

# Holy Living Part 1 – Holy Components

## 1 Peter 1:13-21

Emmanuel Baptist Church – PM Service – September 24, 2023

### Introduction:

Starting in 1 Peter 1:13 and through to 2:12, Peter is going to turn his attention from “Hopeful Living,” which we looked at last time, to “Holy Living.” I have divided this portion of Peter’s letter into three sections:

1. 1:13-21 Holy Components (or elements)
2. 1:22-2:3 Holy Conduct
3. 2:4-12 Holy Construction

Today we will only be looking at the first section in verses 1:13-21, Holy Components or elements.

He begins verse 13 with the word “therefore” which refers back to 1 Peter 1:3-12. Last time we broke these verses into four main points:

#### **1. Hope that is Secure (1:3-5):**

Our salvation in Christ is absolutely secure, this is our living hope. How do we know? Because, as we discovered last time, it is all of God:

- It comes from God’s boundless mercy
- It was initiated by God. It is he who caused us to be born again
- Its foundation is the resurrection of Jesus Christ, proving God’s wrath was fully appeased and satisfied by the death of Christ
- It is our inheritance, which is God himself and all that is Christ’s, and it will never change or deteriorate; and is kept or reserved in heaven for us
- It is guarded by God’s abundant, eternal, mighty, divine and great power.

Our salvation in Christ could not be more secure.

#### **2. Hope that is Tested (1:6-7):**

The genuineness of our faith is going to be tested. The implication in 1 Peter 1:7 together with James 1:3 is that trials test the trustworthiness of our faith. Peter compares our trials to the purification of gold by fire. Being subjected to fire is a very fearful, not to mention painful, experience. The purpose though is to purify; or in the context of what Peter is saying, it is to expose the genuineness or trustworthiness of our faith. When we have gone through the trial (1 Peter 4:12 says “fiery trial”) and our faith is found to be genuine and trustworthy, the “result [is] praise and glory and honor at the revelation of Jesus Christ.” We noted last time that this praise and glory and honor will be directed toward the believer.

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So then, our trials are intended to refine our faith, much like fire refines gold. We learn from James 1:3 that the testing of our faith “produces steadfastness.” Other words that could be substituted for steadfastness are consistency or endurance.

### 3. Hope that is Unseen (1:8-9):

Here we looked at 2 Corinthians 4:17-18. As we go through trials, Paul is exhorting us to not look to the things that are seen, like the trials themselves, for they are transient, that is, brief or temporary. Rather, Paul says, look to the things that are unseen, for they are eternal.

In 1 Peter 1:8 Peter boldly asserts, “Though you have not seen him, you love him. Though you do not now see him, you believe in him...” How can Peter know this? How did he know his readers were not like Thomas, who in John 20:24-29, insisted on seeing the resurrected Christ for himself before he would believe?

He knows because the genuineness of their faith had been tested by fire and found to result in praise and glory and honour at the revelation of Jesus Christ (1 Peter 1:7). Our trials have tested the genuineness or trustworthiness of our faith and have produced in us steadfastness, consistency and endurance so that we love and believe in Christ, even though we cannot physically or literally see him. The result is a joy that is inexpressible and filled with glory.

What is the outcome? Peter says in verse 9, “obtaining the outcome of your faith, the salvation of your souls.”

### 4. Hope that is Fulfilled (1:10-12):

The prophets who prophesied the coming of Christ, under the inspiration of the Spirit of God, did not fully understand the message they were recording for us in the Old Testament. They saw only snippets and were not able to put it all together. With intensity they diligently investigated to understand the facts of the message.

In spite of their diligent efforts, they were only able to determine that the message was not for them to fully understand but for those who would follow and have the good news preached to them. However, all that the prophets foretold was perfectly fulfilled in Jesus Christ.

Now, in verse 13, Peter says, “Therefore.” Therefore, because of all that I have just said. 1 Peter 1:13-21,

<sup>13</sup> 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

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Christ. <sup>14</sup> As obedient children, do not be conformed to the passions of your former ignorance, <sup>15</sup> but as he who called you is holy, you also be holy in all your conduct, <sup>16</sup> since it is written, “You shall be holy, for I am holy.” <sup>17</sup> 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, <sup>18</sup> knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot. <sup>20</sup> He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you <sup>21</sup> who 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.

