

**1 Peter 2:1- *Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,***

Peter begins this section by urging believers to lay aside attitudes and behaviors that belong to the old life. The only way to truly put these things off is not through willpower alone, but by putting off the old man and putting on the new man.

When we walk in our identity in Christ, the byproduct is that these sinful patterns can't occur. The Greek word for *malice* is *kakia*, meaning evil or wickedness. *Deceit* is *dolos*, referring to guile or trickery. *Hypocrisy* comes from *hupokrisis*, meaning dissimulation, pretending, or acting under a mask.

Peter even distinguishes between general evil and “evil speaking,” emphasizing that believers should not only avoid harmful actions but also harmful words. Our speech should reflect the new creation; words that edify, encourage, and align with God's heart. Peter is not calling believers to modify the old nature; he is calling them to walk in the new. Living from our identity in Christ naturally results in laying aside these destructive behaviors and embracing the character of God.

**1 Peter 2:2- *as newborn babes, desire the pure milk of the word, that you may grow thereby,***

Peter compares believers to newborn infants who instinctively long for milk. In the same way, Christians should cultivate a deep desire for the pure, unadulterated Word of God, because it is the Word that produces spiritual growth.

Paul also uses the imagery of milk and later meat, explaining that those who are still on milk are “unskilled in the word of righteousness” and must depend on others to feed them (Heb 5:13). They are saved, but not yet grounded in their identity in Christ. Those who feed on meat, however, have matured. They have become skillful in the Word, able to “digest” truth on their own, and walk confidently in who they are in Christ avoiding the behavior listed in the previous verse.

Peter's point is not to shame immaturity but to show the path toward growth: desire the Word. Just as natural growth requires nourishment, spiritual maturity comes from continually feeding on Scripture until the truths of righteousness become part of us shaping our thinking, strengthening our faith, and transforming our conduct.

Do you feel like you are growing? It is possible to gauge our growth based off our desire of the Word. If you don't like your output focus on your input.

**1 Peter 2:3- *if indeed you have tasted that the Lord is gracious.***

Peter builds on the imagery of nourishment by pointing to personal experience. To “taste” the Lord's graciousness means more than intellectual agreement—it means encountering His goodness firsthand. Psalm 34:8: “Taste and see that the Lord is good.”

Peter uses the phrase in the past tense, indicating that his audience had already experienced the kindness and mercy of God. Their new birth, their cleansing, and their growth were all evidence

of His grace at work. Because they had tasted God's goodness, they were to continue feeding on His Word and growing in their identity. Experiencing the Lord's grace becomes the foundation for pursuing more of Him; once you taste who He is, nothing else satisfies.

**1 Peter 2:4- *Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,***

Peter describes Jesus as the **living Stone**, the foundation of God's spiritual house. This imagery emphasizes both His strength and His life-giving nature. Although Christ was rejected by many—misunderstood, dismissed, and ultimately crucified—His identity was never rooted in human acceptance. John 2:24 shows that Jesus did not entrust Himself to men, for He knew what was in them. His confidence rested fully in His Father.

Though rejected by people, He was chosen by God and appointed as the cornerstone of redemption. Peter also calls Him "precious," a word translated from the Greek *entimos*, meaning valued, honored, or highly esteemed. This is how the Father sees the Son, and it is from this place of divine approval that Jesus carried out His mission. Peter reminds his readers that human rejection does not diminish divine calling. Just as Jesus was precious to the Father, so are those who come to Him.

Many believers readily accept that God views Jesus as highly chosen and esteemed, but struggle to believe the same is true about themselves. Yet Jesus prayed in John 17:22, "The glory which You gave Me I have given them." The word "glory" is *doxa* in Greek, meaning view, opinion, or estimation. In other words, the same view and opinion the Father has of Jesus, He now has of every believer who is in Christ. You are valued, honored, and highly esteemed; not because of flawless behavior, but because you share in the very righteousness and identity of Jesus. God does not merely tolerate you; He treasures you.

**1 Peter 2:5- *you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.***

Peter reveals something powerful: the moment you were born again, God made you a priest. In some denominations, people are taught that the only avenue to God is through a human priest. But Scripture shows that through Jesus, you now belong to a holy priesthood and have direct access to the Father. Revelation 1:6 confirms that Christ has *made us priests unto God*—meaning you don't approach God through someone else.

