

# Loosed and Ready

1 Peter 1:13-16  
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## A. Loose Your Mind (v. 13):

1. Gird – In Oriental cultures, they wore long robes . When they had to travel long distances, they would tuck their robes into the belts in order to move quickly to their destination. When the Jews finished celebrating the Passover, they would gird up or tuck their robes into their belts, so that they could return home.

a) The Israelites had orders to eat the Passover with their loins girded, their shoes on their feet, and their staffs in their hands, ready to move on a moment's notice (Ex. 12:11).

b) Just as people in biblical times would gather up their long robes and tie them around their waists so that they could move quickly and freely, we need to do whatever it takes to focus our thoughts on those things that allow us to serve God successfully, all the while eliminating any thoughts that would trip us up (Heb. 12:1).

2. Gird – The believers underwent fiery trials (1:7) that tested their faith in the Lord. Rome persecuted them horribly. Since he failed Christ during His trial, Peter challenges them to be prepared for action by being ready to learn and trust the Word of God, so that they can readily apply it to their circumstances. The same is repeated in 5:6-11.

a) Although the image also occurs elsewhere in the Old Testament, here Peter may specifically allude to the Passover (Ex. 12:11): once the blood of the lamb had redeemed God's people (1 Peter. 1:19), they were to be ready

to follow God until He had brought them safely into their inheritance (1:4), the Promised Land. Thus, they were to be dressed and ready to flee. "Sobriety" in ancient usage meant not only literal abstinence from strong drinks, but also behaving as a non-intoxicated person should, hence with dignified self-control. <sup>[1]</sup>

3. Mind - We must allow this mindset to occupy our thoughts. We must be able to come to a clear understanding of God's Word. Based on an accurate interpretation of God's Word, we must accurately and assertively address the issues we may experience. In 2 Peter 1:3-11, Peter instructs us that the scriptures have everything we need for life and godliness.

4. Sober – We must continuously and habitually not allow our emotions to override our commitment to obey the scriptures. This decision guides us to embrace making sound judgments in all areas of our lives.

a) The first one is "be sober." The Greek word means "to be calm and collected in spirit, temperate, dispassionate, circumspect." It speaks of the proper exercise of the mind - that state of mind in which the individual is self-controlled and can see things without the distortion caused by worry, fear, and their related attitudes. <sup>[2]</sup>

b) An injunction to the sane appraisal of the facts without undue emotion and panic (repeated in 4:7; 5:8).

c) Living soberly means embracing sound judgment in all areas of life.

5. Fix your hope – We are commanded to make a decisive decision, once and for all, to expect the Lord to do what He promises in His Word because the Word endures forever (1 Peter 1:23-25). It does not return unfulfilled (Isaiah 55:11). We can with complete certainty expect the Lord to do what He said He will do.

a) The words "hope to the end" do not refer to the Christian living in a state of hopefulness to the end of his life. The word "end" is the translation of *teleios* (τελειος)<sup>1</sup>, which means "perfectly, completely." The root idea of the word refers to that which is in a state of completeness. Thus, this adverb

qualifies the verb “hope” and describes this hope. It is to be a complete hope , a perfect hope, wanting nothing, being in its character an assured expectation. One could translate, “set your hope” as being perfectly, unchangeably, without doubt and despondency.”<sup>[3]</sup>

6. Completely on the grace – We must place the entire focus on the knowledge that if while obeying the Lord’s will, we sin, Christ will generously, spontaneously, and with no reservation, provide to us His favor once we confess our sins (1 John 8-10). We can trust with all our hearts that His grace is sufficient (2 Corinthians 12:7-10).

a) At the time when the Lord Jesus comes to take the church out of the world, He will bring plenty of grace with Him. By His grace, He will take out every believer, and each believer’s works are to be judged at Christ’s judgment seat (*Bema Seat*). At that time, we will either suffer loss or receive a reward—and that certainly will be by His grace!<sup>[4]</sup>

7. Completely on the grace – This confidence and trust in His free-hearted love towards us should free us from guilt when we sin and empower us to remain fervent in His Word, girded up and sober through the trials we endure. This mindset allows us to count our trials, joy (James 1:2-4), and trust the discipline of the Lord (Hebrews 12:4-11).

