



1 PETER 1: 13-16

HOPE IS READY AND HOLY

March 1, 2026
Library Bible Study

1



Be Holy in all You Do

- He quotes Lev 11:44 ..be holy as I am holy.
- “Kudosh” cut off, separate, beyond us. “off the scale”, Ex 15:11, Is 55- “My thoughts are not your thoughts.”
- Don’t trifle with God, and every part of your life must come under Him.

2

44

Be Holy in all You Do

- 2 Sam 23:13-17 David's mighty men=total devotion.
- We must be totally devoted to God. Clip 20:08
- See the nature of total devotion.
- His desire their command, His sigh their devotion
- The object of our devotion
- The reason for total devotion-He fights through enemy lines, and He is our warrior and savior.

1 Peter 1:13 – 2:3

3. Live obediently in hope

1. Hope is ready (1:13)

The imperatives of Christian living always begin with *Therefore*. Peter does not begin to exhort Christian pilgrims until he has celebrated the wonders of God's salvation in Jesus Christ. The indicative of what God has done for us (and in us) precedes the imperative of what we are called to do for him. 'Without the indicative of what God does, the imperative is addressed to a helpless sinner, the victim of his illusions; it becomes a commandment that crushes or that drives to vain and presumptuous efforts.'¹ Our hope is God's gift, an inheritance created for us by Christ's resurrection (3). Because we have been given hope, we are called to live in it.

Peter's exhortations continue through his letter. Yet he also continues to remind us of the reality of redemption that underlies his call to obedience. In the rest of this chapter he summons us to the obedience of hope, hope that is marked by readiness and holiness.

Set your hope, he says. The form of this imperative suggests a clear-cut, decisive action.² The force of the command is heightened by the adverb 'fully' or 'firmly' (see RSV: 'set your hope fully'). Since our hope is sure, we can bank on it. It is not so much an attitude to be cultivated as a reality to be recognized. To set our hope is to believe the gospel. Our faith and hope are in God (21). We cannot first improve our skill in hoping and then direct

¹ Bénétreau, p. 99.

² An aorist imperative describes a specific action or the beginning of an action in distinction from the continuing action of the present imperative. The present is therefore more usual in general ethical commands (BDF, p. 337).

our more hopeful attitude towards God. Hope moves the other way: it is our response to God's work. We look to God, hear his word of promise, see his salvation in Christ, and fix our hope on him. Peter makes this clear by defining again the object of our hope. It is the grace that is being brought to us at the revelation of Jesus Christ. To fix our hope is to fix our gaze on the coming glory of Christ's appearing (4:13). The blessing (*grace*) of that day is future, but it is already arriving, for we already have a foretaste of what God will give us when Christ appears.³

The certainty of our hope has a remarkable effect on our lives. Hoping Christians cannot live carelessly, seeking self-indulgence and pleasure. *With minds that are alert* is, literally, 'Gird up the loins of your mind.' The figure describes what a man wearing a long robe had to do if he were to go into action: gather the garment up between his legs and tuck it into his belt. Like Israel in Egypt, we have been called out of our slavery to begin a journey to the promised land. The Israelites were commanded to eat the Passover, their last meal in Egypt, 'girded' for travel (Exod. 12:11). God calls his servants to be 'girded' for mission; Elijah to run and Jeremiah to prophesy.⁴ Peter may have been thinking especially of the words of Jesus:

Let your loins be girded about, and your lamps burning; and be ye yourselves like men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.⁵

Jesus contrasted the watchful expectancy of the faithful servant with drunken indifference to the return of the Lord (Luke 12:45). Peter makes the same contrast; we are to be *sober*, self-controlled, disciplined in mind. Sobriety, both literal and figurative, marks the Christian lifestyle (4:7; 5:8). Drunken stupor is the refuge of those who have no hope. But Christians who look for the coming of the Lord live in hope. They will not seek escape in the bottle, for they have tasted already of the Spirit of glory. Alive and alert, they look for the Lord.

To be sober is to be realistic. Drunkenness brings delusions before stupor sets in. The hallucinations of spiritual drunkenness are not

³ For *grace* as 'blessing' in this expression, see Selwyn, p. 140.

⁴ 1 Kgs 18:46; Jer. 1:17.

⁵ Luke 12:35–36, ASV.