

PATTERN NUMBER ONE

*DON'T GET SHOOK, GOD HAS THE CONTROLS 1:1-12

KEY VERSES: 1:3-5

"Blessed be the God and Father of our Lord Jesus Christ who according to His great mercy has caused us to be born again to a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance imperishable, and undefiled and unfading which has been reserved in heaven for you, you who are being protected by the power of God through faith for a salvation ready to be revealed in the last time."

MEMORY VERSE: 1:3

TEXT: 1:1 - 12

Peter an apostle of Jesus Christ, to the chosen exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia. According to the foreknowledge of God the Father, in setting apart of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. May grace and peace be yours in ever greater measure. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope, by the resurrection of Jesus Christ from the dead. Unto an inheritance imperishable and undefiled and unfading which has been reserved in heaven for you. You who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you are rejoicing, though now for a little while, if it must be (if there is need for it) you have been distressed in the midst of various kinds of testings. In order that the genuineness of your faith which is more precious than gold which is perishing though it is being tested by fire may be found for praise and glory and honor at the revelation of Jesus Christ. Whom having not seen, you are loving, in whom now, not seeing, yet believing, you are rejoicing with inexpressible and glorified joy. Obtaining as an outcome of your faith the salvation of your souls. Concerning which salvation prophets searched and inquired carefully those who prophesied concerning the grace intended for you. Searching what time or what kind of time, the Spirit of Christ who was in them was making clear when he was testifying beforehand concerning the sufferings of Christ and the glories along with them. To whom it was revealed that not for themselves but for you they were ministering these things, which now have been reported to you through those who have proclaimed the good news to you by the Holy Spirit who was sent from heaven, which things angels are eagerly desiring to gain a clear glance (to look into).

EXPOSITION: It is the deep desire of Peter that as he writes to these suffering saints, they will not panic, but practice the patterns he has outlined for them in this epistle.

- 1. Many of the things that Peter will have to share with us in this book come from some of his own bitter experiences.
- 2. Peter's salvation can be seen in the Luke 5 account when he falls on his knees in the bottom of the boat and recognizes his sin before the Lord. He was taught the tremendous lesson of submission in the Book of Acts as he allowed the Spirit of God to use him to reach thousands and he too, knew full well what it was to suffer for the cause of Christ.
- 3. You find an graphic Old Testament illustration of the truth of First Peter in the children of Israel, their salvation from Egypt took place in the crossing of the Red Sea. They learned what it was to suffer through the desert experience and they learned the great lesson of submission as they entered the land by faith in the book of Joshua, and before they ever conquered, Joshua was confronted by the angel of the Lord, who was the pre-incarnate Christ and it is clear that the Lord did not

in the upper
Room + book
of Acts

Don't Get Shook, God has The Controls

54 RED SEA RULE 5

Work your way from fear to faith. Trust Me, for I'm going to take care of this. I'm going to fight for you."

14 Dr. Martyn Lloyd-Jones once preached a sermon on the terror of the disciples during the storm on Galilee. He ended with a sharp conclusion: "I do not care what the circumstances may be, the Christian should never be agitated, the Christian should never be beside himself, the Christian should never be at his wit's end, should never be in a condition in which he has lost . . . It implies a lack of trust and confidence in Him."

I have seldom been so reprimanded by a sermon or so thankful for it. In our distresses in life when trapped by the Red Sea, we must trust God with the impossible and leave room for Him to work, for the Lord has promised to fight for us. Search this out in Scripture, and you'll discover it's one of the truths the Lord most often repeats. Here are some examples:

Do not be terrified . . . The LORD your God, who goes before you, He will fight for you. (Deut. 1:29-31)

You must not fear them, for the LORD your God Himself fights for you. (Deut. 3:22)

Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with

THE HABIT OF ENJOYING ADVERSITY

“. . . that the life of Jesus also may be manifested in our body” (2 Corinthians 4:10).

We have to develop godly habits to express what God's grace has done in us. It is not just a question of being saved from hell, but of being saved so that “the life of Jesus also may be manifested in our body.” And it is adversity that makes us exhibit His life in our mortal flesh. Is my life exhibiting the essence of the sweetness of the Son of God, or just the basic irritation of “myself” that I would have apart from Him? The only thing that will enable me to enjoy adversity is the acute sense of eagerness of allowing the life of the Son of God to evidence itself in me. No matter how difficult something may be, I must say, “Lord, I am delighted to obey You in this.” Instantly, the Son of God will move to the forefront of my life, and will manifest in my body that which glorifies Him.

You must not debate. The moment you obey the light of God, His Son shines through you in that very adversity; but if you debate with God, you grieve His Spirit (see Ephesians 4:30). You must keep yourself in the proper condition to allow the life of the Son of God to be manifested in you, and you cannot keep yourself fit if you give way to self-pity. Our circumstances are the means God uses to exhibit just how wonderfully perfect and extraordinarily pure His Son is. Discovering a new way of manifesting the Son of God should make our heart beat with renewed excitement. It is one thing to choose adversity, and quite another to enter into adversity through the orchestrating of our circumstances by God's sovereignty. And if God puts you into adversity, He is adequately sufficient to “supply all your need” (Philippians 4:19).

Keep your soul properly conditioned to manifest the life of the Son of God. Never live on your memories of past experiences, but let the Word of God always be living and active in you.

