Spirit closed the door in Asia both along the western coastal region and the northern coastal region. Today this territory comprises the northern region of the country of Turkey along the Black Sea.

The ‘when’ and ‘from where’ questions are more difficult to answer. The assumption of Petrine authorship for the letter limits the dating to no later than the mid-60s of the first century when the apostle Peter was executed by Nero at Rome. 1 Pet. 5:13 implies an answer to the ‘from where’ question: “Your sister church in Babylon, chosen together with you, sends you greetings;...” The letter was sent from ‘Babylon.’ Most will take this as a cryptic reference to Rome as is found in the book of Revelation. Most Church Fathers understood the term this way. Many modern scholars have agreed with this view, although some take the reference entirely figuratively to mean ‘from a place of evil persecution.’

The ‘why’ question impacts the preceding ones, and poses the opportunity for different conclusions. The theme of persecution saturates the body of the letter after being set up in the letter proem in 1: 6-7, “In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith, being more precious than gold that, though perishable, is tested by fire, may be found to result in praise and glory and honor when Jesus Christ is revealed.” Thus the letter was intended to encourage these believers enduring persecution, as the summation of the letter body in the letter Conclusio in 5:10 makes clear: “And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will..."
himself restore, support, strengthen, and establish you."
The point of disagreement is over identification of a period of Roman government persecution that could match the depiction in the letter. Some argue that only the era of persecution of Christians by Emperor Hadrian (AD 117-138) fits. But others will argue persuasively that regional persecution of Christians especially at various times during the first century fits the depiction quite adequately. Certainly Christians in Rome came under severe persecution during the final days of Nero’s reign (AD 54-68). Many of the Roman governors of the provinces now making up modern Turkey were especially vigorous in pressing emperor worship from the middle of the first century. Christian refusal to acknowledge the emperor as a deity brought about instant reprisal and persecution in these provinces.

Putting all these issues together, one can argue successfully for a Petrine authorship of this letter from Rome during the time prior to his execution in the mid 60s. The letter was intended to encourage persecuted believers -- largely Gentile, but including many Jews -- to remain faithful to Christ during their time of suffering. These congregations of believers were scattered in the towns and villages mostly in Roman provinces in the Pontic Mountains along the southern shore of the Black Sea.

**Internal History.** The language of 2:1-10 contains almost no time and place markers specifying first century locations and events. The indirect time marker inside the passage is the application of designations of the Israelites in the OT era to Peter’s Christian readers in the mid-first century. This meant the transferal of these labels from the Jews who claimed them to the believing community made up of both Jews and Gentiles through their common faith commitment to Christ. These became the “new people of God” as Peter will contend in 2:10.

**b. Literary**

**Genre.** The literary form of our passage can be accurately labeled a mixture of paranesis and didactic teaching with a strong doctrinal tone. The first segment, vv. 1-3 (core statement 8 in the diagram of the larger internet version of this study), is clearly moral admonition in nature. Embedded inside this is a *vice list* in verse one. These sins are portrayed as dirty clothes that the believer must shed while craving spiritual nourishment.

The remainder of the passage comprises profound belief affirmations about who Christians are in God’s scheme of things. Central to the first section, vv. 4-8, is that believers comprise the new spiritual temple of God with Christ as the corner stone of that temple. Also, believers become God’s new people in Christ (vv. 9-10). The critical role of Christ in both the paranesis and the doctrinal affirms becomes a key way for Peter to link these two sections together. Believers have tasted the graciousness of Christ in salvation (v. 3) as a motivation for craving spiritual nourishment. But they are also coming to him as a living stone (v. 4) in whom they are being used as God’s construction material in the building of His new temple on earth.

**Literary Context.** At the broadest level 2:1-10 is a part of the body proper of the letter. The basic sections are Praescriptio, 1:1-2; Proem, 1:3-12; Body, 1:13-5:11; Conclusio, 5:12-14. Inside the body of the letter the following sections are lined out in the UBS Greek NT 3rd rev edition:

* A Call to Holy Living, 1:13-25

* The Living Stone and the Holy Nation, 2:1-10
  * Live as Servants of God, 2:11-17
  * The Example of Christ’s Suffering, 2:18-25
  * Wives and Husbands, 3:1-7
  * Suffering for Righteousness Sake, 3:8-22
  * Good Stewards of God’s Grace, 4:1-11
  * Suffering as a Christian, 4:12-19
  * Tending the Flock of God, 5:1-11

Our passage comes as the second unit of material in the letter body. It is linked to 1:13-25 by the inferential conjunction *οὖν* in 2:1, which is usually translated as ‘then’ or ‘therefore.’ The implication of this is that 2:1-10 grows out of the concepts contained in 1:13-25. Something implicit in the first section is now expressed directly in the second section.

The section following 2:1-10 is introduced with a clear signal of a new direction being taken in the letter in 2:11, “Beloved, I urge you as aliens and exiles...” (*Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους...*). The combination of the vocative case direct address, “beloved,” and the new metaphors of “aliens and exiles” move the thought a new direction with new emphasis. The limited connection of 2:11-17 to 2:1-10 can be seen in the historical experi-
ence of the children of Israel as God’s people having been exiles and strangers in Egypt before
the Exodus. This echo lies in the background of the
two metaphors of God’s people and strangers. But
Peter’s main emphasis in the metaphors of strang-
ers and exiles in 2:11-17 is a contrast between
living on earth and anticipating Heaven as our real
homeland.
Thus 2:1-10 has a closer connection to 1:13-25
than it does to 2:11-17. But a fairly coherent pro-
gression of thought can be detected from pericope
to pericope through the body of the letter. Most of
the time the flow of ideas will have some kind of
connection to what precedes and to what follows.
But this doesn’t move along the lines of modern
logical thought patterns. Instead, it reflects -- more
than anything -- ancient Jewish ways of thinking,
with some influence from Greco-Roman culture.
The challenge to modern commentators who must
develop outlines of a document as a part of their
writing contract is to preserve this non-modern
thought pattern while casting it in a modern outline
which assumes contemporary ways of thinking to
the culture and language group the writer lives in.