I have broken this passage down into three components or elements of holy living:

1. The Standard for Holy Living (1:13-16)
2. The Sacrifice for Holy Living (1:17-19)
3. The Source of Holy Living (1:20-21)

### The Standard for Holy Living (1:13-16)

The first element of holy living we will consider is the Standard for Holy Living. How can we know what holy living looks like without first establishing the standard for holiness to live by? This is exactly where Peter begins in 1 Peter 1:13-16.

<sup>13</sup> 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. <sup>14</sup> As obedient children, do not be conformed to the passions of your former ignorance, <sup>15</sup> but as he who called you is holy, you also be holy in all your conduct, <sup>16</sup> since it is written, “You shall be holy, for I am holy.”

In verse 13 Peter says, “Therefore, preparing your minds for action. The word mind here is referring to a way of thinking and feeling. For example, Colossians 1:21 uses the same word when it says,

<sup>21</sup> And you, who once were alienated and hostile in mind, doing evil deeds,

“Hostile in mind” is a way of thinking. Notice, in Colossians 1:21, that this way of thinking led to doing evil deeds. Don't miss the connection between what we dwell on in our minds and our resulting behaviour or action. I will bring this up several more times before we are through.

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How do we prepare our minds for action? We are going to turn to the apostle Paul for a moment to get some guidance here:

Romans 8:5-8

<sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup> For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup> For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. <sup>8</sup> Those who are in the flesh cannot please God.

Notice again the connection between where the mind is set and how that plays out in one's life. To set the mind on the flesh results in living according to the flesh, hostility toward God, the inability to please God and ultimately death. The mind set on the Spirit results in living according to the Spirit, which brings life and peace.

Romans 12:2

<sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Here the renewing of one's mind, which comes by the word of God, results in a transformed life and discerning the will of God.

Philippians 4:8

<sup>8</sup> Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.

Here Paul is describing a disciplined mind.

Colossians 3:2

<sup>2</sup> Set your minds on things that are above, not on things that are on earth.

We prepare our minds for action by focusing them on things that are above not on things that are on earth. We do this by transforming our minds in God's truth, in his word, and by having disciplined minds in regard to the things we think about and meditate on.

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Back in 1 Peter 1:13 it says, “and being sober minded.” This is talking about a presence of mind, like having one’s wits or faculties about them. It is calm or circumspect. The opposite would be irrational.

So, having our minds disciplined and focused on God’s truth, being calm and circumspect, Peter says at the end of verse 13, “set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.” This is the “living hope” from back in 1 Peter 1:3. This is not some irrational hope of one who is out of his mind. This is the hope of one who has their faculties about them; one who has presence of mind.

In verse 13, “The grace that will be brought to you” is our salvation, to be fully realized at the revelation of Jesus Christ; “when,” according to 2 Thessalonians 1:7, “the Lord Jesus is revealed from heaven with his holy angels”. “<sup>2</sup> Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. <sup>3</sup> And everyone who thus hopes in him purifies himself as he is pure” (1 John 3:2-3).

This is the living hope of our salvation we have in Christ that will be realized when he returns.

Peter goes on in 1 Peter 1:14,

<sup>14</sup> As obedient children, do not be conformed to the passions of your former ignorance,

The word “therefore,” from verse 13, applies to this verse as well. Therefore, or since,

- God caused us to be born again to a living hope (1:3)
- Through the resurrection of Jesus Christ from the dead? (1:3)
- To an inheritance that is imperishable, undefiled and unfading and kept in heaven for us (1:4), and since
- Our salvation is being guarded by God’s abundant, eternal, mighty, divine and great power, through faith for a salvation ready to be revealed in the last time. (1:5)...

“As obedient children, do not be conformed to the passions of your former ignorance” (1:14).

What are the “passions of our former ignorance? Colossians 3:5b,

sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

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Colossians 3:8b

anger, wrath, malice, slander, and obscene talk from your mouth.

1 Peter 4:3b

sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.

You get the idea. The passions of our former ignorance were what characterized our lives before we were made new creatures in Christ. Our lives should be different now. How? This brings us to 1 Peter 1:15-16,

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

Everything we have said so far has led up to these two verses. If our conduct is going to be holy, first we have to prepare our minds for action, be sober-minded and set our hope fully on the grace that will be brought to [us] at the revelation of Jesus Christ. Then we need to not be conformed to the passions of our former ignorance.

