

EXTREMELY EMOJINAL

"WHEN LIFE IS :b"

1 PETER 1:22-2:3

This Week's Core Competency

Biblical Community – I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world. Acts 2:44-47 *All the believers were together and had everything in common. 45 Selling their possessions and goods, they gave to anyone as he had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.*

In 1 Peter 1:22-2:3, the apostle doesn't tell his readers to "get connected" to community; he takes for granted that they are "connected," that they are living in fellowship with other brothers and sisters in Christ. What he does tell them is how they are to treat one another in community. He acknowledges that they "have sincere love for each other" (NIV 2011), but nevertheless, tells them to "love one another deeply from the heart" (v. 24).

Then he goes on to warn against attitudes and behaviors that fly in the face of that kind of love by polluting the heart. He tells them in 2:1, "Therefore, rid yourselves of all malice and deceit, hypocrisy, envy, and slander of every kind." These things are antithetical to *agape* love; they

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– Warren W. Wiersbe

undermine the unity of the body that the Spirit creates by chipping away at the bond of peace (Eph 4:3); they are truly a cancer on community.

According to one author, the church is suffering a crisis. He writes: "The church today is suffering a fellowship crisis. . . . In a world of big, impersonal institutions, the church often looks like just another big, impersonal institution. . . . One seldom finds within the institutionalized church today that winsome intimacy among people where masks are dropped, honesty prevails, and that sense of communication and community beyond the human abounds—where there is literally the fellowship of and in the Holy Spirit" (Howard Snyder, *The Problem of Wineskins*, 89-90).

It's a crisis Peter's words pointedly address. The subtraction of two destructive attitudes and three destructive behaviors demanded by the apostle is to be accompanied by a complementary addition of an appetite for God's word. Obedience in this regard will create a "heart" in which deep love thrives. On the relationship of the "ridding" to the "craving" another author explains: "It is sad when Christians have no appetite for God's Word, but must be 'fed' religious entertainment instead. As we grow, we discover that the Word is milk for babes, but also strong meat for the mature (1 Cor. 3:1-4; Heb 5:11-14). It is also bread (Matt. 4:4) and honey (Ps. 119:103). Sometimes children have no appetite because they have been eating the wrong things. Peter warned his readers to 'lay aside' certain wrong attitudes of heart that would hinder their appetite and spiritual growth. 'Malice' means wickedness in general. 'Guile' is craftiness, using devious words and actions to get what we want. Of course, if we

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are guilty of malice and guile, we will try to hide it; and this produces 'hypocrisies.' Often the cause of ill will is envy, and one result of envy is evil speaking, conversation that tears the other person down. If these attitudes and actions are in our lives, we will lose our appetite for the Word, we stop growing, and we stop enjoying ('tasting') the grace that we find in the Lord. When Christians are growing in the Word, they are peacemakers, not troublemakers, and they promote the unity of the church" (Warren W. Wiersbe, "1 Peter," in *The Bible Exposition Commentary*, 2:400).

day **1** ENCOUNTER – read God's word to put yourself in touch with him.

1 Peter 1:22-2:3

22 Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. 23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. 24 For,

"All men are like grass,
and all their glory is like the flowers of the field;
the grass withers and the flowers fall,
25 but the word of the Lord stands forever."
And this is the word that was preached to you.

2:1 Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. 2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, 3 now that you have tasted that the Lord is good.

Cf., another translation

22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, 23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. 24 For,

"All flesh is like grass,
And all its glory like the flower of grass.
The grass withers,
And the flower falls off,
25 But the word of the LORD endures forever."
And this is the word which was preached to you.

2:1 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 3 if you have tasted the kindness of the Lord. (NASB)

EXAMINE – what the passage says before you decide what it means.