II. Message

Literary Structure. The internal arrangement of ideas and how they connect to one another is explored
in great detail in the Semantic Diagram and the Summary of Rhetorical Structure in the larger internet ver-

tion of this study. For the detailed analysis in the Block Diagram of the Greek text as foundational to the
above two studies, one can detect three core elements in the thought flow. These revolve around three
controlling metaphors: (1) craving milk like new born babies, vv. 1-3; (2) becoming a part of the building
of God’s new house, vv. 4-9; and (3) being God’s new people with all that implies, vv. 9-10. The study will
be structured around these three emphases.

a. Craving milk, vv. 1-3

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<td>2:1 Αποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλων καὶ ύποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλιαί</td>
<td>1 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2 like newborn babies, long for the pure milk</td>
<td>1 Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. 2 Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation? 3 if indeed you have tasted that the Lord is good.</td>
<td>1 So get rid of all malicious behavior and deceit. Don’t just pretend to be good! Be done with hypocrisy and jealousy and backstabbing. 2 You must crave pure spiritual milk so that you can grow into the fullness of your salvation. Cry out for this nourishment as a baby cries for milk, 3 now that you have had a taste of the Lord’s kindness.</td>
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<td>2:2 ως ἄρτιγέννητα βρέφη τῷ λογικὸν ἀδόλου γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὔξηθήτε ἐις σωτηρίαν, 2:3 εἰ ἐγένωσαθεὶς οἵτινες χρηστοὶ ὁ κύριος.</td>
<td>2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 3 if you have tasted the kindness of the Lord.</td>
<td>2 Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation? 3 if indeed you have tasted that the Lord is good.</td>
<td>the very meaning of the verb defines this desire in intense terms. This is not casual or superficial. This desiring of spiritual milk is to be as intense as a baby is when it gets hungry for milk. The level of intensity is heightened more by the use of the Aorist imperative verb form in the underlying Greek text. Thus Peter powerfully stresses the essential nature of getting spiritual nourishment for a healthy spiritual life.</td>
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Notes:

This first unit is made up of a single Greek sentence. The core, foundational clause is the admonition to crave milk; see the italicized blue text above. The defining metaphor for this ad-
monition is “like newborn babies” (ὡς ἄρτιγέννητα βρέφη). In short, believers are to function like
newly born infants. But the focal point of the metaphor is its hunger for nourishing milk. In the
world of Peter that normally meant the milk provided by the mother. In occasional aristocratic circles, it
could also imply the breast milk provided by a “wet nurse” who fed the baby -- usually a female slave.

Peter saw in this image an ideal for believ-
ers who need to crave a different kind of milk. A
couple of observations about the ‘craving.’ First,
ables us to grow as Christians. This metaphor of milk is defined by two non-metaphorical adjectives which point to the religious significance of the word picture. First, the milk is λογικόν (logikon). Louw-Nida (Greek-English Lexicon) define the adjective as meaning “pertaining to being genuine, in the sense of being true to the real and essential nature of something—‘rational, genuine, true.’” An older, mistranslation of this adjective renders this as “the word.” The NASB follows this with its rendering “of the word.” This implies that something inside the Word of God is the essence and this is what Christians are to seek. For believers in Peter’s day, “the word” meant one thing: the orally preached gospel about Jesus Christ. Are believers then to just seek the essence of the gospel? I think not. The writers to the Hebrews complained bitterly that he couldn’t move beyond the ABC’s of the gospel, the milk (γάλα), because of the spiritual immaturity of his Christian readers; cf. Heb. 5:11-14. Peter has something else in mind with his use of this image of milk.

In Greek philosophical literature, the Greek adjective is often used with the meaning of ‘rational,’ ‘logical.’ A few English translations will understand the adjective this way; e.g., the Douay-Rheims, “desire the rational milk.” Much more common in English Bible translation is a derivative definition from this. The milk is non-literal rather than material milk. Thus it is ‘spiritual’ rather than literal. But the Greek adjective for ‘spiritual’ πνευματικός was readily available to Peter and he uses it in v. 5. Something else is in mind beyond just labeling the milk spiritual. Note the NRSV and NLT translations above. But this misses the point of the image.

The only other NT use of this adjective is in Rom. 12:1 where Paul defines presenting our bodies to God as a living sacrifice to be τὴν λογικὴν λατρείαν ὑμῶν (your logiken service). Quite clearly the idea is that of service / worship that corresponds to what is genuine and true to divine expectation. With that clue, a better understanding of the Greek adjective is that the milk we crave is the real thing, that which is consistent with divine revelation. This definition builds off the Greek philosophical definition. “Rational” in their minds meant what was consistent with the truth. Peter realized that phoney milk would not nourish and could easily be destructive to the believer’s spiritual health.

The second adjective qualifier of milk is ἀδόλον (adolon). The beginning letter, alpha, is used to define the opposite of the meaning of the root stem of the word. In ancient Greek, δόλος alluded to deceit, cunning, treachery etc. The opposite of that is straight forward, transparent, open, honest. Or in computer terms, WYSIWYG (what you see is what you get). No hidden agendas, no foreign elements diluting down the milk are to be present. All three translations above correctly render this as “pure.” What then did Peter have in mind by this “genuine unadulterated milk”?

The most basic sense of the image is the spiritual truths that meet these qualifications. In the immediate context, some of the more important ones were set forth in the preceding passage of 1:13-25. Central to these admonitions is the call for believers to live a life of holiness. This grows out of God’s calling and is based on OT principles of holiness, especially Lev. 11:44 et al: “You must be holy because I am holy.” This spiritual milk that we are to crave is whatever nourishes us into such a pattern of living. That includes the gospel, the Bible and other sources.

A part of the responsibility for seeking this spiritual nourishment is the willingness to ‘get undressed.’ The Greek particle ἀποθέμενοι (apothemenoi) introduces another metaphor attached to the image of newborn babies craving milk. A vital part of spiritual longing for nourishment is taking off the dirty clothes of “all malice, and all guile, insincerity, envy, and all slander” (πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ ὀθόνους καὶ πάσας καταλαλίας). Without willingness to take this action we will never have a genuine, sustained longing for spiritual nourishment. These vices listed represent sinful conduct that is inconsistent with Christian commitment. They must be dispensed with!

The objective of this “newborn baby longing while getting undressed” is stated in the purpose clause following the core admonition: “so that by it you may grow into salvation” (ίνα ἐν αὐτῷ αὔξησθε εἰς σωτηρίαν). Spiritual development is the point. The sometimes confusing part is “growing into salvation.” What is meant by this? Is it “measuring up to divine standards so that we can be saved”? Heavens no! J. Ramsey Michaels (Word Biblical Commentary,
Logos Systems) gives helpful insight:

It appears that Peter has explicitly defined the goal of spiritual growth as σωτηρία because of the latter’s intrinsic importance to his argument in chapter one and throughout the epistle. The basic idea in σωτηρία is deliverance, and in a setting of persecution or oppression the hopes of the oppressed would more naturally be set on God’s power and will to deliver and vindicate them than on their own spiritual maturity. “Salvation” is future, both here and in chapter one, but the fact that it is woven here into a metaphor of birth, nurture, and growth gives it a distinctive cast. εἰς σωτηρίαν in 1:5 points to a decisive act of God “about to be revealed at the last day” believers are “protected by the power of God, through faith” as they wait for the moment of his interventions, εἰς σωτηρίαν in our passage points to a vindication arising inevitably, almost “naturally,” out of the spiritual growth that results from receiving “pure spiritual milk.”

