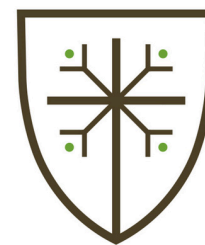


SERMON NOTES



May 3, 2026

SERMON INFO

TITLE

"Built Up"

PREACHER

Rev. Tim Frickenschmidt

TEXTS

Acts 7:55-60

1 Peter 2:1-12

John 14: 1-3, 12-14

DISCUSSION QUESTIONS

1. When you are rejected or experience negativity from the world, what is your first instinct as to why it occurs?
2. Do strangers, children, friends, or even your spouse get a taste of the Lord through us?

SERMON IN SUMMARY

On this Fifth Sunday of Easter, Tim explores the twofold question, "What does rejection do to us, and how can we respond?"

Disposable

Tim begins to answer, "What does rejection do to our souls?" by examining how the Apostle Peter contextualizes the phrase in our Epistle reading. Peter uses the word "rejection" twice (v. 4, v. 7), both times in reference to Jesus through Old Testament prophecy. While Peter doesn't directly answer the questions "why do we suffer?" and "why are we rejected?", by linking rejection and suffering to Jesus, he provides the startling comfort that rejection in this world is inevitable, especially for the Christian—from the first-century Christian facing the persecution of the Roman Empire to the rejection we may experience today from co-workers, friends, or even our spouses. We experience this rejection because we are sojourners and exiles, always alongside a people or a place as we await the fullness of God's promises, but never fully belonging. This outcast sentiment yields shame. The modern world describes shame as an internal verdict of our perceived lack, but the Bible applies a relational layer to the feeling. Shame can be understood as a judgment of a community that is public, exposing, and disgraceful. Regardless of definition, rejection and shame warp our souls, tempting us to repay hurt with hurt through malice, deceit, hypocrisy, envy, and slander (v. 2). Understanding that shame and rejection are inevitable, Peter exhorts readers not to do as the world has done to them.

Honored

Rejection can warp our souls. Yet healing can come from knowing that God's verdict, rather than the world's, is what ultimately defines us. We see this most clearly in Jesus, who was rejected by the world, betrayed, taunted, and crucified by those he created. But God still calls him precious and chosen. And so too are we. Those who are represented by Jesus, joined to him by faith, will not be put to shame. What Peter says of Jesus (v. 4, 6), he says of all believers (v. 7); your valuation is priceless. If we want to know our worth before God, we must look to Jesus—he who willingly sacrificed himself so that we never need to worry or wonder about our worth in God's sight. We are precious, chosen, honored. These are the only answers. When we struggle to believe these things, that may be an indication to go deeper with Christ, to seek to know him further so that you do not need to doubt and hate. Such transformation is deep and powerful, but we sometimes keep it to ourselves by not extending to others what it feels like to be precious, chosen, or honored. To remedy this, Peter writes to keep our conduct honorable (v. 12).

Built

Honorable is the same word used to describe our worth, so extending that treatment to others is what it can mean to live out our valuation. Verse 5 describes the community of God's people as living stones, crafted into a spiritual house to be a holy priesthood that offers spiritual sacrifices. Honored and graceful conduct toward others can take visible form. The stones in this house metaphor are precisely cut, placed, and leaning in on one another as Jesus, the great cornerstone, establishes and directs the way. In this manner, we are redeemed, and God's goodness continues to abound. In this way, God is not only saving you from the world's false verdicts, but he is building you into a people that proves the world wrong. Therefore, do works as Jesus did and let the cornerstone work through you.