**1 Peter 2:6- *Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame."***

This is a quotation taken from Isaiah 28:16.

**1 Peter 2:7- *Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"***

At first glance, it may appear as though this verse is saying that disobedient people will not make it to heaven. But the word “*disobedient*” here is not referring to moral failure or a believer who struggles. Peter is not addressing someone who makes mistakes or is growing in holiness.

The word “*disobedient*” is the Greek term *apeitheō*, which means to refuse belief or to reject faith. In context, it refers specifically to those who reject Jesus Himself. This is about unbelief—those who look at the cornerstone God has provided and say “no” to Him.

The only sin that keeps a person out of heaven is rejecting Jesus as Lord and Savior. Salvation is not forfeited through imperfect behavior, but through refusing to receive the One God sent. Jesus is the chief cornerstone, and everything in the Kingdom is built upon Him.

To the believer, Jesus is precious. To the unbeliever who rejects Him, the cornerstone becomes a stone of stumbling not because God pushes them away, but because they refuse the very foundation He has laid.

**1 Peter 2:8- and “*A stone of stumbling And a rock of offense.*” *They stumble, being disobedient to the word, to which they also were appointed.***

Peter is continuing the thought from the previous verse, showing that Jesus becomes a stumbling stone only to those who refuse to believe. The issue is not that God is pushing people away; it is that some choose to reject the very cornerstone He has provided.

Jesus is only a stumbling stone to those who choose to reject Him. The stumbling is the result of unbelief—of refusing to accept the Word, refusing to believe the gospel, refusing to receive Jesus as Lord. The same Jesus who is precious to the believer becomes offensive to the unbeliever, not because He changes, but because their response to Him is different.

This verse does not imply that God desires people to stumble or perish. Scripture is clear that God is not willing that any should perish, and He desires all to be saved. His heart is always toward redemption. The stumbling occurs not by God’s will, but by human refusal to believe the One He sent.

The cornerstone stands firm. To those who believe, He is life. To those who reject Him, He becomes the stone they trip over.

**1 Peter 2:9-*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;***

There are four things that become true the moment a person believes in Jesus—they become a chosen generation, a royal priesthood, a holy nation, and God’s own special people. This verse beautifully reveals who we have become through Christ, not who we are trying to become. God offers salvation to all who believe.

His grace has appeared to every man (Titus 2:11) and His desire is that all be saved and come to the knowledge of the truth (1 Timothy 2:4). However, not everyone chooses to receive that salvation. The Greek word for “chosen” is *eklektos*, which means “to obtain salvation through Christ.”

God does not pick and choose who will be saved and who will be lost. Man makes that choice. When a person puts faith in Jesus, they become God’s chosen because they have chosen God’s Chosen One—Jesus. Many people today believe they still have to go through a priest or another person to reach God, but that is not true. The veil has been torn, and now every believer has direct access to the Father. Through Jesus, we can come freely and boldly to God without fear or guilt (Ephesians 2:18; 3:12). You don’t need someone else to pray for you in order to reach heaven—you are already seated there in Christ.

Our identity is no longer tied to natural things like our lineage, race, or nationality. Our true citizenship is in heaven. It profits nothing to find your worth in being black or white, American or African, because when the doctor tells you that you have two days left to live, none of that matters. What matters is your identity in Christ. The moment you placed your faith in Jesus, something supernatural happened. You were instantly translated from one kingdom to another—from the kingdom of darkness into the kingdom of God’s dear Son (Colossians 1:13).

You are no longer who you used to be. You are part of a royal family, set apart, loved, and marked by God as His very own. You are chosen, you are holy, and you belong to Him. And now, your life exists to proclaim the praises of the One who brought you out of darkness and into His marvelous light.

**1 Peter 2:10- *who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.***

This verse reveals the dramatic transformation that takes place when a person is born again. Before Christ, we were not a people—we had no covenant, no identity, and no access to God’s mercy. But now, through faith in Jesus, we have become God’s own people, fully accepted and covered by His mercy.

Ephesians 5:8 says, “*For you were once darkness, but now you are light in the Lord.*” Notice that it doesn’t say we were *in* darkness—it says we *were* darkness. That was our nature before salvation. But now we have become light in the Lord, which means our very nature has changed. We are not trying to be light; we are light because of who we are in Him.