But even more importantly, if our conduct is going to be holy, we have to recognize the Standard for Holy Living. Who is that standard? It is the one who called us, God. As God is holy, we are to be holy in all our conduct. Volumes and volumes have been written about the holiness of God. I could not even begin to address the vastness of this topic in the time that I have today.

Charles Hodge said, “The holiness of God is not to be conceived of as one attribute among others. It is rather a general term representing the conception of God’s consummate perfection and total glory. It is His infinite moral perfection crowning His infinite intelligence and power.” To this John MacArthur adds, “He said it is infinite moral perfection as the crown of the God-head, holiness is God’s total glory crowned.”

(<https://www.gty.org/library/sermons-library/GTY100/the-holiness-of-god>)

Holy, *hagios* (hag'-ee-os), means to be set apart for a special purpose. For the believer this means to be set apart by (or for) God. The idea is for the believer to have a likeness of nature with the Lord.

R. C. Sproul expands on this idea of “set apart” as it relates to God. He says,

God’s holiness is more than just separateness. His holiness is also transcendent. The word *transcendence* means literally “to climb across” It is defined as “exceeding usual limits.” To transcend is to rise above something, to go above and beyond a certain limit. When we speak of the transcendence of God, we are talking about that sense in which God is above and beyond us. Transcendence

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describes His supreme and absolute greatness. The word is used to describe God's relationship with the world. He is higher than the world. He has absolute power over the world. The world has no power over him. Transcendence describes God in His consuming majesty, His exalted loftiness. It points to the infinite distance that separates Him from every creature. He is an infinite cut above everything else.

When the Bible calls God holy, it means primarily that God is transcendently separate. He is so far above and beyond us that He seems almost totally foreign to us. (R. C. Sproul, The Holiness of God, Ligonier Ministries p. 46)

This is our standard of holiness. Now Peter quotes Leviticus 11:44 when he says in verse 16 "You shall be holy, for I am holy." How can we possibly be holy in the sense that God is holy? The short answer is, we cannot. We, as finite human beings, do not possess the transcendence of God, and we never will.

There are two aspects of our holiness we must consider here: positional holiness and practical holiness. First, what is positional holiness?

Ephesians 1:4

<sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

When God chose us, that is the elect, before the foundation of the world, it was before any had the opportunity to do anything good or bad, holy or unholy. Why did God choose us? Ephesians 1:4 says, "that we should be holy and blameless before him."

Colossians 1:21-22

<sup>21</sup> And you, who once were alienated and hostile in mind, doing evil deeds, <sup>22</sup> he [that is, Christ] has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,

Because of what Christ has done – notice it does not say anything about works on our part – we are presented holy and blameless and above reproach before God. How was this made possible? 2 Corinthians 5:21

<sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Our sin was credited to Christ's account and his righteousness was credited to our account. Another way to say this is; our sin was imputed to Christ and his righteousness

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was imputed to us. We have been declared righteous because of what Christ did on our behalf. So, when God looks at us through the blood of Christ, he sees only Christ's righteousness. This is our positional holiness.

If we are perfectly honest with ourselves, we know that our positional holiness is not lived out in our daily lives. That is, we are sinful creatures. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). This brings us to the discussion of practical holiness. Some prefer to call this progressive holiness, which is probably a better term. This is the process of sanctification. Peter alludes to this in 1 Peter 2:2,

<sup>2</sup> Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation—

"Growing up into salvation" is describing the process of becoming more like Christ; this is the sanctification process (cf. Romans 6:22). This is what Paul means when he says in Colossians 3:10, talking of our new self in Christ, "<sup>10b</sup> which is being renewed in knowledge after the image of its creator." We see the same truth is in 2 Corinthians 3:18

<sup>18</sup> And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image [Same image as what? The Lord.] from one degree of glory to another. For this comes from the Lord who is the Spirit.

This process of "being renewed" (Colossians 3:10) or "growing up into salvation" (1 Peter 2:2) or being "conformed to the image of [Christ]" (2 Corinthians 3:18; cf. Romans 8:29) is what I mean by practical or progressive holiness.

Notice what 1 Peter 1:15 says, "<sup>15</sup> but as he who called you is holy, you also be holy in all your conduct." "Your conduct" is referring to our manner of life or behaviour. The Greek word means "from down to up." Figuratively it talks of a change of our outward behaviour from an "upturn" of inner beliefs. Here is that connection again between what is in our mind or heart and our resulting behaviour.

