

1 & 2 Peter

Memorize the TRUTH!

Lesson 2 Faithful Children Before a Holy Father 1 Peter 1:13-25

... the grass withers and the flowers
fall, but the word of the Lord
stands forever.
1 Peter 1:24-25

Personal Holiness — 1 Peter 1:13-16

Day 1

1. What does the word *therefore* in verse 13 refer to and why is it important? vv 10-12.
2. a. What are God's children supposed to *do* and *be*?

b. What is the power and motivation behind this kind of life?
3. Which of these instructions seem especially difficult to you?

Learn the TRUTH!



In the Greek world, slaves could be redeemed, or set free, by the payment of a ransom. In the same way, believers are redeemed from sin by the price Christ paid for us — His own imperishable blood. This week, learn what it means to be redeemed and to live in purity and obedience to the truth.

Obedience and Holiness — 1 Peter 1:13-16 (continued)

Day 2

4. How are we to prepare our minds for action, and why do you think this is important?
5. Describe the lifestyle of a person without Christ. Ephesians 2:1-3
6. a. What one word describes a life of obedience to God?

b. Do you think it is possible to live this way? Why or why not?

c. What is one blessing of being obedient to God? Matthew 7:21

Strangers in this World
1 Peter 1:17

Day 3

7. What does this verse say about God, and why is this motivating?
8. What does it mean to live as *strangers* in this world?

James 4:4

Philippians 3:20

9. What does it mean to live in *reverent* fear of God?

Deuteronomy 10:12-13

The Cost of Redemption
1 Peter 1:18-21

Day 4

10. What did Peter describe as *perishable*?
11. a. What was the price of our redemption?
- b. Why is Christ's blood *imperishable*?
- c. What does verse 20 tell you about God's plan for redemption?
- d. Has Christ caused *you* to have hope and faith in God? Why or why not?
12. What things in *your* life do you consider to be either perishable or imperishable?

The Effect of God's Word
1 Peter 1:22-25

Day 5

13. What does it mean to "purify" yourself "by obeying the truth"? Psalm 119:9-11
14. a. Why do you think a pure heart leads to a sincere love for people?
- b. Why is it so important to love one another deeply?
1 John 3:14-18
- c. How might we demonstrate this kind of love to other believers?
15. How does Peter compare men to the Word of God?
16. What would the world look like if everyone loved each other sincerely and deeply?

Live the TRUTH!

God calls us to holiness, obedience and love. We can't do this on our own, but "it is God who works in you to will and to act according to his good purpose" (Philippians 2:13). Christ shed His imperishable blood for us so that we might live in obedience to Him. It's your choice. You can seek the perishable emptiness of this world, or you can turn away and focus instead on the living Word of God which will last forever.

Commentary 1 & 2 Peter Lesson 2

There is great danger in thinking of faith in Christ as an idea instead of as a total claim on our life. Peter is sensitive to this danger, and in 1:13-25 he reminds his readers that in matters of faith they are responsible to God, for “he who called you is holy, so be holy in all you do” (v. 15).

The word “therefore” in verse 13 provides a transition from the future inheritance promised to believers in the resurrection of Jesus Christ to living a life in the present that is worthy of that promise. The command to “prepare your minds for action” points to our mental attitudes as the root of our behavior. Our conduct is determined by our will, which is influenced by our thinking. Until we make the decision to choose to obey God, our conduct will lack integrity.

Believers are told to “prepare your minds for action” (v. 13) in two ways. The first is through self-control. Believers exercise self-control to become submissive to the will of God, becoming “obedient children” (v. 14). Christians are admonished to transfer their allegiance from the tyranny of evil desires to obedience to a loving Father.

The second way believers prepare their minds for action is by being “holy” (v. 15). The word *holy* stems from God’s call to Israel to become a pilgrim people, to separate themselves *from* evil and to join themselves *to* God. God is holy, and God wills that His children mature in His character and likeness.

