



# KING'S CHAPEL

## Daily Devotional - 1 Peter Study

Week 2 - Day 2

### Approaching God

**Read 1 John 4:8-11** - *Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another.*

The past few days in our 1 Peter study we have looked at the rhythm of Christian living. Having been redeemed (1:3-9), we are freed to live a life of glad obedience (1:13-17). This is our true joy. Having been loved so well, our delight is to love in return. We are not loved because we obey; we obey because we are loved: "knowing that you were ransomed" by Christ before the foundation of the world. (1:18-20). Start this morning by slowly reading 1 John 4:8-11 and considering the love of God that he has loved you with before you were ever created. Then respond to God in prayer.

### Bible Reading, Study & Meditation - 1 Peter 1:22-25

**Passage Introduction: How Shall We Now Live?** - *So far Peter has reminded his readers of the glorious gospel of their salvation (3-9) and that they live in a privileged time, a time the prophets looked forward to and the angels wondered over (vs. 10-12). Peter then instructs these believers as to how they are to live in light of these truths under 5 headings: 1. What is our hope? 2. How do we relate to the world? 3. How do we relate to God? 4. How do we relate to each other as Christians? and 5. How do we grow? So far we've looked at the first three. Today we look at number 4 in vs. 22-25.*

**hegnikotes =**  
**"having purified"**  
*the tense of this phrase points to the initial conversion of a believer as a completed event in the past with continuing effects in the future. This purification then signifies some clear progress in growth and purity as Christians as a result of the gospel being planted in their heart and the faithful obedience that follows.*

**1 Peter 1:22-25** - **22** Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, **23** since you have been born again, not of perishable seed but of imperishable, through the living and abiding 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, **25** but the word of the Lord remains forever." And this word is the good news that was preached to you.

**Start with Engaging the Text:** Take a few minutes to highlight, circle, or underline key words. What words or ideas are repeated, related, compared, contrasted?

## 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

- How does 1:22 say that our souls become purified? Is soul-purification merely the result of praying a prayer and receiving a gift? Now compare the obedience in 1:22 to 1 Peter 1:2 and 1:14. Do these verses contain the same idea of obedience or different aspects of it?
- Throughout chapter 1, Peter has been developing a theme of *things that last* and *things that perish*. Scan back through chapter 1 vs. 1-25 in your bible. Make a list in the column below of words that Peter has characterized as “perishable” or temporary vs. “imperishable” or eternal.

Perishable	Imperishable

- What two words are used to describe the Word of God in vs. 1:23? Write them down and note how each expands your understanding of the value of God’s word?

### Questions for Meditation & Application

- What perishable things are most likely to demand your attention and affection right now in life? How does a focus on these things diminish your ability to love others earnestly from a pure heart?
- Do you tend to seek to love others through summoning up a desire to love, or by remembering and enjoying the gospel? How could you do the latter more and more?

### 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?

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## Resources for Further Study

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1 Peter chapter 1 notes

### Commentary & Notes on 1 Peter 1:22-25

In verses 22-25, Peter moves from how Christians are to relate to the world to how Christians are to relate to one another. He reminds his readers that when they made a conscious decision to obey the truth, they “purified [their] souls” (v 22). The word “purified” can mean cleansing or washing, but in the context of 1 Peter, with its old covenant comparisons, we should think of “purification” in the sense of having been set apart for or having been dedicated to God. We have already seen that the Spirit “sanctified” or set apart the Christians in Asia Minor “for obedience to Jesus” (v 2). The concepts of obedience / disobedience throughout 1 Peter relate to believing / rejecting the word of the gospel (4:17). And, Peter says, if you have professed faith in Christ—if you have obeyed the summons of the gospel—then your life should be marked by a “sincere brotherly love” (v 22). Sincere love is love without hypocrisy; it is genuine, not two-faced. In ***The Mark of a Christian***, Francis Schaeffer argued that such love should characterize all Christians. Schaeffer points out that in John 13:35, our Lord gives the world permission to judge the genuineness of our Christian faith on the basis of “a sincere brotherly love” (1 Peter 1:22).

