

5. The term “body of Christ” refers to all Church Age believers. This “body” is trifold in its origin and sustenance. The Father appointed Jesus Christ as Ruler of the church: “Head of the church which is His body” (Ephesians 1:22–23 cf. 4:4–5).
6. Jesus Christ is certified as the founder of the church: “He is head of the body, the church; and He is the beginning, the firstborn from the dead” (Colossians 1:18).
7. The Holy Spirit certifies members of the body of Christ through His baptism of those who believe in Christ into that body: “For by one Spirit we were all baptized into one body” (1 Corinthians 12:13).
8. Since all Church Age believers are baptized into Christ, the supreme Ruler of all things, then since He is royalty, believers are members of His royal family.
9. The eternal life possessed by believers is made possible when the Spirit’s baptizes them into Christ.

1 John 5:11 - The testimony is this, that God has given us eternal life, and this [eternal] life is in His Son.

v. 12 - He who has the Son has [this eternal] life; he who does not have the Son of God does not have [this eternal] life.

v. 13 - These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. (NASB)

10. The term “built up” (*oikodoméō*) in 1 Peter 2:5 illustrates of the body of Christ as a building. This “body” is under constant construction which will not be completed until the Rapture of the church.
11. During the construction process, the term “one body” emphasizes the Lord’s intent that members of the body are in unity with each other.

12. The body is divided into individual and separate congregations under the leadership of a pastor-teacher. The summum bonum for unity in the local church is the authenticity, clarity, and accuracy of the message communicated by the pastor.
13. Members that are offered this unity by the consistency of the pastor's message will be held responsible before the Lord for the disunity they foment.
14. Therefore, the failure of unity in a congregation is caused by the failure of parishioners to apply what is taught.
15. Unity does not assume that everyone will always get along. But failure to pursue reconciliation with members with whom disagreement occurs causes prolonged carnality which can metastasize into reversionism.
16. The major reason such disunity occurs is due to the refusal of all concerned to utilize biblical problem-solving devices.
17. Principle: Doctrine learned and retained cannot be applied when out of fellowship and functioning in the cosmic system. Failure to apply what is taught is not pleasing to the Lord.
18. Peter introduces the second chapter by citing some of the problems the body of Christ would inherently have to deal with because of the sin nature.
19. Verse 1 is a warning of what would interrupt and ultimately destroy the exōteriké harmonía of a local body. This joint harmony is summarized in:

1 Peter 1:22 - Since you have in obedience to the truth purified your souls for sincere love of the brethren, fervently love one another from the heart. (NASB)

20. This verse is important since it introduces the impact the body of Christ can have if its members make Bible doctrine priority one for inculcation and application.
21. To live the Christian way of life the believer must submit to the system by which it is accomplished. It begins with the “purification of the soul.” The word is the verb **ἀγνίζω (hagnízō)**.
22. The purification process is confession alone to God alone. Purification does not occur if the person knowingly refuses to confess certain sins because of self-righteousness or self-justification.
23. The attitude would be, “No, it’s not a sin because I’m right about this.” Sin is sin and no human-viewpoint rational can make a sin not a sin.
24. Purification means that all confessed sins or those not remembered are forgiven. The result is status quo spirituality.
25. In this status, the believer is in “obedience” to what the Word teaches. The word is the instrumental of means of **ὕπακοή (hupakoé)**: “by means of your obedience.” This indicates submission to the principle revealed in the text.
26. Obedience is a two-step process. The soul is challenged to observe a principle of divine guidance. Free will must be submissive to all biblical imperatives.
27. The circumstance may require submission to or restraining from a given idea. Here the action requires obedience to **ἀλήθεια (alétheia)**: truth.
28. So far we see that for a believer, obedience to doctrine is what purifies the soul to accomplish a sophisticated problem-solving device that is accomplished in two phases.

29. To do this, one must be authority oriented toward biblical guidance with regard to other believers. This guidance is to be exercised in two ways: (1) “sincere love of brethren” and (2) “fervently love one another.”
30. “Sincere love” is made up of two words. “Sincere” is the adjective **ἀνυπόκριτος (anupókritos)**. Originally it meant a “poor actor.” It came to refer to a mental attitude absent hypocrisy or unhypocritical.
31. It defines the type of love that is indicated here which is **φιλαδελφία (philadelphía)**: brotherly love or a spiritual brotherhood based on love.
32. *Philadelphía* is a compound of the word **φίλος (phílos)**: which is love associated with the sophisticated spiritual life, and **ἀδελφός (adelphós)**: brother.
33. The spiritual advance necessary to unconditionally love a fellow believer without hypocrisy requires the spiritual advance to level 8 of the ten problem-solving devices.
34. This form of love is not available to those believers that have not made the advance to that level of thought.
35. Every believer is required to develop a general type of love for others, referred to by the word **ἀγάπη (agápē)** which requires the discipline to avoid mental attitude sins such as hatred, judging, envy.
36. The objective is to develop an inventory of thought that enables a person to avoid mental attitude sins born from interpersonal disagreements.
37. Such prolonged divisiveness severs fellowship among a few that left unresolved spreads like cancer throughout a congregation all of which is not honoring to God.
38. Here is an expanded translation of the verse:

1 Peter 1:22 - Having purified your souls by means of your obedience to doctrine unto sophisticated love for fellow believers without hypocrisy [φιλαδελφία (*philadelphía*)], love fellow believers generally [ἀγάπη (*agápē*)] from the *kardía*. (EXT)

39. To advance from a general, grace-oriented, *agápē* love for fellow believers to the more sophisticated *phílos* love requires a building-up process noted in:

1 Peter 2:5 - you also, as living stones, are being built up [οἰκοδομέω (*oikodoméō*)] as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (NASB)

40. It is through this spiritual growth process that the local body of Christ has meaningful impact in the lives of those who gather as a local body.
41. Those who are unable to make the advance by overcoming petty differences are losers. They withdraw from the battlefield and are in the process of committing spiritual suicide.
42. No believer is advancing in the plan of God if he is involved in cliques, factions, or conspiracies. These things are forbidden by Scripture and those involved are in opposition to its authority.
43. If a believer is not being spiritually built up he is in the process of being torn down by his own volition. There is no reason to continue the warfare. Having been made at peace with God it is suicidal to be at war with those who are your brothers in Christ.
44. Such types are fighting their own soldiers. We are at war with the Dark Side not the body of Christ. Our verse is all about building up “a spiritual house for a holy priesthood.”
45. At salvation, we become members of a royal priesthood to be educated in the doctrines of that fellowship in order to serve God and Christ.

46. Every one of us is a royal priest with the obligation of serving God by fulfilling directives from Scripture.
47. If we are all priests, then we are set apart for spiritual service under the title of saint. The word “holy” is ἅγιος (*hágios*) which means being “set apart.”
48. Believers are characterized as “living stones” that are systematically being utilized to “build up” a “spiritual house” for a “set apart priesthood.”
49. The word *hágios* may also be translated as “saint.” As saints we function within a “spiritual house” as a sanctified priesthood.
50. The duty of this priesthood is to “offer up spiritual sacrifices.” The word “spiritual” is the adjective πνευματικός (*pnumatikós*) that refers to something that proceeds from the Holy Spirit.
51. We studied its word group back in April of last year when we did a study on Divine Didactics in 1 Corinthians 2:13–15.