

III. Living in Hope

September 28/30/October 1, 2020

1 Peter 1:13-21

Aim: To live holy lives as obedient children in expectant hope of receiving the full grace of God's redemption accomplished by Jesus that will be revealed at His second coming.

Gardner: Peter's encouraging and challenging meditation on God's great salvation now leads him to consider how Christians should respond to 'His great mercy.'... Peter returns to the Christian 'hope' in the verses that follow (vv. 13, 21) for as we meditate on our 'living hope,' so we will desire to live appropriate lives of response.

Dorani: Peter recapitulates his main themes. In 1 Peter 1:13-21, he exhorts his people to live out their hope of redemption. In 1:3, Peter says that we have been born again to a living hope; in 1:21, he says that 'your faith and hope are in God.' But in 1:13 he commands, 'Set your hope fully on the grace to be given you when Jesus Christ is revealed.' We see the indicative-imperative pattern once more. Because we *have a hope* that relies on God, we should *set our hope* on Him. This section of 1 Peter has two parts. A series of imperatives state the ethical implications of the life of hope in 1:13-17. Then in 1:18-21, Peter returns to his celebration of the work of God that gives hope.

Helm: Grammatically...the center of gravity for the entire opening section of 1 Peter is the phrase, *set your hope fully upon the grace* that will be yours. That is what Peter commands his readers to do. If we miss this imperative, we will miss Peter's point altogether. From the opening words in verse 3, Peter has been moving toward the command to set our hope on the grace that will come.... Contextually, it looks like this: 1) 'He has caused us to be born again to a living *hope* (1:3); 2) 'Set your *hope* fully on the grace that will be brought to you' (1:13); and 3) 'Your faith and *hope* are in God' (1:21).... If verse 3 is Peter's theme, his bold truth, than verse 13 is Peter's aim or striking application.

McKnight: The theme of this passage, indeed 1:13-2:10 (with further implications until the end of the letter), is *the difference salvation brings to the life of the Christian*.... Our section...contains a series of reflections about Christian ethics for believers living within an unbelieving society, but it also presents a profound, if not elegant, deliberation on the foundation of Christian ethics. This reflective stance of Peter is not some self-conscious piece of theological gamesmanship or of doctrinal speculation; rather, in the heat of the battle for human lives, Peter knows (from his biblical heritage and the teachings of Jesus) how to ground his exhortations in the character and actions of God, and he does so. Put differently, this is not groundless advice that Peter hopes his readers will like, this is *theological* ethics.

A. The Life of Hope (1 Peter 1:13-17)

MacArthur: In verses 1-12, the apostle Peter described salvation's supreme place in God's foreordained plan, explained its marvelous promise of eternal inheritance, and proclaimed its intrinsic greatness. Then in verse 13, Peter shifts to the imperative mode. He moves from describing and explaining the nature of salvation to commanding those who have received it concerning the obligations and responsibilities divine salvation places on all who have received it. These obligations can be summarized in three words: hope, holiness, and honor.

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1. Hope (1:13)

¹³*Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.*

a) *The Approach to Hope (1:13a)*

¹³*Therefore, preparing your minds for action, and being sober-minded...*

(1) Therefore

¹³*Therefore...*

Sproul: The *therefore* that begins the text before us now introduces us to the conclusion Peter sets forth to his exposition of our salvation, which includes a precious inheritance laid up for us in heaven as the adopted children of God. In light of the marvelous salvation that has been prepared for us, we come to the conclusion to be drawn from it.

Gardner: *Therefore*, that is, in the light of what has been said about God's salvation and mercy, Peter says that the Christian life should reflect different priorities for Christians from those of the world around. With three commands he now outlines a course of action. The first two commands both point to the third as the vital one: that they should keep their lives focused on the ultimate manifestation of God's grace when Christ is revealed at the last day. In other words, how Christians live in the present is to be guided always by their focus on the future.

MacArthur: The transitional conjunction *therefore* moves the reader from statement to application, from fact to inference. It directs believers to the main emphasis of this verse, which is to *fix* their *hope*.... At the beginning of verse 13, two modifying participial phrases describe how believers are to fix their hope.

McKnight: Peter's exhortation to hope has three parts: two metaphorical images, preparing the reader for the main verb, 'set your hope.' ... Since the only finite verb is 'set your hope,' it is grammatically better to understand the first two metaphorical (participial) clauses as subordinate to the main verb, containing images for the same idea as is found in the main verb. In other words, 'prepare your minds for action' and 'be self-controlled' are metaphors for 'set your hope.'

(2) Preparing Your Minds

...preparing your minds for action...

Gardner: First, Peter orders Christians, *prepare your minds for action*. The AV translates this clause more literally as 'gird up the loins of your mind.' In ancient times, because men wore flowing robes that would reach to the ground, strenuous manual labor would involve hitching up the robes and tucking them in around the waist so they did not get in the way. In the same way, Christians should put real effort of mind into how they should live in response to the gospel of salvation.... The Bible speaks on a number of occasions of the need to set the mind in the right direction since it controls what we do as well as how we think (e.g., Rom. 12:2).

MacArthur: First, Peter tells his readers to *prepare* their *minds for action*. *Prepare* literally means 'gird up' and can refer to tightening a belt, cinching up a cord or rope, or tying something down in preparation for a certain action. In ancient times, this concept referred to the gathering up of one's robe (Ex. 12:11; 1 Kgs. 18:46; 2 Kgs. 4:29; 9:1; Jer. 1:17). If a person wanted to move quickly and easily, often he would pull the corners of his robe up through his belt or sash

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to tie those corners in place. Peter metaphorically applies this process to the mind. He urges believers to pull in all the loose ends of their lives (cp. Eph. 6:14).

McKnight: Prepare your minds for action translates an ancient image that literally reads, ‘gird up the loins of your mind.’ This image is drawn from the ancient (and still modern for some in the Middle East) form of dress in which a man’s long outer ‘shirt’ draped down to his ankles, obviously preventing agile and quick motions and strenuous work. As a result, when such actions were needed, a man tucked his shirt into his belt and thus ‘girded himself for action’ (cp. 1 Kgs. 18:46; Jer. 1:17; Lk. 17:8; Jn. 21:18; Acts 12:8). Peter applies the metaphor to mental behavior with the added word ‘of your minds’ (see Lk. 12:35)... In light of Peter’s emphasis on hope in 1:3-12 and the subordinate nature of this image to the verb ‘set your hope,’ this mental activity involves perceiving this world as transitory and orienting itself around the future hope that God will bring about at the day of Jesus Christ (see 1:13b). Peter wants his churches to maintain a loose grip on this world and a tight grip on the world to come.