And if that is not startling enough, citing John 17, he also suggests that Jesus gives the world permission to judge the truthfulness of his incarnation on the basis of Christian love and unity. He prayed for his people to “be one even as we [Father and Son] are one ... so that the world may know that you sent me and loved them even as you loved me” (John 17:22-23). If the unbelieving world looks at the church and sees “malice and ... deceit and hypocrisy and envy and ... slander” (1 Peter 2:1), it has every right to wonder if we are really Christians and (worse) to reject Christ—to dismiss Jesus, and the church.

How do we express such love? Peter first answers the question from a negative perspective (2:1). He will spend the remainder of his letter, however, unpacking what love looks like within the Christian community and toward the unbelieving world. For now, it will be helpful to define love. Love is a fitting treasuring or valuing of another that is rooted in and flows out of a true knowledge of who they are, and results in righteous or appropriate actions toward them. By fitting, I mean appropriate. So we do not and should not love everyone in the same way, but only as it is fitting, based on who they are. By treasuring or valuing, I mean an inclination of the mind and will toward someone. We will be inclined either toward someone or away from them based upon what we know of them or think we know of them. When we are inclined toward someone for whom we have appreciation, our affections for them will increase, and we will value or treasure them as is fitting.

Therefore biblical love involves the whole person: mind, will and affections (inclinations). So to love sincerely, we need to understand that all people have dignity by virtue of having been created as God’s image, and that we ourselves deserve nothing but God’s anger at our sin. That is a true foundation from which to love others. Such knowledge will lead to appropriate, loving actions toward others.

We need to grasp this because all of us know people who are hard to love. I don’t mean those people who are merely obnoxious and therefore annoying. I mean people we know who have betrayed us in one way or another. There are people who may come to our minds right now who do not deserve our love, nor would they receive or return our love. How can we be expected to love such people?

While it is true that it is hard to love hard-to-love people, it is possible—we have seen it done, because it is precisely what our Lord Jesus Christ had done. It is what he did on the cross when he gave his life as a sacrificial lamb (1:18-19). This entire salvation, already described in 1:1-12, was planned, accomplished, and applied to people like us, who neither deserved it, nor would return it if left to themselves, by the God who did it because he loves us.

This is why in verse 23 Peter reminds us once more of our new birth. We ourselves have experienced sincere, undeserved love. We were not born again on the basis of human procreation. This natural birth is produced on the basis of what Peter calls “perishable seed.” By “perishable,” I take Peter to mean simply

that all who are born naturally will die. On the other hand, the means by which God “birthed us” was with “imperishable” seed through the “living and abiding word of God.” Unlike the natural life produced by the perishable seed, which results in eventual death, the new life is produced by the imperishable seed of the “living” word; that is, the word that gives life.

This “living word” is also the “abiding word of God”—that is, the word that endures (v 23). In verse 24, Peter illustrates the different results of the two seeds, perishable/death and imperishable/life, with a quotation from Isaiah 40:6-8. Isaiah 40 begins the Book of Comfort, which runs through the end of Isaiah. God had previously announced Israel’s impending judgment (Isaiah 28:1-4; 39:6-7). But in 40:1-2, God tells his messenger to comfort his people, for “her warfare [has] ended.” An unidentified voice commands “prepare the way of the Lord” (40:3-5). Isaiah—God’s messenger tasked with carrying the good news of God’s comfort—objects, likely on the grounds that all he can understand is God’s promise of judgment, by which “Ephraim will be trodden underfoot; and the fading flower of its glorious beauty” will be swallowed up (28:3-4). So he responds, “What shall I cry? All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades” (40:6-7).

Isaiah does not understand how good news can come out of judgment. But God corrects him, saying that while feeble humanity perishes like a fading flower, his word, which had promised coming salvation and restoration for his people, endures forever (Isaiah 40:8). Every human family is flawed and failing—born of perishable seed—but God’s family, born through his word, which promises and proclaims his gospel, is eternal, for its source is flawless and imperishable.