Peter was writing this letter to dispersed Jews, but its truth extends far beyond its original audience. The message applies to every believer—Jew or Gentile—who has received Christ. It is important to remember what we once were so that we can appreciate who we are now.

When you understand the contrast between your past condition and your current position, gratitude and confidence begin to rise. You were once without mercy, but now mercy defines your life. You were once in darkness, but now light lives in you. You were once not a people, but now you are God’s very own.

**1 Peter 2:11- *Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,***

Peter had just finished revealing the believer's new identity—chosen, royal, holy, and set apart—and now he turns to show them how to live out that identity. That order is significant. We should always begin with identity before addressing behavior. When we understand who we are, right living becomes the natural result of right believing.

Before we were born again, Ephesians 2 tells us that we were without God, without hope, children of disobedience, and under the influence of the prince of the power of the air—the devil himself. But now, being born of God, we are no longer of this world's system. Peter refers to believers as “sojourners” and “pilgrims” because we are temporarily passing through this earth; our true citizenship is in heaven. The group he was writing to had been scattered throughout Asia Minor and were living among unbelievers, yet Peter reminded them to live as people who belong to another kingdom.

The word “flesh” in Greek is *sarkikos*, meaning carnal or driven by human impulses. Peter warns that these fleshly desires “war against the soul.” The battle for the believer is not primarily what happens *to* them but what happens *in* them. The soul—made up of the mind, will, and emotions—is the battleground where thoughts are formed, choices are made, and emotions are influenced. This is where the war is fought. To be carnally minded, or dominated by the five senses, leads to death (Romans 8:6), but to be spiritually minded is life and peace.

Peter's exhortation was not just to avoid sinful acts but to remember their true identity. Though they were living in a foreign land, they were to see themselves as citizens of the heavenly Jerusalem. Their lifestyle was to reflect their new nature, not the culture around them. Even in a world that opposed them, they were called to live from the inside out—from their identity in Christ rather than the pressures of their surroundings.

**1 Peter 2:12- *having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.***

We should always live what we preach. Many people will never open a Bible, but they will read the story of our lives through our actions. We are called to be living epistles—visible demonstrations of the Gospel in everyday life. Our conduct should consistently reflect the character of Christ, even in the face of accusation or misunderstanding.

Peter reminds believers that though the world may criticize or misjudge them, their consistent, godly behavior can lead others to glorify God. The “day of visitation” refers to a time when unbelievers encounter God—whether through conviction, salvation, or divine revelation—and recall the example of those who lived righteously before them. In other words, our lives can become the very evidence that draws someone to Christ.

This is what happened with Saul at the stoning of Stephen. Saul stood approvingly as Stephen was martyred, yet he witnessed a man full of peace, forgiveness, and glory. That image remained

in his heart. Later, Saul became Paul—the great apostle who wrote much of the New Testament. Stephen’s conduct in the face of death became a seed that eventually produced Paul’s conversion.

Our lives carry that same power. When our conduct remains honorable before others, even when falsely accused, God uses it to reveal His nature to the world. The way we respond in adversity becomes a testimony that can open the hearts of others to experience their own “day of visitation.”

**1 Peter 2:13- *Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme,***

Here, Peter begins addressing the believer’s relationship to government and earthly authority. In the previous verse, he emphasized living honorably among unbelievers so that our good conduct would glorify God. Now, he transitions into the practical aspect of how to live that out—by showing respect and submission to governing authorities.

Government, in its proper order, is godly. Authority itself is not man’s invention; it was established by God for the preservation of peace and order (Romans 13:1–2). To resist legitimate authority is to resist the structure that God Himself ordained. However, Peter’s instruction to “submit” does not mean blind obedience to ungodly commands.

This brings up an important question: was Peter contradicting himself when he refused to stop preaching the Gospel after being commanded not to in Acts 4? The answer is no. Submission and obedience are not the same thing. **Submission** refers to the posture of the heart and attitude toward authority, while **obedience** refers to the outward action.

In Acts 4, Peter and John were commanded not to speak in the name of Jesus, but they continued preaching because obedience to God’s Word always outweighs obedience to man’s restriction. Yet even in their disobedience to that unjust order, they remained submissive—they did not revolt, rebel, or act dishonorably toward the authorities. Their hearts remained respectful, even when their actions aligned with a higher law.