- * Bracket "have purified yourselves" in v. 22.
- * Circle "the truth" in v. 22.
- * Box "so that" indicating *result* in v. 22.
- * Circle "love" in v. 22.
- * Underline "heart" in v. 22.
- * Box "for" indicating *reason* in v. 23.
- * Bracket "have been born again" in v. 23.
- * Circle "imperishable" in v. 23.
- * Box "but" indicating *contrast* in v. 25.
- * Box "therefore" in 2:1.
- * Circle "rid" in v. 1.
- * Box "like" indicating *comparison* in v. 2.
- * Circle "milk" in v. 2.
- * Box "so that" indicating *purpose* in v. 3.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. When Peter says, "you have purified yourselves by obeying the truth," do you think he is referring to his readers' initial *conversion* or subsequent *sanctification*? Explain.
2. Peter uses forms of two different Greek words (*phileo-* and *agapao*) translated "love" in verse 22. What do you infer from that?
3. Explain the *contrast* between "imperishable seed" and "perishable" in verse 23.
4. What role does the word of God play in the new birth?
5. Why does Peter quote Isaiah 40:6-8?
6. "Therefore" indicates that what follows *results* from what precedes. How so in 2:1?
7. Explain the *comparison* in verse 2, "Like newborn babies."
8. Peter's readers are to crave "pure spiritual milk." Explain the meaning of the metaphor "milk."
9. **Discussion:** Talk about the *purpose* for craving pure spiritual milk.

1 Peter 1:22-2:3 contains two links in a thought chain that begins in verse 3. On the relationship of these two to the preceding ones, one commentator writes: "The great doxology (1:3-12) begins with praise to God, who is the One who begot us again. All hortations that follow grow out of this our relation to God: 1) since he who begot us is holy, we, too, must be holy (1:13-16); 2) since he is our Judge and has ransomed us at so great a price, we must conduct ourselves with fear (1:17-21); 3) since we are begotten of the incorruptible seed of the Word we are brethren, and thus our relation to each other must be one of love, of children of the one Father (1:22-25). So Peter now proceeds to the next hortation: 4) since we have been begotten by means of the eternal Word we should long for the milk of the Word as our true and proper nourishment" (Richard C. H. Lenski, *The Interpretation of the Epistles of St. Peter, St. John, and St. Jude*, 769).

The two links in Peter's chain of thought unfold around two commands: the first in 1:22, "love one another deeply," and the second in 2:2, "crave pure spiritual milk." The break between 1:22-25 and 2:1-3 is clearly marked by "therefore" in 2:1 indicating *result*, which refers back to the command in 1:22. In fact, the passage makes perfect sense even if verses 23-25 are omitted: "Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart . . . So, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind."

The first link (vv. 22-25) raises a number of important interpretive questions that must be answered in order to understand accurately and comprehend fully exactly what Peter means. First, when he says, "Now that you have purified yourselves by obeying the truth," to what is he referring? Is he referring to his readers' conversion experience or to their post-conversion obedience to God's word? Perhaps the best answer is *both*. After all, conversion has lasting effects. When they were born again, they became children of God, and as such, they immediately had a *phileo*-kind of affection for their brothers and sisters in Christ, and over time that affection naturally grew. But now, Peter

commands them to "love one another deeply" with an *agapao*-kind of sacrificial love that manifests itself in intentional acts of fervent love. He wants them to take brotherly love to the next level.

Second, when he uses the words "perishable seed" and "imperishable," to what is he referring? If his readers were begotten not by the one but by the other—and they were—he must be contrasting an earthly father's action in human procreation to *mortal* life, to the Heavenly Father's action in the birth from above to *eternal* life, which is accomplished by means of "the living and enduring word of God." In fact, the word of God itself is "imperishable." He quotes Isaiah 40:6-8 to make that point clear. Human beings perish, but "the word of the Lord stands forever."

The second link (2:1-3) raises only one serious interpretive question. When Peter commands his readers to "crave pure spiritual milk," to what does "pure spiritual milk" refer? The NASB answers that question by translating the phrase "pure milk of the word," but the text itself is ambiguous. However, there are a number of contextual considerations that imply that Peter has God's written word in mind. One commentator lists six: (1) the word of God has just been mentioned extensively in the previous three verses (vv. 23-25); (2) the fact that the word of God is said to be 'living' (v. 23) suits the idea that it is life-generating (v. 23) and life-giving, i.e., capable of nourishing and sustaining life; (3) the idea that the word of God is spiritually nourishing is consistent with statements elsewhere in Scripture familiar to Peter and his readers (Dt. 8:3; Mt. 4:4); (4) the purity of God's word is an Old Testament concept also be familiar to them (Ps. 12:6; 18:8; 119:96) and fit the image of 'pure' milk; (5) the idea of 'longing' for God's word is also an Old Testament concept (Ps 119:20, 131); (6) reading or listening to God's word involves a process that fits the metaphor of drinking milk (Wayne Grudem, *The First Epistle of Peter*, TNTC, 95-96).

