

EXTREMELY EMOJINAL

"WHEN LIFE IS >_<"

1 PETER 1:13-21

This Week's Core Competency

Self-Control – I have the power, through Christ, to control myself. Titus 2:11-13, *For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ.*

Viewed negatively, self-control translates into "Just say no." Viewed positively, it translates into "Just say yes." Viewed negatively, we speak of self-control; viewed positively, we speak of self-discipline. In either case, we're talking about different nuances of the same word, i.e., two sides of the same word coin.

Peter talks about both sides of the coin in 1 Peter 1:13-21. He doesn't talk about the negative side and then the positive; instead, he talks back and forth about both, mingling the positive with the negative. But before looking at examples from the text, consider this. The Greek word translated "self-controlled" in the NIV is more literally translated "sober-minded" in the ESV. On the meaning of the term, one commentator writes: "*Be sober* forbids not only physical drunkenness but also (since the phrases before and after have to do

A holy person is not an odd person, but a different person.

– Warren W. Wiersbe

with attitudes of mind) letting the mind wander into any other kind of mental intoxication or addiction which inhibits spiritual alertness, or any laziness of mind which lulls Christians into sin through carelessness (or 'by default!')" (Wayne Grudem, *The First Epistle of Peter*, TNTC, 76). If you're wondering how this term can be translated "self-control," consider the following comments: "In the NT the word [*nepho*] generally denotes self-control and the clarity of mind which goes w. it" (Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, trans. Cleon Rogers, Jr., 747); "*Sober in spirit*" describes a Christian who is in full control of his speech and conduct, in contrast to one who allows his flesh (i.e., his sinful human nature) to govern him" (Thomas L. Constable, "Notes on 1 Peter," 2015 ed., 19, www.soniclight.com).

On the negative side of the coin, Peter says: "do not conform to the evil desires you had when you lived in ignorance" (v. 14), and warns against returning to "the empty way of life" they inherited from their "forefathers" (v. 18). They are to be self-controlled and "Just say no" to these things. On the positive side of the coin, Peter says: "be holy in all you do" (v. 15) and "live your lives as strangers here in reverent fear" (v. 17). They are to be self-disciplined and "Just say yes" to these things.

Interestingly, the term "holy" entails both the "Just say no" side and the "Just say yes" side of the discussion regarding self-control. It suggests being "set apart" *from* and "set apart" *to*. Generally speaking, God is set apart from his creation, and in the same way he is set apart from doing evil and set apart to doing good, so should we be. One

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theologian captures the two-sidedness of holiness in the following comments: On the one hand, "God not only is personally free from any moral wickedness or evil, He is unable to tolerate the presence of evil. He is, as it were, allergic to sin and evil. Those who are his must therefore seek the same holiness that is so basic to his own nature," and on the other, "The second dimension of God's moral purity is his righteousness. This is, as it were, the holiness of God applied to his relationships to other beings . . . God in his actions is described as doing right. The Lord himself says, 'I am the LORD who practices kindness, justice, and righteousness in the earth; for in these things I delight' (Jer. 9:24)" (Millard J. Erickson, *Christian Theology*, 1:286-87). So the idea of holiness as it pertains to us entails separation not in some vague general sense but in the specific moral sense of separation from evil and dedication to a life of righteousness.

Obedience to the apostle's commands doesn't just happen. It begins with the decision to "roll up one's spiritual sleeves" and exercise self-control and self-discipline. Clearly, as one commentator observes, "Discipline in the Christian life is just as essential as in any other walk of life where success depends upon a determined single-minded commitment" (Norman Hillyer, 1 and 2 Peter, NIBC, 44).

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

1 Peter 1:13-21

13 Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed. 14 As obedient children, do not conform to the evil desires you had when you lived in ignorance. 15 But just as he who called you is holy, so be holy in all you do; 16 for it is written: "Be holy, because I am holy."

17 Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear. 18 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 forefathers, 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.

Cf., another translation

13 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. 14 As obedient children, do not be conformed to the passions of your former ignorance, 15 but as he who called you is holy, you also be holy in all your conduct, 16 since it is written, "You shall be holy, for I am holy." 17 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, 18 knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, 19 but with the precious blood of Christ, like that of a lamb without blemish or spot. 20 He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you 21 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. (ESV)

EXAMINE – what the passage says before you decide what it means.