True biblical submission means maintaining an attitude of honor, humility, and respect toward authority, even when we cannot obey an ungodly command. In doing so, we glorify God and demonstrate that our ultimate allegiance is to His Kingdom while still walking in the spirit of peace toward earthly institutions.

**1 Peter 2:14- *or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.***

God established authority to bring structure, protection, and order into society. According to Romans 13:1–7, all governing authorities are ultimately appointed by God, even when those in office may not recognize Him. The purpose of authority is not to suppress righteousness but to restrain evil and promote peace. When government functions properly, it rewards those who do right and corrects those who do wrong.

There are clear benefits to obeying authority. First, obedience keeps our conscience clear before God and man. When we live honorably and respect the laws of the land, we maintain integrity and demonstrate godly character. Secondly, obedience protects us from unnecessary punishment or consequence. Submission to lawful authority helps us live peaceably, reflecting the order and wisdom of the Kingdom of God in a world that often operates in chaos.

Even though human systems are imperfect, the believer's attitude toward authority should reflect the nature of Christ—honoring God through respect, humility, and integrity in every sphere of life.

**1 Peter 2:15- *For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—***

This verse teaches that our actions often speak louder than our words. It is the consistent goodness of our conduct that silences criticism and exposes ignorance. When we respond to opposition, accusation, or misunderstanding with godly character instead of defensiveness, we demonstrate a higher wisdom that cannot be argued with.

Jesus Himself modeled this principle during His earthly ministry. When He stood before Pilate and was falsely accused, He did not defend Himself or argue His innocence. Isaiah 53:7 says, *“He was oppressed and He was afflicted, yet He opened not His mouth.”* Jesus allowed His integrity, obedience, and sacrificial love to speak louder than words ever could.

In the same way, the believer's quiet strength and good works are a powerful witness. You don't always have to prove yourself right or answer every false accusation. When your life reflects the goodness of God, your actions will silence ignorance and reveal the truth far better than words can.

**1 Peter 2:16- *Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves.***

Through Christ, the believer has been set free—free from sin, guilt, and the demands of the law. This freedom, however, is not a license to indulge the flesh or live carelessly. Galatians 5:13 reminds us, *“You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.”*

God's grace empowers us to live righteously, not to excuse sin. As born-again believers, we have the ability to choose whom we yield to. Romans 6:16 says, *“Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?”* In other words, freedom gives us the choice of mastership. We can yield to the Spirit and experience life, or yield to the flesh and experience bondage.

Peter is once again emphasizing that true freedom is found in living submitted to God. The more we yield to Him, the freer we become. He is giving believers practical instruction on how to be living epistles—people whose conduct reflects their relationship with Christ. Our lifestyle should

demonstrate that we are free, not because we do whatever we please, but because we are no longer bound by sin and can now choose to please God. Our freedom should point others to Christ, not confuse them about Him.

**1 Peter 2:17- *Honor all people. Love the brotherhood. Fear God. Honor the king.***

The word *honor* here means to show respect. As believers, we are called to treat everyone with dignity, whether or not we agree with them or their actions. Respect is not the same as approval; it's a reflection of our character and recognition that every person was created in the image of God. We honor others because of who we are, not because of who they are.

Peter continues by saying, "*Love the brotherhood.*" There is a special kind of love that exists within the body of Christ—a love that the world cannot understand or imitate. Romans 5:5 tells us that the love of God has been shed abroad in our hearts by the Holy Spirit. Because of this, believers have a supernatural ability to love, forgive, and walk in unity. Psalm 133 declares that there is a commanded blessing where brethren dwell together in unity. The presence of God and the power of His blessing flow freely when love governs our relationships.

The phrase "*Fear God*" uses the Greek word *phobeō*, which means to revere, honor, or deeply respect. It does not mean to be afraid of God. As His children, we are invited to come boldly before the throne of grace to obtain mercy and find help in time of need (Hebrews 4:16). This reverential fear is an awareness of His holiness and a desire to live in a way that pleases Him.

Finally, Peter ends the verse by repeating, "*Honor the king.*" Even when we disagree with those in authority, we are still called to walk in respect. Our attitude toward authority reveals our reverence for God. In every relationship—whether with unbelievers, fellow believers, or leaders—honor, love, and reverence should mark the believer's life as a visible reflection of Christ's nature.

