

**Lesson 13 – 1 Peter:**

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| I. Believers' faith and hope in the world   | 1:3-2:10 |
| A. Rejoicing in the hope of Christ's return | 1:3-12   |
| B. Righteous living because of the hope     | 1:13-2:3 |
| 1) God's purpose for His elect              | 1:13-16  |
| 2) A Call to the redeemed to fear God       | 1:17-21  |
| 3) Expressing the new life                  | 1:22-2:3 |

In the previous lesson we reviewed and studied Peter's call to the redeemed to fear God. In further understanding the challenge to live differently, we noted that the verses 17 to 21 emphasize the spirit of reverence or awe in which, we as Christians recognize that we are only temporary residents on this earth and should govern how we live.

In this lesson, we will explore the challenge to live differently. Peter's ground on which he makes this appeal is once again the two-fold change that our response to the Gospel message has brought into our lives:

- Cleansing and forgiveness
- Putting off sinful habits

Because we have been given new life from God, we should be expressing the new life with corresponding new activity. This new activity is showing brotherly love. By showing brotherly love, we are exhorted to put off all attitudes and actions toward others which are opposite of and would prevent our expression of such brotherly love.

Peter also reminds Christians that they owe their cleansing and forgiveness, their entrance into a new life, to the Word of God, which they have heard preached in the Gospel of truth to which they responded. Peter then exhorts the believers to full growth in this new life, by eagerly seeking for it in the Word from the Lord.

1:22 – 2:3 – “You were cleansed from your sins when you obeyed the truth, so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart. For you have been born again, but not to a life that will quickly end. Your new life will last forever because it comes from the eternal, living word of God. As the Scriptures say,

‘People are like grass; their beauty is like a flower in the field.  
The grass withers and the flower fades. But the word of the Lord  
remains forever.’

And that word is the Good News that was preached to you.”

2:1-3: “So get rid of all evil behavior. Be done with all deceit, hypocrisy,  
Jealousy, and all unkind speech. Like newborn babies, you must crave pure  
spiritual milk so that you will grow into the full experience of salvation. Cry  
out for this nourishment now that you have had a taste of the Lord’s  
kindness.”

vv. 22, 23a – “You were cleansed from your sins when you obeyed the truth,  
so now you must show sincere love to each other as brothers and sisters.  
Love each other deeply with all your heart.  
For you have been born again, but not to a life that will quickly end.”

The Christians to whom Peter is speaking (then and now) had been cleansed  
because of their response to the Gospel message – they ‘obeyed’ the truth.  
This phrase distinguishes Christianity from the errors of heathen religions by  
saying “the truth,” and emphasizes that that response is not just a detached  
acknowledgement but show active submission. See 1:2 and 1:14:

1:2 – “God the Father knew you and chose you long ago, and his Spirit has  
made you holy. As a result, you have obeyed him and have been cleansed by  
the blood of Jesus Christ. May God give you more and more grace and  
peace.”

1:14 – “So you must live as God’s obedient children. Don’t slip back into  
your old ways of living to satisfy your own desires. You didn’t know any  
better then. But now you must be holy in everything you do, just as God  
who chose you is holy.”

This two-fold change or response comes from our cleansing and our new  
birth. These are the initial blessings of the gospel that are also described as  
forgiveness of sin and the gift of the Spirit. See Acts 2:38:

Acts 2:38 – “Peter replied, ‘Each of you must repent of your sins and turn to  
God and be baptized in the name of Jesus Christ for the forgiveness of your  
sins. Then you will receive the gift of the Holy Spirit.’”

Some bible scholars think that verse 22 and 23b imply Christian (water)  
baptism. It must be stated that there is no explicit reference at all to water

baptism. Yet these blessings are symbolized in and by Christian baptism. The Greek language also supports this thought because the participles translated “purified” and “born again” are both in the perfect tense, referring to one decisive act in the past with lasting consequences. Also, the reference to the ‘truth’ or the ‘Word,’ which is the instrument used by God to effect cleansing makes an implicit reference.

