

# *Obeying the Call of Our Master: The Call to Holiness*

1 Peter 1:13–22  
November 9, 2014  
Sermon Outline

Notes:

## I. Introduction

A. Children's Sermon: Holiness – Belonging & Glory

**1 Peter 2:9** (Cf. Deuteronomy 7:6)

But you are a chosen race, a royal priesthood, *a holy nation*, a people for *his own possession*, that you may proclaim the excellencies of him who called you out of darkness into *his marvelous light*.

B. Cravings vs. Worship/Service

### **Key Idea (Last Week)**

*Christians are those who have come to realize and embrace that Jesus is the Lord of all.*

## II. The Call to Holiness

### **Key Idea**

*Obeying the call to holiness is about deliberately entering into the joy and security of God's love.*

A. Context: Rejoicing in Our Great Salvation (3-12)

B. Preparing for Holiness

### **1 Peter 1:13**

Therefore, *preparing* (lit. gird up the loins of) your minds *for action*, and *being sober-minded*, **set your hope fully (with finality) on the grace** that *being brought* to you *in the revelation of Jesus Christ*.

C. Basic Rationale/Necessity for Holiness

### **1 Peter 1:14-16**

<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>i</sup>

## Leviticus 19:2

“Speak to all the congregation of the people of Israel and say to them, *You shall be holy, for I the Lord your God am holy.*”

Christ died, not to save us *in* our sins, but *from* our sins <sup>1</sup>

### D. Motivation, Power & Result of Holiness

#### 1. Conduct yourselves with fear

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

#### 1 Peter 1:1b

“To those who are elect *exiles of the Dispersion...*”

#### 2. God has spoken in Jesus

#### 1 Peter 1:17-21

<sup>20</sup> He was *foreknown*, *on the one hand*, before the foundation of the world but was made manifest, *on the other hand*, 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.**

#### 3. The Result of Holiness (Love)

#### 1 Peter 1:22-25

<sup>22</sup> *Having purified* (ritual) your souls by/in your obedience *to the truth into*(for) a sincere brotherly love, **love one another earnestly** from a pure heart...

<sup>1</sup> Lenski, R. C. H. (1966). *The interpretation of the epistles of St. Peter, St. John and St. Jude* (p. 57). Minneapolis, MN: Augsburg Publishing House.

4. The gospel of Jesus Christ is Way of Holiness

**Isaiah 40:1–11** (Exiles in Babylon)

<sup>1</sup> Comfort, comfort my people, says your God. <sup>2</sup> Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins.

<sup>3</sup> A voice cries: "In the wilderness ***prepare the way of the Lord***; make straight in the desert a highway for our God. <sup>4</sup> Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. <sup>5</sup> And ***the glory of the Lord shall be revealed***, and all flesh shall see it together, for the mouth of the Lord has spoken." <sup>6</sup> A voice says, "Cry!" And I said, "What shall I cry?" *All flesh is grass, and all its beauty is like the flower of the field.* <sup>7</sup> *The grass withers, the flower fades when the breath of the Lord blows on it; surely the people are grass.* <sup>8</sup> *The grass withers, the flower fades, but the word of our God will stand forever.* <sup>9</sup> Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "***Behold your God!***" <sup>10</sup> Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. <sup>11</sup>

He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.

**1 Peter 1:24-25**

<sup>23</sup> ***since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God;*** <sup>24</sup> for "*All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls,* <sup>25</sup> ***but the word of the Lord remains forever.***" And ***this word*** is *the good news that was preached to you.*

In other words, the command to love is coherent because the very nature of Peter's hearers has been transformed. The new birth generates life from imperishable seed, the word of God, which implicitly is contrasted with ordinary life generated by normal human procreation, life that is fragile, temporary, and frequently vile.<sup>ii</sup>

### III. Summary

- A. Gospel Preparation (Deliberate Hope)
- B. For Love of God & His Glory...
- C. To the Love of Neighbor...
- D. Upheld by God's Word
  - 1. Starts with the gospel...
  - 2. Results in gospel powered love...

#### **Key Idea**

*Obeying the call to holiness is about deliberately entering into, and participating in, the joy and security of God's love.*

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<sup>i</sup> "The commandment "Be holy because I am holy" occurs, with slight variations, four times in Leviticus (11:44; 19:2; 20:7-8, 26)." **Beale, G. K., & Carson, D. A.** (2007). *Commentary on the New Testament use of the Old Testament* (p. 1017). Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos.

<sup>i</sup> Lenski, R. C. H. (1966). *The interpretation of the epistles of St. Peter, St. John and St. Jude* (p. 57). Minneapolis, MN: Augsburg Publishing House.

<sup>ii</sup> Beale, G. K., & Carson, D. A. (2007). *Commentary on the New Testament use of the Old Testament* (p. 1019). Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos.