

“Holy Living as Exiles” – 1 Peter 1:13-19

- **Author:** Peter the apostle (v1), one of “the Twelve” (Mark 10:32, 14:10) and the inner three of Peter/James/John (Mark 5:37, 9:2, 14:33). Written via Silvanus as amanuensis/secretary (1 Pet 5:12).
- **Time:** Peter wrote this epistle near end of his life in the early/mid 60s AD while persecution under Nero is present (1 Pet 2:20, 4:12) but will later intensify. Eventually, Peter himself will be martyred.
- **Genre:** This is a *general epistle* to all sorts of believers dispersed across the Roman Empire (1 Pet 1:1).
- **Theme:** Believers are “elect exiles” -- though they are in this world, it is not their home (1 Pet 4:1-11). Being chosen and set apart by God as holy, we are to live w/ our neighbors confidently (Jer 29:7, Jn 17:5, Jn 18:36, Phil 3:20, Heb 13:14, Rev 18:4) even as we suffer (Mt 5:11-12, Acts 7:52, 1 Pet 1:6).
- 13-16 – Holy living revolves around the Holiness of God the Father Himself here. Citing the OT refrain, “Be holy, because I am holy” (v16, Lev 11:44-45, 19:2, 20:7, 1 Thess 4:7), Peter exhorts believers to live in a way that reflects their being chosen by God the Father by applying this *communicable attribute* to His people. v13 teaches that our future hope must be placed on the second coming of Christ in glory and its results, rather than some other wholly inadequate object (Mt 7:24-27). The implication is that Christ as the object of our hope brings holy living *now* as pilgrims going to a better land (Ex 12:11, Heb 11:16). We are called to be the Father’s obedient *children* (Mt 9:15, Eph 2:3, 2 Pet 2:14). Consider how God Himself is holy (Isa 6:3, Hosea 11:9).... why return to sin/idolatry (1 Cor 6:14-18)?
 - App: There is an expression in v13 that is literally “gird up the loins of your mind” – i.e., be ready to use your intellect to live a holy life! There is a *primacy* of knowledge rather than emotion (though godly feelings ought to follow too) in the Christian life (Rom 12:1-2). Don’t let your feelings dictate how you live (what if suffering comes?) – rather, be guided by sober judgement, i.e., biblically balanced thinking (Rom 12:3).
 - App: Not all divine attributes are *communicable* (due to the Creator/creature distinction, we will *never* be like God in some ways such as His sovereignty, immutability, self-existence, etc.). But we should be living holy lives out of a godly fear of the Lord (Prov 9:10, 2 Cor 6:14-18, 7:1). We have been delivered from our former ways, not just to indulge in sin as if we were still slaves (Rom 6:6, Eph 4:22).
- 17 – As believers, we have the great privilege of calling God “Abba, Father” just as Christ Himself did (Mk 15:27, Lk 11:2, Rom 8:15, Gal 4:6). Yet the impartial judgment of God is brought up here to caution us against hypocrisy (cf. Paul’s use in Rom 2:1-6). Holding up the perfect judgment of God does *not* suggest that salvation is by our own works. Salvation is according to judgment by works – a “biblical cliché” (e.g., Isa 10:10, 62:11, Mt 16:27, Rom 2:6, 1 Cor 3:13, Rev 20:12-13). Although God saves us by works, it is not our *own works* but the works of Christ (2 Cor 5:21, Titus 3:5, 1 Pet 3:18)! Based on our reverent fear of the Lord (a theme in 1 Pet, see 2:18, 3:2, 14-15, cf. w/2 Cor 5:11, Eph 5:21), we should live right now as those who anticipate the justice of God against all unholy works.
- 18-19 – The fear of the Lord, however, is not merely about avoiding judgment but positively living in *deep gratitude* at the salvation given to us by our Triune God (Prov 1:7)! We have been *ransomed* (see Ex 30:12, Lev 25:25, Num 18:15 Ruth 3:13-15), bought with a precious price: God’s Son undergoing the penalty of sin (His holy wrath!) in our place.
 - App: Do you “love and sing and wonder” at the preciousness of the salvation the Father has planned, Christ has accomplished, the Spirit has applied?
 - App: In preparation for the Lord’s supper next week, consider the precious blood of Christ given as our Passover Lamb, slaughtered to redeem us (Ex 29:1, Jn 1:29, 1 Cor 5:7, Rev 5:6, 5:12) from both sin’s penalty *and* power.