What does this mean? I suggest it means this. Our spiritual nourishment develops us as believers. This development prepares us for the experience of ultimate deliverance on the day of redemption at the close of the age. In short, it gets us ready for Heaven! Thus Peter makes a distinct contribution to the idea of spiritual growth and maturity in the New Testament generally.

The final qualifier of the admonition to crave spiritual milk is at the end of the sentence: “if indeed you have tasted that the Lord is good” (εἰ γενέσθαι ὑμῖν τὴν χρηστότητα τοῦ κυρίου). The first class condition protasis nature of this Greek ‘if’ clause doesn’t raise doubt. Instead, it assumes that the readers have already tasted the graciousness of the Lord in their conversion experience (Aorist tense Greek verb). The language Peter uses here draws upon Psalm 34:8 (NRSV):

O taste and see that the Lord is good; happy are those who take refuge in him.

The Greek adjective χρηστός (chrestos) is rich in meaning and can be expressed in English by a variety of English adjectives: “good” (NRSV); “gracious” (KJV); “kindness” (NLT) etc. Peter’s point is to remind his readers of what they experienced from God in conversion. This now serves as an ongoing motivation for craving spiritual nourishment.

What does this admonition have to do with Christians in our world? Just about everything! The timeless quality of the admonition means it applies equally to any generation of Christians over the centuries. There are dirty clothes that every believer needs to shed. Spiritual undressing is harder than taking off our clothes. Some have almost as many vices needing to be cleaned out of their lives as this ancient Jewish girl has clothes on while dressed for her wedding day, and they are valued about as much as her clothes. Yet we must be willing to get these attitudes and practices out of our lives. Spiritual health will never take place without it.

Also, we need to intensify our yearning for genuinely nourishing spiritual things. Bible study, devotional meditation, Christian ministry—all these activities and more are expressions of craving. Spiritual milk is available in unlimited quantities. We need to “get milk” like the advertisements of the American Dairy Association. Only our milk is infinitely more nourishing. It prepares us for eternity!

b. Building God’s House, vv. 4-8

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<td>2:4 προσέφυμενι ν ξάνθον ἄνθρωπον μέν ἰδέῃ ἐκλεκτον ἐντιμον</td>
<td>4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God</td>
<td>4 Come to Christ, who is the living cornerstone of God’s temple. He was rejected by the people, but he is precious to God</td>
<td>4 Come to Christ, who is the living cornerstone of God’s temple. He was rejected by the people, but he is precious to God</td>
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God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For this is contained in Scripture: “Behold, I lay in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.” To you then who believe, he is precious; but for those who do not believe, “The stone that the builders rejected has become the very head of the corner,” and “A stone that makes them stumble, and a rock that makes them fall.” They stumble because they disobey the word, as they were destined to do.

Notes:
This second segment links back to the beginning one through the Greek relative pronoun ὁν at the beginning of verse 4. Coming to whom? To the Lord that we have tasted as gracious.

The second core expression, statement 9 in the block diagram, is contained in verses 4-5. The remaining core expressions, #s 10-14 in vv. 6-8, largely amplify via OT quotation the declaration made in statement 9. The amplification in verse 6 (statement 10) sets forth the OT basis for the declaration of the house construction. Out of this comes the implication (statements 11-14), introduced by ὁν in v. 7, of this applying to the believing community now. Peter goes to great pains to stress the inclusion of Gentile Christians in this house construction process.

The essential point of this section is that God is building a new house of worship. With the coming destruction of the temple in Jerusalem a few years later the Believing Community was left to form their own spiritual temple, as a new house for the living God. The new temple was not made of stone, but of living stones, who chose him. 5 And now God is building you, as living stones, into his spiritual temple. What’s more, you are God’s holy priests, who offer the spiritual sacrifices that please him because of Jesus Christ. 6 As the Scriptures express it, “I am placing a stone in Jerusalem, a chosen cornerstone, and anyone who believes in him will never be disappointed.” 7 Yes, he is very precious to you who believe. But for those who reject him, “The stone that was rejected by the builders has now become the cornerstone.” 8 And the Scriptures also say, “He is the stone that makes people stumble, the rock that will make them fall.” They stumble because they do not listen to God’s word or obey it, and so they meet the fate that has been planned for them.

After the writing of this letter, Peter’s words took on added meaning. The cornerstone of this new dwelling place on earth is Jesus Christ. Although rejected by the Jewish ‘builders’ of his day, God has made him the cornerstone. Thus the stones that God is using are those who value this cornerstone with faith commitment. This includes both Jews and Gentiles, rather just covenant Israel. Of course, such thinking was utter heresy in first century Judaism. But it was an essential principle of apostolic Christianity. For Peter, this was based in OT scripture.

The foundation thesis (statement 9) is “you indeed as living stones are being built into a spiritual house” (αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος
The “you” is Peter’s targeted readers who were both Christian Jews and Gentiles. One point of difference of assessment by scholars is over the mood form of the verb oikodomëiste (oikodomeisthe). From the spelling of this present tense verb it can be understood as indicative (‘you are being built’) or imperative (‘let yourselves be built’). The above translations reflect this different understanding with NASB and NLT opting for the indicative while the NRSV assumes the imperative. In my opinion the weight of evidence from the other use of this verb in verse 7 slightly favors the indicative. The plural “you” can be taken as you individually are being built up as in personal spiritual growth. But more likely the plural you should be taken collectively, i.e., you as a believing community are being built collectively into God’s temple. The imagery of stones together forming the house argues decisively for this view. Peter, like the other NT writers, has little concern for individual religious experience. The religious community is the overwhelming preoccupation. Individuals become important and gain identity as they connect to the community.

The controlling metaphor is “as living stones” (ως λίθοι ζωντές). Placed in the sentence pre-field in the Greek, it has special emphasis. The stones that God is using for the construction of this new temple are not marble or granite. Rather, these stones are people, people committed to the corner stone Christ, who is also a living stone. The radicalness of this idea had its beginning with Jesus’ teachings in places such as Mt. 16:18, “I will build my church” (oikodomëíso mou tìn èkklesiá). Since that promise of the Lord was directed mainly at Peter originally -- “upon this rock” (ἐπὶ ταύτη τῆ πέτρα) -- he certainly understood as time passed the significance of the Lord’s promise made that day.