- * Box "therefore" indicating *result* in v. 13.
- * Bracket "prepare your minds," "be self-controlled," and "set your hope" in v. 13.
- * Circle "grace" in v. 13.
- * Box "but" indicating *contrast* in v. 15.
- * Box "just as" indicating *comparison* in v. 15.
- * Circle "holy" in vv. 15, 16.
- * Box "since" indicating *reason* in v. 17.
- * Circle "Father" in v. 17.

- * Box "as" indicating *comparison* in vv. 17, 18.
- * Circle "reverent fear" in v. 17.
- * Circle "redeemed" in v. 18.
- * Bracket "empty way of life" in v. 18.
- * Circle "forefathers" in v. 18.
- * Circle "chosen" in v. 20.
- * Underline "before the creation of the world" and "in these last times" in v. 20.
- * Box "but" indicating *contrast* in vv. 19, 20.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. "Therefore" indicates that what follows *results* from what precedes. How so in verse 13?
2. What does Peter actually *command* his readers to do in verse 13? (cf., ESV)
3. Explain the *contrast* introduced in verse 15.
4. "Be holy," Peter tells his readers. What does that mean?
5. The first clause in verse 17 is the *reason* for the command in the second clause. How so?
6. Explain the *comparison* "as strangers" in verse 17.
7. Explain the *contrast* introduced in verse 19.
8. Explain the significance of the *metaphor*, "a lamb without blemish or defect," in verse 19.
9. The ESV translates verse 20, "He was foreknown." How can the same word be translated "chosen" in the NIV?
10. **Discussion:** Our faith and hope are in God. In what sense?

day 3

EXAMINE – an explanation of its message to clarify your understanding of the passage.

Peter's epistle is densely packed; every clause, every phrase, every word oozes with meaning and deserves to be scrutinized closely and explicated carefully. 1 Peter 1:13-21 is typical in that regard. But that tedious task is the work of commentaries. To attempt it here, we would run the risk of missing the forest for the trees. Our purpose is to recognize Peter's point and unpack how he makes it.

Verses 13-21 are closely tied to verses 3-12. In verse 13 Peter shifts from reflecting on the salvation of his readers and their eschatological hope to the ethical responsibilities they have as a result. One commentator explains: "The key to the section as a whole is the 'living hope' mentioned first in v 3 and designated in a variety of ways throughout vv 3-12: as an 'inheritance' (v 4), as 'salvation' (vv 5, 9, 10), as 'the outcome of your faith' (v. 9), as 'the grace to be given you' (v10), and as 'praise, honor, and glory at the time when Jesus Christ is revealed' (v 8). Vv 13-21 are framed by explicit references to this hope: '. . . with full attention set your hope on the grace to be brought to you when Jesus Christ is revealed' (v 13); '. . . so that your faith and hope might be in God' (v 21)" (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, *1 Peter*, 53). The passage can be divided into two parts. The first paragraph (vv. 13-16) contains a number of commands, i.e., imperatives and participles dependent on them. The second paragraph (vv. 17-21) contains an additional command based on who God is in himself and who he is in relation to Peter's readers.

We'll unpack Peter's point in the first part by identifying the apostle's commands and discussing them. When it comes to distinguishing imperatives (commands) from participles (attendant circumstances), the ESV is more helpful than the NIV. The first paragraph contains two commands: "set your hope" (v. 13) and "be holy" (v. 15). The ESV also translates the participle "not conforming yourselves" as a command, "do not be conformed" (v. 14), perhaps because of its explicit contrast to what is a *command* in the next verse.

The significance of Peter's first command is obvious. People who "suffer grief in all kinds of trials" (v. 6) need to turn their attention away from their present trials and toward the future hope God

has in store for them. As the creed for the Core Competency Hope says, "I can cope with the hardships of life and with death because of the hope I have in Jesus Christ." This hope believers have refers to the reception of their inheritance (v. 4), their full salvation, when Jesus Christ is revealed. In the meantime, they are to obey Peter's second command, "be holy . . . for it is written: 'Be holy, because I am holy'" (v. 15-16). On the notion of holiness, one commentator writes: "The root meaning of the word translated holy is 'different.' A holy person is not an odd person, but a different person. His life has a quality about it that is different. His present 'lifestyle' is not only different from his past way of life, but it is different from the 'lifestyles' of the unbelievers around him. A Christian's life of holiness appears strange to the lost (1 Peter 4:4), but it is not strange to other believers" (Warren W. Wiersbe, "1 Peter," in *The Bible Exposition Commentary*, 2:395).