The following statement captures Peter's thought chain in a nutshell: "Obedience to the truth produces a sincere love for the brethren (1:22-25), repentance from sin (2:1), and a desire for spiritual growth (2:2)" (Thomas L. Constable, "Notes on 1 Peter," 2015 ed., 23, www.soniclight.com).

The Message of the Passage

Love one another deeply from the heart, which requires that you put aside every evil intent and harmful action, and crave the nourishment of God's word.

day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the first two "living questions" below to apply what you have learned this week.

- **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

“When Life is :b”

(Use the space below for Sunday's message notes)

notes STUDY – the commentaries to answer the questions.

v. 22 **have purified** Lit., "having purified." "Having purified your souls by your obedience to the truth might be understood to refer either to conversion (where 'obedience to the truth' would mean 'believing the gospel'), or to growth in moral purity subsequent to conversion (where 'obedience to the truth' would mean 'obedience to God's commands in daily living')" (Grudem, 87). One commentator takes the first view: "They responded to God by obeying the truth of the gospel (1 Peter 1:2, 14). The result of obeying the truth was that they were ushered into the realm of brotherly love" (Scot McKnight, *The NIV Application Commentary: 1 Peter*, 90; also Constable, 23); another takes the second: "More persuasive are arguments in favour of the view that Peter has post-conversion growth in moral purity in mind" (Grudem, 87-88); still another blurs the lines between the two: "The believers' acceptance of Christ as Savior has the consequence that Jesus' holy life is now within them. Furthermore, this new spiritual life is constantly prompting believers to grow in grace and in the knowledge of the Lord (2 Pet. 3:18), that is, to grow more Christlike in moral purity. That very process of purification, and so of increasingly becoming Christlike, means that their relationship to fellow believers benefits too" (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 53).

v. 22 **the truth** "The truth' here carries a sense of the true way pleasing to God, including not merely the gospel message but the whole of Christian teaching on doctrine and life—cf. 2 Jn. 4; 3 Jn. 3, 4; 2 Pet. 1:12; 2:2," more specifically, "obedience to the exhortations just mentioned [in vv. 13-21]" (Grudem, 88). "When Jesus, who is the truth (John 14:6), prays for his disciples to be sanctified, he equates truth with God's word (John 17:17, 19). Peter makes a similar association in the next two verses" (Hillyer, 54). "One who has purified himself by living according to God's Word has discovered the joy of obedience" (Roger M. Raymer, "1 Peter," in *The Bible Knowledge Commentary: New Testament*, 844).

v. 22 **love . . . deeply** "Peter switches from a *phileo*- root ('affection, love') in the previous phrase to *agapao* ('love, especially strong, deep love') here. He adds *ektenos*, 'earnestly', a term used elsewhere of strong, deeply felt, even fervent, emotions or desires (LXX, Joel 1:14 and Jon. 3:8; also Acts 12:5; 26:7)" (Grudem, 89).

v. 23 **born again** The Gk. term means "beget again, cause to be born again" (BAGD, s.v., *anagennao*). It is used in 1:3 of God, "who according to his great mercy has caused us to be born again to a living hope" (NASB) and here, of believers "having been begotten not of perishable seed but of imperishable."

v. 23 **imperishable** "Perishable seed" clearly alludes to a father's action in human procreation to mortal life. The term "imperishable" with respect to "seed" refers figuratively to God's action of begetting or giving new birth. His "seed" is divine and therefore eternal. "Was the 'imperishable seed' the word of God (cf. Lk. 8:11)? Or did Peter mean that the 'seed' was the working of the Holy Spirit with and through the word of God? He says they have been born again 'of' (*ek*, 'out of, from') imperishable seed 'through' (*dia*, 'through, by means of') the living and abiding word of God. The change of prepositions may indicate a change in nuance, but the distinction is not of great significance theologically, for in any case the Holy Spirit is active in causing regeneration (cf. Jn. 3:5-8; Tit. 3:5), and the word of God is the means God uses to awaken new life in an unbeliever (cf. Rom. 10:17; Jn. 1:18)" (90-91).