PATTERN # TWO GET TOUGH AND START GROWING 1:13 - 2:3

KEY VERSES: 1:13, 2:2 Wherefore when you have girded the loins of your mind, be well-balanced, set your hope fully upon the grace that is being brought to you at the revelation of Jesus Christ. Like newborn babes, long for the pure spiritual milk in order that by it you may grow up in salvation.

MEMORY VERSES: 2:2,3
TEXT: 1:13 - 2:3

Wherefore when you have girded the loins of your mind, be well-balanced, set your hope fully upon the grace that is being brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance. But according to the Holy One who called you, be holy yourselves in all your conduct. Because it has been written: You shall be holy for I am holy. If you are calling upon as father the one who is judging impartially according to each individual's work, live in fear the time of your stay here in a strange land. Knowing that not with perishable things as silver or gold were you ransomed from your futile way of life inherited from your forefathers. But with the precious blood of Christ, like a lamb without blemish and without spot. Who indeed was foreordained before the foundation of the world but was manifested at the end of the times for your sake. Who through Him are believers in God, the one who raised Him from the dead and gave Him glory so that your faith and hope might be in God. Having purified your souls by means of your obedience to the truth unto genuine (unhypocritical) love of the brethren, love one another from the heart earnestly. Having been born again not of perishable seed but of imperishable through the living and abiding Word of God. For all flesh is as grass and all its glory as the flower of grass. The grass withers and the flower falls, but the Word of the Lord is abiding forever. And this is the word of good news which was preached unto you. Wherefore having put away all malice and all deceit and pretenses and envies and all slanderings, like newborn babes, long for the pure spiritual milk in order that by it you may grow up in salvation for you tasted that the Lord is loving (kind; benevolent).

EXPOSITION: Whereas in Pattern #1 we learned what God has provided for us, now in Pattern #2 we are going to learn what we are to do in view of the great salvation which has been provided for us.

Paul when he is writing the Philippians in chapter two verses 12 and 13 says, "so then my dearest friends as you have always followed my advice and that not only when I was present to give it so now that I am far away be keener than ever to work out the salvation that God has given you with a proper sense of awe and responsibility for it is God who is at work within you giving you the will and the power to achieve His purpose."

Verse Thirteen: Wherefore when you have girded the loins of your mind, be well-balanced, set your hope fully upon the grace that is being brought to you at the revelation of Jesus Christ.

1. "Wherefore" points back in the passage to all that has been said in regard to the salvation that has been made available to us. Now what is our responsibility.

2. When you have girded the loins of your mind. The thought here of course is the preparing of your minds for action.

- ① Born into His family
- ② Inheritance Reserved
- ③ Protected by His Power

Each year
should see
progress in
our lives
toward
X-likeness

3. Phil. 2:5 "Let this mind be in you which was also in Christ Jesus."
4. The Coach is constantly striving for the athlete to be mentally tough. Tom Landry in speaking about the Dallas Cowboys, in explaining a loss, said the following: "Landry suspects that the Cowboys couldn't get right on their timing because they weren't right in their heads. Mental toughness is one of the main goals of the season. This is the wellspring from which flows victory in the big pressure games."
- * 5. Luck, in commenting on this phrase, "gird up the loins of your minds", says: "In Bible days the outer garment was usually a long, loose robe. When a person wished to work, to run or even to fight, he would tuck the long undergarment under his girdle. So 'gird up the loins of your mind' is a figurative expression a little like our 'pull yourself together' though actually there is no idiom that expresses the same thought in our language and customs. The idea is that we must gather all our mental powers together and fully concentrate on the race that is set before us."
- * 6. James 1:22 "But be ye doers of the word and not hearers only, deceiving your own-selves."
- (omit) 7. This verse reminds us of the responsibility back in verse 2, "According to the fore-knowledge of God the Father, in setting apart of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."
- > 8. Evidently Peter had in his mind the words of the Lord in Luke 12:35, 36 "Let your loins be girded about and your lights burning and ye yourselves like unto men looking for their lord."
9. Lenski, in commenting on this phrase, says: "This expression is used figuratively with the reference to the mind which includes thinking as well as the resultant willing and the thought is 'Make up your minds decisively.' Hence, the aorist tense is used instead of letting their thoughts, purposes, decisions hang loose while they move leisurely along in life as impulse and occasion may move them, the readers are to gird up their minds like people who are energetically set on going somewhere. To gird up the loins means business, decision, action, not idling, not drifting after this and that momentary attraction." Jowett points out, "The 'wherefore' is thus suggestive of the basis of this urgent and practical appeal. Our life is purposed to shine in divine dignity. Our prospects are glorious, our resources are abounding. We should therefore lay aside our laxity. Life should not be spent in idle reverie. Our movement should not be a careless sauntering. Our rest should not be a thoughtless lounging. Life should be characterized by clear sight, definite thought, eager purpose and decided ends."
10. If these Christians are going to be successful in their battle against the forces from without and also with the passions from within, their minds are going to have to be mentally tough and ready for action. Powers
11. When the mind has been prepared for action there are two commands which Peter gives. First of all, be well balanced, and secondly set your hope fully upon the grace that is being brought to you at the revelation of Jesus Christ. Luke 9:23 "If Any Man will come
- * * 12. Ross points out, "Putting both phrases together we hear, as Dr. Hort says, 'a call to a moral discipline of thought and reason.' This is not the kind of thing that men attain on flowerbeds of ease. There is no holiness without effort, because there is no holiness without discipline."
13. Romans 12:2 "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."
14. Ironside points out, "Furthermore, we are to be sober. The word is, of course, just the opposite of drunkenness but it signifies far more than temporary refraining from over-
- 15.

