

TITLE: Responding to Salvation Grace (Part 1)

PASSAGE: 1 Peter 1:13

THEME: Our Response to the Glory of our Salvation

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Read Passage

Finally get to move forward . . .

Felt like a jet stuck on t/tarmac as far as 1 Peter is concerned. But – had a fruitful wk of study having spent over 20 hrs studying this passage; I have to confess that I'm still far from done with it. A fairly long section, covering 9 verses. Just get our feet wet this week looking at verse 13.

There's so much here & it has taken me hours just to work out a main point & try to get a handle on t/depths of what God is communicating to us through this particular section of Script.

This is a passage that speaks of hope and holiness

It's a passage that comes at the heels of 3 sections of chapter 1 that speak about t/glories of our salvation in JC.

English Poet, John Dyer, who died in 1757, once said ==>

A person may go to heaven without health, without riches, without honors, without learning, without friends; but he can never go there without Christ.

That's a truth that John Newton (who was 32 when Dyer passed) knew. Newton, of course, was the "wretch" who found "Amazing Grace"

John Newton was nurtured by a devoted Christian mother who dreamed that her only son would become a preacher. But she died when John was a child, and he followed his sea-captain father to a sailor's life. He didn't much care for the discipline of the Royal Navy: he deserted ship, was flogged, and eventually was discharged.

He then headed for regions where he could "sin freely," and ended up on the western coast of Africa, working for a slave trader who mistreated him.

Newton's life during that period bore the appearance of a modern Prodigal Son's: "a wretched looking man toiling in a plantation of lemon trees in the Island of Plaintains--clothes had become rags, no shelter and begging for unhealthy roots to allay his hunger." After more than a year of such treatment, he managed to escape from the island, in 1747.

The following year his ship was battered by a severe storm. Newton had just read the classic by Thomas a Kempis, The Imitation of Christ, and during the life-threatening voyage he gave his life over to Jesus Christ.

Newton became greatly influenced by fellow countryman George Whitefield. Newton married his long-time sweetheart and began studying for the ministry.

Newton was a hymn writer as well as a preacher. He became dissatisfied with the hymns of the traditional psalter and began writing his own, many autobiographical in nature, including "Amazing Grace!"

In his old age, it was suggested that Newton retire because of bad health and failing memory. He replied, "My memory is nearly gone, but I remember two things: That I am a great sinner and that Christ is a great Savior!" -- "The Golden Age of Hymns," Christian History, no. 31.

Those are 2 good things to always have at forefront of our minds! I can concur that I am a great sinner who is thankful that X is a great Savior!

Knowing that should elicit a response in us

That's t/corner that Peter turns in v. 13. After 12 vv of rich doctrinal truth regarding our salvtion, Peter turns now (for 1st time) to t/application of that truth in our lives. It's "Our response to salvation grace."

Note the very first word of verse 13

Therefore . . . (coordinating conjunction $\Delta\tau\omicron$ - therefore/wherefore)

Draws our attention to t/preceding context. Peter wants us to remember something. What? I hate to be redundant . . . But rem. what the preceding 3 paragraphs that we've studied were focused on.

Rem. it began in v. 2 with ==>

I. Hope in The Sovereign Source of Our Salvation (1:2)

[chosen] according to the foreknowledge of God the Father, with the sanctification of the Spirit, for obedience to Jesus Christ and sprinkling with his blood. . . .

From our hope in a sovereign, that is the Triune Sov. King who authored our salvation, we moved on to vv. 3-9 ==>

II. The Elements of the Sovereign Joy of Our Salvation (3-9)

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance [that is] incorruptible and undefiled and unfading which is kept in heaven for you 5 who are being guarded by the power of God, through faith, for a salvation ready to be revealed in the last time. 6 In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7 in order that the testing of your faith, being more precious than fine gold which is perishable, being purified through fire, might pass the test and be found [true] to the praise and glory and honor of Jesus Christ at his coming. 8 Though you have not seen him, you love him. Though you do not see him now, you believe in him and rejoice with joy unspeakable and full of glory, 9 obtaining the outcome of your faith, the salvation of your souls.