You see how it all comes together now? If our conduct is going to be holy, first we have to prepare our minds for action, be sober-minded and set our hope fully on the grace that will be brought to [us] at the revelation of Jesus Christ. Then we need to not be conformed to the passions of our former ignorance.

In the context of "preparing our minds for action" (1 Peter 1:13), in Colossians 1:9 Paul prayed,



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<sup>9</sup> And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,

The word “fill” pléroó (play-ro'-o) in Colossians 1:9 means to make full, to complete. The idea is to fill to the extent appropriate. Another aspect of this word we see in the New Testament is to fully possess, influence, control, take over. Paul is praying that they would be controlled by the knowledge of God's will. In other words, that the knowledge of God's will would so fill their minds and hearts that it, in effect, would control them.

And again, I must emphasize the connection between our mind and behavior. What is the result of being “filled with the knowledge of [God's] will in all spiritual wisdom and understanding? We find the answer when we continue reading in Colossians 1:10,

<sup>10</sup> so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God;

This is practical or progressive holiness. What we fill our minds with will directly impact our behaviour. Do you want to grow in holiness? Then renew your minds with a constant diet of God's word. Be faithful to be sitting under the sound teaching of God's word. Be in regular fellowship with those in Christ who are also growing in the knowledge of God's word.

## The Sacrifice for Holy Living (1:17-19)

As we alluded to earlier, our holiness came with a cost. Not one of us could pay the cost ourselves, but only Christ could pay on our behalf. This brings us to my next point, The Sacrifice for Holy Living in 1 Peter 1:17-19.

<sup>17</sup> 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, <sup>18</sup> knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot.

Though our sin has been completely paid for by Christ and, as a result, we have been declared holy and blameless before God, this does not give us licence to live anyway we want to in this world. We will not be judged for our sin, Christ took care of that, but we will still be judged according to our deeds. Note that I am not talking about salvation here. Let me be perfectly clear. Works or deeds play no part in our salvation. But note 2 Corinthians 5:10 where Paul, talking to believers, says

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<sup>10</sup> For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

In Revelation 22:11 the Lord says to the apostle John,

<sup>11</sup> Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.”

Then in the context of the evildoer, the filthy, the righteous and the holy, Jesus says in the next verse, Revelation 22:12,

<sup>12</sup> “Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done.

And in Romans 14:10-12 we read,

<sup>10</sup> Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; <sup>11</sup> for it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.”

<sup>12</sup> So then each of us will give an account of himself to God.

Therefore, back in 1 Peter 1:17, Peter warns his readers that since “the Father...judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile.” This is a warning we too would be prudent to heed.

Then in 1 Peter 1:18-19 he continues,

<sup>18</sup> knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot.

We already talked about “the futile ways inherited from your forefathers” when we talked about “the passions of your former ignorance” from 1 Peter 1:14, so I will not go into that again here.

The word “ransomed,” also translated to redeem, *lutroó* (loo-tro'-o), is used only here in verse 18, in Luke 24:21 and Titus 2:14. It is referring to the payment of a ransom. The idea of the payment is to restore something back into the possession of its rightful owner. Another way of putting that, is to rescue from the power and possession of an alien possessor. This is illustrated in Romans 6:20 and 22

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<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness... <sup>22</sup>  
But now that you have been set free from sin and have become slaves of God,  
the fruit you get leads to sanctification and its end, eternal life.

Once we were slaves to sin. A slave is the property or possession of his master. In this illustration the master is sin. Paul says “but now you have been set free from sin.” How were we set free from sin? Peter says we were ransomed. What was the payment given as our ransom to free us from slavery to sin? 1 Peter 1:18 says it wasn’t “perishable things such as silver or gold.” 1 Peter 1:19,

<sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot.

The ransom or payment for our sin was “the precious blood of Christ.” This is The Sacrifice for Holy Living. Without this payment, to free us from the mastery of sin over us, there is no opportunity for holy living for us.

The writer of the book of Hebrews explains why the payment of Christ’s blood was sufficient to redeem us. Hebrews 7:26-27, talking about Christ says,

<sup>6</sup> For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. <sup>27</sup> He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.

Hebrews 10:12-14 continues,

<sup>12</sup> But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, <sup>13</sup> waiting from that time until his enemies should be made a footstool for his feet. <sup>14</sup> For by a single offering he has perfected for all time those who are being sanctified.