Mental discipline

I Cor. 9:24-27
John 4:Powers without
Passions withinMust I be
carried
to the skies

Marathon

indulgence in alcoholic beverages. Our entire conduct should be the very opposite of that which characterizes one who is drunk.

Not only are we to be well-balanced after girding up the loins of our minds, but we are also to set our hopes fully upon the grace that is being brought to us at the revelation of Jesus Christ. Don't get priorities botched up. Leave Your First Love.

This is the second time that Peter has mentioned our hope, the living hope which has been made available to us by the resurrection of Jesus Christ from the dead as mentioned back in verse 3. Now we are to set our hope fully upon the grace that is being brought to us.

This is third time that Peter mentions grace. In verse 2, of course, it is the present manifestation of grace that is wished for with regard to meeting the demands of daily Christian living. The grace that is mentioned in verse 10 is grace from the past which was intended for us, that grace which God exercised in our behalf, making it possible for us to experience the new birth and a relationship to Him. And now the grace in verse 13 refers to a future manifestation of grace in that it is being brought to us at the revelation of Jesus Christ. So from the very beginning, our relationship to God is one of grace. We do not deserve a relationship with God because of our sinfulness and so the very fact that a relationship is possible is only a work of God's grace. You would think that this would be enough, but God has also provided grace for us to meet the trials and demands of daily living. This too, would seem to be sufficient that the very fact that God is preparing a place for us and that He is coming back again is a tremendous manifestation of His grace.

19. Eph. 2:8,9 "For by grace are ye saved through faith, and that not of yourselves, it is a gift of God, not of works lest any man should boast."

Verse Fourteen As obedient children, do not be conformed to the passions of your former ignorance.

1. Peter, once again, refers to the matter of obedience, calling them obedient children. With their minds girded for action, he makes a negative command in this verse, "do not be conformed to the passions of your former ignorance."
2. In the Romans 12 passage, Paul's plea is for the same thing, "that we are not to be conformed to this world."
3. Peter will make mention of the passions of your former ignorance in chapter 4, when he speaks about living by the desires of men.
4. It is conviction, not conformity, that Peter is looking for in these who follow Jesus Christ. So many, however, prefer to conform to their environment rather than to transform it. They are like moral chameleons in taking their color from the last environment they crawled across. They are thermometers which only register the social climate, rather than thermostats which determine it.
5. It was because of solid conviction that Joseph fled the scene on Potiphar's house when he was confronted with immorality.
6. God abundantly blessed Daniel because he purposed in his heart not to defile himself with the king's meat.
7. Redpath, in speaking of Nehemiah, points out: "First there is an attitude that must be maintained so did not I". Unless you and I as Christian people can say that frequently to the vain practices of our day, our life and testimony will be a failure. That sort of refusal to comply with customs that follow the crowd is, I believe, the foundation stone, the bedrock of Christian integrity of life. It is so easy to do as other people do partly because of cowardice, and partly because of an instinctive desire to be like other people. It is easy to think that because thousands of people live their Christian lives upon a

Go At it 16.
Spirits...

Walk by
Means of the
Spirit...

Attitude
Action

Flowing out
of Right
Thinking
will come
right living

Creepy
Crawlers

certain level, we can do the same. It saves such a lot of bother if 'when you are in Rome, you do as Rome does.' I believe that this attitude in Christian circles today can be fatal. Nehemiah challenges us all in his autobiography, 'So did I because of the fear of God.'

- 8. 1 Timothy 6:11, 12: "But as for you men of God, shun all this. Aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses."
- 9. David Wilkerson in his book, Purple Violet Squish, points out: "If being square means not taking drugs, not dressing in kookie clothes, not selling your body to the highest bidder nor running away from the responsibilities and problems of life, then I pray God give us more squares. Think square -- able, bright, clean, efficient, faithful, good, honest, industrious, just, kind, loving, mannerly, noble, obedient, patriotic, qualified, respectful, strong, truthful, understanding, victorious, worshipping, exceptional, yourself, zealous. Think square, and you'll never run in circles."

Verse Fifteen: But according to the Holy One who called you, be holy yourselves in all your conduct.

- 1. The word "But" of course forms the contrast to the previous statement. Whereas we had a negative command in verse fourteen, we now have a positive command in verse fifteen. Our pattern of conduct is to be according to the Holy One who called us. The positive command is "be holy yourselves in all your conduct."
- 2. F. B. Meyer points out, "Such holiness is evidently possible to us seeing the Holy God has called us to it. 'God has not called us to uncleanness, but to holiness,' 1 Thess. 4:7. 'He has called us with a holy calling,' 11 Tim. 1:9. 'All partakers of the heavenly calling are called holy brethren,' Heb. 3:1. But God would not summon us to heights we could not scale, or to tasks we could not perform. His call involves two facts, first that His holiness is within our reach, secondly that He is prepared to supply all that is necessary to effect in us that to which He calls us. 'God has pledged to make us holy or He will expose Himself to the mockery of His foes. We need not fear for Him. He counted His cost before He issued His proclamation and He is well able to finish that for which He laid the foundation at the great depths of Calvary,' Luke 14:29, 30."
- 3. Lenski points out, "The hand that points us to holiness is the hand that extends its grace to us to make us holy. By pointing us upward, it lifts us upward."