The house that God is building is “spiritual” (οἰκος πνευματικὸς), rather than material. Herod’s temple in Jerusalem had been under construction for decades before it was destroyed by the Romans in AD 70.

The objectives of this new temple is twofold: (1) “to be a holy priesthood “ (εἰς ιεράτευμα ἠγαθόν) and (2) “to offer spiritual sacrifices acceptable to God through Jesus Christ” (ἀνενέγκαι πνευματικὰς θυσίας εὑπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ). In a mix-code governing which animal could and could not be offered up. Instead, what is acceptable to Jesus Christ becomes the parameter for sacrifices that God will accept. Christ is the channel through we as Christian priests make our offerings to God.

Paul’s use of this word picture is somewhat different but contributes understanding here; in Rom. 12:1 he declares:

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Verse 6 (statement 10) sets up the scripture basis for what Peter has just declared. The passage is taken from Isa. 28:6. But as many how argued, the likelihood is that Peter was using this text out of a “Book of Testimony” developed in early Christianity. Evidence exists in the Church Fathers which suggests that a series of OT scripture passages were brought together as proof texts arguing for the Christian faith and for Christ as the promised Messiah. Paul, for example, will make use of Isa. 28 in Rom. 9:33 but with a different application of it. The first century Qumran community also made use of this text for their views of the new Jewish community they sought to build. In any case, Peter saw in this passage an allusion to Christ in the new corner stone that Isaiah promised. Additionally the believer entrusting himself to this divinely esteemed corner stone would never be ashamed or embarrassed because of it.

This then implied (οὖν) for Peter an application to his readers in verse 7. To believ-
ers this corner stone Christ is esteemed and valued, even though ‘rejected by the builders.’ Again he reached back to Ps. 118:22 for a scripture text. In the text the “builders” reject the corner stone; Peter associates these with “unbelievers.” He adds Isa. 8:4 in verse 7 indicating that the “stone” became problematic leading to stumbling and offense. These ‘builders’ = ‘unbelievers’ stumbled at the word in disobedience (ὁ προσκόπτωσαν τῷ λόγῳ ἀπειθοῦντες). The richness of the verb προσκόπτω used as a participle here cannot be expressed adequately in English. It conveys the idea of kicking against something and hurting one’s foot, leading then to anger and rejection of the object that was kicked. These unbelievers had kicked Jesus, the center piece of the oral word (τῷ λόγῳ), i.e., the Gospel message, and realizing that all this kick did was ‘hurt their foot’ they turned on the rock Jesus in anger and rejection. At the heart of their kicking Jesus was an intentional disobedience (to God), Jesus became offensive to them and thus they had no intention of obeying him in faith commitment. The historical identity of these rejectors ranges from the Jewish leadership in Jerusalem who had Jesus executed to the non-believing Gentiles in the world of the initial readers of this letter in the region of ancient Anatolia.

Peter then adopts a traditional stance with his final relative clause that reaches back to modify the preceding principle instead of any preceding word: “for this they were destined” (εἰς τὸ καὶ ἐτέθησαν).

How does all this relate to us today? First, the beautiful imagery of Christians comprising a new temple of God is astounding. Indeed, we are the living stones of God’s community of faith, His new house of worship. Second, we become these living stones in God’s house through commitment to Jesus Christ, the corner stone of this new temple. We stand as believers who esteem and cherish Christ. Additionally, together we form also a holy priesthood engaged in ministry actions as sacrificial offerings being lifted up to God through Jesus Christ. Holy means set apart to God in righteous living and service. Finally, we shouldn’t be too surprised that even in our day individuals who kick against the corner stone Christ become angry in their rejection of him. They engage in building other ‘houses’ and want nothing to do with being a ‘living stone’ in God’s new house. Often that anger against Christ spills over into hostility toward the disciples of Christ.

c. Becoming God’s new people, vv. 9-10

<table>
<thead>
<tr>
<th>Greek NT</th>
<th>NASB</th>
<th>RSV</th>
<th>NLT</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:9 Ὁμεῖς δὲ γένος ἐκλεκτόν, βασιλείαν ἱεράτευμα, ἐθνός ἄγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἄρετὰς ἐξαγειλήτε τοῦ ἐκ σκότους ύμᾶς καλεσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 2:10 οἱ ποτὲ οὐ λαοὶ νῦν δὲ λαὸς θεοῦ, οἱ οὖκ ἠλεημένοι νῦν δὲ ἔλεηθέντες.</td>
<td>9 But you are a CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWNPOSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.</td>
<td>9 But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.</td>
<td>9 But you are not like that, for you are a chosen people. You are a kingdom of priests, God’s holy nation, his very own possession. This is so you can show others the goodness of God, for he called you out of the darkness into his wonderful light.</td>
</tr>
</tbody>
</table>

| | | | |
| | 9 For you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but | 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. | 10 “Once you were not a people; now you are the people of God. Once you received none of God’s |

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now you have RECEIVED MERCY.

Notes:
This final segment in verses 9 and 10, statement 15 in the Block Diagram, is one lengthy sentence in the Greek text. The foundational expression moves toward the literary form of a virtue list. In the ancient Greco-Roman world often philosophers and others would set forth lists of moral qualities they perceived as essential for successful living. The NT writers frequently made use of this pattern to list qualities essential for faithful discipleship. Peter’s list here isn’t quite a virtue list since the qualities mentioned are intended to provide spiritual labels for the living stones who as God’s new temple also become God’s new people. Thus, the background for these qualities isn’t Greek philosophy as was sometimes the case for the vice and virtue lists. Instead, a collection of OT scripture passages first labeling the covenant people of Israel are now re-applied to the Christian community of Christian Jews and Gentiles.

In verse 10, Peter adds his interpretative comment to the passages with two pairs of antithetically placed relative clauses: ‘not then... but now.” The two sets then stand in relation to one another in step parallelism. That is, the second set advances the ideas of the first set.

The identifying list is as follows:
1. “chosen generation”
   γενόμενοι ἐκλεκτοὶ
   from Isa. 43:20 (cf. also Deut. 7:6 and 10:15)
2. “royal priesthood”
   βασιλείαν ἱερατεύμα
   from Ex. 19:6 (cf. also 23:22 LXX) and Isa. 61:6
3. “holy nation”
   ἅγιον ἐθνὸς ἰδιώτην
   from Ex. 19:6 (cf. also 23:22 LXX)
4. “a people for special possession”
   λαὸς εἰς περιποίησιν
   from Isa 43:21, Ex. 19:5 (cf. also 23:22 LXX), Deut. 4:20, 7:6, 14:2

These build off aspects of the house construction metaphor previously, but emphasize spiritual aspects of the Christian community as the new Israel.