So, Jesus was holy, innocent, unstained, separated from sinners, and exalted above the heavens. He had no need to offer up a sacrifice for his own sin, because he had no sin of his own (1 Peter 2:22). Therefore, his single sacrifice for sin was totally sufficient to perfect for all time those who are being sanctified.

In regard to the phrase “being sanctified” from Hebrews 10:14, Albert Barnes makes a very helpful comment:

The doctrine taught in this verse is, that all those who are in any measure sanctified will be perfected forever. It is not a temporary work which has been

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begun in their souls, but one which is designed to be carried forward to perfection. In the atonement made by the Redeemer there is the foundation laid for their eternal perfection, and it was with reference to that, that it was offered.

(<https://biblehub.com/commentaries/hebrews/10-14.htm>)

So, by the payment made by Christ with his own blood, we are positionally made holy before God, and from a practical standpoint, put on a path of progressive holiness; neither of which would be possible without the payment of Christ's blood to redeem us from sin.

### The Source of Holy Living (1:20-21)

This brings us to the final component of holy living we will be considering today, The Source of Holy Living. Other words we could substitute for "source" are "basis or foundation" of holy living. We find this in 1 Peter 1:20-21.

<sup>20</sup> He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you <sup>21</sup> who 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.

"He" in these verses is Christ. Christ was foreknown before the foundation of the world. What does the phrase "before the foundation of the world" mean? The phrase is generally understood to mean before creation or in eternity past. Earlier we quoted Ephesians 1:4

<sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

2 Timothy 1:9 uses a different phrase but is essentially saying the same thing.

<sup>9</sup> who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began.

"Before the ages began" is the same idea as "before the foundations of the world." It is talking about eternity past.

So even before creation, before man or anything that we know existed, God already knew that he would send Christ to die for us and to be raised from the dead. I am sure that many of you have heard someone say that man's sin took God by surprise and that he had to come up with a new plan, plan B if you will. So, he sent Christ to remedy the problem. This is not what the Bible teaches. There is no plan B. From eternity past,

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before man existed, before sin existed, God planned to send his son to pay the price for sin.

So... <sup>4</sup> when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons (Galatians 4:4-5). Peter said, “Who through him are believers in God” (1 Peter 1:21). At the exact moment in time, determined according to God’s plan, Christ was sent to redeem us from our slavery to sin; he saved us and called us with a holy calling (2 Timothy 1:9) that through him we might become believers in God.

Why did God do this? Peter gives two reasons in 1:21:

First: To give Christ glory.

When God raised Jesus from the dead, he gave him glory.

Secondly Peter says, “so that your faith and hope are in God.” Before salvation “remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world” (Ephesians 2:12).

God, carrying out his plan (vs. 21), “foreknown before the foundation of the world,” for “the sake of [us],” who through Christ are believers in God “raised him from the dead and gave him glory, so that your faith and hope are in God.”

Our faith and hope in God are the source of our holy living. Its foundation is the resurrection of Jesus Christ and his subsequent glory. Apart from this we are separated from Christ, we have no hope and we are without God in this world. Apart from Christ we can do nothing (John 15:5); apart from him, and what he has done for us, there is no holy living.

### Conclusion:

Paul beautifully sums up all that we have been talking about today in Romans 8:12-17.

<sup>12</sup> So then, brothers, we are debtors, not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For all who are led by the Spirit of God are sons of God. <sup>15</sup> For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

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So, in our discussion of holiness, we have seen:

1. **The Standard for Holy Living:** The standard is God himself.
2. **The Sacrifice for Holy Living:** The sacrifice was the precious blood of Christ.
3. **The Source of Holy Living:** Our faith and hope in God are the source of our holy living. Jesus said, “For apart from me you can do nothing” (John 15:5); apart from Christ, and what he has done for us, there is no holy living.

### Application:

I would like to close with God’s exhortation to Joshua, as our application to take away with us today. Joshua 1:8 says,

<sup>8</sup> This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night,

This is preparing the mind for action, by meditating on God’s word day and night. Why? Joshua 1:8 continues,

so that you may be careful to do according to all that is written in it.

Here, again, is the clear connection between what we feed our minds with and our resulting behavior. Now the promise,

For then you will make your way prosperous, and then you will have good success.

This is the beginning of the road toward progressive holiness that will allow us to obey God’s command, “You shall be holy, for I am holy” (1 Peter 1:16).