Verse Sixteen: Because it has been written: You shall be holy for I am holy. Lev. 11:44

- 1. Here the apostle gives the reason for his previous command, and he cites a Scripture text to back it up. "You shall be holy for I am holy."
- 2. Paul Little in his book How to Give Away Your Faith, says "Genuine Christians want to live holy lives. James urged that we keep ourselves untarnished by the world. Paul repeated the Old Testament command, 'Come out from among them and be ye separate,' says the Lord, and touch not the unclean thing." Peter voiced God's requirements more positively, "Ye shall be holy for I am holy." Today pastors and well-meaning friends are apt to exhort us with these and similar verses. But what do we mean by spiritual and by worldly? Before we can work toward genuine spirituality we must have a definite and realistic understanding of these terms. Our ideas on the subject effect our treatment of young Christians converted from non-Christian backgrounds. The advice we give others for living holy lives, the methods we use with young children at Sunday School, or at home. Our definition also influences our relationship with Christians who are more stringent or more liberal in their attitudes about various practices, amusements and attitudes

- 14
+ 15

1 Jn 3:3

1 Cor.
6:17, 18

1 Cor.
7:1

than we are. * Many people regard spirituality and worldliness as a list of do's and don't's. Unintentionally they debase the holiness God requires by making it a matter of rule keeping. Genuine spirituality is the viewing of everything from God's standpoint, considering and living every part of our life according to his standard of values and in terms of his revealed will for us so that everything we say and do may bring glory to Jesus Christ, Who loves us and gave Himself for us."

Verse Seventeen: If you are calling upon as father the one who is judging impartially according to each individual's work, live in fear the time of your stay here in a strange land.

1. If you are calling upon as father, of course, would refer to the fact that these who are calling upon him are his children by the new birth.
2. The phrase that Peter uses to identify the father in this verse is "the one who is judging impartially according to each individual's work".
3. Peter has reference here to the judgment seat of Christ which Paul makes reference to in 1 Cor. 3:12-15: "Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay stubble, each man's work will be manifest for the day will disclose it, because it will be revealed with fire and the fire will test that sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss though he himself will be saved, but only as through fire."
4. II Cor. 5:10, "For we must all appear before the judgment seat of Christ that everyone may receive the things done in his body according to that he hath done, whether it be good or bad."
5. In view of this judgment, Peter gives the command to live in fear the time of your stay here in a strange land.
6. Paul speaks the same thing in Phil. 2:12,13, "So then my beloved ones, even as you always obeyed not as in my presence only, but much more in my absence with a reverential fear and trembling, work out your own salvation, for God is the one working in you both to your being desirous of and your doing his good will."
7. To Peter Christians were chosen exiles in even a greater sense of the word that living in this world is a strange land for Christians for they are the ones with a heavenly hope.
8. The apostle has made the command for us to be holy and the first reason given for this is because God Himself is holy, and now the second reason for his call to holiness is the fact that we are going to be confronted our performance as Christians at the judgment seat of Christ.
9. Reese points out that our privilege is clear--pilgrims of God. "Our obligation is likewise clear--a day by day conduct full of holy awe with no forgetting that here on earth we are being judged by heaven's light."

Verse Eighteen: Knowing that not with perishable things as silver or gold were you ransomed from your futile way of life inherited from your forefathers

1. In this verse we get the negative statement of our ransom, and then in verse 19 the positive statement. It was not with perishable things as silver or gold that we were ransomed.
2. Here Peter gives the third reason why he is making a call to holy living. First of all because the one who is calling us is holy. Second, every man is going to be judged according to his work as a Christian and now, thirdly, we were not ransomed with perishable things like silver or gold, but it was with the precious blood of Christ.
3. Psalm 49:7,8: "Truly no man can ransom himself, or give to God the price of his life for the ransom of his life is costly and can never suffice."
4. Luck, in speaking on this verse and verse 19 points out that silver and gold, so highly valued in this world, are called corruptable in contrast with our purchase price. They will eventually pass away. "Now with such were we redeemed, not with these were

Accountability
is A Great
Motivating
Factor--"

Character
Confrontation

18
+ 19

Copyright © 2017 by Bible Teaching Resources by Don Anderson Ministries. The author's lecture notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of lecture notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional.

Redeemed
From Sin
by Blood
to Holiness.

we bought from the slave-market of sin. Our former condition before the time we were saved is termed the 'vain manner of life received by tradition from your fathers.' Unsaved people live more or less in the way that has been passed to them by their ancestors. That way is vain and empty. For awhile it may seem to promise peace and satisfaction, yet it can never really give these to men.

Reese points out, "What we are redeemed from is something grim -- the whole futility of sin. What we are redeemed by is something glorious -- the atoning blood of the Savior. Add one thing more, what we are redeemed to is something God-like, as He who called you is holy, be holy yourselves in all your conduct."

- 6. "The perishable things in this verse are silver and gold and these are of no value when we approach a holy God to be ransomed from our futile way of life inherited from our forefathers."
- 7. Defend me from the toil of dropping buckets into empty wells, and growing old and drawing nothing up.