**1 Peter 2:18- *Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.***

During this time, believers were living under Roman rule, a government that often oppressed them. The emperor even considered himself to be a god. Peter was writing to encourage believers to maintain a godly attitude of submission, even in unfair circumstances. Once again, it's important to remember that submission and obedience are not the same thing. Submission is about the posture of the heart—our attitude—while obedience is about outward action.

It's easy to submit to leaders who are kind and reasonable, but true character is revealed when we maintain humility and honor toward those who are harsh or unjust. The love of God within us empowers us to do what our natural flesh resists. We can respect others without agreeing with their actions. The same love that caused Jesus to pray for those who crucified Him is the love that now resides in our hearts.

Romans 5:8 says, "*But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*" That means God didn't wait until we were lovable to love us—He



loved us at our worst. That same supernatural love has been placed inside every believer through the Holy Spirit. We can love the unlovely because His love fuels our response.

Peter's instruction here isn't about tolerating abuse but about demonstrating the heart of Christ in every situation. Our response to unfair treatment can become a testimony of grace to those who don't yet know God.

**1 Peter 2:19- *For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully.***

This verse reveals that there is honor in enduring unjust treatment when it is done out of a clear conscience toward God. Peter is not teaching blind obedience to authority—if that were the case, no one could suffer wrongfully. This shows that obedience to ungodly commands is never required of the believer. Instead, Peter is acknowledging that standing for righteousness will sometimes bring suffering.

A believer's conscience is guided by the Spirit of God and the truth of His Word. When we choose to obey God even when it costs us, it brings pleasure to Him. It's not the suffering itself that is commendable but the motivation behind it—a heart that refuses to compromise truth for comfort.

2 Timothy 3:12 says, “*Yes, and all who desire to live godly in Christ Jesus will suffer persecution.*” Living godly will often place believers in conflict with the world's systems and values. Suffering for doing good is not a sign of failure but evidence that you belong to Christ.

Peter is reminding the believers that enduring unjust treatment with patience and integrity is precious in the sight of God. Our response under pressure becomes a testimony of faith and demonstrates that our loyalty is to God above all else.

**1 Peter 2:20- *For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.***

**1 Peter 2:21- *For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:***

Jesus is the ultimate example of one who suffered unjustly yet remained steadfast, humble, and obedient to God. Though completely sinless, He willingly endured persecution, rejection, and the cross itself—not for His own wrongdoing, but for ours. His life and attitude in the face of injustice show us how to respond when we encounter trials or unfair treatment.

Philippians 2:7–9 describes how Jesus humbled Himself, taking on the form of a servant and becoming obedient to the point of death, even death on a cross. Because of His humility and submission to the Father's will, God highly exalted Him and gave Him a name above every name.

Peter reminds believers that suffering for righteousness' sake is not strange—it's part of following Christ. When we endure difficulty with the same heart and perspective Jesus had, we align ourselves with His example. We are not called to seek suffering, but when it comes, we are called to reflect Christ through it. His humility led to His exaltation, and the same principle is true for us. When we choose humility and faithfulness under pressure, God will always bring glory and promotion in His perfect time.

**1 Peter 2:22- *"Who committed no sin, Nor was deceit found in His mouth";***

Peter highlights the absolute sinlessness and purity of Jesus. Though He lived in a fallen world and faced every kind of temptation known to man, He never yielded to sin. His actions, words, and thoughts were completely aligned with the will of the Father.

It's interesting to see how each of the apostles described this same truth from their unique perspectives. Peter, a man of action, said Jesus *did no sin*, emphasizing His flawless conduct and behavior. Paul, the deep thinker and theologian, said Jesus *knew no sin* (2 Corinthians 5:21), focusing on His inward nature and spiritual perfection. John, the apostle of love, declared *in Him there was no sin* (1 John 3:5), pointing to the purity of His divine essence and character.

Together, their statements give a complete picture—Jesus was sinless in every way: in deed, in knowledge, and in nature. He was the spotless Lamb of God, perfectly qualified to bear our sins and become our substitute. His purity made Him the only One capable of redeeming fallen humanity and restoring us to righteousness.

**1 Peter 2:23- *who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;***

Peter is describing the condition Jesus was in during the most painful and unjust hours of His life. The word *reviled* in Greek is *loidoreō*, meaning "to heap abuse upon." In this chapter, Peter is teaching believers how to live in a way that reflects Christ—how to be a visible witness to the world through our actions and attitudes. To make this point clear, he uses the greatest example possible: Jesus Himself. Isaiah 52:14 says that Jesus' appearance was so marred during His crucifixion that He didn't even look human, yet He did not retaliate or respond in anger.

