

Text: 1 Pt 1.14-16

Tonight, we will cover a whopping three verses!

Read 1 Pt 1.13-16

I gave our message this title:

Therefore, Be Holy

My introduction should be shorter this week than last!

First, on “therefore...” In verse 13, we begin with “therefore”

- “Therefore” rests on the sentence of 1.3-12, Peter’s celebration of our magnificent salvation
- I wasn’t sure then whether it carried over to subsequent verses, but having looked at 14-16, I think it does
- So... “therefore,” based on our magnificent salvation, “be holy”

The second thing to mention by way of introduction is that our construction here is very similar to verse 13.

- Two participles, gaining imperative force from a following imperative verb, but as creating supporting conditions for obeying the imperative
So, Fix Your Hope on Coming Grace: by preparing your minds and being sober.
- Here we have one participle (being unconformed – v. 14) and one imperative (be holy – v. 15). Same idea in the construction.

You are to do both, but the negative (do not be conformed) is the foundation or requirement for the positive (be holy).

There are intensely interesting things in our passage, so let’s get into it.

I. In view of your new relationship**A. Lit. “as children of obedience”**

1. This is a Hebrew idiom (or maybe “Middle Eastern”)
2. “Son of x” with “x” representing the quality

During the 1991 Persian Gulf War, Saddam Hussein claimed that it would be the “mother of all battles,” which got a reaction around the world.

“The phrase originates from the Quran, which contains verses that describe Mecca as ‘Umm al-Qura’ — the ‘mother of all settlements’ or ‘mother of all cities.’ Arabic speakers use the phrase to describe the most important or prominent example of something in any given category.”¹

- B. The “son of x” is the same as saying the object is of the nature of “x”
1. So, Son of God, that Son is of the nature of God
 2. And here, Children of obedience, are of the nature of obedience

*“The foundation for personal holiness (v. 14a). ‘As obedient children’ (hōs tekna hupakoēs), literally, ‘as children of obedience,’ is more than a complimentary recognition of the readers’ conduct. It indicates that the call to holiness is grounded in their very nature as recipients of the new birth (v. 3).”*²

APPLICATION: Your conduct should be holy because you have a new nature.

II. In contrast to your old environment

- A. The verb is the same as Rm 12.2

Rm 12.2 And **do not be conformed** to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

1. The root gives us the English word, “scheme” (as in “schema, schematic”)
2. The command is to not take on the schematic [shape] of the former lusts

¹ Mark Abadi, “The Phrase ‘mother of All Bombs’ Has a Long History in the Middle East,” Business Insider, accessed September 15, 2021, <https://www.businessinsider.com/what-does-mother-of-all-bombs-mean-iraq-saddam-husseini-2017-4>.

² D. Edmond Hiebert, *1 Peter* (Winona Lake, Ind.: BMH Books, 1997), 93.

B. The former desires

1. The word “desires” is neutral, but usually has a negative connotation in the NT
2. The desires of the former nature, however, have a downward pull:
 - a. They pull away from holiness and towards worldliness
 - b. They are of the character of evil and make the practitioner increasingly evil
 - c. They taint the life with spiritual and moral uncleanness
3. They represent the state of life in “your ignorance”
 - a. Several commentators say, “Peter marks his readers as Gentiles here” — because the Jews thought of the Gentiles as ignorant of holiness
 - b. Yet one commentator points out
 - 1) Peter calls the Jews ignorant in their sins (Ac 3.17)

Ac 3.17 ¶ “And now, brethren, I know that you acted in ignorance, just as your rulers did also.”

- 2) Jesus implies that Jews were in ignorance (Jn 8.31-32)

Jn 8.31-32 ¶ So Jesus was saying to those Jews who had believed Him, “If you continue in My word, *then* you are truly disciples of Mine;³² and you will know the truth, and the truth will make you free.”

- c. The reality: everyone who is in sin is ignorant of the truth that makes free and makes holy

C. The sobering present: your new nature, obedience, don’t shape it according to your old lusts, ungodliness

“Peter recognized that the Christian life is not passive. Ungodly desires still beckon believers and tempt them to depart from God. They must refuse such desires and choose what is good.”³

³ Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, v. 37 (Nashville, Tenn: Broadman & Holman, 2003), 79.

III. In imitation of your new Master

A. Verse 15 gives a strong contrast, “but like the Holy One who called you”

1. Here the focus is on the source of our new relationship
2. God, the Holy One, is the standard of holiness.
 - a. God, the Holy One, is completely separate from all that is unholy (1 Jn 1.5)
 - b. God, the Holy One, is always holy from eternity
 - c. God, the Holy One, loves purity and righteousness
 - d. God, the Holy One, intervenes in human affairs to enable men to become holy

B. In imitation of the One calling you, be holy in all behaviour

1. The call to holiness is a call to imitation
2. The call relates to conduct
3. The imperative placed last in the passage for emphasis

Lit. “also yourselves holy in all behaviour **be**”

“The compound noun, *anastrophē* (conduct, behavior), denotes a life of movement and action, turning here and there in meeting the varied demands of daily life.”⁴

Everything you do...

C. The reason: this is God’s word

1. The phrase quotes several passages in Leviticus (Lev 11:44–45; 19:2; 20:7, 26)
2. The phrase is a major theme of Leviticus (if not **the** theme)
3. The context in Leviticus included
 - a. Dietary regulations – Lev 11.
 - b. A variety of social and religious duties – Lev 19.

⁴ Hiebert, 96–97.

c. Religious practices – Lev 20.

In short, the Christian life is a call to live separate from sin and holy unto God.

Conclusion:

One last thing about holiness:

Israel's call to holiness was the ground of its call to bless the nations; for the church, our call to holiness is the ground of our call to evangelize.