Doriani: The NIV sensibly translates ‘girding the loins of your mind’ as *prepare your minds for action*. For the whole of biblical history, most people wore loose robes that worked well for ordinary activities, but inhibited strenuous labor, fighting, and running. To gird the loins is to wrap up flowing garments to gain freedom to work hard or run. Our parallel phrase is: ‘Roll up your sleeves.’ ... When Peter states that our *minds* must be ready, he doesn’t mean the intellect in a narrow sense. The word translated ‘mind’ (*dianoia*) means the understanding with its disposition and plans.

Sproul: To people of the first century, a call to gird up their loins did not typically involve a mental activity or process. The metaphor is based on the customary garments of first-century people. Both men and women tended to wear long, flowing robes. Even soldiers were commonly adorned with such robes. When it came time to go into battle, however, the soldiers were hindered by the robes from moving with agility, so they girded up their robes. They hitched them above the knee and then secured them in place with a belt, which left their legs free to run into battle. Peter uses this simple metaphor to challenge his readers to prepare their minds for deep thinking... Thinking is done by the mind, and Christians are called repeatedly in sacred Scriptures not to leave their minds in the parking lot when they enter into church but to awaken their minds so that they may think clearly and deeply about the things of God.

Helm: Those who distinguish themselves with a set hope are those who have learned to cultivate a healthy mind. To put it simply, if God is to have your heart, He must first have your mind... In our day the church is wearing her robes too long. Our minds have not been properly elevated. We must raise them and tuck them in. We must make ourselves ready for running. A healthy mind is the means by which we fulfill Peter’s command to be known for decided hope. He calls us to it. Gird up the loins of your mind. Be sober-minded.

(3) Being Sober-Minded

...and being sober-minded...

Gardner: Secondly, Peter says, *be self-controlled*. People who are self-controlled know what they are doing and will do. They are able to make careful and considered decisions in the light of living a life before this great and gracious God. They think about how they behave and refuse to give way to sin or temptation.

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MacArthur: Peter's second participial phrase commands his audience also to *keep sober in spirit*, literally meaning not to become intoxicated, which is to lose control of thought and action. Metaphorically it means not to lose spiritual control by imbibing the world's sinful system. It connotes the entire realm of spiritual steadfastness or self-control: having clarity of mind and discipline of heart, being in charge of one's priorities and balancing one's life so as not to be subject to the controlling and corrupting influence of the flesh's allurements.

McKnight: The second image is *be totally self-controlled*. This image is drawn from the all-too-realistic world of drunkenness; drunks have no control over themselves or their body. Peter's expression is metaphorical in that believers are to be totally in tune with God's plan in history, so much so that they set their hope on the future and live in light of that day. People who look into the future and want to live completely in light of God's will do not want their eyes blurred by sin or other distractions (cp. 4:7; 5:8; 1 TH. 5:6, 8; 2 Tim. 4:5).

Doriani: The next command *be self-controlled*, develops the concept of preparation. Peter wants us to be realistic and clear-minded. The opposite of sobriety is drunkenness, folly, and lack of self-discipline, whether due to wine, anger, fear, or greed. Peter wants us to focus our full attention on Jesus, through whom God gives His grace.

Sproul: Gird up the loins of your mind, Peter says, and be sober; in other words, do not become intoxicated with mind-numbing drugs. For the mind to function with clarity, it must function in a state of sobriety, so we are called to be sober and to rest our hope fully upon the grace that is to be brought to us at the revelation of Jesus Christ.

b) *The Imperative to Hope (1:13b)*

...set your hope fully...

Gardner: Thirdly, the readers are commanded to *set your hope fully on the grace to be given to you*. Here is the key. Minds must be prepared for action and we must be self-controlled because Christian lives should be *fully* focused on God's gracious plan for us.

MacArthur: *Elpisate* is an aorist active imperative by which Peter exhorts believers in military fashion to a decisive kind of action, to a *hope* that is an obligatory act of the will, not merely an emotional feeling.... Basically defined, *hope* is the Christian's attitude toward the future (Acts 24:15; Titus 1:2; 2:13; 3:7). In its essence, hope is equivalent to faith (Rom. 5:1-2; Gal. 5:5; Heb. 11:1); it is trusting God (1 Pe. 1:21). The major difference between the two attitudes is that faith involves trusting God in the present (Rom. 1:17; 3:28; 2 Cor. 5:7; Gal. 2:20; 1 Tim. 6:12; James 1:6), whereas hope is a future faith, trusting God for what is to come (Heb. 3:6). Faith appropriates what God has already said and done in His revealed Word, and hope anticipates what He will yet do, as promised in Scripture. *Completely* means unreservedly, and could also be rendered 'fully' or 'perfectly.' Christians are not to hope half-heartedly or indecisively, but with finality, without any equivocation or doubt concerning the promises of God (cp. Rom. 8:25; 15:13; Col. 1:23; Heb. 6:19-20).

McKnight: Christians must be ready to do mental work and be totally focused on God's plan, that is, they must 'set [their] hope [fully] on the grace to be given you when Jesus Christ is revealed.' Living for the future is fundamental for Peter.

Doriani: His emphasis falls not on the subjective *feeling* of hope, nor on the intensity of our hope, but on the *object and direction* of our hope. Christians should hope in the grace of Christ to be revealed. *Hope* is the principal verb in 1:13 and the programmatic command for the

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passage. (Grammatically, ‘being girded,’ *anazōsamēnoi*, and ‘being sober/attentive’ (*nēphontes*), as subordinate participles modifying ‘hope.’ Translations take them as imperatives, since participles preceding an imperative often function as imperatives.) the subsequent commands, to be holy and to conduct ourselves with fear of God, follow from it.

Sproul: In the biblical usage, hope is not an uncertainty but a certainty, which is why it is called ‘an anchor of the soul’ (Heb. 6:19). It is that which brings stability to us. It is faith looking to the future with the full assurance that God will do what He promises He will do. Peter reminds us of that, and he tells us where we are to put our hope—fully upon the grace of God—because that is where our hope finds its anchor.

Helm: The call for struggling Christians is this: set your hope fully on the future coming of Christ. That is what Peter commands us to do. If any of us is to do more than simply outlast life’s exilic weight—if we are to move beyond melancholy endurance and into positive engagement with the world, let alone enjoyment in it, we must become a people who know what it is to comprehend a decided hope in life’s eternal future.

c) *The Object of Hope (1:13c)*

... on the grace that will be brought to you at the revelation of Jesus Christ.

MacArthur: The ultimate feature of the believer’s hope is *the grace to be brought*. Peter uses the present participle *pheromenēn*, but the translators express it as future, recognizing the Greek grammatical construction that indicates the absolute assurance of a future event by referring to it as if it were already happening. The context clearly calls for such a use of the present, because the event *to be brought* is the future *revelation (apokalypsei, ‘unveiling’) of Jesus Christ—His Second Coming...* This phrase, *the revelation of Jesus Christ*, is the exact phrase that opens the book of Revelation, which unfolds the future culmination of redemptive history, as summarized in Revelation 1:7.... Believers have an obligation to live in view of the Second Comin. In hope they look forward to that day when Christ will return for His people and then to reward and glorify them (Rom. 8:23; Phil. 3:20-21; Col. 3:4; 2 Tim. 4:8; 1 Jn. 3:2; Rev. 22:12).

Gardner: In coming to faith, Christians have received grace and mercy, but the introductory verses have been clear that the full and final salvation is yet to come when Jesus Christ *is revealed*. That great last day, as He appears in glory, will be the final great manifestation of *grace* to the people of God and should be the goal and focus of their lives (cp. 1 Cor. 13:12; Heb. 12:2).

McKnight: Peter urges his readers to see history the way God has planned it. Though now they may suffer unjustly at the hands of evil people, someday Christ will return and justice will be fully established. As a result, Christians are to live in light of that day of manifested grace.

Dorani: Specifically, we rest our hope on the grace that God will give *when Jesus Christ is revealed*, that is, on the day He returns. Traditionally, we focus on the grace revealed in Jesus’ life, death, and resurrection, and rightly so, since Jesus’ completion of the plan of redemption brings us peace with God. Nonetheless, Peter here says that the grace to come decisively affects the present. Our hope in the grace to be revealed prepares us for self-discipline and action today.

Sproul: The ship is moored by grace, in grace, and to grace. We can be confident of our future with God because our future, even as our present, rests fully not on our righteousness, or on God’s justice, but on God’s grace, which by definition is something that we do not and cannot

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deserve. We need to think about these things soberly so that our minds might come into action and realize that our resting place is on that grace.

2. Holiness (1:14-16)

¹⁴*As obedient children, do not be conformed to the passions of your former ignorance, ¹⁵but as he who called you is holy, you also be holy in all your conduct, ¹⁶since it is written, “You shall be holy, for I am holy.”*

McKnight: Verses 14-16 begin with an assumption of salvation (v. 14a), give the command to holiness (vv. 14b-15), and then return once again to the assumption of salvation (v. 16).

a) Obedient Children (1:14a)

¹⁴*As obedient children...*

MacArthur: Peter opens this passage with the significant expression *as obedient children*. The word (*hupakoēs*) translated as the adjective ‘obedient’ by the NASB, is actually a genitive noun. It means that obedience characterizes every true child of God (Jn. 8:31-32; 14:15, 21; 15:10; Rom. 6:17; Eph. 2:10; 1 Jn. 5:2-3; cp. Lk. 6:46) and distinguishes Christians from non-Christians, called the ‘sons of disobedience’ (Eph. 2:2). They are opposites; the basic character of a believer is obedience to God; whereas the basic character of an unbeliever is disobedience (Jn. 3:20; Rom. 1:28-32; 8:7-8; Eph. 2:2; 4:17-18; 2 Tim. 3:2; Titus 1:16; 3:3).

Gardner: Peter now adds a further instruction in which he compares the former lives of these people with their new Christian lives. They have had a ‘new birth’ and perhaps this is why he now addresses them as ‘children.’ ... What does it look like to *be* an obedient child of God? Certainly a noticeable difference should exist between what they used to be like and what they now are as those who have received the Lord’s great mercy.

McKnight: The expression *as obedient children* returns to the foundation of ethics in salvation. The obedience mentioned in 1:2 as the response believers make to the gospel (cp. also 1:22) is clearly an expression for conversion. It is only because in modern discussion the term *obedience* describes how converts behave after conversion that we miss the meaning of this term here.

b) Negative Aspect (1:14b)

...do not be conformed to the passions of your former ignorance...

MacArthur: True holiness has a negative aspect. It is experienced when believers are *not* being *conformed to the former lusts*. *Conformed* means ‘to be shaped by’ or ‘fashioned after’ (cp. Rom. 12:2; Eph. 4:20-24). The *lusts* that characterized that former life include sinful desires and thoughts, evil longings, uncontrolled appetites, sensual impulses, and all other unrighteous motivations and urges that compel the unregenerate (cp. 1 Cor. 6:9-11; Gal. 5:19-23; Eph. 5:3-5; 1 Th. 4:4-5). For believers, such former lusts were theirs *in ignorance*, before they were saved and when they did not know any better (cp. Acts 26:18; Eph. 2:1; Rom. 10:2-3). Regeneration creates a new life (2 Cor. 5:17) that has both the desire and the power to live righteously (cp. Col. 3:1-10).

Gardner: The word *conform* has to do with following in the likeness of something or someone else. Previously they had *lived in ignorance*. In other words, they had been ignorant of God’s grace, of His call to holiness and salvation. That past life was filled with *evil desires*, more literally passions or ‘lusts,’ which Peter sees as leading to evil behavior.... This is absolutely not

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what Christians should look like. They should not let their former passions lead them astray.... Salvation and mercy have come, but Christians are to live now with a dedicated focus in life that is diametrically opposed to their past way of life. Being focused like this throughout life requires a real commitment and being ready for action. For Peter, this is best summed up in the words of Scripture, ‘Be holy.’

McKnight: The exhortation to holiness begins with a negative statement (*do not conform to the evil desires you had when you lived in ignorance*) that is subordinate to a positive one that follows (*just as He who called you is holy, so be holy in all you do*). As Paul urged the Romans not to be conformed to this world (Rom. 12:2), so Peter urges his readers not to be conformed to their former passions, which dominated their lives prior to their entrance into God’s family.

Dorani: Most of Peter’s spiritual children began life as pagans who bowed to gods who possessed greater power, but not greater virtue than humans.... Therefore, Peter asserts, ‘As obedient children, do not be conformed to the passions of your former ignorance.’ This almost sounds insulting, but it’s an honest description of their former life. They were ignorant of God and His standards. According to their myths, their ‘gods’ followed their passions, so the people did the same.... The command *do not be conformed* is a present passive imperative. The present tense suggests that Peter continually and permanently forbids indulgence off ignorant passions. Peter chose the passive voice for the command because he knows that we are, to some extent, passive in the presence of forces that press us to conform to them. Whatever is customary seems normal, and whatever is normal seems right. But we must resist the pressure to conform to the age. We resist evil desires that we once indulged. We turn from sinful acts that are so common in the culture and in the lifestyle of many who grew up outside the covenant.