The second paragraph is longer than the first, but it only contains one command, "conduct yourselves with fear" (v. 17) or as the NIV puts it, "live your lives . . . in reverent fear." Living in "fear" sounds odd until the meaning is clarified: "The sense is, 'If you call on a Father who is also the Judge who shows no favoritism (and will therefore show no favoritism to his friends or children), and who is continually judging and rewarding each person according to what he does, then live your life on earth in fear (that is, fear of his discipline)'" (Grudem, 80-81). Calling on God as a Father implies that Christians can expect to be disciplined as children. What's more, being ransomed from an empty way of life at such a high price, the precious blood of Christ, implies that they are obligated to live in fear "throughout the time of [their] exile" or as the NIV puts it, "live your lives as strangers here in reverent fear." Peter brings his thoughts to a close by explaining that the fall did not take God by surprise; the offering of the lamb of God was no last minute solution to an unforeseen problem. No, Christ "was chosen before the creation of the world, but was revealed in these last times for your sake." All of which means Christians' faith and hope are in God.

The Message of the Passage

As a consequence of your salvation, be holy as God is holy and live in reverent fear of your Father's discipline, for you were redeemed at a high price, the precious blood of Christ.

day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the first two "living questions" below to apply what you have learned this week.

- **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

“When Life is >_<”
(Use the space below for Sunday's message notes)

notes STUDY – the commentaries to answer the questions.

v. 13 **prepare . . .** Cf., "preparing your minds for action, and being sober-minded, set your hope" (ESV). Peter gives five pointed exhortations: prepare your minds; "be self-controlled;" "set your hope;" "do not conform;" "be holy." "Actually in the Greek the first, second, and fourth are participles, which are subordinate to two commands: 'have hope' and 'be holy.' The participles either support the commands (i.e., have hope, with a prepared mind and self control; and be holy, not conforming to evil desires) or they take the role of commands, as in the NIV" (Roger M. Raymer, "1 Peter," in *The Bible Knowledge Commentary: New Testament*, 843). "The main duty, however, is to become conscious of the culmination of our 'hope' when Christ returns (cf. v. 7; 4:3; Titus 2:10-13)" (Constable, 19).

v. 13 **prepare your minds** Lit., "having girded up the loins of your mind." This is "an almost unintelligible phrase for modern readers unfamiliar with the ancient Oriental custom of gathering up one's long robes by pulling them between the legs and then wrapping and tying them around the waist, so as to prepare for running, fast walking, or other strenuous activity (see 1 Ki. 18:46; 2 Ki. 4:29; 9:1). The NIV translation 'prepare your minds for action' conveys the general sense but obliterates the rich echoes of Old Testament background verses which would admonish readers to be ready to see God work and to respond to him with instant obedience (see Ex. 12:11; Jb. 38:3; 40:7; Je. 1:17; cf. Lk. 12:35)" (Grudem, 76).

v. 13 **be self-controlled** Lit., "being sober-minded" (ESV). "This word *nephontes*, from the verb *nepho* ('be sober') is used only figuratively in the New Testament. It means to be free from every form of mental and spiritual 'drunkenness' or excess. Rather than being controlled by outside circumstances, believers should be directed from within" (Raymer, 843).

v. 13 **set your hope fully** "This term [*elpizo*] refers to an expectation which is much stronger than the vague sense of 'wish for' or 'dream about'. Although 'hope' in the New Testament does not imply a sense of absolute certainty (see Rom. 8:24-25; 1 Tim. 3:14), it does convey a sense of confident expectation, an expectation strong enough for one to act on the basis of it (see Lk. 6:34; 23:8; Phil. 2:19, 23). The word fully implies a very confident and eager expectation, a very strong hope" (Grudem, 76).

v. 14 **obedient children** Lit., "children of obedience." This is "a common Semitism which points to a particular characteristic; e.g., 2 Sam. 7:10, 'children of wickedness' (KJV) = 'wicked people' (NIV). The Semitism appears elsewhere in the NT (as in Luke 16:8; John 12:36; Eph. 2:2-3; 1 Thess. 5:5), for while Greek is the language of the NT, most of the writers come from a background of Judaism" (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 47).