Additionally, Peter draws from Isa. 43:21 (cf. also 42:12) to highlight the mission of this new Israel: “in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light” (ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους υἱὰς καλέσαντος εἰς τὸ θαυμασμὸν αὐτοῦ φῶς). Our mission is call attention to God’s greatness, not our own. The old Israel failed to do this; the new Israel is given the opportunity to succeed through Christ.

Finally, Peter’s comments in verse ten sum up his point:

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. +

The marvelous truths here affirm our position before Almighty God. For Peter’s initial readers who suffered rejection as outcasts from the society around them, such affirmations were tremendous. And they remain so for believers today. We have been given privilege as God’s people. This means we have been made the objects of God’s mercy. Not because of something we have done nor because of who we are. We are the blessed people of God because of Christ to whom we have committed everything we are and possess. Our obligation now is to proclaim that message far and wide.
Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander.

2 Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if indeed you have tasted that the Lord is good.

3 Come to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 4 come to Him as to a living stone which has been rejected by the people, but is precious to God, 5 like living stones, into his spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

6 For this is contained in Scripture: “BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER STONE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

7 This precious value, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER STONE,” 8 and, “A STONE OF STUMBLING AND A ROCK OF OFFENCE”, for they stumble because they are disobedient to the word, and to this doom they were also appointed.

9 But you are A CHOSEN RACE, A royal priesthood, A holy nation, God’s Own Possession, so that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

10 Once you were not a people, but now you are the people of God’s own possession.
are God's people; once you had not received mercy, but now you have received mercy.

9 But you are not like that, for you are a chosen people. You are a kingdom of priests, God's holy nation, his very own possession. This is so you can show others the goodness of God, for he called you out of the darkness into his wonderful light. 10 "Once you were not a people; now you are the people of God. Once you received none of God's mercy; now you have received his mercy."
2.1 οὖν

'Αποθέμενοι πάσαν κακίαν και πάντα δόλον και ὑποκρίσεις και φθόνον και πάσας καταλαλιάς,

καὶ ώς ἀρτιγέννητα βρέφη
tó λογικὸν ἄδολον γάλα ἐπιποθήσατε.

ἐν αὐτῷ ἵνα...ἀὐξηθῆτε εἰς σωτηρίαν,

εἰ ἐγεύσασθε ὃτι χριστός ὁ κύριος.

2.2

πρὸς ὄν προσερχόμενοι λίθον ζῶντα μὲν ὑπὸ ἀνθρώπων ἀποδεδοκιμασμένον

dὲ παρὰ θεῶ (ὅντας) ἐκλεκτὸν ἐντιμον,

καὶ ὡς λίθοι ζῶντες αὐτοὶ...οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ιεράτευμα ἁγιον ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ
diὰ 'Ησυχ Χριστοῦ.

2.3

διότι

περιέχει ἐν γραφῇ, Ἰδοῦ τίθημι... λίθον ἐν Σιῶν ἀκρογωνιαῖον ἐκλεκτὸν ἐντιμον

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῇ.
οὖν

2.7 ὑμῖν ἡ τιμὴ (αὐτὸς ἐστὶν)
τοῖς πιστεύουσιν,
δὲ

ἀπιστοῦσιν λίθος (αὐτὸς ἐστὶν)
ὸν ἀπεδοκίμασαν οἰκοδομοῦντες,

2.8 οὗτος ἐγεννηθή
eἰς κεφαλὴν γονίας
καὶ

12 οὐπιστοῦσιν ζωὴν (αὐτὸς ἐστὶν)
o}ν ἀπεδοκίμασαν οἰκοδομοῦντες,

13 οὗτος ἐγεννηθή
eἰς κεφαλὴν γονίας
καὶ

14 (οὗτος ἐγεννηθή) λίθος προσκόμματος
καὶ

οἱ προσκόπτοντες
τῷ λόγῳ
ἀπειθοῦντες
eἰς ὅ καὶ ἑτέθησαν.

2.9 δὲ

15 Ἰμεῖς (ἔστε) γένος ἐκλεκτὸν.

βασιλεῖον ἱεράτευμα,
ἔθνος ἁγιόν,

λαός

eἰς περιποίησιν,

ὁπως τὰς ἁρετὰς ἑξαγγείλητε

ἐκ σκότους ὑμᾶς
tοῦ...καλέσαντος
eἰς τὸ θαυμαστὸν αὐτοῦ φῶς.

2.10 οἱ ποτε οὐ (ησαν) λαός
δὲ

-- νῦν (ἔστιν) λαός θεοῦ,
οἱ οὐκ (ἔστιν) ἠλεημένοι
δὲ

-- νῦν (ἔστιν) ἑλεηθέντες.
Analysis of Rhetorical Structure

This passage contains three core elements: (1) an admonition using the analogy of a new born baby (statement 8); an affirmation using the analogy of constructing a house (statements 9-12); and finally an affirmation attributing labels earlier applied to the covenant people of Israel now to the Christian community (statement 13). The idea flow of the text is controlled in large part by the using of metaphors that are applied to Christians either as a basis for admonition (statement 8) or for declarations of basic Christian principles (statements 9-13).

The first core statement (8, found in verse 1b) intensely admonishes the readers to crave (ἐξπίπτω), not just desire, spiritual milk. The meaning of the verb ἐξπίπτω, combined with the use of the Aorist imperative verb form, set forth the admonition in very strong terms. That which we are to crave is defined as “milk” (γάλα). The adjective qualifiers of this word clearly affirm that γάλα is used figuratively, not literally. The point of the metaphor ‘milk’ is to stress nourishment. Two attributive adjectives define τὸ...γάλα. First, is λογικόν. The idea here, although translators struggle with how to express it in English, is rather clear, as Louw-Nida define it (#73.5): "pertaining to being genuine, in the sense of being true to the real and essential nature of something—rational, genuine, true." Second is ἀδόλον. This adjective is easy to understand, since it defines something without deceit or deception.

The expansion elements attached to the core verb further elaborate the nature of the craving believers are supposed to exhibit. A balancing of phrases / dependent clauses is structured with two located on either side of the verb in a pre-field and post-field position.

The first one is a participle phrase containing a literary "vice list." The participle ἀποθέμενον has the meaning of taking off clothes. The “clothes” defined here is a “laundry list” of evil actions and attitudes. These must ‘be being’ removed as a part of the expression of craving. Without the turning loose of these vices no one can legitimately long for the spiritual milk.

