

61. These spiritual sacrifices are acceptable to God through Jesus Christ. They constitute divine good and result in *exōteriké harmonía* in the body of Christ.

**1 Peter 2:5** - You as living stones are built up into a spiritual building, a holy priesthood, to continuously offer spiritual sacrifices that are acceptable and well pleasing to God through the instrumentality of Jesus Christ. (EXT)

62. This subject continues with an important conclusion at verse 9:

**1 Peter 2:9** - But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellence of Him who called you out of darkness into His marvelous light. (NASB)

1. The context shifts away from the illustration given in verse 6 from Isaiah 28:18 to the historical circumstance in the Church Age.
2. The verse begins with the second person plural pronoun **ὑμεῖς (*humeis*)** used for emphasis. It may be translated, "You and only you." This emphasizes the uniqueness of believers in the dispensation of the Church.
3. What follows is a series of attributes that describes the body of Christ: **(1)** chosen race, **(2)** royal priesthood, **(3)** holy nation, and **(4)** a people of God's own possession.
4. "Chosen race" refers to the doctrine of election. Every person who professes faith in Christ for salvation used his free will to make that positive response to the gospel. In eternity past, each one was elected to the privileges expressed in this passage.
5. The second attribute is "royal priesthood" which has a couple of applications:

- (1) **Royal Priesthood.** Jesus Christ is a high Priest forever after the order of Melchizedek:

**Psalm 110:4<sup>1</sup>** - The Lord has sworn and will not change His mind, “You are a priest forever according to the order of Melchizedek.”<sup>2</sup> (NASB)

- (2) **King of glory, forever, over all the earth.** Several Psalms speak of the eternal rulership of Jesus:

**Psalm 24: 9** - Lift up your heads, O gates, and lift them up, O ancient doors, that the King of glory may come in!

**v. 10** - Who is this King of glory? The Lord of hosts, He is the King of glory. Selah.

**Psalm 29:10b** - Yes, the Lord sits as King forever.

**Psalm 47:2** - For the Lord Most High is to be feared, a great King over all the earth. (NASB)

6. Jesus ascended into heaven in Acts 1:9–11. He was seated in heaven at the right hand of the Father which is first noted by David in Psalm 110:1 and quoted numerous times in the New Testament: Matthew 22:44; Mark 12:36; Luke 20:42–43; Acts 2:34–35; Hebrews 1:13, 10:12–13. Also see, Acts 2:33, 5:31 and 1 Peter 3:22.
7. In addition, the writer of Hebrews begins his epistle by presenting Jesus as the One Who won the strategic victory in the Angelic Conflict:

<sup>1</sup> This is the fifteenth of the sixteen Messianic Psalms and the last of the twelve written by David.

<sup>2</sup> “The importance of the 110th Psalm is attested by the remarkable prominence given to it in the New Testament. (1) It affirms the Deity of Jesus, thus answering those who deny the full divine meaning of His New Testament title of Lord (v. 1; Matthew 22:41–45; Mark 12:35–37; Luke 20:41–44; Acts 2:34–35; Hebrews 1:13; 10:12–13. (2) It announces the eternal priesthood of Messiah—one of the most important statements of Scripture (v. 4; Genesis 14:18, *note*; John 14:6; 1 Timothy 2:5–6; Hebrews 5:6, *note*; 7:1–28. (3) Historically, Psalm 110 begins with the ascension of Christ (v.1; John 20:17; Acts 7:56; Revelation 3:21. And (4) prophetically, it looks forward (a) to the time when Christ will appear as the Rod of the Lord’s strength, the Deliverer out of Zion (Romans 11:25–27), and to the conversion of Israel (v 3; Joel 2:27; Zechariah 13:9; see Deuteronomy 30:1–9, and *note* at v. 3); and (b) to the judgment upon the Gentile powers which precedes the setting up of the kingdom (vv. 5–6; Joel 3:9–17; Zechariah 14:1–14; Revelation 19:11–21)” (C. I. Scofield, ed., *The Scofield Study Bible: NASB* [New York: Oxford University Press, 2005], 833fn110:1).

**Hebrews 1:3** - Jesus will always be the radiance of the glory,<sup>3</sup> and the exact image of His essence [ divine attributes ] and constantly sustaining all things [ heavens, earth, visible, invisible (Colossians 1:16–17) ] by the verbal expression of His inherent power [ omnipotence ] having Himself accomplished purification of sins [ unlimited atonement ], He was caused to sit down on the right hand of the Majesty on high in the third heaven [ session (Psalm 110:1, et al. ). (EXT)

8. The Lord's royalty is based on His position of high Priest forever. He is seated on the right side of the Father which is the place of highest honor. He is both Priest as well as King
9. Since we are in union with Christ then we are royal priests. The Tribe of Levi was never associated with royalty. That distinction was assigned to the Tribe of Judah, House of David.
10. Since Jesus' chart pedigree follows the royal line, His true humanity is royalty. We are in union with Christ so we are His royal family.
11. The next term refers to us as a "holy nation." The nation is the Church which, in the dispensation of the Gentiles, indicates that Gentiles along with Messianic Jews populate this "nation."
12. According to Scripture, Israel no longer exists as a nation and will not become one again until the Millennial reign of Christ.<sup>4</sup>
13. In the Church Age, only Client Nations host the Pivot which emerges systematically from those who make up the "holy nation."

<sup>3</sup> Glory: specifically, the integrity of God; generally, to such characteristics as honor, renown, fame, nobility, majesty, splendor, radiance.

<sup>4</sup> The current nation of Israel is not the fulfillment of biblical prophecies. The promises to David are related to the millennial kingdom only. The Church Age must first run its course, the Tribulation must then intervene between the Church and the Lord's establishment of His 1,000-year reign in Jerusalem at which point the nation Israel will occupy the promise to Abraham under the Palestinian Covenant.

14. The final category in the verse is the term “a people of God’s own possession.” “People” is the masculine noun **λαός (laós)**: “a number of people joined together by the common bonds of society.” In this context, the focus is on believers in a Client Nation with emphasis on the Pivot.
15. All believers are said to be “God’s own possession,” indicated by the noun **περιποίησις (peripoiēsis)**. This is a compound of the preposition **περί (perí)**: “around” and the noun **ποίησις (poiēsis)** from of the verb **ποιέω (poiéō)**: “doing or making.”