Then we looked at ==>

III. Our Privileged Place in the Plan of Providence (10-12)

Concerning this salvation, the prophets who prophesied about the grace that [would come] to you sought out and carefully inquired, [they] sought out and carefully inquired, they sought for what person or time the Spirit of Christ within them was indicating when he predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, things into which angels desire to look.

All of this that we've already studied can be summed up by way of three main points==>

I. Hope in The Sovereign Source of Our Salvation (1:2)

II. The Elements of the Sovereign Joy of Our Salvation (3-9)

III. Our Privileged Place in the Plan of Providence (10-12)

Now, go back to verse 13==>

Therefore, having girding up the loins of your mind, with sober-mindedness, set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

This verse, and immediate vv. that follow it==>

I. Our Response to the Glory of our Salvation (13-21)

Could sum up t/entirety of this section w/the following sentence:

Responding to salvation grace results in the pleasure of hope and the pursuit of holiness.

There is to be a response to the grace of salvation. J. said, "to whom much is given, much is required." We who know Him have been given so very much, have we not?

When our hearts have been touched with the grace of salvation we will respond w/obedience to Him. We will hear his voice in our lives.

We don't respond out of duty

That should not be our primary motivation. Sometimes you'll hear people say things like, "God has done so much for you, you ought to at least give some back to Him. You should give your \$ / time / teach that SS class." Love responds out of love, not duty. Love acts out of itself.

Imagine a young woman who loves a young man. While they are dating she goes out of her way to help him. She helps pay to put him thru school, She

helps him w/his homework, she's there whenever she needs him. One day they marry. After a year of marriage she realizes that there seems to be something lacking in his affections. So she asks him about it. She's so concerned that she even asks him why he asked her to marry him in the first place. He responds, "it was my duty to marry you, after all, you had done so much for me."

Compare that to a man who does things for his wife simply because he loves her regardless of what she does for him. You see, that's to be our response. We worship God because it's our joy to worship him (not our duty); we serve God because it's our joy to serve Him (not our duty); we respond to his salvation with hope and holiness because it's our joy to do so, not because it's our duty.

So what we have here in 1 Peter 1:13-21 is ==>

I. Our Response to the Glory of our Salvation (13-21)

A response that flows from love & joy // life transformed by grace.

There are several ways in this passage that salvation joy is to illicit a response from us. We will only cover the first this morning.

A. We are to Fix our Hope on Future Grace (13)

This is one response to t/Gl. of our Salv.

Could look at it this way: Salvation comes through faith. Faith results in hope. Hope includes t/concept of future grace (final complete deliverance from all sin that we will exper. when we see JC in glory).

Before we are ready to fix our hope on future grace we must first do something. A measure of prep. is in order, namely we must be about==>

1. Preparing our Minds (13a)

This is where Peter starts==>

Therefore, having girding up the loins of your mind . . .

a. That is a literal translation of the Greek Text [^]

Unfort. most modern translations fail to bring this nuance to light, perhaps out of fear that we won't understand what t/phrase means.

So we have t/NIV: "prepare your minds for action;" which captures t/thought but basically misses original text.

b. ἀναζώννυμι – to bind up, or gird up (1x NT)

Aorist Middle Ptcp w/Perfective sense "Having girded up."

c. "Girding the loins" was a common image to 1st c. readers

Men during that time & t/centuries before wore long outer garments, something like robes. Around t/waist they wore a broad belt. Whenever hard word or action was necessary they would shorten their robe by pulling it up & tucking it into t/belt to give them freedom of movement. (sort of like turning a long skirt into a pair of shorts).

(1) We see this several times in the Old Testament

1 Kings 18, following Elijah's victory over the prophets of Baal, he raced Ahab back to Jezreel and v. 46 says that ==>

... the hand of the Lord was on Elijah, and he girded up his loins and outran Ahab ...