The sacrament of water baptism confirms and illustrates the truth and efficacy of the Word of God to the individual believer, who in response to the Word, counts on and confesses his faith in the Lord. See 3:21:

1 Peter 3:21 – “And that water is a picture of baptism, which now saves you, not by removing dirt from your body, but as a response to God from a clean conscience.”

God’s work in us gives us two things:

- A new nature to express;
- New relatives – brothers and sisters in Christ.

Christians ought to love one another, not as if they brothers and sisters, but Because they are brothers and sisters.

In verse 22, the word ‘sincere’ is the Greek word – *anupokritos* – from two words: “a” – negative and “hupokrisis” – ‘hypocrisy.’ So, it means ‘without hypocrisy.’ Since hypocrisy originally denoted the acting in a play, *anupokritos* signifies a sincerity that is void of pretention and without putting on an act.

Thus, this brotherly love is genuinely from the heart, and it should be engaged frequently. It is not pretended or superficial “play-acting” or wordy sentimental profession only.

The Greek word – *ektenos* – does not mean “with warmth” but rather “with full intensity,” literally ‘at full stretch’ or in an ‘all out’ manner. See 4:8; 2:17, & 3:8:

1 Peter 4:8 – “Most important of all, continue to show deep love for each other, for love covers a multitude of sins.”

1 Peter 2:17 – “Respect everyone, and love the family of believers, Fear god, and respect the king.”

1 Peter 3:8 – “Finally, all of you should be of one mind. Sympathize with each other. Love each other as brothers and sisters. Be tenderhearted and keep a humble attitude.”

Here are some additional thoughts on verse 23 and the Regenerating Power of God’s Word:

Just as we owe our natural existence to the Creator’s spoken word and life-giving breath, so we owe our New Birth to the power of God’s Word and the Holy Spirit’s activation of its power. God’s intent for our created being is only completely fulfilled when our spirits are alive toward Him. As sin has produced spiritual death in people (Eph. 2:1-3), so salvation in Jesus Christ has provided spiritual life. This text tells us that the “living word of God” has produced new life in us and has begotten us again by the Holy Spirit’s power (Titus 3:5) and made us members of God’s new creation (2 Corinthians 5:17). The power of God’s Word – the Holy Scriptures – is in no way more manifest than in this: its power to bring spiritual life to all who open to its truth. James 1:18 elaborates the fact that God’s “true word” is the means by which He brought us new life, emphasizing that He has done this as a direction of His own will. God’s will to save us (2 Peter 3:9) has been effectively expressed in His Word, which accomplishes that work (John 1:13).

Back to chapter one:

vv. 23b – 25 – “Your new life will last forever because it comes from the eternal, living word of God. As the Scriptures say, People are like grass; their beauty is like a flower in the field. The grass withers and the flower fades. But the word of the Lord remains forever. And that word is the Good News that was preached to you.”

The new life in Christ that we enjoy is from God, the KJV says is “begotten” meaning “incorruptible divine son. “Those who possess this new life become “partakers of the divine nature” – see 2 Peter 1:4 – “And because of his glory and excellence, he has given us great and precious promises. These are the promises that enable you to share his divine nature and escape the world’s corruption caused by human desires.”

Verse 23 in the KJV reads – “having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,” The incorruptible seed is the Word of God – see Luke 8:11 – “This is the meaning of the parable: The seed is God’s word.” The word of God shares in the character of its author!

v. 24 & 25a - Peter then quotes the Old Testament prophet Isaiah (40:6-8) to enforce his thought in verse 23 – “People are like grass; their beauty is like a flower in the field. The grass withers and the flower fades. But the word of the Lord remains forever. And that word is the Good News that was preached to you.” Peter asserts with this quotation that it is God’s Word that lives and abides. It never becomes obsolete or dead. It continues to speak to us the unchanging, vital, present truth. God’s Spirit is continually confirming its authority to us and demonstrating its worth as the Living Word of God by fulfilling its promises.

