



KING'S CHAPEL

Daily Devotional - 1 Peter Study

Week 2 - Day 1

Approaching God

Listen & Reflect: Only a Holy God by: City Alight - [click here to listen](#)

Last week we finished our study looking at vs. 16 and the command to "Be Holy, just as I am Holy!" This morning spend some time listening to this song by City Alight and reflecting upon the holiness of God.

Verse 1:

Who else commands all the hosts of heaven
Who else could make every king bow down
Who else can whisper and darkness trembles
Only a Holy God

Verse 2:

What other beauty demands such praises
What other splendor outshines the sun
What other majesty rules with justice
Only a Holy God

Chorus:

Come and behold Him
The One and the Only
Cry out, sing holy
Forever a Holy God
Come and worship the
Holy God.
Come and worship the
Holy God.

Verse 3:

What other glory consumes like fire
What other power can raise the dead
What other name remains undefeated
Only a Holy God

Verse 4:

Who else could rescue me from my
failing
Who else would offer His only Son
Who else invites me to call Him Father
Only a Holy God
Only my Holy God!

Bible Reading, Study & Meditation - 1 Peter 1:17-21

Passage Introduction: How Shall We Now Live? *There are seemingly fewer and fewer places in the world where Christianity is culturally accepted. In more and more places hostility against Christians and Christianity is on the rise. If you are a Christian living in a place hostile or cynical towards faith in Jesus, and therefore towards you as well, what do you want to hear from an apostle of Jesus Christ? What guidance do you want concerning how to conduct yourself in such a world? vs. 13-21 are an answer to that question.*

Study in Context:

Peter has sought to encourage his readers by grounding them in the glorious salvation planned, accomplished and applied by the triune God on their behalf (v 1-9). But now the question is what are they to do about it? How do we live in light of this?

1 Peter 1:17-21 - 17 And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, **18** knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, **19** but with the precious blood of Christ, like that of a lamb without blemish or spot. **20** He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you **21** who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

In vs. 13-16, Peter answers this question by showing them:

1. **where** they are **to set their hope** and
2. **how** they are to **relate to the world**.

*Now, in vs. 17-21, Peter reveals thirdly **how** believers are to **relate to God**.*

Daily Study Questions

You may find it helpful to read through the commentary in “Resources for Further Study” at the end of today’s study to answer these questions.

Questions for Study

- In today’s passage, what two descriptions of God are given?
- Look up the following verses and note which of these two descriptions they reinforce. Note what additional insight you learn in each text about how God relates to us as Father or Judge.
 - *Matthew 7:1-2*
 - *Matthew 7:21-23*
 - *Matthew 25:31-46*
 - *Luke 11:11-13*
 - *Luke 15:11-32*
 - *Luke 19:11-27*
- Now look up the word *fear* in the dictionary and write a definition for it below that best fits the context of 1:17 - fear in light of God as our Father & impartial Judge.

Questions for Meditation & Application

- God is both Father and impartial Judge. Is it harder for you to identify with one of these ideas than the other? Why might that be? How does your focus need to shift to bring these two views of God into balance?
- What is your big idea/takeaway from today’s study? Why might God be showing you this?

Close in Prayer:

Rejoice: What one truth can you rejoice in from today’s passage?

Repent: What one issue is God bringing to your attention that you can confess and repent of?

Request: What one request do you have in light of today’s passage?

Resources for Further Study

1 Peter chapter 1 notes

Commentary & Notes on 1 Peter 1:17-21

“If you call on [God] as Father” (v 17), remember that you are to reflect his character. As he is holy, so you are to be holy (v 16). But, says Peter, keep in mind that if you call God Father, he is also the one “who judges impartially according to each one’s deeds” (v 17). In fact, the Bible says that we will give an account for every idle word that comes out of our mouths (Matthew 12:33-37). That means that the coming day we are to set our hope on is not only a day of salvation; it is also a day of judgment. And the evidence that will be brought forth either for or against us on that day is our conduct during our time on this earth.

Therefore, Peter urges those who call themselves children of God to “conduct yourselves with fear throughout the time of your exile” (1 Peter 1:17). Because the final verdict will be based on the evidence of one’s life, Peter is concerned with his readers’ conduct during their time on the earth. Their deeds matter, because their deeds will be the basis of their judgment.

This should seem strange. Having just encouraged us to hope in that coming day, why would Peter now warn us about God’s coming judgment and exhort us to fear God? After all, isn’t our salvation all of grace? Yes, it is; but Peter is concerned that we do not have a domesticated view of God. He is a saving God because he is a judging God. He can be a saving God because he is the ruling God. We will not enjoy living with the love of God unless we also live with a right fear of God.

The concept of the fear of God is common in Scripture, and commonly misunderstood by many Christians today. We are tempted to treat God lightly, to trivialize God. Instead of understanding God as he has revealed himself in the fullness of his character, we create a “god” in our own image—the kind of “god” we can manage. But Peter reminds us that the God who is holy will judge sin. And sin against the infinitely holy God requires an infinite punishment. The Bible calls the place of eternal punishment hell. When we create a “god” in our image, we no longer fear him, or his coming judgment. But that is not the God of Scripture. When people meet him, they meet a lion, not a pussycat—and it is wise to fear a lion. When the angel of the Lord revealed himself to Manoah, Samson’s father, and Manoah offered a burnt offering to the Lord and the angel went up in the flame to heaven, we are told “then Manoah knew that he was the angel of the Lord. And Manoah said to his wife, ‘We shall surely die, for we have seen God’” (Judges 13:21-22). That is the fear of the Lord. God told Moses that “you cannot see my face, for man shall not see me and live” (Exodus 33:20). But the fear of the Lord is not merely an Old Testament concept—the early church walked “in the fear of the Lord” (Acts 9:31). And the apostle Paul, “knowing the fear of the Lord,” sought to persuade others to believe the gospel of reconciliation to God through Christ (2 Corinthians 5:11).