Verse Nineteen: But with the precious blood of Christ, like a lamb without blemish and without spot,

- 1. But forms the contrast with the eighteenth verse, and then "with the precious blood of Christ" is the positive statement. Negatively, we were not ransomed with perishable things as silver and gold, but positively with the precious blood of Christ.
- 2. Whereas we were born again by a living hope by the resurrection of Jesus Christ from the dead, our ransom payment was made with the precious blood of Christ.
- 3. Hort points out the idea of the whole passage is a simple one. "Deliverance through the payment of a costly ransom by another."
- 4. Whyte, speaking on the blood of Christ, says: "I feel that I would need a whole redeemer and all his redeeming blood to myself, but then after that fountain filled with blood hath drowned in the depths of the sea all the accusations that my sinful life has raised against me, that same blood will still flow for you and will do the same service for you. The blood of Christ is the same blood yesterday, today and forever. It will still abide and will still do the same service to our children and to their children until a multitude that no man can number have washed their robes and made them white in the blood of the Lamb."
- 5. John Hunter, in his book *Living the Christ Filled Life* points out, "We are cleansed by His blood, 1 John 1:7. We have redemption through his blood, Eph. 1:7. We are made nigh by the blood of Jesus, Eph. 2:13. We have been made to be at peace through the blood of His cross, Col. 1:20. We have boldness to enter into the holiest by the blood of Jesus, Heb. 10:19."
- 6. Peter then uses an Old Testament illustration, "like a lamb without blemish and without spot." In John 1:29, John the Baptist says, as he saw Jesus coming toward, "Behold the Lamb of God who takes away the sin of the world."

Verse Twenty Who indeed was foreordained before the foundation of the world but was manifested at the end of the times for your sake.

- 1. Who refers to Christ and to the fact that He was foreordained before the foundation of the world tells us three things. First of all, He is eternal, secondly He is God, and thirdly He was in existence before creation.
- 2. Eph. 1:4, 5 "Even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him, he destined us in love to be his son's through Jesus Christ, according to the purpose of his will."
- 3. Rev. 13:8 "And all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the Book of Life of the Lamb that was slain."

- 4. It was in the purpose of God that Christ would shed His blood as a Lamb without blemish and without spot, before the foundation of the world. "But" forms the contrast once again in the passage, He, that is Christ, was manifested at the end of the times for your sake.
- 5. Matt. 20:28, "Even as the Son of Man came not to be served but to serve and to give His life as a ransom for many."
- 6. II Cor. 5:21, "For our sake he made him to be sin, who knew no sin, so that in Him we might become the righteous of God."
- 7. "Manifested" contains the whole doctrine of the incarnation and a truth of God becoming flesh. John 1:14, "And the Word became flesh and dwelt among, full of grace and truth. We have beheld His glory, the glory as of the only son from the father."

Verse Twenty-One: Who through Him are believers in God, the one who raised Him from the dead and gave Him glory so that your faith and hope might be in God.

- 1. The "who" in this verse refers to Christians. Through Him, of course, that is Christ, are believers in God. There is no possibility of a relationship to God apart from Jesus Christ.
- 2. I Tim. 2:5, "For there is one God, and there is one mediator between God and men the man Christ Jesus."
- 3. God is pictured here in this verse as doing two things. ① He is the one who raised Him, that is Christ, from the dead. If God the Father had not been satisfied with the work of God the Son He would have left Him in the grave. But the fact that He was raised from the dead bears witness to the fact that the justice of God was satisfied with the death of Jesus Christ.
- 4. And the second thing we note that God has done is He gave Him, that is Christ, glory.
- 5. This glory is an answer to the prayer of Christ in John 17:5, "And now Father, glorify me in thy own presence with the glory which I had with thee before the world was made."
- 6. The reason God the father raised Christ from the dead and gave him glory is "so that your faith and hope might be in God."

Verse Twenty-Two: Having purified your souls by means of your obedience to the truth unto genuine (unhypocritical) love of the brethren, love one another from the heart earnestly.

- 1. Peter is making reference once again to the salvation experience in the phrase "having purified your souls". The way this is accomplished is by means of your obedience to the truth.
- 2. Isa. 1:18, "Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow. Though they be red like crimson, they shall be as wool."
- 3. Once again Peter makes reference to the matter of obedience even as he has called them "obedient children in verse 14, and also made reference to the "setting apart to the Spirit unto obedience" in verse 2. "The purification of their souls was by means of their obedience to the truth."
- 4. So it is for we as Christians to maintain a holiness and purity of life, and it will be by means of obedience to the truth.
- 5. II Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."
- 6. This purification of our souls has a result in view unto genuine or unhypocritical love of the brethren. Love one another from the heart, earnestly.
- 7. Paul in writing to the Romans in Rom. 12:9, 10, "Let us have no imitation Christian love but let us have a genuine break with evil and real devotion to good. Let us have real warm affection for one another as between brothers and a willingness to let the other man have

Unhypocritical Love of the Brethren Φίλας εἰ Φίλῃ

38.

the credit."

