

I Pet 1:13-16

Introduction: “Therefore...” points back to preceding

“With the connective particle *διό* of v. 13, Peter shifts from reflection on the gospel his readers have received and the eschatological hope this gospel has given them, to the ethical responsibilities they now have as a result.” WBC p.52

I. Have Christian thinking. (13)–dealing with real reality

A. Gird up the loins of your mind. (13a) –cf. Ex 12:11, Lk 12:35

prepare your mind for action- (roll up your sleeves)

to prepare oneself for learning and thinking, to get oneself ready for action, to be alert and ready to think- meditation and introspection, personal examination, thinking through the faith and its implications.

“Peter has in view not the natural human intellect but a capacity that is theirs by virtue of their redemption in Jesus Christ (contrast the *αγνοια* of their former way of life in v. 14” WBC p. 54

B. Be Sober. (13b) – cf. 4:7

Be well balanced in judgement, self-controlled, free from every form of mental and spiritual drunkenness, i.e. rashness, excess, passion, confusion, etc., to be in control of one's thought processes, restraint and moderation.- not be carried away by fads.

C. Hope completely in the grace to be given to you. (13c)

look forward with confidence to that which is good and beneficial.

“Any man can endure struggle and effort and toil, if he is certain that it is all leading somewhere. that is why the athlete accepts his training and the student his study. For the Christian the best is always still to come.” Barclay p. 183

1. Hope completely- have no plan B, no treasures on earth.

2. Hope in the grace given to you.

God's unmerited favor, signifying the whole benefits of heaven spoken of already

Hope, like faith, depends on object

a. Grace will be brought to you

Word means “carry, bring” and speaks of God's work in bringing it about, not our work in seeking it out.

“The use of *φερειν* instead of *ερχεσθαι* underscores the sovereign action of God in bringing grace to his people...” WBC p. 56

b. Grace will come at the revelation of Christ

Once again Peter points to the future rewards of the Christian as a basis for present attitude and action.

II. Have Christian Action. (14-16)

A. Be obedient children. (14a)- cf. 1:2

Act according to the way obedient children would and should- comparison.

B. Act in this way: (14b-16) – cf. I Thes 4:3-8

1. Neg.- Do not be conformed to your desires. (14b)

to form or mold one's behavior in accordance with a particular set of standards, to shape one's behavior, to conform to, to be guided by...cf. Rom 12:2

a. To your desires – cf. Eph 2:3, 4:17-19

lusts, strong desires

“It is possible that Peter is using the word επιθυμια [desires] as a neutral term (in the sense of “impulses” rather than “evil desires” or “lusts”... In any case, επιθυμια [desires] does not refer exclusively to “lust” in the sense of sexual desire, but more generally to all kinds of self-seeking, whether directed toward wealth, power, or pleasure.” WBC p. 57

to conform to desires, was natural to do, but no more, we have a new standard.

b. To your former desires

Peter is not denying that we still have desires, he is denying that they are now the standard we live by.- sometimes we deny our desires because they clash with our new standard of living- “as obedient children”, “be holy because I am holy”.

c. The desires of your ignorance

These desires are characterized by ignorance- there are two types of ignorance, the ignorance of innocence and the purposely keeping ourselves in the dark.

We are no longer in ignorance- cf. vv. 10-12- we know the truth and we know Christ.

“αγνοια is not primarily an intellectual but a moral and religious defect, nothing less than rebellion against God” WBC p. 58

2. Pos. (“but”- not this, but this)- Be holy. (15-16)

a. Be Holy (15)- cf. 1:2

1) Like the Holy One who called you- cf. 1:2

“This clause is usually translated “as he who called you is holy” (RSV; cf. NIV, TEV; cf. the expression “he who called you,” in 2:9 and 5:10). κατά [like], however, is a preposition (“like” or “in accordance with”), not a conjunction (“as” or “just as”);” WBC p. 51.

This goes to show that the emphasis is God as our standard, (key to exam) that we live up to the example of His person and character as our aim and goal.

a) Holy one

God is completely holy and perfect in all He is and does- holiness basically means separate or different- it is the sum total of all that God is in contrast to His creatures.

It also means superior (perfect) moral qualities, not that God lives up to a standard outside Himself, but He is the standard by which all is measured. God is holy, perfect in morality, therefore holiness is measured in conformity to His person, character and will.

b) Who called you- cf. Eph 4:1

We have a calling, to relationship and responsibility
We are called to be holy because that is the trait of the one who called us- we are called from our past desires and called to God’s will

“The function of the modifier καλεσαντα [who called] is to indicate why the holiness of the God of Israel must be a model for the behavior of these Gentile Christians. Their identity rests in the fact that they have been “called” (2:21; 3:9) by a holy God.

Consequently they belong to “him who called you out of darkness into his marvelous light” (2:9; cf. 5:10). They are Gentiles invited to stand before the God of Israel with the same privileges as the Jews and, more to the point in our passage, with the same responsibilities: “be holy because I am holy.”” WBC p. 59

2) You also **Be holy in all your conduct.**

a) You also

In the same way that God is- “like the holy one who called you”

b) **Be holy**

To be holy means to be set apart, separate, different, to be separated from the profane things of the world or the past and consecrated to God.

c) **In all your conduct**

This means in your daily conduct, your way of life, your behavior in all aspects of you life. The Bible does not teach us to run away to a monastery to be hermits separated from the world in all aspects, but to bring our consecration into every walk of life, to be in the world but not of it, to be salt and light. cf. Jn 17:14-18, Mt 5:13-16. Holiness does not take us out of life (except those sinful aspects) it invades all areas of our life making them fruitful for God.

b. **The Reason. (16) – Scripture says so**

1) “because it is written”

2) **What is written-** quoting Lev. 11:44,45; 19:2; 20:7

a) **Be Holy**

b) **The reason- because I am holy**

Notice above that God’s holiness is our standard for holiness, Here it is also our reason for holiness- cf. Lev 11:45

Christ is not asking us to think more or think less, to feel more or feel less; He is telling us to think and feel in the right way. Not according to our lusts or fancies, but with a clear mind, according to His standard of His life and word and according to the hope that we have. To think and live in a Christlike manner is our standard and goal. The character and holiness of our God is both our motivation and guide.