Sproul: Here Peter talks about not being conformed, and Paul did the same at the conclusion of his exposition of the doctrines of grace in Romans (Rom. 12:1-2).... Paul saw our sanctification as taking place as a result of a mind-set that is different from the mind-set of this world. Paul was writing of a mind-set of nonconformity, and Peter is saying the same thing here in the first chapter of his epistle.

c) Positive Aspect (1:15-16)

Dorani: Peter describes two obstacles to holiness. His people conformed themselves to their passions, and they followed the futile way of life inherited from their ancestors (1:14). As a counter, they must set their hope on Christ and remember their identity as obedient children of the holy God.... Biblical holiness entails a person’s righteousness, justice, and separation from sin. If a man is holy, he is set apart *from* this world, *for* God.

¹⁵...but as he who called you is holy, you also be holy in all your conduct, ¹⁶since it is written, “You shall be holy, for I am holy.”

(1) The Call to Holiness (1:15)

MacArthur: Peter then presents the positive standard of holiness as the very perfection of *the Holy One who called* believers, namely God Himself. Negatively, they are to stop living sinfully as they did prior to regeneration; positively they are to *be holy* in all their *behavior*. In the Sermon on the Mount, Jesus set forth this same standard (Mt. 5:48; cp. Eph. 5:1).

Gardner: Our holiness as Christians comes from the fact that we worship and follow the God who is holy, therefore there should be a clear contrast between those who belong to the Lord and those who do not. The description of God as the one *who called you* is a common one in this

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letter (2:9, 21; 3:9; 5:10) and reminds every believer that salvation is by God's grace and mercy alone.... As obedient children called by God, the summons to holiness is, above all, *a summons to family resemblance!* If the Father is holy, then the children should be holy.

McKnight: Since they are no children of obedience (v. 14a), they are to be holy, just as God is holy. We can assume that Peter has in mind here the similarity children are to have to their parents.

Dorani: Peter states three reasons why believers should be holy. First, we should be holy because the God who called us is holy (1:15-16).... We should therefore be holy because it is both our obligation and our future to conform to God's character. As we see His glory, we become like Him (2 Cor. 3:18).

Helm: There are two more observations to make from this text about holy living, and the first is this: holy living, or the Christian's *conduct*, becomes the subject matter for the rest of Peter's letter. He uses it seven times (see 1:15, 17, 18; 2:12; 3:1, 2, 16).

(2) The Command of Holiness (1:16)

MacArthur: Peter's call to holiness was not new but echoed that of the Old Testament, as he indicates by introducing an Old Testament quote with the common phrase *because it is written*, followed by the quote, 'You shall be holy, for I am holy,' derived from Leviticus 11:44; 19:2; and 20:7. God reiterated this command elsewhere in the Mosaic law (cp. Ex. 19:5-6; Dt. 7:6-8).

Gardner: The quotation, 'Be holy, because I am holy,' comes from Leviticus 19:2. That passage recounts how God gave the Israelites the laws for their community life. The quotation again reminds us that Peter constantly sees parallels between the Israelites or Jewish people and the community of God's people, which now includes Gentiles like those he is writing to. Each quotation or reference like this serves to remind Peter's audience that they have great privileges because they truly are full members of God's people, a point that Peter will be at pains to make in some detail in 2:2-10. But those who come into the inheritance promised by God must also understand their responsibilities. One of the purposes of their calling is that they image their Father God on this earth now, and so must be like Him: *holy*.

Helm: Peter motivates us toward a life of holiness with a quote from Leviticus 11:44. In doing so he selected an ancient text in which God commanded His people to be separate from the world. They were to be distinct. His family was to act differently from unbelieving nations. Above all, they were to be His people, possessed with His good character. As His children, should we not want to grow up to be just like Him? Christians ought to be motivated in holiness by the desire and opportunity to reflect God's character.

(3) The Character of Holiness

Gardner: Holiness speaks first to the idea that God is *separated* from all that is evil and sinful and *set apart* for and devoted to His own righteousness and glory and perfection. There is thus both a positive and a negative aspect of what holiness is. It speaks to what God is *not*. He is *not* sinful or full of evil desires. But it also speaks to who He *is*. He is good and pure and separate from all that is sinful. Furthermore, it can speak to what He *does*. Thus our Holy Father does what is righteous and speaks the truth, and so on. When we apply all this to human beings called by God to be His obedient children, we have to understand that it also carries both a positive and a negative side. On the one hand, Christians are *set apart* to serve and be devoted to their Father.

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They are separated from others in order to reflect their heavenly Father to the world in which they live. They are to *do* what is right and just and pure and what honors and brings glory to God. On the other hand, it also speaks to what they are *not* to be and *not* to do. They are *not* to follow the ways of their evil desires. They are not to be hypocritical, envious, or slanderous (2:1).

Sproul: The character of God is holy. The concept of holiness refers to purity. God's holiness involves His purity, but the dimension of purity is the secondary meaning of the term *holy*. The first and primary meaning of the term *holy* refers to God's transcendent majesty, His otherness, the sense in which God is different from anything in the created order. The term *holy* in the Old Testament was used when God consecrated a people or a place or a time and set it apart because it was different. The idea here in Peter's epistle is that the basis for the call to nonconformity is that we are to be imitators of God in His difference. Just as God is different from the world, so are we as His children and heirs of the inheritance set before us in heaven, to be different from the world.

Helm: Holy conduct is the second distinguishing mark of those who set their hope on the grace to be revealed at Christ's coming. When we live lives that are modeled on God's holy character, we demonstrate that we have internalized the call to set our hope on our eternal inheritance. Conversely, whenever we find ourselves trapped and enslaved to sin—when all we can do is continue grasping for the pleasures of the world—we reveal to the world, and to God, that we place too little value on the grace that is to be ours with the coming of Christ. By wallowing in the husks of earthly pleasure we are saying, in effect, that we despise the better wheat and rewards of the next world.

3. Honor (1:17)

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...*

MacArthur: Inseparably linked to believers' obligation to respond to salvation in hope and holiness is their responsibility to honor God.

McKnight: Put simply, Peter says that if believers call a Father the one who judges indiscriminately, penetratingly, and absolutely honestly, then they had better live in fear of this God, for He is altogether holy and will judge justly.

a) Father (1:17a)

¹⁷*And if you call on him as Father...*

Gardner: Since Christians are God's chosen and holy people, Peter now speaks of the life they should lead and of their priorities. They *call* on the *Father*. We have seen how important God's fatherhood is for Peter as he speaks to those who have received 'new birth' into God's family. The present tense here indicates that, like a child with a father, this calling to live an appropriate life goes on continuously for the Christian.

MacArthur: *If you address [God] as Father* implies that believers all the time 'address' (the present middle voice of *epikaleisthe*, 'to call upon' or 'appeal to') God that way—and they should. Jesus instructed the disciples to pray, 'Our Father who is in heaven' (Mt. 6:9; cp. Gal. 4:6; Rom. 8:15).