- 8. Peter's plea here is for a love without any ulterior motives.
- 9. Peter reinforces this statement with a command to love another from the heart earnestly.
- 10. I am sure Peter has in mind the experience on the shores of the sea with the risen Christ when he was asked three times whether or not he loved Him.
- 11. F. B. Meyer points out about this love which is to be from the heart, earnestly, when he says, "The word fervently means on the stretch. Not with the loose string of the unstrung bow, but with the tension of the strings of the violin drawn out to their full. This is a model which almost seems to mock us. It is so much easier to be on the stretch for ourselves than to seek the good of others with the same eager energy. Our love seldom gets beyond temperant and never to boiling point. We have not learned the secret of the heart bubbling over. We are not fervent in our love. We do not weep over our brothers' faults or rejoice in their success as much as in our own. It was the Master's last prayer that we should love like this. He meant that we should put off anger, wrath malice and evil-speaking, and that we should put on the bowels of mercy, kindness, long-suffering and forbearance. So would the world believe."
- 12. A. D. Dennison in his book, Shock It To Me, Doctor, points out, "We extend ourselves on fund drives on building campaigns, on air conditioned sanctuaries, on padded seats, on rules and regulations but we have been called to love. We tell a story about this man two thousand years ago and tell how He loved and loved and then loved even more. Bill Milliken declares that if Christ walked among us now He would heal the junkies and the winos and prostitutes. He adds, 'I think he would blast the people who sit in church in the morning and then go out and gossip about one of the members who has fallen.'"
- 13. Paul Tournier in his book To Understand Each Other, said, "It is quite clear that between love and understanding there is a very close link. It is so close that we never know whether one ends and the other begins, nor which of the two is the cause or the effect. He who loves, understands and he who understands, loves. One who feels understood, feels loved and one who feels loved, feels sure of being understood."
- 14. Francis Schaeffer in his book The Mark of the Christian points out, "We must be very careful at this point, however, we may be true Christians, really born again Christians, and yet fail in our love toward other Christians. As a matter of fact, to be completely realistic, it is stronger than this. There will be times--and let us say it with tears--there will be times when we will fail in our love toward each other as Christians in a fallen world where there is no such thing as perfection until Jesus comes. We know this will be the case and of course, when we fail, we must ask God's forgiveness. Jesus is not here saying that our failure to love all Christians proves that we are not Christians. The Church is to be a loving church in a dying culture. How then is the dying culture going to consider us? Jesus said, 'By this shall all men know that you are my disciples if you have love one to another.' In the midst of the world, in the midst of our present dying culture, Jesus is giving a right to the world. Upon His authority he gives the world the right to judge whether you and I are born again Christians on the basis of our observable love toward all Christians."
- 15. Bertrand Russell, a very vocal opponent of Christianity, has reluctantly admitted, "There are certain things that our age needs. The root of the matter is a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will great my words. The thing I mean, please forgive me for mentioning it, is love. Christian love, or compassion. If you feel this, you have a motive for existence, a guide in action a reason for courage, an imperative necessity for intellectual honesty."
- 16. Lord crucified, give me a love like thine. Help me to win the dying souls of men. Lord,

S.O.S. 2:15 "Catch the foxes
for us, the little foxes, that
ruin the vineyards - for our
vineyard is in bloom." Net.

"Love One Another earnestly from a pure heart" 2 Jn 77 Command

keep my heart in closest touch with Thine, and give me love, pure Calvary love, to bring the lost to thee.

- 17. Love is that which is able to suffer without complaining, to be misunderstood without explaining; able to give without receiving, to be ignored without grieving; able to ask without commanding, to love despite misunderstanding; able to turn to the Lord for guiding, able to wait for His own rewarding.

Verse Twenty-Three: Having been born again not of perishable seed but of imperishable through the living and abiding word of God.

1. Once again Peter returns to the phrase "being born again" Jesus used in His interview with Nicodemus, and Peter has also made reference to this fact in verse 3 of chapter 1 speaking of our "being born again to a living hope by the resurrection of Jesus Christ from the dead." Now we are being born again by the living word of God, here in verse 23.
2. There is a negative and a positive in this verse, once again. This new birth is not of perishable seed, but of imperishable. The imperishable seed is the living and abiding word of God. In 1:3 we have the living hope, here in 1:23 we have the living word and in chapter 2:4 we have the living stone.
3. There are two adjectives here in verse 23 to describe the word of God. First of all, it is "living" and this coincides with Heb. 4:12, "For the Word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit of joints and marrow, and discerning the thoughts and intentions of the heart."
4. The adjective "abiding" also coincides with the words of the Lord Jesus in the Olivet discourse in Matt. 24:35, "Heaven and earth will pass away, but my words will not pass away."
5. It is as the Spirit of God takes the written word and reveals to us the living word that we, by faith, experience the new birth.

Verse Twenty-Four: For all flesh is as grass and all its glory as the flower of grass. The grass withers and the flower falls.

1. In John 1:12, 13 John tells us, "But as many as received Him to them gave He power to become the Sons of God even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." The birth spoken about in verse 23 is a spiritual birth and not one of the flesh. If it were one of the flesh, the flesh is as grass and all its glory as the flower of grass. The grass withers and the flower falls.
2. What Peter is teaching here is that the flesh withers and the glory of it falls.

Verse Twenty-Five: But the word of the Lord is abiding forever. And this is the word of good news which was preached unto you.

1. In direct contrast to what we see in verse 24 with regard to the flesh, in verse 25 we find the word of the Lord is abiding forever. We have the temporary in verse 24 and the eternal in verse 25.
2. It is that which is eternal that has been preached unto you, Peter says in this 25th verse.
3. The good news, of course, is the fact that anyone, who by faith receives Jesus Christ, experiences the new birth and has a salvation ready to be revealed in the last time.
4. Last eve I passed beside a blacksmiths and heard the anvil ring the vespers chime; Then looking in I saw upon the floor old hammers worn with beating years of time; How many anvils have you had, said I, to wear and batter all these hammers so? Just one, said he, with a twinkling eye, the anvil wears the hammers out you know; And so thought I the anvil of God's word, for ages sceptics blows have beat upon Yet though the noise of falling blows was heard, the anvil is unharmed, the hammers gone.