8. Brought – Christ continuously carries us through the trials and through the ministry of the Holy Spirit because it is He “who is at work in you, both to will and to work for His good pleasure”. (Philippians 2:13) No matter the level of difficulty we may go through, “.....He who began a good work in you will perfect it until the day of Christ Jesus” (Philippians 1:6). He carries the sanctification agenda, so that we can live holy.

9. Revelation – All of this will be fully exposed at the return of Christ when we all stand before Him at the Beamer Seat.

## **B. The Ready Stance of an Overcomer (vs. 14-16):**

1. As obedient – To be obedient is to decide to willfully submit to the Lord's will ; After all, this is all He needs to transform us to holiness. To gird up knowing the Word is one thing, however, complying to His will in the heat of a trial is a mindset Peter says we must possess. Peter speaks from experience. Paul teaches us that keeping the faith or deciding not to is based on the faith we have (1 Timothy 6:12).

a) For Christ is holy. Recall Peter's embarrassing realization of his sinfulness and trancy when suddenly confronted by the risen Christ while fishing on the Sea of Galilee one morning (Jn 21:7). This was reminiscent of a similar realization when he had first been called by the Lord (Lk 5:8).

b) Obedience is a conscious act of the will. Christians in conflict need tough-minded holiness that is ready for action.

2. Children – When we bring our will under His will, we must do so with the mindset of a child before their parents. We must view the Lord like Paul would say, 'Abba! Father!'. As Gentiles, we are His adopted children (Romans 8:15-17).

a) As children inherit the nature of their parents, so a child of God is made a partaker of the divine nature, since nature always impels the act of obedience. It is natural for a child of God to obey Him (1 Peter 1:3-11).

3. Children – Children had no rights in the days of Peter, so having the mind of a child means that our mindset is to find our identity and purpose through Christ, who reigns over our will (Galatians 2:20; Colossians 4:1-4).

4. Conform – When our minds are girded up and are sober, we are continuously being transformed through the ministry of the Holy Spirit (Romans 12:2), so that we do not follow the way the world thinks or rely on our philosophical way of thinking that we once trusted. This must be the main focus of our mindset so that we live in conformity to the Word when we are tempted to forsake it in the heat of fiery trials (1 Peter 5:9-10).

a) The word “fashion”<sup>1</sup> in the Greek text refers to the act of assuming an outward appearance patterned after some particular thing; an appearance or expression which does not come from and is not representative of one’s innermost and true nature. It refers here to the act of a child of God assuming as an outward expression the habits, mannerisms, dress, speech expressions, and behavior of the world out from which God saved him. Thus not giving a true expression of what he is, a cleansed, regenerated child of God, but instead, hiding the Lord Jesus who should be seen in the life of the Christian. <sup>[5]</sup>

5. Former lust - In the midst of heated trials, we must not return to passions or cravings we once desired and give up being sober-minded. This would cause us to put back on the “old man” (Ephesians 4:17-24) and live a carnal life before God and man (1 Corinthians 3:1-3).

a) For Greeks, any life controlled by changing desires was less worthy than one directed by sober thought. At the same time for the Jews the inclination towards evil (*yēšer*) was nothing more than desire without the boundaries set by the law. Thus control by desire is characterized as “ignorance” of either rational thought (Greek, including the Jew Philo) or God’s law (most Jews). <sup>[6]</sup>

6. Ignorance - When we once lived fleshly and earthly it was because we lacked the knowledge we now have, especially with our minds girded up. So, there is no excuse for us to return to how we once lived before being saved (Ephesians 4:17-19).

7. The Holy One - God is deity by His very nature which means there is absolutely no possibility that the world can have an evil influence upon His character because by His very nature He is holy. Satan goes to heaven day and night (Revelation 12:10) and still after centuries cannot pollute heaven.

a) Holiness is the best force field there is to have. Christ at the temptation of satan could not sin because He is holy. Holiness naturally resists sin just like water naturally resists oil. Holiness is our best defense mechanism.

