

Children of Obedience

1 Pet. 1:13-2:3

Introduction:

1. What did you do as a child that got you into real trouble?
2. I remember telling my dad once that he did not have any sense. That was the last time I said that!! This past summer was the 50th anniversary of that statement!! There was no celebration!
3. Perhaps there are things in your childhood that, although they are memorable, are not occasions for celebration.
4. In 1 Pet. 1:13ff Peter admonishes the children of God not to act in ignorance, but to be like their Father in conducting themselves appropriately. Reading of vs. 13-16.
 - a. A transformation is expected.
 - b. We are not to be conformed to the former lusts.
 - c. But we are to be holy like He is holy.

Discussion:

- I. The transformation is founded upon our relationship with the Father (1:17-21).
 - A. Special significance is attached to this Fatherly relationship.
 1. It shows up in all of Paul's opening greetings in his epistles. Survey these opening statements.
 2. Cf. 1 Pet. 1:2.
 - B. He judges.
 1. Impartially, i.e. without favoritism. God does not have favorites. For Him each child is the beloved. With him there is equity and fairness.
 2. According to each one's work. Yes, the Father evaluates our work. It is not as though our work merits our relationship with him. But our work is reflective of our relationship with Him.
 - C. If you address him as Father conduct yourselves in fear during your stay on earth (17b).
 1. This not the fear of terror as if God were an unfair judge.
 2. It is not even the fear of terror associated with being guilty before the judge.
 3. It is the fear of reverential awe that should spring from our recognition of the high value paid for our ransom (redemption). See v. 18.
 - a. We were ransomed by the precious blood of Christ. Our appreciation for this great value should make us sensitive to respond in reverential respect. Illustration of painting inside of house with three coats of paint. Quite angry if someone thoughtlessly put a mark on those walls. We were ransomed with the precious blood of Christ. It cost the Lord intensely. He is not to be trifled with. His payment is not to be considered as nothing.
 - b. You have been redeemed from the futile way of life inherited from your forefathers.
 - 1) Their forefathers had left a mark on them. Perhaps their futile way of life is best described in 1 Pet. 4:3.

- 2) We have been redeemed from this futile way of life.
- c. We should be even more highly motivated since Christ was foreknown before the foundation of the world, but has appeared in these last times for you (v. 20). The immediacy of the circumstance makes it especially important to us.
- 4. Your faith and hope are in God. Therefore conduct yourself carefully (v. 21). God has made the provision at great cost, therefore conduct yourself carefully.

II. This careful conduct is manifest in purified souls that sincerely (unhypocritically) love from the heart (22-25).

- A. This is based on our being born again (23a).
- B. We are born again by the living and enduring word of God (vs. 23-25).
 - 1. This passage quotes from Isa. 40:6ff that stresses the surety of what God has said. It is spoken about the coming of the comfort that God promises to give Jerusalem.
 - 2. God has kept His promises and we are recipients of what He has promised.
 - 3. It is this word that has communicated to us about our hope through Christ.
- C. So the value of the word should be recognized.
- D. So we are to love one another.
 - 1. In our recent studies in 1 John what this love means has been fleshed out.
 - a. It is no mere emotional attachment. This is what is so often associated with love in our society.
 - b. It is what is exhibited by Christ in laying down his life (1 Jn. 3:16).
 - c. It stands in contrast to the taking of life represented by Cain (1 Jn. 3:11-12).
 - d. It means using what we have control of for others (1 Jn. 3:16-18).
 - 2. Evidenced in 1 Pet. 1:19 in Christ's giving his precious blood as our ransom.
 - 3. We are to follow His example—instead of hurting back we are to heal (1 Pet. 2:21-24).

III. Therefore . . .

- A. Putting aside all malice, and all deceit, and hypocrisy(s) and envying(s) and all slander(s).
 - 1. Malice—(kakía)—“the vicious character generally” (Lightfoot). Ill will.
 - a. Paired with wickedness in 1 Cor. 5:8.
 - b. Listed with bitterness, wrath, anger, clamor and slander in Eph. 4:31, these standing in contrast to being kind, tender-hearted and forgiving (32).
 - c. Part of the old sinful self and its evil practices that are to be put off (Col. 3:8) now that one is raised with Christ. Associated with being disobedient to God and with receiving His wrath.
 - d. One of the sins associated with being foolish, disobedient and deceived in Titus 3:3.
 - e. “The wish to hurt or make suffer.” Lincoln asked the people of the North to act, “with malice toward none, but with charity for all.”
 - 2. Deceit—(dolos)—“primarily a bait, snare.”
 - a. Paired up with evil that proceeds from the heart: fornications, thefts, murders, adulteries, coveting, wickedness, sensuality, envy, slander, pride and

- foolishness in Mk. 7:21-22.
- b. "The act of making someone believe as true something that is false; lying or cheating." Ex. Those who take financial advantage of elderly.
3. Hypocrisy(ies)—(hupokriseis)—play acting.
 - a. "The act or fact of pretending to be what one is not."
 - b. Being insincere.
 - c. It certainly not right to be insincere, but not being a hypocrite is not a justification for sin.
 - 1) "I won't come to worship because I don't want to be a hypocrite." Well that's good that you don't want to be a hypocrite. Is it any better to reject the Lord and choose to be a sinner instead?
 - 2) "There are hypocrites in the church therefore I won't be a Christian." So how are you better than the hypocrites in the church? Is it better to be a blatant sinner than a sinner who pretends to be right? Both are condemned! Isn't it hypocritical for blatant sinners to pretend to be better than hypocrites?
 - d. Stop pretending and do the right thing.
 4. Envy(ies)—(phthonous)—feeling displeasure by witnessing or hearing of the advantage or prosperity of others.
 - a. You don't like it when someone else is blessed.
 - b. Jesus was delivered up because of envy (Matt. 27:18). The people were honoring him and those in positions did not like it.
 - c. Envy desires to deprive the other person of what they have.
 5. Slander(s)—(katalalias)—evil speakings, back bitings, speaking against.
 - a. Used of those in Rom. 1:30 of those who do not see fit to acknowledge God, whom God has given over to a depraved mind.
 - b. Paired with gossip in 2 Cor. 12:20.
 - c. "A false report meant to do harm to the good name and reputation of another."
 - d. "Well its true!" And its truth does not mean that you are not trying to do harm. And if you are trying to harm . . . does this reflect malicious character?
- B. Instead of this behavior like newborn babies long for the pure milk of the word.
1. This is not just about you receiving the benefits of forgiveness, BUT about how you are to love and live.
 2. The tendency is to be self-focused. The message of the word of God is to be others focused.
- C. If you have tasted the kindness of God.
1. The kindness of God makes changes.
 2. If we have tasted it there is to be an associated putting aside and a longing for the word of God. The focus shifts from self to others.
 3. Titus 3:1-8.

Conclusion:

1. Be like your Father!
2. Love like your Father!
3. Act like your Father!