Hey! are you going to bake me a birthday cake. I'm just been re-born

"Decisively Renounce"

40.

Chapter Two, Verse One: Wherefore having put away all malice and all deceit and pretenses and envies and all slanderings. James 1:21-22

1. There are five things that Peter mentions here that we should be putting away. There are: malice, deceit, pretenses, envies and slanderings.
2. Luck points out, "At the close of chapter 1 the apostle drew attention to the wonderful truth of the new birth. Now at the beginning of chapter two, he calls those who have been born again to Christian growth. Wherefore, as newborn babes, grow. Growing in grace however, has both a negative and a positive side. Just as in the physical life, so it is in the spiritual. Hindrances to proper growth must be removed, there needs to be a laying aside." In the original the verb tense speaks of something done once for all. There must be a final renunciation of these evil things that would utterly block any advance in the Christian life. Five sins of this nature are itemized. ① Malice--a spirit that desires to hurt others to make others suffer. ② Guile--Webster defines the English word as deceitful, cunning. The original word refers to the inner disposition. ③ Hypocrisies--acts in which one pretends to love and good feeling which he does not at all possess. The deeds which flow from guile. ④ Envy--referring to chagrin or discontent at the excellence or good fortune of another person. ⑤ Evil speakings--the slanderings of others. Centuries ago, Augustine well said, 'malice delights in another's hurt, envy pines at another's good, guile imparts duplicity to the heart, hypocrisy or flattery to the tongue, evil speaking wounds another's character.' All these vile sins are the very opposite of the unfained love of the brethren which we as believers should demonstrate."
3. Reese, in speaking on the word "pretenses" says "Actually the greek word is the one from which we derive hypocrisy or hypocrite. It means literally to speak under. It came to be used for the part played by actors on the stage who did their speaking from under the mask of whatever disguise was necessary or appropriate to the part they were taking. Under a hundred cloaks and a hundred circumstances, it is the sin of Ananias and Sapphira whether it is a candidate for church membership, giving answers that are poisoned by false motives, or a preacher in the pulpit speaking dishonesty to his people. It is a cancelling out of reality that kills personal growth and torpedoes confidence."
- * 4. Allen Stibbs points out that the new divinely enabled and divinely intended life of love consequent upon being born into God's family as his children cannot be lived unless attitudes and activities toward our brethren which contradict or frustrate are decisively renounced. Explicit exhortation is therefore given to put away every form of such anti-social evil, particular those forms in which it commonly first begins to find expression--in heart attitude, in casual utterance, and in unreal and unworthy participation and outward fellowship.
- * 5. Smith points out, "It is a sin to pass a false coin as a real one. It is a still greater one to pass as a Christian when such you are not. And one day the mask will be torn from your face and you will stand before an assembled universe."

Verse Two: Like newborn babes, long for the pure spiritual milk in order that by it you may grow up in salvation.

1. With all of the negative things out of the way, in verse 1, it is now possible to develop a healthy appetite for things spiritual and to begin to grow.
2. Paul, in speaking to the Corinthians shares with them that he has to speak to them as carnal or babes in Christ simply because they have been living by the flesh, and these manifestations in verse 1, chapter 2, are fruitage of the flesh as well.
3. Peter is continuing his thoughts from chapter 1 when he spoke of being born again, and now he uses the illustration of a newborn babe with a good appetite, longing for the pure spiritual milk.

II Cor. 7:1
Stop Rationalizing
& defending
start Quitting
And Cutting

Benjamin
II Chron. 7:14
Heb. 12:1,2

Lessons:

- ① Mental discipline is one of the keys to spiritual progress.
- ② Obedience to the word produces holiness of character.
- ③ We are redeemed from sin by blood to holiness.
- ④ Genuine love is a manifestation of the obedient heart.
- ⑤ Growth comes from an intake of the word.

Right Thinking And An Appetite For the word Are Two vital ingredients in Growth.

Right Thinking + An Appetite For The Word Are Two Vital Ingredients For Growth." 41.

- *4. In verses 1 and 2 we get two commands. ^① First of all, "we are commanded to put away the five things in verse 1" and ^② in verse 2 we are told to long for this spiritual milk, which of course is a reference to the living and abiding word of God of chapter 1, verse 23.
5. The purpose that Peter has in mind for longing for the pure spiritual milk is seen in the last phrase of verse 2, "in order that by it you may grow up in salvation."
6. This is the second key verse in pattern number two "Get Tough and Start Growing". We noted the first verse in this section challenged us to "gird up the loins of our mind," or to become disciplined in our minds, to become mentally tough and now the command here is to get into the word of God in order that we might grow up in salvation. Let me challenge you at this point to put into practice this particular pattern, get tough--start growing. *xian ex.: not I have arrived.*
7. Luck points out on this verse that milk refers here to the vital nourishing quality of all God's word. This is the absolutely essential factor. "As and only as we feed on the Word will we grow spiritually. Who is there among us who is not anxious to grow, to become more Christ-like and holy and devoted, to increase in knowledge and grace. But we appear often to imagine that we shall grow by attending meetings and doing Christian work. It is a disastrous mistake, and until we come to see that growth is proportionate to Bible study, it will be impossible to rise up to the perfect beauty of the stature of Christ. We shall always be children carried about by every wind of doctrine."
8. II Pet. 3:18, "On the contrary, you should grow in grace and in your knowledge of our Lord and Savior, Jesus Christ."

Verse Three: For you tasted that the Lord is loving (kind, benevolent).

1. Here Peter gives the reason why they should long for the pure, spiritual milk of the word. Because they have already tasted that the Lord is loving.
2. Arno Gaebelein points out, "If we have felt that the Lord is gracious, have tasted of his loving kindness, we shall desire more of it--crave for still more. Peter surely had tasted that the Lord is gracious. We think of his denial, when the Lord turned and looked upon him, Peter went out and wept bitterly. He had tasted that the Lord is gracious and more so when the Lord dealt so graciously with him at the meal. His blessed hands had prepared for His disciples on the lake shore and his loving voice asked, 'Simon, son of Jonas, lovest thou me more than these?' The sentence came 'If so be, ye have tasted that the Lord is gracious' is a quotation from the Psalms, Psalm 34:8. David, like Peter, had shamefully failed, and like Peter he had tasted that the Lord is gracious. All his saints have had the same experience of the graciousness of the Lord."

CONCLUSION: Pattern Number Two in Patterns to Practice from Peter's Play Book has been "Get Tough and Start Growing". The two key verses: vs. 13. Wherefore when you have girded the loins of your mind, be well-balanced, set your hope fully upon the grace that is being brought to you at the revelation of Jesus Christ. We have learned that it is the desire of the apostle for us to become mentally tough. And then in 2:2, we are to long for the pure, spiritual milk of the word of God in order that we might grow up in salvation.

Phil. 3:12-14 "Yet my brothers I do not consider myself to have arrived spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly the purpose for which Christ grasped me. My brothers, I do not consider myself to have fully grasped it even now, but I do concentrate on this: I leave the past behind, and with hands outstretched to whatever lies ahead, I go straight for the goal, my reward, the honor of being called by God in Christ." All of us who are spiritually adults, should set ourselves this sort of ambition and if at present you cannot see this yet you will find that this is the attitude which God is leading you to adopt. It is important that we go forward in the light of such truth, as we have ourselves attained to.

DAILY DEVOS FROM KBK
ENCOURAGEMENT FOR LIFE'S DIFFICULTIES

Friday, May 15, 2009

For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.

2 Timothy 1:7

Overcoming Weakness - "Don't be Timid"

The common emotion concerning the future is "fear." Since we do not know what tomorrow holds for us, it is natural (in the flesh) to become tentative and uncertain. This leads to timidity. Our antidote to this problem is the love of God. John says, *"There is no fear in love. But perfect love drives out fear."* 1 John 4:18. God's love for us is perfect. Knowing how God loves us and that He is in control of all things should make us fearless!

We need to bask in the love and provision of God. God will never leave us. If we trust in these truths, fears will melt and timidity will disappear. David knew this: *"When I am afraid, I will trust in you. In God I trust, I will not be afraid. What can mortal man do to me?"* Psalms 56:3-4.

You see, our future is secure temporarily and eternally. Jesus is coming back to take us home to heaven. It may be very soon. C.S. Lewis speaks of the certainty of the Second Coming in this way: "What death is to each man, the Second Coming is to the whole human race." He's saying that just as it is certain that we all individually have an appointment with physical death, that mankind has an appointment with Jesus at the Second Coming.

Yes, we are weak, but God has provided strength for us through Him. We need to know the truth, but also act on it (work out your salvation). We have security. Our mission is to direct our energy toward the things of God. Never give your heart to anything that will end when life ends.

*** A crisis does not make you or break you. It reveals you.**

*** When you have a solid foundation, you are filled with confidence. I like this definition of an optimist: He was the type of guy who would go after Moby Dick with a row boat, a harpoon, and a jar of tartar sauce.**

~~Randy Wolff~~

Get Tough + Start Growing

Moment by Moment

133

May W. Moody

Daniel W. Whittle

1. Dy - ing with Je - sus, by death reck - oned mine; Liv - ing with Je - sus a
 2. Nev - er a tri - al that He is not there, Nev - er a bur - den that
 3. Nev - er a heart - ache and nev - er a groan, Nev - er a tear - drop and
 4. Nev - er a weak - ness that He doth not feel, Nev - er a sick - ness that

new life di - vine; Look - ing to Je - sus till glo - ry doth shine, Mo - ment by
 He doth not bear, Nev - er a sor - row that He doth not share, Mo - ment by
 nev - er a moan; Nev - er a dan - ger, but there on the throne, Mo - ment by
 He can - not heal; Mo - ment by mo - ment, in woe or in weal, Je - sus my

Refrain

mo - ment, O Lord, I am Thine.
 mo - ment, I'm un - der His care. Mo - ment by mo - ment I'm kept in His love;
 mo - ment, He thinks of His own. Sav - ior a - bides with me still.

Mo - ment by mo - ment I've life from a - bove; Look - ing to Je - sus till
 glo - ry doth shine; Mo - ment by mo - ment, O Lord, I am Thine.

OO RED SEA RULE 6

that cold nights are necessary for a harvest of crisp apples. We mustn't doubt in the darkness what God has showed us in the light. We mustn't collapse when faced with adversity. Following God's will isn't a matter of unveiling, but unfolding. The One who knows the faraway future reveals each close-at-hand-step as needed.

"To go as I am led, to go when I am led, to go where I am led"; A. T. Pierson once wrote, "it is that which has been for twenty years the one prayer of my life."

Take things moment by moment, and when you don't know what to do, just do what comes next. Trust God to lead you a step at a time.

Page 467
 Higher Ground
 all four
 verses!