The second pre-field expansion element is the comparative expression, “as newly born babies.” The comparative nature of the phrase gives figurative characterization to the command to crave. The intensity of the longing is to match that of a newly born baby longing for his mother’s milk.

The first post field expansion is the ἵνα-clause purpose statement. The objective of the craving for nourishing spiritual milk is spiritual development or growth. This growth takes place “in him,” that is, in Christ. It’s objective is pointed toward the full experience of divine deliverance that comes with the transition into Heaven. The second post-field expansion is the first class adverbial conditional protasis with the subordinate conjunction εἰ. The metaphor of ‘tasting’ is used in line with the figure of ‘milk.’ The first class protasis assumes that the readers have already tasted the graciousness of Christ. The Aorist tense verb

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1The statement numbers are based on an earlier block diagram of the entire text of 1 Peter.
reaches back to their conversion experience as the initial tasting of the graciousness of Christ. This then becomes a motivation to craving for milk.

The **second controlling metaphor** in the passage is ‘housing construction.’ This surfaces initially in statement 9 and provides the foundational metaphor through statement 12. Out of this figure of speech comes the word picture of ‘stones.’ Two senses of the Greek word λίθος are made. (1) Stone refers to Christ. (2) Stones refers to believers. The distinction between those uses surfaces with the singular and plural numbers of the word, as well as Christ being the ‘corner stone’ in the building under construction.

The beginning statement 9 declares that believers, i.e., the initial targeted readers, are being built into a house (οἶκος). This house is a spiritual house (πνευματικός) indicating the building in mind here is a new temple. The mix of metaphors begins with the first expansion element, an adverbial temporal participle phrase indicating that as the believers are coming to Christ they are being built, i.e., entering into the construction process. The Christ that they are coming to is himself a living stone who has been rejected by men but is valued and esteemed before God. The second expansion element is the comparative phrase, also in the sentence pre-field: “as living stones.” They themselves are coming into this construction process as living stones.

The two expansion elements in the sentence post-field indicate purpose or objective. First, the propositional phrase indicates that the objective of this construction process is for a spiritual priesthood which is also holy. Secondly, the infinitival phrase indicates that the objective is to offer up spiritual sacrifices with which God is happy. These offerings are made through Jesus Christ.

A causal expression (διότι) follows statement 9 and is based on an OT quote taken from Isa. 28:16. This quote is said to “envelope” (περιέχει) the ideas contained in statement 9. The following two statements (#s 11 & 12) are seen as inferences / implications drawn out of statement 10 particularly. This is signaled by the use of the inferential conjunction οὕτως to introduce these statements. The contrastive declarations ‘believers’ / ‘unbelievers’ largely flesh out the implications of the first pre-field expansion of statement 9 and as augmented by the Is. 28:16 quote. As such they become applicational commentary applying the truths to the writer’s world of those who believe in Christ and those who reject Christ. Each side of the contrast is developed largely through OT citation. The believing side (v. 7; statement 11) is based upon Ps. 118:22. The disbelieving side (v. 8; statement 12) is based upon Isa. 8:14. The metaphors of constructing and stones are the common links used to connect these to the writer’s developing concepts.

The **final structure determining metaphors**, statement 15, builds off Peter’s application of a series of OT labels for the covenant people of Israel. These are drawn from Isa. 43:20 (cf. also Deut. 7:6 and 10:15) for ‘chosen generation’; Ex. 19:6 (cf. also 23:22 LXX) and Isa. 61:6 for ‘royal priesthood’; Ex. 19:6 (cf. also 23:22 LXX) for ‘holy nation’; Isa 43:21, Ex. 19:5 (cf. also 23:22 LXX), Deut. 4:20, 7:6, 14:2 for ‘a people for special possession; and Isa. 43:21 (cf. also 42:12) for ‘you might proclaim virtues.’ The titles, originally applying to the Israelites in covenant, Peter now applies to believers. The two relative clause modifiers serving as commentary make this reapplication based upon believers now having become God’s people and having received God’s mercy. This application is made generally with the core statement 13. But it is dramatically re-enforced the the synomyous parallel relative clause couplets which themselves stand as antithetical parallels (not .. but now).

This final basic metaphor naturally grows out of the preceding one on house construction. As God is building His new temple for habitation, the people whom He now inhabits naturally can be defined by the same labels used for the OT covenant people among whom He dwelt previously by inhabiting the temple and previously the tabernacle. The difference now is that the people become His temple rather than the temple being a material construction for His presence.

These two metaphors, OT labels and house construction, are deeply linked to the craving for milk while taking off the ‘dirty clothes.’ The new movement called Christianity at Peter’s time of writing was like a baby just beginning the process of development and growth.
2:1

'Αποφευμονι : Pres (Desc) - Mid (Reflex) - Ptc (Adv: Temporal / Modal) - Nom - M - P - ἀποτίθημι - (while) taking off

οὖν : Post positive coordinate conjunction introduction inferential independent clause - then, therefore

πάσαν : Adj (Attrib) - Acc - F - S - πάς, πάσα, πάν - every

κακία : 1 - Acc (Dir Obj) - F - S - κακία, ἤ - evil action

καὶ : Coordinate conjunction linking two direct object nouns - and

πάντα : Adj (Attrib) - Acc - M - S - πάς, πάσα, πάν - every

δόλον : 2 - Acc (Dir Obj) - M - S - δόλος, ὁ - action of deceit

καὶ : Coordinate conjunction linking two direct object nouns - and

ὑποκρίσεις : 3 - Acc (Dir Obj) - F - P - ὑπόκρισις, ἢς, ἡ - hypocritical actions

καὶ : Coordinate conjunction linking two direct object nouns - and

φθόνος : 2 - Acc (Dir Obj) - M - P - φθόνος, ὁ - actions of envy

καὶ : Coordinate conjunction linking two direct object nouns - and

καταλαλίας : 1 - Acc (Dir Obj) - F - P - evil speaking actions, slanderous speech acts

2:2

ως : Subordinate conjunction introducing conjunctory adverbial comparative dependent clause - as, like

ἀρτιγενής : Adj (Attrib) - Acc - N - P - - newborn, newly born

βρέφη : 3 - Acc (Dir Obj) - N - P - - babies

τὸ λογικὸν : Adj (Attrib) - Acc - N - S - - spiritual, reasonable

Louw - Nida: # 73.5

pertaining to being genuine, in the sense of being true to the real and essential nature of something—‘rational, genuine, true’