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McKnight: This holy Judge we now call *Father*, a term indicating intimacy and love but also respect and submission. That is, though we now call God ‘Father’ (cp. 1:14), as Jesus taught (Mt. 6:9), we must not let that familiarity with God degrade His holiness, for God is just and His judgment will be just.

Doriani: Secondly, Peter notes that His people should be holy for this reason: ‘Since you call on a Father who judges each man’s work impartially, live your lives as strangers here in reverent fear’ (1:17). Peter here combines two concepts that we needlessly separate: God is both Father and Judge. It is a great privilege to call God *Father* (Mt. 6:9; Lk. 11:2; Rom. 8:15). But this intimate relation hardly exempts us from obedience. On the contrary, Peter declares, you must ‘conduct yourselves with fear throughout the time of your exile.’ That is, while we live as strangers in this world, we both think of God with familial love, as Father, *and* retain an awe of the mighty and holy Lord.... Since human fathers also judge their children, this joining of intimacy and justice should not surprise us. Indeed, just as human children both respect and obey the parents who love them, so those who call God *Father* should love and obey Him. If we seek His benefits, if we invoke Him as Father, we should act like His children and meet His standards for the family.

Helm: The second observation from this text about holy conduct is this: it is the mark of being a member of God’s family. Take a look at the familial nature of Peter’s terms—verse 14: ‘As obedient *children*’ and verse 17: ‘And if you call on Him as *Father*.’ That God puts the mark of His holiness into the lives of His children is nothing less than what Peter trumpeted back in verse 3: ‘Blessed by the God and *Father* of our Lord Jesus Christ!’ What does this mean for us? Simply this. If God is not your Father, living a holy life will be impossible, because holy conduct is the fruit of being a member of His family. We simply don’t possess the power to do so from our own genes or heritage.

b) Judge (1:17b)

...who judges impartially according to each one's deeds...

MacArthur: Peter begins this verse by stating the reason for such conduct—God is the judge. ...Peter did not want believers to forget that though they have an intimate relationship with their heavenly Father, they must conduct themselves in holiness *during the time of their stay on earth* because God is also *the One who impartially judges according to each one’s work* (1 Cor. 3:10-15; 2 Cor. 5:9-10; Heb. 12:5-6; cp. Eph. 6:9).

Gardner: Peter now provides another explicit motivation to Christian living. Christians should watch how they live their lives since the Father is *also* the great impartial judge of *each man*. God *judges impartially*, not showing any favoritism. Everyone eventually will stand before their Maker, and so Christians must be clear that they can never use their familial relationship with God the Father as an excuse to live as they previously did before their conversion! As in so many places in the New Testament, Peter works with a basic understanding that people who have truly received ‘new birth’ become *different people*. If there is no evidence in their life that they are ‘holy,’ then there are proper grounds for fear of final judgment whether or not they are associated with a church or live among Christians.

McKnight: The notion of God as Judge underlies many exhortations to obedience in the Bible. Furthermore, if there is a God, if the God of Israel and Jesus are the true one God, and if this God is altogether holy, it follows that this God must judge if He is to allow anyone into His presence. He cannot tolerate any sin, for sin is repulsive to His holiness.

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Doriani: This leads to a third reason for holiness. God the Father also *judges each man's work impartially* (1:17). He neither looks at appearances nor plays favorites. He judges our deeds, and nothing is hidden from Him (cp. Mt. 16:27; 2 Cor. 5:10; Jer. 17:10; Mt. 12:37; Rev. 20:12).

Helm: Each of us in God's family needs to be careful how we live because we all have a Father who is absolutely impartial in His judgments. This truth alone ought to protect us against presumptuous sin.... Instead of presumptuous sin which is always the result of taking His grace for granted, Peter motivates us to live out our days in fear because of His impending and impartial judgment.

c) *Fear (1:17c)*

...conduct yourselves with fear...

MacArthur: The phrase *conduct yourselves in fear*, meaning 'reverence,' 'awe,' and 'respect' toward God is the command in this sentence. Hope and holiness produce a life of worship, the most foundational of spiritual virtues.

Gardner: He has already made it clear that he is speaking to those who 'have been chosen' (v. 1) and who 'were redeemed' (v. 18), and in fact he goes on to celebrate their redemption in the next few verses. Thus, in this case, it is surely right to assume that the *fear* should not be of final judgment but rather the *reverent fear* of a Father who goes on judging at all times impartially (taking the present tense as continuous).... This reverent fear is for a Father who will discipline His people as a father-judge, but also for one who will vindicate His people as judge on the last day. How much awe and reverence we should have for this Father!

Gardner: The final judgment for the children of God will reveal their vindication and salvation by God. Thus, though the word 'reverent' is not in the Greek, translating by '*reverent fear*' does help us to see that Peter is not speaking of the same fear that a non-Christian will have before God the judge. Nevertheless, Christians should stand in great awe of the God who desires that His separated people should live holy lives and who will bring about a continuous refining judgment when His people fail to live as they should.

McKnight: Knowing that God is judge and that He judges with absolute fairness (the Greek word here is *aprosoplmptos*, which describes receiving a person without regard to showing any favoritism because of the benefits he or she may provide; cp. James 2:1 for the opposite characteristic in humans), drives us to live in a healthy fear and awe of Him (cp. 2:17, 18; 3:2, 15; see Pr. 1:7; Mt. 10:28; 2 Cor. 5:11; 7:1; Eph. 5:21; Phil. 2:12; 1 Tim. 5:20; Heb. 4:1; 10:31).... This fear is neither dread nor anxiety; rather, it is the healthy response of a human being before an altogether different kind of being, God, and is a sign of spiritual health and gratitude.

Sproul: We are justified by faith, but we are rewarded according to our works. The Father, who rewards His children according to their obedience, does so impartially, so we are to conduct ourselves through the time of our stay on earth in fear—not the servile fear that the prisoner has for his torturer, but the filial fear that a child has for his parents, whom he respects. This is a fear of offending, disappointing or misrepresenting, a fear born in reverence in a spirit of adoration.

d) *Exile (1:17d)*

...throughout the time of your exile...

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Gardner: Peter...commands his readers to *live your lives as strangers here....* The word Peter employs appears in the Greek translation of Psalm 119:54 to describe a temporary lodging, and in Acts 13:17 it is used to describe the Israelites' 'stay' in Egypt and of how God brought them out of that 'stay' 'with mighty power.' ... Israel lived for a while among the pagans in Egypt, and there God watched over them, but it was not their permanent home and eventually he brought them out with power from the land. In a greater sense, if God is our Father, then our home is elsewhere because it must ultimately be with Him. The implicit motivation for living holy lives, therefore, is that the separation and righteousness involved in being holy must reflect the Christian's true home that will be ours in the presence of the Father.