Notice the ‘temporary’ nature of creation when contrasted with the unfailing continuance of the Word of God. We, human beings, (all flesh) are like the grass of the field, human glory is like the flowers. All have their brief day or time and then become “dead and gone,” the exact opposite of “living and abiding.” So, in the created order which will pass away, it is God’s Word which offers us a confidence in Him that is secure and abiding.

Peter concludes verse 25 with a comment “that word in the Good News that was preached to you.” To the sinner, heathen or pagan, the Word of God / the Good News of the Gospel of Jesus Christ is the proclamation of good tidings. It is life changing!

2:1-3: “So get rid of all evil behavior. Be done with all deceit, hypocrisy, Jealousy, and all unkind speech. Like newborn babies, you must crave pure spiritual milk so that you will grow into the full experience of salvation. Cry out for this nourishment now that you have had a taste of the Lord’s kindness.”

v. 1 – Peter, here very explicitly exhort that the new divinely enabled and divinely intended life of love, cannot be lived until attitudes and activities toward our brothers and sisters that are opposite the new life, be renounced. Every form of anti-social evil behavior, and especially the heart’s attitudes and motives must be stopped. The first adjective used here ‘deceit’ the Greek word used here is “Kakia” – malice or wickedness, or in a general sense ‘naughtiness’ refers to all kinds of evil conduct. In the New Testament usage, the word often refers to active ill-will or as JB Lightfoot defined – “the vicious nature which is bent on doing harm to others.” We must put off every form of guile or deceit, not to be prone to engage in acts of hypocrisy, such as Ananias and Sapphira, Acts 5:1-11. (READ). They outwardly play a part which appears acceptable, but inwardly they are insincerely serving their own interests for reputation and material gain.

Another frequent cause of strife and disharmony in the fellowship of believers is envy. Envy is often expressed in evil speaking or running down

an individual of whom one is jealous, possibly because one has been given a position and ministry for which the other person fancied for themselves. In the Greek, both nouns are ‘plural’ meaning thus they are ‘acts’ of envy and evil speaking. The meaning implied is that this was an ongoing problem, thus Peter says, “get rid of” and “be done with” these behaviors.

v. 2 & 3 – “Like newborn babies, you must crave pure spiritual milk so that you will grow into the full experience of salvation. Cry out for this nourishment now that you have had a taste of the Lord’s kindness.” Our new Christian life in Jesus Christ, needs appropriate nourishment, if we are to grow into the full enjoyment and realization of our salvation. We should seek after and be delighted with the same zeal and eagerness as an infant yearns for feeding time. We are to “crave pure spiritual milk so that you will grow into the full experience of salvation.”

Just as the proper food for new-born infants is their mothers’ milk, so the appropriate nourishment for those “born-again ...by the word of God” is the milk of the word.

The second adjective used here is the Greek word ‘adolon’ which means ‘guileless’ so rendered ‘genuine or pure.’ As babies need pure milk to grow, so the new-born Christian needs the appropriate pure food or milk of the Word of God. When we tie these verses together, it becomes apparent that if we are not in right relationships with our fellow-Christians, we are not properly nourishing ourselves or our brothers and sisters in Christ. We must have healthy attitudes, motives, and actions with our family in Christ to have a healthy and proper appetite for the necessary spiritual food.

The phrase in verse 3 – “Cry out for this nourishment, now that you have had a taste of the Lord’s kindness” – is a reference to Psalms 34:8 – “Oh, taste and see that the Lord is good; Blessed is the man who trusts in Him.” Peter gives us the reason to ‘cry out for this nourishment’ because “we have had a taste of the Lord’s kindness.” Here, Peter tells us where the Christian should draw his life and nourishment from – The Lord Himself through His Word. The ‘cry out’ signifies the intensity we should have in seeking the Lord and His grace in our lives.