Peter clarifies this idea — of being holy because God is holy — by focusing on Christ. He describes believers as “obedient children,” and God as “Father” who “judges each man’s work impartially” (v. 17). Genuine faith results in obedient and fruitful living. The references to God as Father, to being strangers, and to conducting life in fear of God have believers rather than unbelievers in mind. Since Peter is apparently thinking of the judgment of *Christians’* works, he is warning his readers not to assume that their privileged status as God’s children gives them freedom to do whatever they desire. Instead, believers are to see themselves as responsible before a holy yet loving God — a thought that produces “reverent fear.” Conducting our earthly journey in “reverent fear” is the chief way to “be holy, because I am holy” (v. 16).

Believers want very much to be holy because we know we were not redeemed “with perishable things ... but with the precious blood of Christ” (vv. 18-19). Christ, through the sacrifice of His life on the cross, purchased a redemption that no earthly wealth can buy. The idea translated as “redeemed” means to buy something back. Sinners cannot redeem their own souls; the payment could only be paid by Someone who had no debt of His own. The means of our redemption is known as vicarious atonement, a concept classically described in Isaiah 53: “He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed” (v. 5).

Jesus Christ spoke of “[giving] his life as a ransom for many” (Mark 10:45). He is presented in the image of a Passover lamb. In offering Himself to God, He is totally blameless, defenseless, and obedient to God (see Leviticus 22:19-25). He who was totally obedient to God has, in the resurrection from the dead, been totally exalted by God, “that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11).

Check It Out:

The obedience and holiness to which God’s children are called produce a distinctively Christian lifestyle, especially in today’s world. But *do* God’s people stand out, or do we too often blend into the fabric of our society at home or at school? Is it asking too much that we be like the One who modeled obedience as the Holy Lamb of God by willingly giving His life to redeem us? What did it *cost* to redeem you? Think about it! *The precious blood of Christ!* Do you count the blood of Jesus *precious*? Stop for a moment to thank Him for paying the price to redeem you “from the empty way of life” (v. 18) that would be yours today without Him.

Peter declares that the sending of the Son to redeem the world was not an afterthought of God or a desperate gamble when all else had failed. Rather, Christ had been “chosen before the creation of the world,” but revealed only “in these last times for your sake” (v. 20). Peter reminds his readers that just as the prophets “were not serving themselves but you” (v. 12) when they prophesied, so God waited until their day to reveal His Son, whom He had known since before time, raising Him from the dead and glorifying Him, “so [that] your faith and hope are in God” (v. 21).

The purity of Christians who “[obey] the truth” (v. 22) is like the purity of the “lamb without blemish or defect” (v. 19). This new condition is an equipping stage that results in “sincere love for your brothers” (v. 22). If the New Testament is clear about one thing, it is that love of others is the quintessential characteristic of being a Christian (1 Corinthians 13), because God *is* love (1 John 4:7-12).

Peter states at the conclusion of this chapter “For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God” (v. 23). The word translated “imperishable” is the same word in Greek that describes the incorruptible inheritance that is kept in heaven for believers (v. 4).

In ourselves, we are as frail as grass or cut flowers, helpless and vulnerable before the forces that buffet us. Ironically, when we see ourselves as fading grass, we also see, in the gospel of Jesus Christ, that we are objects of God’s inestimable love. God’s Word comes into our tentative, fleeting existence as something incorruptible, powerful, transforming, and eternal. In myself, I will not stand forever, nor will my work. “But the word of the Lord stands forever.’ And this is the word that was preached to you” (v. 25). Even if the world around me is swirling in confusion and uncertainty, even if the world within me is dark and chaotic, the Word of God comes to me as “imperishable,” “living,” and “enduring.” It comes to me through hearing; it is received by faith; it produces the certainty of hope (see 1 Corinthians 15:42-50).

Peter ends this section by reminding first-century Christians that all that God asks of them is based on the new birth, an imperishable gift from Him, and the “living and enduring word of God ... [that] stands forever” (vv. 23, 25). We receive this same “word of God” as we study Peter’s letter. Will you allow God’s Word to accomplish His intended purpose in your life?



In verse 13 Peter concludes that because we are redeemed by the precious blood of Jesus, we should live obedient, holy and distinctively Christian lives. How easily circumstances can immobilize our lives. We must learn to think, make choices and respond to situations and people in godly ways. Christianity is not just a religion, but a relationship — a personal relationship with the living God.