2 Kings 4, Elisha sends his servant Gehazi on a mission to heal the son of a Shunammite and tells him to hurry,

Gird up your loins and take my staff in your hand, and go your way ...

Even go back to Exodus 12 – As a reminder of their flight from Egypt, the Jews were to eat t/Passover meal with sandals on their feet, staff in hand and loins girded.

(2) Also common to 1st c. culture in general

The first thing a Roman soldier did before engaging in battle was to gird up his garments. If he were hindered in battle, it could cost him his life.

That's t/picture here only it's not literal garments that God has in view, but our minds.

(3) The goal is holiness [Hope & Holiness] (vv. 15-16)

Road to holiness is paved w/personal discipline that starts in the mind.

(4) No other area is subject to as much undiscipline as our thought life

Our minds are our own "secret vaults." No one else dwells there. No one knows what we're thinking/what we've thought about in t/past. Within minds of men are secret fantasies & perilous thoughts nobody else knows.

Problem is: We tend to tolerate that (we fall into t/error of t/Pharisees of Jesus' day). *"Evil thoughts aren't so bad, so long as they don't become evil actions. After all, it's the outside that matters most."*

This false belief is exactly why Jesus targeted sins of the heart and mind in His Sermon on the Mount in Matthew 5 ==>

21 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' **22** "But I say to you that everyone who is angry with his brother shall be guilty before the court **27** "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; **28** but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart. [in his mind]

God knows. He monitors every thought of our minds. Our thoughts are laid bare before t/One who created them. Your thoughts have an audience. The audience is God. God pays attention.

Psalm 139:1-4 O LORD, Thou hast searched me and known me. 2 Thou dost know when I sit down and when I rise up; Thou dost understand my thought from afar. 3 Thou dost scrutinize my path and my lying down, And art intimately acquainted with all my ways. 4 Even before there is a word on my tongue, Behold, O LORD, Thou dost know it all.

Fascinating to me how we can act as though when we silently pray God is listening. BUT when our thoughts turn to sinful, shameful things, we act as if God is wearing earplugs. Fact is, He doesn't own any earplugs (if he did there would be no place to put them). He hears us just as well

when we're praying & praising Him as He does when we're indulging in unrestrained thoughts.

(5) What would life be like if everyone could read each other's mind?

That's a frightening thought! I would hide in complete solitude under a rock somewhere rather than have other people know what I'm thinking at any given point in time.

But the fact is, things we would never utter with our lips we openly voice in t/silence of our minds.

Are your minds "girded up" or are they "hanging loose?" All of our problems, failures, struggles in some way relate to how we think.

This is the first thing we must do ==>

Therefore, having girding up the loins of your mind . . .

(6) There's no more subtly dangerous sin as those that freely swim within the confines of our brains

The mind is the incubation center for sins acted out in reality. Where every outward sin has its genesis – after it has been incubated in t/mind

Thoughts are a LITMUS test of character

Prov. 23:7 - For as [a man] thinks within himself, so he is.

The Puritan Preacher Ralph Venning wrote in 1669==>

"Evil deeds are the offspring and children of evil thoughts, the branches and fruit which grow out of this root. Thoughts are the first-born of the soul; words and actions are only younger brothers. They are the oil that feeds and maintains the wick, which would otherwise go out; life-sins receive their juice and nourishment from thought-sins. . . . As Job cursed the day and place of his birth . . . so should you curse sin even in the very womb that bore it [that is your mind]. . . . All the unclean streams flow from this unclean fountain, this ocean and sea of sin."

No doubt, Ralph Venning had James 1:13-15 in mind:

13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. 14 But each one is tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death

d. Where do you deal with sin and temptation?

At what point do you go on t/offensive? At t/point of your thought life. You can't wait until t/enemy has breeched t/walls of your heart!

