

LIVING HOPE



First Peter for the Church on Mission

PART THREE : *FAMILY RESEMBLANCE*



Living Hope: Family Resemblance

By David Fields

Read: 1 Peter 1:13 - 2:3

I. The Indicatives and Imperatives of the Christian Life

This section of the book – starting at v.13 – it moves from being primarily in the *indicative mood* to the *imperative mood*.

Indicative mood – that’s a grammatical term that “indicates”. It states “what” and “who” we are.

Imperative mood – that’s about what we need to do in response to God’s grace. These are the action steps.

“Because *this is who you are* (indicative), this is now *how you are to act* in light of that (imperative).”

Another way to think of it, is like this: “Become who you are.”

II. Head (and Heart) Work

“Therefore, with minds that are alert and fully sober...” – 1 Peter 1:13 (NIV)

“Therefore, girding up the loins of your intelligence [or mind], fully self-controlled [or sober], set your hope on the grace to be brought to you...” – 1 Peter 1:13 (Pastor Dave’s literal translation)

“Girding up the loins of your mind” gives us a picture of how someone who was about to engage in hard-working tasks would take up the excess of the robe they were wearing, tuck it in, and then get down to business.



The Imperatives of 1 Peter 1:13-2:3

- “Do not conform to the evil desires you had when you lived in ignorance...” (v.14)
- “...so be holy in all you do.” (v.15)
- “Live out your time as foreigners here in reverent fear” (v.17)
- “Love one another deeply, from the heart” (v.22)
- “Rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind” (2:1), and
- “Crave pure spiritual milk” (v.2)

Our Minds Matter

“Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour”

– 1 Peter 5:8

III. Eyes on The Horizon

“...set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming.” (v.13b)

“Since you call on a Father who judges each person’s work impartially, live out our *time* as foreigners *here*...” (v.17)

“The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.” – Revelation 11:15

IV. Family Resemblance

“As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: “Be holy, because I am holy.” – 1 Peter 1:14-15

“As Leviticus 19 has it, holiness extends into the nooks and crannies of life: family and community respect (vv.3,32), religious loyalty, economic relationships (vv.3-8, 12, 26-31), workers’ rights (v.13), social compassion (v.14), judicial integrity (v.15), neighbourly attitudes and conduct (vv.11, 16-18), distinctiveness (v.19), sexual integrity (vv. 20-22, 29), exclusion of the idolatrous and occult (vv.4, 26-31), racial equity (vv.33-34), and commercial honesty (vv.35-36). This is a holiness of engagement, not withdrawal.”

– Joel Green, 1 Peter (*Two Horizons New Testament Commentary*)

We are to engage with our neighbours as foreigners and exiles here, in a way that will ultimately be for their good and God's glory. Biblical scholar Rikki Watts says God's call for us, is to live holy lives in this way: "Holiness is people-keeping." That's what we see in Leviticus. It's what we see here. Everything we are called to, will be ultimately, good for relationships, good for human flourishing.

"Pray that the hearts of the people would be for peace not revenge."

– Katya Kuzyk, in Chernivtsi, Ukraine.

James 1:19-20: "Everyone should be quick to listen, slow to speak, and slow to become angry, because human anger does not produce the righteousness that God desires."

V. Crave Pure Spiritual Milk

"We want to get rid of even the hint of wicked disposition that seeks the harm of others. We reject the hypocritical division between a public self and a private self. We forbid the evil eye, filled as it is with envy and greed. We refuse to insult, "put down", "bad-mouth", or "disparage" others. Peter's emphasis on *all* malice, and *all* deceit and slander of *every* kind stresses a non-tolerance policy for evil in the born-again Christian"

– Douglas Webster, 50.

VI. The Table

Taking on the family resemblance – being transformed in our dispositions, our habits of thought and lifestyle – all of this is rooted in what we've come to "taste" – tasted that the Lord is Good.

"For you know that it was not with perishable things such as silver or gold that you were redeemed from the *empty way of life handed down to you from your ancestors*, **19** but with the precious blood of Christ, a lamb without blemish or defect. **20** He was chosen before the creation of the world but was revealed *in these last times for your sake*. **21** Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God." – 1 Peter 1:18-21

The "reason for our hope" is the finished work of Jesus. He bought us at the cost of his own life.

Life Group Discussion

Open Up

Describe a time when you were surprised about how "good" something tasted. What was that realization like for you? Did it 'ruin you for life'?

How is life with God like the 'taste' of great food? (See Psalm 34:8 as well as 1 Peter 2:3)

Dig In

Read **1 Peter 1:13-2:3**

1. Peter uses the imagery of "girding up the loins of your mind" (a 'blue-collar' sort of image of a person preparing to work) to begin this section that contains more "imperatives" or "commands". Why do you think that is a helpful image?

2. Why do you think the life of the "mind" is so important for Christian living?





3. The first imperative in the text is to “set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming” (v.13b). How might that be linked to what follows in vv.14 and 15?
4. In his message Pastor Dave pointed out that to “be holy” is based first on the reality of God’s grace to make us his own children, and then taking on the “family likeness” – of being made to act like God. He also noted that holiness is not about withdrawal from society, but engagement in a way that is good for our neighbours and brings glory to God. How do the rest of the imperatives in this section connect with that (see vv.17; 22; 2:1-2)?

Live It Out

5. As you look at the command to “love one another deeply, from the heart”, why do you think Peter emphasizes the heart? What would that mean for how you live in relation to others this week?
6. In the list of vices to “rid yourself of...” which ones require the most effort on your part to do away with? (Let’s be honest: all of us, to some extent, will wrestle with what’s listed here!).

Prayer: Read 1:18-21 again.

Take time to give thanks to God for the cost Jesus paid for us to be liberated. Pray for the needs of your group and pray especially for those areas you shared in question 6.