MacArthur: True love and worship to God are marked by understanding that He is Christian's gracious and generous Father, but also his holy, disciplining Judge. How believers conduct themselves before His omniscient presence matters both in time and eternity.

Dorani: The term *exile* is *paroikia*. There are two Greek words for the idea of settling in a place. One is *katoikia*, which signifies settling down. The other, which Peter uses here, is *paroikia*. It means 'to settle temporarily.' Since we are sojourners, resident aliens, in this world, we never fully settle or perfectly fit here. We should neither expect nor attempt to do so.

B. The Basis of Hope (1 Peter 1:18-21)

¹⁸...knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you ²¹who 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.

1. Redeemed by God (1:18a)

¹⁸...knowing that you were ransomed...

Gardner: There is another even deeper motivation to holy living which Peter introduces when he writes, *For [because] you know....* Christians should experience a glorious and joyful motivation to godly and reverent fear of God because they *know* what Christ has done for them.... The idea of redemption was something of which these who had grown up in the Roman world would also have been well aware. Slaves could be freed on the payment of a price and it is that price that is primarily in Peter's mind here.

MacArthur: *Redeemed* is the key word in this passage. The term (*lutroō*) means 'to purchase release by paying a ransom,' or 'to deliver by the payment of a price.' To the Greeks the word was also a technical term for paying money to buy back a prisoner of war. Rather than the typical Greek sense of the word, referring to slaves and prisoners, the apostle Peter's imagery description *redemption* derives from several Old Testament passages. Undoubtedly a primary one was the narrative of the first Passover (Ex. 12:1-13).

Dorani: Today, *redeem* is an essentially religious term, but in Peter's day it was a commercial term for the liberation of a slave or a war-captive by the payment of a price for purchase or a ransom. This implies, first, that our sin has reduced us to the status of slaves or captives. Second, we cannot extricate or liberate ourselves from this predicament.... According to 1:18-19, Jesus *ransomed* us (Greek *lutroō*). Using a slightly different image, Paul says that Jesus *obtained* or *acquired* us (Acts 20:28; Greek *peripoieō*). Paul also teaches that Jesus *bought* us at

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a price (1 Cor. 6:20; Greek *agorazō*). We are free and must live accordingly. ‘You were bought at a price; do not become slaves of men’ (1 Cor. 7:23).

2. Redeemed from Sin (1:18b)

... *from the futile ways inherited from your forefathers*...

MacArthur: Peter sets forth four features that characterize everyone, including the redeemed prior to their redemption. The first feature of all unredeemed sinners is what verse 14 of this chapter calls ‘the former lusts’. ‘Lusts’ (*epithumiais*) are compelling, driving passions, usually for what is evil (cp. 4:2-3; Mt. 5:28; Rom. 1:24; Eph. 4:22; 1 Th. 4:5; Titus 3:3; James 1:14-15; 2 Pe. 1:4; 1 Jn. 2:16; Jude 16, 18)... Verse 14 secondly identifies the unredeemed’s bondage as ‘ignorance,’ which refers to the absence of spiritual understanding.... The opening verse of this passage refers to the third feature characterizing the unredeemed, their *futile way of life*, which identifies a vain, useless, and worthless existence. No matter what they may think, every unredeemed man or woman is living a futile life. Even the grandest accomplishments unbelievers seem to achieve are pointless from eternity’s perspective.... Here also is the fourth feature of the unredeemed’s lost condition, namely religious tradition, identified as ideas *inherited from their forefathers*. The Pharisees and their followers were prime adherents to such worthless tradition (cp. Mt. 15:7-9; 23:1-4)... Traditional religion, whether it is apostate Judaism or paganism in its multitude of forms, is a feature of sin’s bondage (cp. Is. 29:13; Mt. 15:3, 6; Mk. 7:8-9, 13; Gal. 1:14; Col. 2:8) from which people need redemption.

Gardner: Peter returns to the contrast between what is imperishable, and part of the inheritance that belongs to all Christians (1:4), and what perishes and has no lasting significance. These Christians had a past which was an *empty way of life*. Their *forefathers* were not Christians and had passed on an inheritance that was *perishable*.

3. Redeemed by Blood (1:18c-19)

a) *Perishable Things (1:18c)*

...*not with perishable things such as silver or gold*...

MacArthur: Redemption’s price was not some valuable earthly commodity—*like silver or gold*. But why did Peter in this context even mention those prized metals? In this instance he quite possibly recalled the Old Testament passage about the ransom money God required the Israelites to pay (cp. Ex. 30:13, 15) for the action of number all makes of military age.... Peter knew that, unlike the temporal redemption with money that God permitted the Israelites to purchase in Exodus 30, no amount of money could redeem people’s souls from the bondage of sin. The prophet Isaiah saw the true nature of God’s ultimate redemption of His people when he wrote, ‘For thus says the Lord, “You were sold for nothing and you will be redeemed without money”’ (Is. 52:3).

Gardner: Their *forefathers* were not Christians and had passed on an inheritance that was *perishable*. Many people would be happy to receive an inheritance of *silver or gold*, but they are nothing when contrasted with the work of Jesus.

Helm: Don’t you love how Peter elevates the work of Christ? I especially love the irony in the precious metals he chooses to call perishable—the earthly metals of silver and gold. These, above all others, are earth’s most precious metals, the most lasting. But Peter makes them look like little more than fruit left too long on the table.

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b) *Precious Blood (1:19)*

¹⁹*but with the precious blood of Christ, like that of a lamb without blemish or spot.*

MacArthur: Having stated what believers are not redeemed with, Peter declared the means by which God did redeem them—with *precious blood*. He uses ‘blood’ as a vivid synonym for sacrificial death involving the shedding of blood. The blood was not just any blood but precious because it belonged to *a lamb unblemished and spotless*. Peter’s words implicitly picture the immense sacrifice the owner of such a lamb made when he killed his flock’s finest, purest, most perfect animal, the very kind of animal God always required for sacrifice (Lev. 22:19; Num. 6:14; 28:3-4; Dt.15:21; 17:1; cp. Ex. 12:5; Lev. 22:17-25). No sacrificial lamb or any other animal sacrifice could ever really take away sin, as Hebrews 10:1-10 makes clear.... Those sacrifices all showed the deadly effects of sin and pictured the idea of an ultimate substitute taking the sinner’s place—fulfilled in the sacrifice of Jesus Christ ‘once for all.’ That Jesus was absolutely and perfectly *unblemished and spotless* is the clear testimony of Scripture, especially concerning the doctrine of imputation, as contained in 2 Corinthians 5:21.