2:1 **rid** Cf., "putting aside" (NASB). "Lit., to put off from oneself as a garment (Acts 7:58), or metaphorically in the ethical sense (Rom. 13:12; Eph. 4:22, 25; Col. 3:8; Heb. 12:1; James 1:21)" (Hillyer, 58). Here "[*apothemenoi*] is used not to evoke the metaphor of taking off clothing but more generally of rejecting certain evil attitudes and practices and so ridding oneself of moral defilement. The closest parallel to the present passage is James 1:21" (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, *1 Peter*, 84).

v. 1 **malice, deceit . . .** "**Malice** (*kakian*) is wicked ill-will; **deceit** (*dolon*) is deliberate dishonesty; **hypocrisy** (*hupokriseis*), pretended piety and love; **envy** (*phthonous*), resentful discontent; and **slander** (*katalalias*), backbiting lies" (Raymer, 844).

v. 2 **milk** Cf., "pure milk of the word" (NASB). The term "spiritual" is tantamount to "not literal" in this context (Grudem, 95), indicating clearly that "milk" is a metaphor. But what is the meaning of the metaphor? According to one commentator, "'Pure spiritual milk' refers to the very things that nourish the Christian community in its growth: knowledge of God, prayer, instruction in the gospel, faithful obedience, and hearing God's preached word" (McKnight, 104). According to another, "Several contextual considerations favour a reference to the written Word of God, the Scriptures (whether read or listened to, cf. Col 4:16; 1 Tim. 4:13)" (Grudem, 95ff.). "Peter and his readers would be familiar with the biblical notion that the spiritual food provided by the Scriptures (Deut. 8:3; Matt. 4:4) is pure (Ps. 12:6; 119:140; Prov. 30:5), and they appropriately likened it to milk for its life-promoting quality (Ps. 119:50, 93; Acts 20:32), especially at an early stage (1 Cor. 3:1-3; Heb. 5:12-14)" (Hillyer, 57).

Family Talk

Encouragement from one parent's heart to another

Conflict happens. Despite our best efforts to keep our relationships peaceful at home, in our workplaces, at church and with our friends, conflict is eventually inevitable. It's important for our kids to know that there is an appropriate way to respond to others during a conflict. Proverbs 12:18 says, "Reckless words pierce like a sword, but the tongue of the wise brings healing." One way we can teach our kids to use their tongues wisely is by teaching them to stop and T.H.I.N.K. Write these letters as an acrostic and put them on your refrigerator as a reminder of how to use words wisely. T - Is it true? Truth always wins the day! Lies will always cause problems in relationships. H - Is it helpful? Do my words help or hurt those who hear them? I - Is it inspiring? As believers our words should encourage and give hope to others. How can we be pessimistic when we have the greatest promise of our coming Savior? N - Is it necessary? Are we talking to hear ourselves talk or do our words have meaning? Let's be intentional about our words! K - Is it kind? In a cultural that speaks its mind loud and clear, we should hold the banner of kindness high! How do my words impact those I'm speaking to? How would I feel if someone spoke these words to me? Let's love each other well through our words!

What Does The Bible Say

Weekly Verse: Read 1Pe 1:22-2:3

1. Now that we have been purified by obeying the truth, what should we do?
2. How long will God's Word last?
3. What are the things we are to rid ourselves of?

What Do You Think

1. What do you think it means to crave pure spiritual milk?
2. Have you tasted that the Lord is good? In what ways?

What R U Going To Do

With Thanksgiving this week you may have the chance to be with some family members you don't see very often. Use your time with them wisely. Tell them what you are learning in church, share your memory verse or pray for them. We are blessed to be a blessing!

Core Comp

Biblical Community - I spend time with other Christians to help with God's work.

Memory Verse

1 Peter 1:16 - *for it is written: "Be holy, because I am holy."*

KIDPIX COUPON

I memorized my verse _____, completed Scrolls _____, brought Bible _____, brought a friend _____.

Series Discipleship Challenge located in KidPix Store.

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Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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