



March 5<sup>th</sup>, 2023 • 1 Peter 1:22 – 2:3  
Standing Firm in the Grace of God • The Book of 1 Peter  
Message #3 • by Pastor Marcus Johnson



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## Brotherly Love & the Living, Abiding Word of God

### 1. Love one another (earnestly from a pure heart):

- in keeping with your obedience to the truth (for a sincere brotherly love)
- since you have been born again (thru the living & abiding Word of God)

### 2. Long for the pure spiritual milk (like newborn infants):

- by putting away relationship-corrupting sins
- to grow up into salvation (if indeed you’ve tasted that the Lord is good)

## Some Highlights of 1 Peter 1:13 – 2:3

Source: *1 Peter* by Karen H. Jobes (ECNT)

### Four Key Exhortations in 1 Peter 1:22 – 2:3 (which includes multiple subordinate clauses)

- 1 – “set your hope fully on the grace that will be brought to you” (1:13 ESV)
- 2 – “be holy in all your conduct” (1:15)
- 3 – “love one another earnestly from a pure heart” (1:22)
- 4 – “long for the pure spiritual milk” (2:2)

### Peter’s Use of Exile Theology & Isaiah 40:6, 8 (*Jobes; pp. 125-130; boldface font added*)

Peter points out that the abiding word of the Lord [1:23] of which Isaiah speaks [40:6,8] is the very word that has been preached to Peter’s readers. The efficacy [effectiveness] of the eternal word is contrasted with the glory of humanity, a glory impressive in the imperial age of Rome, one of the greatest empires the world has known. Even so, the greatest glories of humanity are quickly fading in comparison with the eternal glories achieved by Christ’s suffering (1 Pe 1:11). If Peter’s readers were facing a choice of loyalties, he shows them the even greater majesty of God’s powerful word, which creates the eternal reality into which they have been reborn. **He appeals to Scripture to teach them that despite circumstances causing their suffering, they are nevertheless participating in the eternal plan of God.**

Peter identifies the word of God as understood by Isaiah with the word that has been preached to Peter’s readers, the gospel of the Lord Jesus Christ [1Pe 1:24f]. These verses of Isaiah [Is 40:6,8] introduce the promises God makes to redeem his people exiled in Babylon [see Is 39 – 40] ... These promises were more than historical prophecies for the future of Israel; they were also, perhaps more importantly, eschatological [2<sup>nd</sup> coming of Christ] revelations of God’s final redemption of humankind ... This proclamation of hope and deliverance addresses an Israel that in the sixth century BC found itself a discouraged people exiled in the Diaspora and wondering where God’s covenant promises now stood ... Furthermore, the ingathering of exiles is but one feature of the day in which God will reveal his power and glory to the whole world. The basis of this promised comfort and confidence is given in Isa. 40:5, “because the Lord has spoken.” **The same enduring word of the Lord spoken through Isaiah to ancient Israel is respoken by Peter to first-century Christians in a letter that is framed by allusion to the Babylonian exile.**

**Peter resends the word of the Lord spoken through Isaiah to comfort a people who are being tested and tried**, tempted to turn away from God, tempted to let their faith grow cold. He reminds them that **the promises God has made to his people endure forever and that they are God’s people** ... Like Isaiah, Peter continues to use the marvelous past, which now includes the glorious resurrection of Jesus Christ, to proclaim a still more glorious future to God’s covenant people. Isaiah’s eschatology for Israel is 1 Peter’s eschatology for the Christian church because Peter has recognized Jesus to be the Suffering Servant of Isa. 53 who brings God’s redemption ... **Isaiah’s prophecy of deliverance from exile is the abiding word that speaks to all generations.** Although Christ has been raised, Peter’s readers are still suffering. In that sense, Christ’s deliverance spoken through the prophet Isaiah is yet future, even for Christians today. **Peter’s letter brings to the church both the promise of God to deliver and the assurance of his power over the nations that would, time and again, come against his people.** Because God’s final deliverance is still future for the church just as it was also for Israel, all of God’s people of both the old and new covenants are joined in anticipation making the eschatological promises of the OT as relevant today as when they were first announced ... By implication, the Spirit of Christ speaks to the church of the twenty-first century as directly through Isaiah’s words as he has done to first-century believers and to sixth-century Israel. “The word of the Lord abides forever.”