v. 15 **holy** "God's holiness means that he is separated from sin and devoted to seeking his own honor. This definition contains both a relational quality (separation from) and a moral quality (the separation is from sin or evil, and the devotion is to the good of God's own honor or glory)" (Wayne Grudem, *Systematic Theology*, 202).

v. 17 **Father** "Christians have learned to call on God as a Father (Rom. 8:19; Gal. 4:6). But such an approach commits anyone claiming that family relationship to expect fatherly discipline" (Hillyer, 48). "In himself and in relation to the world God is the Holy One and the Judge; in relation to the readers of the epistle he is the One who called them, and he is their Father . . . [so] it is all the more urgent that they remember who he is in himself, and display the reverence that God deserves" (Michaels, 60).

v. 17 **reverent fear** Cf., "fear" (ESV). "Since we must all stand before God for an evaluation of our works, we should live now ('during [our] stay on earth') accordingly (Rom. 14:10-12; 2 Cor. 5:10)" (Constable, 21).

v. 18 **redeemed** Cf., "ransomed" (ESV); see Mk 10:45. The Greek verb *lutroo* means "to release, to procure a release by a ransom, to deliver by the payment of a price, to redeem" (Rienecker, 748); the term "was used in secular contexts of purchasing freedom for a slave or a hostage held by an enemy" (Grudem, 83; see Michaels, 64).

v. 18 **forefathers** I.e., pagan forefathers. "Handed down . . . from your forefathers is one word in the Greek, *patroparadotos*, and is applied in particular to traditional pagan religious practices" (Hillyer, 52).

v. 20 **chosen** Cf., "foreknown" (ESV). "Although the word in ordinary usage simply means 'known beforehand' (see its use in Acts 26:5 and 2 Pet. 3:17), here in verse 20 most versions translate it with some word implying predestination: 'foreordained' (AV); 'predestined' (NEB); 'chosen' (NIV) . . . in this context it would make little sense for Peter merely to say that God the Father knew Christ before the foundation of the world" (Grudem, 85). "The Fall did not take God by surprise. He already knew what He would do in view of it, and Who would do it ('Christ . . . was foreknown before the foundation of the world!)" (Constable, 22).

Family Talk

Encouragement from one parent's heart to another

Self-control is the ability to stop and think before acting. Although it is a fruit of the Spirit, it is a skill we develop over time as we practice it. Having self-control enables us to remain on course towards a goal when we are tempted to stray from the path. Social psychologists found that kids who displayed greater amounts of self-control at even age 4 went on to earn better grades, were more popular with peers and teachers, were less likely to be involved in deviant behaviors and earned higher salaries. The book of Proverbs reminds us often how important self-control is in our lives. How can we help our kids develop this characteristic in their lives? (1) Develop good habits. Expect your kids to brush their teeth and make their bed even if they are tired and don't want to. (2) Encourage responsibility. Give your kids chores and don't immediately replace things they were supposed to keep up with. (3) Enforce limits when self-control is not exercised. They will learn it is better to take the time to show self-control. (4) Teach kids to stop, take a breath and think before acting or responding. (5) Encourage delayed gratification. Have kids work a difficult puzzle or save up money for a certain toy. Waiting teaches self-control. Self-control leads to making good choices and making good choices will contribute to your child's success and they will honor God in the process!

What Does The Bible Say

Weekly Verse: Read 1Pe 1:13-21

1. Fill in the blanks: "Therefore, prepare your minds for _____; be _____; set your _____ fully on the grace to be given you." (v. 13a)

2. With what are our lives redeemed? (v. 19)

What Do You Think

1. What do you think it means to be holy?
2. What do you think it means to live our "lives as strangers here in reverent fear"? (v. 17)

What R U Going To Do

Use self-control this week and set aside some time to work on your memory verse for this series - 1 Peter 1:14-16. Post it somewhere and work on all the verses together.

Core Comp

Self-Control - I can take charge of myself with Jesus' help.

Memory Verse

1 Peter 1:15 - *But just as he who called you is holy, so be holy in all you do;*"

KIDPIX COUPON

I memorized my verse _____, completed Scrolls _____, brought Bible _____, brought a friend _____.

Series Discipleship Challenge located in KidPix Store.

Child's name _____ Grade ____ Parent's signature _____

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.