Think about that—how often are we tempted to defend ourselves, set the record straight, or respond sharply when we feel mistreated or misunderstood? It's human nature to want to react when we're wronged, to tell someone "how it really is," or to justify ourselves before others. But the pressure Jesus faced was far greater than anything we've experienced, and yet He remained silent.

The secret to how Jesus endured such suffering without reacting lies in this phrase: "*He committed Himself to Him who judges righteously.*" The word *committed* in Greek is *paradidōmi*, meaning "to give over into one's hands, power, or use." Jesus completely surrendered Himself—His situation, His rights, His reputation, and even His life—into the Father's hands. He trusted that God would judge righteously and bring justice in His time.

Hebrews 12:2 says it was “*for the joy set before Him*” that Jesus endured the cross. His focus was not on the suffering, but on the purpose and the outcome—our redemption. That same mindset is what allows believers to face opposition without being consumed by it.

The takeaway from this verse is powerful: when we are wronged, attacked, or misunderstood, our response should not be driven by emotion or pride but by a kingdom focus. Instead of being distracted by what’s coming against us, we remain intentional about who we’re living for. Like Jesus, we can endure anything when our trust and perspective are anchored in the Father.

**1 Peter 2:24- *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.***

This is one of the most powerful verses in all of Scripture, and while it is often quoted as a healing verse, it reveals something much deeper. Peter is showing us that healing is the *fruit*, but identity is the *root*. Before addressing what we have—healing—he first reveals who we are—righteous. Jesus bore our sins in His own body on the cross so that our old nature could die with Him, and a new nature could rise in righteousness.

Through the cross, a divine exchange took place. Jesus took our sin, sickness, and separation so we could receive His righteousness, health, and fellowship with God. His death certificate became our birth certificate. He came to live as us, so that we could live as Him. This is why Christianity is often called *the Great Exchange* (Romans 5:11).

When Peter says that we have “*died to sins*,” he’s not saying that believers are incapable of sinning, because that would contradict 1 John 1:8. What he’s saying is that the born-again part of man—the spirit—has been completely freed from sin’s dominion. The believer’s spirit cannot sin because it has been sealed by the Holy Spirit and is eternally secure (Ephesians 1:13). Sin cannot penetrate the seal of righteousness that now covers the believer’s new nature.

If we are dead to sin, we are also dead to everything sin introduced into the world—anger, offense, sickness, depression, bitterness, and every other form of death that entered through Adam’s transgression. Being “dead to sin” means that those things no longer have legal authority over us. We’ve been unplugged from the source of death and reconnected to the life of God.

Therefore, healing is not just a promise to be claimed—it is the natural byproduct of who we are in Christ. When we live from our righteous identity, healing, peace, and wholeness flow as the fruit of that root. We are not trying to get healed; we are the healed resisting sickness. Jesus bore everything that once bound us so we could live completely free.

**1 Peter 2:25- *For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.***

Before Christ, every one of us was lost—wandering without direction or hope. Romans 3:23 reminds us that “*all have sinned and fall short of the glory of God*,” and verse 10 declares that “*there is none righteous, no, not one.*” We were like spiritual orphans—alive physically but

dead spiritually—living under the control of the prince of the power of the air, completely separated from the life of God. We were the walking dead, without strength and without hope.

But God, rich in mercy and great in love, did for us what we could never do for ourselves. He came down to us because we could not reach Him (1 Timothy 3:16). The Creator became the creation so that the creation could once again be restored to the Creator.

Peter beautifully describes Jesus as both the *Shepherd* and the *Overseer* of our souls. A shepherd's role is to guide, protect, and care for his flock. Sheep are completely dependent on their shepherd for direction and safety. In the same way, Jesus leads us beside still waters, restores our souls, and keeps us from straying. His oversight is not controlling—it's caring. He watches over the deepest part of who we are: our mind, will, and emotions.

Ezekiel 34 paints a powerful picture of what a true shepherd looks like—one who seeks the lost, heals the broken, and strengthens the weak. That is who Jesus is to us. He didn't just rescue us once; He continually shepherds our hearts, guiding us into truth and keeping us in His care. We have returned home to the One who tends us perfectly and never loses a single sheep that belongs to Him.