You see, if a man living in t/first c. B.C or A.D. needed to run somewhere in a hurry he had to gird up his loins. If he failed to do so he would likely end up tripping and falling (be like running w/your shoes untied). That's what happens to us in t/race that's t/Xn life. If we run w/our minds ungirded we trip and fall, don't we.

We tell our children - *"Don't run w/your shoelaces untied; you might fall!"* What do we do? We run w/the shoelaces of our minds untied - and we fall. We fall whenever our minds trip us up in t/race.

There are lots of things that can do it: worry, lust, envy, anger, jealousy, unforgiveness, impurity.

Pull in the loose ends of your lives. Sloppy thinking results in sloppy living.

The great American Theologian of the 18th c., Jonathan Edwards, spoke much of our "affections" as Christians. In fact, in his treatise concerning religious affections, he comments at length about 1 Peter 1:8. Edwards contends that "true religion" works within us two ways: love for X and joy in X. Both of these are affections, not merely decisions (IOW - they don't flow out of duty). So true Xnty consists of a new nature w/new affections.

That doesn't mean we don't battle against our sinful flesh (t/old man as Scripture sometimes puts it). We see that in v. 14 {read}.

There is discipline. To put it in Edwardian fashion: "Gather up your affections so that they are focused on JC & His word."

(1) I believe that the means to that end comes through focusing on - and cherishing - the truth

Listen to Eph 6:14. TAP paints a similar picture to that of Peter. Paul uses the related verb (περιζωνιζωμι) ==>

Stand firm therefore, having girded your loins with truth . . .

Focus on truth, truth of God's Word lived in t/power of the Spirit.

Therefore, having girding up the loins of your MIND . . .

e. The word mind here==>

Is the noun διανοία. "More than intellectual faculties, the word indicates that which guides and corrects conduct." (NLEKGNT). Perhaps you could say it's the mind plugged into the conscience.

Peter's choice of this particular word may go back to Mark 12:30 where the same word is used==>

and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'

Of course, t/background is Deut. 6:4-6. If there's a connection there it brings us back to the fact that Love, not duty, is to motivate us; love is to fuel the passion of our response to grace.

I. Our Response to the Glory of our Salvation (13-21)

A response that flows from love & joy // life transformed by grace.

A. We are to Fix our Hope on Future Grace (13)

1. Preparing our Minds (13a)

Once that is accomplished, Then we can be about==>

2. Fixing our Hope (13b)

a. But the rest of the verse still has something for us to do related to our thinking

. . . with sober-mindedness, set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

I add it in at this point because it is an action that accompanies that of the main verb (set your hope).

b. Verb $\nu\eta\phi\omega$ (present active participle)

Word that means to be sober. It's used literally of sobriety as opposed to drunkenness.

People do stupid things when they're drunk. Understatement. I confess I have been inebriated 1x in my life. I was about 18 y/o at the time. I had t/sense enough, after a night of being sick to my stomach, "I'll never do this again." I haven't.

Attila the Hun was one of the most notorious villains in history. He conquered all of Asia by 450 A.D. by destroying villages and pillaging the countryside. It's reported that he died from a nose or esophageal hemorrhage on his wedding night, complications from drunkenness.

As long as I'm telling stories . . .

Francis Bacon t/16th c. statesman, philosopher, writer, and scientist died while stuffing snow into a chicken. He had been struck by the notion that snow instead of salt might be used to preserve meat. To test his theory he stood outside in the snow and attempted to stuff the bird. The chicken didn't freeze, but Bacon did, prompting the question "Which froze first? The Bacon or the egg?"

Back to sober-mindedness . . .

Here t/word is used figuratively of the mind. Having a sober mind as opposed to a drunk mind (a mind that is inebriated w/apathy, laziness, error, immaturity).

Word that contains t/idea of self-control & clarity of mind.

"To be calm and collected in spirit, to be temperate, dispassionate, circumspect . . . able to see things without the distortion caused by worry, fear, and other related attitudes." [Wuest, 35]

(1) Word that speaks to the importance of staying alert

Word that's often associated with "alertness."