ἀδολὸν : Adj (Attrib) - Acc - N - S - ἀδολος, -ον - undeceitful, lack of pretense, w/o impurities , “mixed with foreign matter”

γάλα : 3 - Acc (Dir Obj) - N - S - γάλα, γάλακτος, τὸ - milk

ἐπιποθήσατε : 1 Aor (Const) - Act - Imp (Com) - 2 - P - ἐπιποθέω - crave, desire intensely

ἰνα : Subordinate conjunction introducing conjunctory adverbial purpose dependent clause - in order that, so that

ἐν αὐτῷ : Pers Pron - Loc (Sphere) - M - S - αὐτός, ὁ - - in Him

αὐξηθῆτε : 1 Aor (Const) - Pass (NAE) - Subjunc (Potential) - 2 - P - αὐξάνω - you may grow, develop

εἰς σωτηρίαν : 1 - Acc (Measure) - F - S - σωτηρία, ἡ - into deliverance, salvation

2:3

ἐι : Subordinate conjunction introducing conjunctory adverbial conditional clause, 1st class protasis, - if

ἐγεύσασθε : 1 Aor (Culm) - Dep - Ind - 2 - P - γεύομαι - (if) you have tasted

οτι : Subordinate conjunction introducing conjunctory substantival object dependent clause - that

χρηστός : Adj (Pred) - Nom - M - S - χρηστός, ὁ - - tasty, useful, pleasant, kindly, loving, benevolent

ὁ κύριος : 2 - Nom (Subj) - M - S - κύριος, ὁ - the Lord

2:4

πρὸς ὅν : Rel Pron - Acc (Measure) - M - S - ὅς, ἤ, ὁ - to whom

προσερχόμενον : Pres (Desc) - Dep - Ptc (Adv: Temp) - Nom - M - P - προσέρχομαι - coming to

λίθον : 2 - Acc (Dir Obj) - M - S - λίθος, ὁ - stone

ζῶντα : Pres (Desc) - Act - Ptc (Adj: Attrib / Pred) - Acc - M - S - ζῶν - living

ὑπὸ ἀνθρώπων : 2 - Abl (Agency) - M - P - ἀνθρώπως, ὁ - by men

μὲν : Post-positive particle of contrast and/or emphasis - on the one hand (here: μὲν...δὲ)

ἀποδοκιμάσμενον : Perf (Intensive) - Pass (Dir Ag) - Ptc (Adv: Pred: Acc - M - S - ἀποδοκιμάζω - who is rejected / has been rejected

παρὰ...θεό : 2 - Dat (Ref) / Loc (Place) - M - S - θεός, ὁ - with God

δὲ : postpositive coordinate conjunction introducing contrasting participle phrase - but
καὶ ἐγκλεκτόν: Adj (Pred) - Acc - M - S - ἐγκλεκτός, ὑπ’-όν - chosen
ἐντιμον: Adj (Pred) - Acc - M - S - ἐντιμος, -όν - prized, esteemed, valued

καὶ: Coordinate conjunction linking two independent clauses - and
αὐτόι: Intenseive Pron - Nom - M - P - αὐτός, ὑπ’istinguished - yourselves

ὁς: Subordinate conjunction introducing conjunctory adverbial comparative clause - as, just as

λίθος: 2 - Nom (Subj) - M - λίθος, ὑπ’ - stones
ζῶντες: Pres (Desc) - Act - Ptc (Adv: Temp; Adj: Pred) - Nom - M - P - ζῶω - while living, as living

οἰκοδομησάθε: Pres (Desc) - Pass (NAE) - Ind - 2 - P - οἰκοδομέω - you are being constructed, built up

οἶκος: 2 - Nom (Pred Obj) - M - S - οἶκος, ὑπ’ - a house, temple
πνευματικός: Adj (Pred) - Nom - M - S - πνευματικός, -ή, -όν - spiritual

εἰς ἱεράτευμα: 3 - Acc (Purpose) - N - S - ἵερατευμα, ὑπ’ - for a priesthood

ἀγίον: Adj (Pred) - Acc - N - S - ἅγιος, ὑπ’ - holy

ἐνενέχθαι: 2 Aor (Const) - Act - Infin (V: Purpose) - ἐναφέρω - to offer up (in sacrifice)

πνευματικός: Adj (Pred) - Acc - F - S - πνευματικός, -ή, -όν - spiritual

θυσίας: 1 - Acc (Dir Obj) - F - P - θυσία, ὑπ’ - offerings, sacrifices
eὐπρόσδεκτοις: Adj (Pred) - Acc - F - P - εὐπρόσδεκτος, -όν - well pleasing
[τῇ] θεῷ: 2 - Dat (Ref) - M - S - θεός, ὑπ’ - to God
dιά Ιησοῦ: Proper Name - Abl (Agency) - M - S - Ιησοῦς, ὑπ’ - through Jesus
Χριστοῦ: Proper Name - Abl (Agency) - M - S - Χριστὸς, ὑπ’ - Christ

διό: Coordinate conjunction here introducing conjunctory causal independent clause - for

περιέχει: Pres (Desc) - Act - Ind - 3 - S - περιέχω - it contains (surrounds itself)

ἐν γραφῇ: 1 - Loc (Place) - F - S - γραφῇ, ὑπ’ - in scripture

Ἰδοῦ: Interjection, particle of emphasis - behold, “heads up”, take note

τίθημι: Pres (Desc) - Act - Ind - 1 - S - τίθημι - I place, lay
ἐν Σιὼν: Indeclinable Geographical Name - Loc (Place) - F - S - Σιὼν, ὑπ’ - in (Mt.) Zion

λίθον: 2 - Acc (Dir Obj) - M - S - λίθος, ὑπ’ - a stone

ἀγρογανιαίον: Adj (Pred) - Acc - M - S - ἀγρογανιαίος, -ά, -όν - at the extreme corner (only found in biblical material)

ἐγκλεκτόν: Adj (Pred) - Acc - M - S - ἐγκλεκτός, ὑπ’ - chosen
ἐντιμον: Adj (Pred) - Acc - M - S - honored, esteemed, respected

καὶ: Coordinate conjunction linking two independent clauses - and

ὁ πιστεύων: Pres (Desc) - Act - Ptc (Adj: Subst) - Nom (Subj) - M - S - πιστεύω - the one believing

ἐπ’ αὐτόν: Pers Pron - Loc (Sphere) - M - S - αὐτός, ὑπ’ - in him

οὐ μὴ: Double negative intensifying the negating impact of these adverbs

κατασχυνθῇ: Fut (Emph Neg) - Pass (NAE) - Ind - 3 - S - κατασχύνω- he will never ever be put to shame, embarrassed, dishonored, disgraced