Gardner: [This phrase] recalls a number of sacrifices in the Old Testament where a perfect *lamb without blemish or defect* had to be offered to the Lord (e.g., Num. 6:14; 19:2). The Passover Lamb of Exodus 12:5 may also be in Peter’s mind.... Jesus’ blood was the price paid to bring about the freedom of God’s people from their bondage to sin and evil and to bring them into the freedom that belongs to them.... Such freedom from sin and from the consequences of eternal judgment was bought with something more precious than any amount of perishable gold and silver, namely, by the *blood of Christ*. It is all too easy for Christians to take for granted the extraordinary nature of their salvation and to overlook the great cost involved when Jesus died on the cross. But it is this great cost that brings about eternal joy and benefit for them and contrasts dramatically with the perishable things that constantly preoccupy those who live according to the world’s standards. Peter’s emphasis is all on the sacrificial nature of Christ’s death. The fact that He died *without blemish* reminds us that Jesus never sinned (cp. 2 Cor. 5:21).

MacArthur: The *blood of Christ* refers not to the fluid in His body, but to the whole of His redemptive death. Scripture speaks of Christ’s blood nearly three times as often as it mentions the cross, and five times more often than it refers to the death of Christ. The word ‘blood,’ therefore, is the chief term the New Testament uses to refer to the atonement.

Dorani: With any ransom, a price is paid. This payment is not monetary, ‘not with...silver or gold’ (1:18). Rather, Jesus, God’s spotless Lamb, gave His *precious blood* as He suffered the death that our sins deserve (1:19). As a result, whatever our circumstances, believers are never spiritual slaves.

Sproul: There is an adjective in verse 19 that we dare not pass over too quickly. We are redeemed not just by the blood of Christ but by the *precious* blood of Christ. We talk about gems as being precious stones; that is, they are ascribed the highest possible value. Something you regard as precious is what you hold in the highest possible esteem, and the Apostle is telling us here that precious things go beyond silver and gold. The most precious thing that has ever been on this earth is the blood of Christ. When His blood was shed, it was human blood, but it was holy blood—the most valuable blood that has ever been spilled. In referring to Christ as a lamb without blemish and without spot, Peter is taking his readers back to the Old Testament celebrations of the Passover and Yom Kippur, the Day of Atonement.

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Helm: The precious blood of Christ is precious indeed. Truly we were bought with a price. Our salvation was costly. It is as costly as the blood of Christ. Honestly, ask yourself, do I really need any other motivation for holy living?

4. Redeemed through Christ (1:20, 21b)

²⁰*He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you...who raised him from the dead and gave him glory...*

a) Foreknown(1:20a)

²⁰*He was foreknown before the foundation of the world...*

MacArthur: In this section Peter more fully describes the uniqueness of the precious Lamb, Jesus Christ. The first aspect of that is His predetermination. That He *was foreknown* (*proegnōsmenou*), literally ‘he having been foreknown,’ clearly indicates that God planned to send the Son as the incarnate Redeemer *before the foundation of the world*. The Father did not react to the Fall with a last-minute fix; before the Fall—even before the creation—He predetermined to send His Son as the Savior (Acts 2:23; 4:27-28; 2 Tim. 1:9; Rev. 13:8; cp. Is. 42:1; Rom. 8:29-30; Eph. 1:5-11).

Gardner: It is surely one of the deepest demonstrations of God’s extraordinary love for believers that He actually planned long, long ago that they, sinful people, would find forgiveness through Christ’s death. This death in our place required the shedding of His precious blood. It required an extraordinary act of divine mercy as Jesus gave His life for His people, yet all of this was ordained by God *before the creation of the world*. Even though it is only recently, *in these last times*, that Jesus has been *revealed*, His coming to bring redemption was planned by God long before. The Greek says ‘He was foreknown,’ but this means that Christ’s coming to earth was foreordained, with the divine intention of bringing salvation through His self-sacrifice.

Doriani: Peter states that God foresaw and predestined the redemptive work of Jesus, for Jesus *was chosen* [by God] *before the creation* [or ‘foundation’] *of the world* (1:20a).

b) Revealed (1:20b)

...but was made manifest in the last times for the sake of you...

MacArthur: The precious Lamb, secondly, is unique because of His incarnation. The verb rendered *has appeared* (*phanerōthentos*) contains the idea of making something clear or manifest and is an aorist passive, which denotes a historical event—in this context the Son becoming human (cp. Gal. 4:4-5; Phil. 2:6-8)... The phrase *in these last times* is a familiar expression referring to the entire period between the birth of Christ and the Second Coming.... The Greek for ‘times’ (*chronōn*) refers to a chronological point in God’s calendar of events.... As if to underscore an already clear truth, Peter reiterated for his readers that Christ’s redemptive work was *for the sake of you*, meaning all the redeemed.

Gardner: The description *last times* informs us that the revealing of Christ in His birth, death, resurrection, and exaltation is a turning point or crucial stage in world history. Christ’s coming has begun the last period in history, the period in which his people await the inheritance, or the final salvation and vindication of which Peter has already spoken. Peter then adds that God’s great plan was *for your sake*, so Christians are again reminded that living for the Father is the least they can do by way of response.

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Doriani: Then God accomplished His eternal plan, so it *was revealed in these last time for your sake* (1:20b). These are the last times, the times of Christ, when we await one last element of God's plan, the return of Christ. All of this, Peter says, is *for your sake*.

c) *Raised and Glorified (1:21b)*

...who raised him from the dead and gave him glory...

MacArthur: The third feature of the Son's uniqueness is His resurrection. God *raised Him from the dead* in unmistakably powerful proof that He was the sacrifice for sin and had accomplished God's redemptive work (Acts 2:24, 32: 3:15; 4:10; 13:33; 17:31; 26:23; Rom. 4:25; 1 Cor. 15:20-26).

MacArthur: Fourth, Peter reminds believers that Christ is unique because in ultimate, culminating affirmation, God *gave Him glory*. That phrase points to the ascension (Mk. 16:19; Lk. 24:50-51; Acts 1:9-11), when Christ returned to the heaven of heavens and the glory He had enjoyed with the Father from all eternity (3:22; Lk. 24:26; Jn. 17:4-5; Eph. 1:20-21; cp. Ps. 69:18).

5. Redeemed for Him (1:21a, 21c)

a) *Believers in God (1:21a)*

²¹ *...who through him are believers in God...*

MacArthur: Since redemption is *through Him* alone, there is no other way to God (Jn. 14:6). This marks the exclusivity of the gospel as the only way of redemption. People cannot be *believers in God* apart from acknowledging the death, resurrection, and sovereign lordship of His Son. In fact, all who do not believe the gospel cannot know God at all and are subject to eternal destruction.... It should also be considered that the phrase *through Him* may not only indicate the way to saving belief in God, but the *power* to believe the gospel.... Since redemption *through Him* produces *believers in God*, it is obvious that salvation is appropriated by faith (Mk. 1:15; 16:16; Jn. 6:29; 20:31; Acts 11:21; 13:39, 48; 16:31; 20:21; Rom. 3:28; 5:15; 10:9-10, 14-15, 18; Ep. 2:8-9). Saving faith includes both belief *in* the one, true, and living God (Heb. 10:39; 11:6) and belief *through* His Son, Jesus Christ (Jn. 6:40). Contained in the phrase *believers in God* is all that is implicit in genuine saving faith.