During the Revolutionary War, a loyalist spy appeared at the headquarters of Hessian commander Colonel Johann Rall, carrying an urgent message. The message was that General George Washington & army had secretly crossed the Delaware River that morning and were advancing on Trenton, New Jersey where the Hessians were encamped.

The spy was denied an audience with the commander and instead wrote his message on a piece of paper. A porter took the note to the Hessian colonel, who was too involved in a poker game to read it, so he stuffed it into his pocket. When the guards at the Hessian camp began firing their muskets in a futile attempt to stop Washington's army, Commander Rall was still playing cards. Without time to organize, the Hessian army was captured. That was the day after Christmas, 1776, and it gave the colonists a late Xmas present--their first major victory of the war.

Lack of alertness can have grave consequences, even as it relates to our spiritual lives.

1 Thess. 5:6 so then let us not sleep as others do, but let us be alert and sober.

Peter uses this same word later in this letter ==>

5:8 Be of sober {spirit,} be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.

2. *Fixing our Hope (13b)*

Rem. we said that==>

Responding to salvation grace results in the pleasure of hope and the pursuit of holiness.

. . . set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

a. We said that hope is the main verb in this verse

Greek Imperative w/Military overtones. Sort of like saying "Set your sites and aim them at the hope found in JC."

b. Hope relates to our attitude toward the future

Hope relates to that which is yet to be fulfilled. I once hoped to marry my wife. That hope was realized. In a very real sense, hope is related to faith. There's a common element.

The writer to the Hebrews tells us (Heb. 11:1)==>

"Faith is the assurance of things hoped for."

Rom. 8:24-25 ==>

For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? But if we hope for what we do not see, with perseverance we wait eagerly for it.

Hope is related to faith in future grace. Where there's no hope there's much apathy.

Some years ago a hydroelectric dam was built across a valley in New England. The dam required the relocation of a small town since it would be submerged underwater once the project was completed. An interesting phenomenon occurred in the several year time-span between the okay to build the dam and it's completion: even though the town was still occupied, it slowly began to turn into a slum. The town became an eyesore. Why did this happen? The answer was simple. As one resident said, "Where there is no faith in the future, there is no work in the present." [Illust. for Biblical Preaching]

Hope is what helps us endure the sufferings and difficulties of this present life. You are here because of hope. We can endure when we know that the enduring has a purpose, it's leading us somewhere, to a better situation, a better place. The finality of that is yet future.

c. The object of the hope is the grace to be brought at the revelation of Christ.

. . . set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

This is the "blessed hope" of the CH (Titus 2:13).

d. If you note that phrase in v. 14==>

. . . the grace to be brought to you . . .

Could lit. be translated, "the grace that's being brought to you." IOW - it's already on the way.

Actually a present tense even tho it's speaking of a future event. What's called a "Futuristic Present." It looks at a future event as already being present as a way to emphasize that it's a done deal.

Like enjoying a fancy meal at a friend's house. You've had the hors'devours. You've eaten the main course. Dessert is on the way. You know and anticipate that. Same here.

e. Bring it back into the context

This would also give hope in the face of suffering. Relief, or the finality of grace, is on its way.

Like a man stranded on a mountain. He needs food and water. Suddenly word comes to him that help is on the way. Those are sweet words.

You may be hurting // suffering. You do have help now, help in times of trouble (Psalm 46:1), but take heart, your final deliverance is on the way.

I. Our Response to the Glory of our Salvation (13-21)

A. We are to Fix our Hope on Future Grace (13)

. . . set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

Responding to salvation grace results in the pleasure of hope and the pursuit of holiness.

Earlier I quoted English Poet, John Dyer, who said ==>

A person may go to heaven without health, without riches, without honors, without learning, without friends; but he can never go there without Christ.

No hope apart from him because there is no eternal life apart from Him.

{Invitation . . . }