2.7

ὑμῖν: Pers Pron - Dat (Ref) - P - σύ - to you

οὖν: Postpositive coordinate conjunction introducing inferential independent clause - therefore, thus, in light of this

ἡ τιμή: 1 - Nom (Pred) - F - S - τιμῇ, ὑπ’ - the valued one, the honored one
tοὺς πιστεύοντας: Pres (Desc) - Act - Ptc (Adj: Subst) - Dat (Appos) - M - S - πιστεύω - to those who believe

ἀπιστοῦσιν: Adj (Subst) - Dat (Ref) - M - P - ἀπιστῶς, -ον - to unbelievers
δὲ: Postpositive coordinate conjunction introducing independent clause standing in mild contrast to the preceding one - but

λίθος: 2 - Nom (Pred) - M - S - λίθος, ὑπ’ - the stone

ὁν: Rel Pron - Acc (Dir Obj) - M - S - ὁς, ὑπ’ - introducing a adjectival relative clause - whom, which

ἀπεδοκιμάσαν: 1 Aor (Const) - Act - Ind - 3 - P - ἀπεδοκιμάζω - they rejected

ὁι οἰκοδομοῦντες: Pres (Desc) - Act - Ptc (Adj: Subst) - Nom (Subj) - M - P - οἰκοδομέω - those building,
the builders

οὐτός: Dem Pron - Nom (Subj) - M - S - οὐτός, αὐτή, τούτο - this one
ἐγεννηθή: 2 Aor (Culm) - Dep - Ind - 3 - S - γένομαι - this one has become
eἰς κεφαλήν: 1 - Acc (Ref) - F - S - κεφαλή, ἥ - the head
gινώσκα: 1 - Gen (Ref) - F - S - γινώσκα, ἥ - of the corner

2:8
καὶ : Coordinate conjunction linking two independent clauses - and
λίθος: 2 - Nom (Pred) - M - S - λίθος, ὁ - a stone
προσκόμματος: 3 - Gen (Obj) - N - S - πρόσκομμα, ἀτος, τὸ - of stumbling, offence (stone that causes ...)
καὶ : Coordinate conjunction linking two nouns - and
πέτρα: 1 - Nom (Pred) - F - S - πέτρα, ἡ - a rock
σκανδάλου: 2 - Gen (Obj) - N - S - σκανδάλον, τὸ - of offense (rock that causes ...)
oi: Rel Pron - Nom (Subj) - M - S - ὁ, ἡ, ὁ - introducing adjective modifying relative clause who
προσκόπτοντος: Pres () - Act - Ind - 3 - P - προσκόπτω - who take offence at (Dat) G-D, 716, lit. 'striking one's foot against a stone'
tὸ λόγῳ: 2 - Dat (Ref) - M - S - λόγος, ὁ - at the word, (=gospel message about Jesus as the corner stone)

2:9

Ὑμεῖς: Pers Pron - Nom (Subj) - P - σὺ - you
δὲ: Postpositive coordinate conjunction introducing independent clause in mild contrast the preceding clause - but
γένος: 3 - Nom (Pred) - N - S - γένος, οὐς, τὸ - a nation, generation, clan
ἐκλεκτόν: Adj (Pred) - Nom - N - S - ἐκλεκτός, ἡ, ὁν - chosen
βασιλείον: Adj (Pred) - Nom - N - S - βασιλείος, ὁν - royal
ἱεράτευμα: 3 - Nom (Pred) - N - S - - priesthood
ἐθνὸς: 3 - Nom (Pred) - N - S - ἐθνός, οὐς, τὸ - nation, ethnic group
ὅγιον: Adj (Pred) - Nom - N - S - ὅγιος, ἰα, ὁν - a holy
λαός: 2 - Nom (Pred) - M - S - λαός, ὁ - a people
eἰς περιποίησιν: 3 - Acc (Purpose) - F - S - περιποίησις, εἰς, ἡ - for possession (by God)
ὅπως: Subordinate conjunction introducing conjunctory adverbial purpose dependent clause - so that, in order that
τὰς ἀρετὰς: 1 - Acc (Dir Obj) - F - P - ἀρετή, ἡ - the virtues, acts of goodness
ἐξαγγέλλετε: 2 Aor (Const) - Act - Subj (Potential) - 2 - P - ἐξαγγέλλω - you might proclaim, announce
τὸν: Article linked to participle below - of the one who
ἐκ σκότους: 3 - Abl (source) - N - S - σκότος, -ος, τὸ - out of darkness
ψήφος: Pers Pron - Acc (Dir Obj) - P - σὺ - you
καλέσαντος: 1 Aor (Const) - Act - Ptc (Adj: Subst) - Gen (Poss) - M - S - καλέω - of the one who called
eἰς τὸ θυμιαστὸν: Adj (Attrib) - Acc - N - S - θυμιαστός, ὁν - into his marvelous, astonishing, extraordinary
αὐτῶν: Pers Pron - Gen (Poss) - M - S - αὐτὸς, ἡ, ὁ - his
φῶς: 3 - Acc (Measure) - N - S - φῶς, φωτός, τὸ - into his light

2:10

οἳ: Rel Pron - Nom (Subj) - M - P - ὁ, ἡ, ὁ - introducing relative adjectival modifying dependent clause - who
ποτε: Adverb of time - once, formerly
οὖ : Negative adverb modifying implicit ἦσαν verb - were not

λαος : 2 - Nom (Pred) - M - S - λαος, ὁ - a people

νῦν : Adverb of time - now,

δὲ : Postpositive coordinate conjunction linking two relative clauses with mild contrast between them - but

λαος : 2 - Nom (Pred) - M - S - λαος, ὁ - a people

θεος : 2 - Gen (Poss) - M - S - θεος, ὁ - God’s

οἱ : Rel Pron - Nom (Subj) - M - P - οἱ, ὁ, ὁ - introducing relative adjectival modifying dependent clause - who

οὐκ ἡλεθημένοι : Perfect (Intensive) - Pass (NAE) - Ptc (Adj: Pred) - Nom - M - P - ἐλεθεο - who do not stand as objects of divine mercy (implies εἰσίν verb creating periphrastic perfect construction)

νῦν : Adverb of time - now,

δὲ : Postpositive coordinate conjunction linking two relative clauses with mild contrast between them - but

ἐλεηθεντες : 1 Aor (Const) - Pass (NAE) - Ptc (Adj: Pred) - Nom - M - P - - who have been made objects of divine mercy (implies εἰσίν verb creating periphrastic modified present construction)