8. Who called you – When no one was seeking God, and had no desire for God (Romans 3:9-11), He drew us to Himself (John 6:44) providing us a desire for His Word (Romans 10:9) so that by depositing the Holy Spirit inside of us (Ephesians 3:16; Titus 3:4-8), we would have the ability to walk with Him.

a) So, the first and sufficient reason why God's people should keep themselves from uncleanness is because the Lord their God is holy; so they can respond to their calling and enjoy intimate fellowship with Him. It is, therefore, the revelation of God's character and the call to be intimately related to Him that makes holiness an obligation. True devotion to God must find expression in holy living.

9. Who called you – Because God is holy, His divine call is to re-establish a relationship with us so that we live holy. This is why Paul would say 'walk worthy.' (Ephesians 4:1)

10. Who called you – His sovereign divine call is to separate us from being controlled by the way the world thinks and behaves, to abstain from evil and to be consecrated to Him by way of our life and service.

11. Be ye holy – Since we are blessed to experience His grace, and the deposit of the Holy Spirit inside of us we must gird up our minds, and remain sober so that our dedication to the Lord is endlessly. This allows us to be transformed, through the ministry of the Holy Spirit, to no longer walk in the flesh but in the Spirit (Galatians 5:16-25; Romans 7).

a) 1 Peter 1:15–16 does not speak of legal requirements but is a reminder of a Christian's responsibility in his inner life and outer walk. Though absolute holiness can never be achieved in this life, all areas of life should be in the process of becoming completely conformed to God's perfect and holy will. The quotation in verse 16 was familiar to all who knew the Old Testament (Lev. 11:44–45; 19:2; 20:7).<sup>7</sup>

12. Be ye holy – To remain consecrated and devoted to serve the Lord we must abstain from every form of evil by keeping our minds girded up and sober. When we are willing to work out our salvation sincerely, we live more in the Spirit than

in the flesh. This process sanctifies us to holiness. Paul instructs Timothy to “...*flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.*’ (2 Timothy 2:22).

a) The adjunction that is at the end of the sentence is a stylistic feature that gives the text persuasive power. The basic meaning is this fact: God is Holy, and He is the standard to which their holiness will be measured. The main verb ‘genitive’ is second person plural aorist passive imperative tense, meaning something to the extent of ‘let holiness be your main characteristic’. The Aorist tense signifies an action that takes place once and for all, not something they must start to do, or do over again many times.

13. In all your behavior – We must focus our lives on embracing the ‘whole Christian walk’ which would include ‘counting our trials joy.’ (James 1:2-4). This process is not just a Sunday morning experience, it is “presenting our bodies as living sacrifices” daily (Romans 12:1-2).

a) They were to become holy ones in their personal experience. “Conversation” is the translation of a Greek word meaning “behavior.” Today the word “conversation” means “talk.” In a.d. 1611, when the a.v. was translated, it meant “manner of life, behavior.” One must be careful to take into account changes of meaning in the case of certain words in the English Bible. <sup>[8]</sup>”

14. It is written – The Lord’s focus to have us walk in holiness was legislated from the Old Testament. It is permanently Peter’s desire, so much so, he uses the word “written” to represent an engraved stone that once the information is carved into stone it cannot be corrected. This is probably why Peter says it lasts forever (1:23-25).

15. Be ye holy – The Lord because of all He has done for us, and all that He does for us to move from becoming saved to being holy, commands us to consecrate ourselves to Him and devote ourselves to serve Him. This mindset

and commitment position of the Lord, through the ministry of the Holy Spirit, matures us to holiness (John 15:1-13).

16. I am Holy - Because God by His very nature is Holy and is self-sustaining in His holiness. We all have the potential to live holy. After all, His holiness is imputed into us. Holiness is not a nature we create, it is the nature of Christ in us that we expose; our physical muscles.

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[1] Keener, C. S. (1993). [The IVP Bible background commentary: New Testament](#) (1 Pe 1:14). InterVarsity Press.

[2] Wuest, K. S. 1997, c1984. *Wuest's word studies from the Greek New Testament : For the English reader* . Eerdmans: Grand Rapids

[1 Treasures](#), pp. 113-121.

[3] Wuest, K. S. 1997, c1984. *Wuest's word studies from the Greek New Testament : For the English reader* . Eerdmans: Grand Rapids

[4] McGee, J. V. (1991). [Thru the Bible commentary: The Epistles \(1 Peter\)](#) (electronic ed., Vol. 54, p. 34). Thomas Nelson.