Gardner: As Peter concludes this thought he speaks again of faith. Christians *believe in God* because they have come to him *through* Jesus. As we read in Matthew 11:27, Jesus is the only one who has revealed the Father.... But Christians can also access God as Father *through* Jesus. Again, this takes place because He became a sacrifice for them, so enabling this to happen (3:18).

b) *Faith and Hope in God (21c)*

...so that your faith and hope are in God.

MacArthur: The end of verse 21 reveals the ultimate, twofold blessing of redemption—*so that believers faith and hope will be in God*. *Faith* enables believers to trust God for necessary grace in the midst of life's present circumstances, struggles, and anxieties (5:7; Ps. 5:11; 31:1; 37:5; 56:11; Pr. 29:25; Is. 26:3; Nah. 1:7; Phil. 4:6), and *hope* enables belief in future grace, to be revealed for them in heavenly glory.

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Gardner: As sinners place their faith in Jesus' death and resurrection, they discover that reconciliation with God has been made effectual for them. Thus, it is true to say, *so your faith and hope are in God.*

For next time: Read 1 Peter 1:22-2:3.

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Lesson Summary

III. Living in Hope (1 Peter 1:13-21)

Aim: To live holy lives as obedient children in expectant hope of receiving the full grace of God's redemption accomplished by Jesus that will be revealed at His second coming.

A. The Life of Hope (1:13-17)

1. Hope (1:13)

- *Therefore* – Peter begins to apply the hope of salvation to our lives
- Two subordinate participles define the Approach to Hope: thoughtful, sober
- *Preparing your minds*, lit., 'girding up the loins of your mind'
- *Being self-controlled*, lit., 'being sober-minded,' clear-headed
- The Imperative to Hope – *set your hope fully*; focus is objective, not subjective
- The Object of Hope – future grace at Christ's return, (*apokalupsei*, 'unveiling')

2. Holiness (1:14-16)

- *Obedient children* (1:14a); conversion leads to obedience; part of His family
- Negative Aspect (1:14b); subordinate to positive aspect
- *Do not be conformed*; 'to be shaped by' / 'fashioned after' (cp. Rom. 12:2)
- Passions/lusts (*epithumiais*); former ignorance – Gentile audience, see v. 18?
- Positive Aspect (1:15-16) – *be holy* like God (Lev. 11:44; 19:2; 20:7; Ex. 19:5-6; Dt. 7:6-8)
- Holiness – separated, set apart; purity; righteousness; God's transcendent majesty
- Holiness is a call to non-conformity with the world; to be separate from evil desires

3. Honor (1:17)

- As His obedient children, God is both Father (Mt. 6:9; Gal. 4:6; Rom. 8:15) & Judge
- As Judge, He is impartial; demands holiness; contrast with James 2:1ff.
- *Fear*: 'reverence,' 'awe,' 'respect'; not terror of judgment, but *honor*, worship
- *Exile* (*paroikia*, settle temporarily); sojourners, non-alien residents; heaven is home

B. The Basis of Hope (1:18-21)

1. Redeemed by God (1:18a)

- *Ransomed* or 'redeemed' (*lutroō*); to buy (a slave/captive) back at a price

2. Redeemed from Sin (1:18b)

- *Futile ways*, inherited from forefathers; likely Gentiles, not Jews (cp. also v. 14)

3. Redeemed by Blood (1:18c-19)

- The inheritance of sin is perishable; our hope is in an imperishable inheritance
- The *precious* blood of Christ is the ransom price; most valuable thing in the world
- Lamb w/o blemish, spot (Lev. 22:19; Num. 6:14); Passover, Yom Kippur

4. Redeemed through Christ (1:20, 21b)

- *Foreknown*, planned, predestined, before foundation of the world; not 'Plan B'
- *Made manifest*, 'has appeared' (*phanerōthentos*)
- *Last times* = church age until second coming; salvation is *for you!*
- Christ's resurrection and ascension to glory via God's power vindicates Him

5. Redeemed for Him (1:21a, 21c)

- God's resurrecting power is the same power that resurrects our spirits in regeneration
- We become *believers in God* through faith given to us by God; not our own power

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- Our hope is also in God who gave us life, tying back to beginning of this section
- We have been reborn to a living hope; therefore we are to set our hope on our future inheritance given to us by the One who has given us that hope in the first place

In verse 13-21 of chapter 1, Peter's main focus is to translate the wonders of our salvation described in verse 3-12 into a practical call to live our lives in the grace of expectant hope. He exhorts us to live holy lives as obedient children in expectant hope of receiving the full grace of God's redemption accomplished by Jesus that will be revealed at His second coming.

The 'Life of Hope' (vv. 13-17) consists of three main imperatives. First we are to set our minds fully on the *hope* of our full and final salvation, which we will receive at the return of Jesus Christ. We are to do so soberly and thoughtfully, applying our minds to the hope that has been promised. Secondly, we are to be *holy*, living as obedient children in imitating the Father, who is holy. That means rejecting sinful passions and former lifestyles that were at odds with God's holy character. Instead, we are not to be conformed to the world, but rather in step with our holy God. Third, we are to *honor* and respect God, who is not only our Father, but our Judge. Reverent fear and worship should characterize our ongoing relationship with God while we live as exiles or sojourners on earth prior to receiving our eternal heavenly inheritance.

The 'Basis of Hope' (vv. 18-21) is once again the salvation that has been wrought by God (cp. vv. 3-12). Here, Peter describes it in terms of redemption, a concept in the Roman world that involved paying a purchase price to redeem or ransom a slave or captive of war. It is God who has redeemed us from our spiritual enslavement to sin; it is not something that we could ever accomplish ourselves. The redemption price was the *precious blood of Christ*, far more valuable than any temporal commodity. God's plan of redemption was established before the foundation of the world, was foreshadowed in the writings of the prophets (vv. 10-12), and has finally been made manifest (clear) in these last days at the first advent of Jesus Christ. God the Father raised Jesus from the dead and glorified Him through His ascension back into heaven, thus vindicating our Savior. The same power that raised Jesus from the dead also raises us to new spiritual birth and life, causing us to have faith in God and hope in receiving our promised eternal inheritance.