The fear of the Lord is knowing that the God whom we call Father is also the judge of all the world. It is knowing that he will judge every human being without partiality on the evidence of their conduct on this earth. That is why we are to “conduct [ourselves] with fear throughout the time of [our] exile” (1 Peter 1:17)—judgment is coming. Such thinking, such sober-mindedness, will lead us to a life of self-control. You might be uncomfortable with this idea because you think that you’re not supposed to fear your Father in heaven. What possible reason could Peter have for reminding us of God’s judgment?

The warning of God’s coming day of judgment promotes perseverance whenever we may find it hard to believe God’s promises. Say you’re faced with a difficult marriage. Your spouse has turned against you or, perhaps worse, is indifferent toward you. You have sought counseling; you have pleaded with him or her to join you; but now you no longer believe there is any hope for your marriage. The truth is you have stopped caring. As a Christian you know divorce is not God’s will. You can just live together as roommates or fantasize about how wonderful it would be to have a better spouse, a better marriage, a better life. What are you supposed to do? In those dark moments of doubt, remember God’s promises. Remember how marriage is supposed to picture God’s love for his bride and that you’re called to reflect that picture to an unbelieving world. But remember, too, the discipline of the Lord. Think about all the consequences of your

sin—whether that sin is cutting and running from marriage, or shutting down within your marriage—how it would affect your spouse, your children, your life.

So yes, we are to conduct ourselves with fear—but **primarily**, we are to conduct ourselves with gratitude. We live not only with God's future judgment in our sights, but also God's past redemption firmly fixed in our view. This is where Peter now turns. Like a master composer, he reminds us of the cost of our salvation by taking the melodic theme of Israel's redemption from slavery in Egypt and presenting it as a complete symphony now that Jesus has come. Before his final judgment against Egypt—the death of the firstborn—God instructed the Israelites in Exodus 12 how to prepare for and observe the Passover. It was to become an annual feast commemorating God's ransom of his people from Egypt. Every family in Israel was to take a lamb without blemish and kill it on “the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight” (Exodus 12:6). Then they were to apply the blood of the lamb to their door frames. When the Lord passed through the land dispensing the judgment of death throughout Egypt, those homes marked with the blood of the lamb were passed over—freed from both God's judgment and slavery in Egypt.

The melodic theme of the Passover was fulfilled in the full symphony of Jesus' redemption. Jesus is, Peter says, our “lamb without blemish or spot” (1 Peter 1:19) by whose blood we were ransomed “from the futile ways inherited from [our] forefathers” (v 18). We have been sprinkled with Jesus' blood (1:2), and when the day of final judgment arrives, God will pass over us. So, while we are to fear the Lord because of his coming judgment, Peter points us to trust in the sacrifice that God has provided for us. He did not purchase us “with perishable things such as silver or gold, but with the precious blood of Christ” (1:18-19).

Still, even in this magnificent symphony of the new exodus we do not move beyond judgment. God punishes sin because he is holy, and all sin will be accounted for in one of two ways. Those who remain in their sins will face judgment at the revelation of Jesus Christ. Those who trust in Christ and leave behind their former ways will be passed over in final judgment because their sins have been punished in Christ. Through Jesus' blood, God rescued us “from the futile ways inherited from [our] forefathers” (v 18) to a new life as his obedient children (v 14). So, while we are to fear God, we're also to remember that God has already judged our sin in Jesus. Consider the cost of your redemption, and as you meditate on the truth of this gospel, you will be motivated to pursue holiness.

It may seem odd that Peter chooses at this point to say that Jesus “was foreknown before the foundation of the world” (v 20). Surely he could have simply said that Jesus “was made manifest in the last times for the sake of you,” and that would have been enough?! But the two ideas go hand in hand. Peter wants us to know that our salvation was not a divine afterthought. It was not God's reaction to a world gone awry. As we already saw in chapter 1, foreknowledge has covenant implications. Of course the Father knew the Son before the foundation of the world; the Son has always existed. If that is all Peter means by it, he is merely stating the obvious! But he means much more than that: the Father not only foreknew the people whom he would elect; he also foreknew the means by which he would save them—Jesus. According to this plan, Jesus would be “made manifest in the last times” (v 20). So, says Karen Jobes, “*God knew the complete program of redemption before the foundation of the world.*”

The plan was eternal; its operation was historical. In God's sovereign timing, Jesus “was made manifest in the last times.” The manifestation refers to Jesus' incarnation, when he appeared to save us from our sins—when he came to live, and die, and rise and return to glory. This was “for the sake of you who ... are believers in God, who raised [Christ] from the dead and gave him glory” (v 20-21). God has done all this “so that [our] faith and hope are in God” (v 21). Again, Peter is saying: Where will you place your hope? Will it not be in this God? This gospel, this good news, is the primary motivation for our holiness as we sojourn in a hostile world during the time of our exile. Because God is holy, he will judge sin. We deserve such judgment. But instead of judgment, we receive mercy because God has purchased us with the blood of Jesus. Because we have been delivered from the bondage of our former ways, we are now to display our Father's holiness during our time on the earth. When we meditate on this gospel and continue believing this gospel, we will be warned by God's judgment and motivated by God's grace to walk in holiness—to become more like him as we journey toward the day when we meet him—not only as our King, but as our Father.