

Series: 1 Peter

Title: Holiness, Grace and Love

Text: 1 Peter 1: 15-25; 2: 1-3

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When the child of God is called with the holy calling of God, God makes all things new. We are recreated after God's image, made partakers of the divine nature, as Adam was created upright in the beginning. In all manner of conduct, the believer desires to be like God who called us, in holiness, grace and love.

### **I. BE YE HOLY AS GOD WHO CALLED US IS HOLY (1 Peter 1: 13-15; 19-21)**

Our new motive is that God who called you is holy (read 1 Peter 1: 13-15.) Our new motive is: we are not our own but bought with a price—the precious blood of Christ—we want to serve as Christ did—without spot. (read 1 Peter 1: 19-21.)

In Leviticus 11 when the LORD gave the Israelites instruction in that which was clean and unclean, the LORD gave these same principles:

Leviticus 11:44: For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 45: For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

By election, redemption and regeneration, the believer is made to know that we are not our own, we are bought with a price, therefore our desire is to glorify God in our spirit and in our body which are the Lords. Following after holiness is following after the Holy One as he teaches us in spirit and in truth. As He which hath called you is holy, so be ye holy in all manner of conduct. How is God holy?

### **II. GOD IS NO RESPECTOR OF PERSONS, SO LET US NOT RESPECTOR OF PERSONS (1 Peter 1:17)**

We are so depraved by nature, we will say “Not so God” to that we might cling to the letter of that law. The fruit of which will be malice, guile, hypocrisy, envy, evil speaking and so on. We will accuse or excuse one another unjustly based on a respect of person and all the while thinking we are holy by our adherence to the letter of the law. That is the same idolatry that God gave the law of clean and unclean to keeps his children from.

In Acts 10 we meet Cornelius. He was like Simeon, like Nathaniel, he feared God and served him faithfully, according to the law of Moses, as he waited on the Messiah to come. Christ had come and now the Lord would have Peter bring Cornelius the good news. But Cornelius was a Gentile, not a Jew. Peter would not have anything to do with a Gentile, until the LORD taught Peter the spiritual meaning of the law of clean and unclean. Read Acts 10: 9-20

Peter was taught that we are not under the law but under grace. Peter was being taught that God is no respecter of persons. God saves by grace. Those he saves by grace serve him in faith which works by love (Acts 10: 34-35).

James 2: 8: If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Before God formed the nation Israel there was no distinction between Jew and Gentile. God made that distinction to teach his true Israel that it is God who sanctifies his children by grace, without respect of persons.

Exodus 11: 7:...that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

1 Corinthians 1: 4: For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

2 Corinthians 5: 14: For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16: Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. 17: Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

We no longer love by carnal distinctions of the flesh, that is living unto ourselves: distinctions such as:

- Race (Jew and Gentile)
- Not of persons--rich and wise or poor and unlearned
- Not after the law-- Galatians 5: 6: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- Not even ourselves!

It is the spirit of legalism remaining in us that causes us to lose or gain assurance by the evil or good we do. Such a legal spirit causes us to neglect our duties and responsibilities—such as prayer, the Lord's table—because of personal inadequacy. It sets up rules of life for others to live by, which God has not given in his Word. It is the fleshly spirit which tries to motivate believers with threats of punishment and promises of reward. It causes men to set themselves up as the judges of God's saints.

Christ is the end of the law for righteousness to everyone that believes and the believer is complete in Christ. So Peter reminds us of how God is holy and how the believer is holy. We just saw is how God is holy. God fulfilled the law by laying down his life—giving his only begotten Son, with his own blood. He freed his needy, helpless children from the law and created us anew through the gospel by his grace. He did it without respecting persons, but by his grace alone. So it is that every believer has been made holy. So be ye holy the same way in all manner of conduct that is, laying down our lives for our needy, helpless brethren, set forth the truth of Christ's full finished work, and do so without respect of persons (**1 Peter 1: 17-21**).

### **III. LOVE WITH A PURE HEART FERVENTLY (1 Peter 1: 22)**

The heart is purified by faith in Christ (Turn to Acts 15). Peter received some flack from legalists in Jerusalem for eating with Cornelius and receiving those Gentiles. But when they wanted to mix law with grace, this is what happened (**Acts 15: 1-11**).

Unfeigned love--the love of brethren for each other is not an show, not an act, but from a pure heart. Where does this pure heart come from?

**1 Peter 1: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.**

Even as we were not *redeemed* with corruptible things, but with the precious, incorruptible blood of Christ, so every redeemed child of God is “born again, not of corruptible seed, but of incorruptible”. We are delivered by what Christ has done for us and what the Spirit of God performs within us—both are performed effectually by God’s power and grace and is incorruptible. The first time we are born, we are born in sin, children of wrath even as others—hating God and hating one another with nothing lasting about our first birth, about our flesh. Peter says this is why we walk no more after the flesh but after the Spirit.

**1 Peter 1: 24: For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away**

But being born of God we are recreated after his image, the irresistible, perfect law of life and liberty written on the believer’s heart in the new birth is this:

1 John 3:23:...That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Through God-given faith in Christ we establish the whole law of God because Christ came to fulfill it on our behalf and in him we have established it perfectly. And having been born of God, the believer is recreated after the image of God (who is love) so that this is a certain fact—

1 John 5:1:...every one that loveth him that begat loveth him also that is begotten of him.

The tie that unites brethren is the gospel of Christ and him crucified—who has perfected each of us forever by his one offering.

**1 Peter 1: 25: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.**

The Lord says, **John 15:3: Now ye are clean through the word which I have spoken unto you.**

Purified means cleansed, no longer common, sanctified, holy. It is to have Christ the Word formed in you through the gospel which is preached unto you—this is continual.

## **EXHORTATION:**

### **1. Love one another with a pure heart fervently.**

Colossians 3: 12: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13: Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14: And above all these things *put on* charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

## 2. Put off the old man

**1 Peter 2: 1: Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,**

Col 3: 5: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: [It is our flesh which is idolatry. Walk no more after the flesh, judging by carnal sense, but walk after the Spirit.] 8: But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: (here is what Peter is saying in our text) 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

## 3. As innocently as a new born babe desire the sincere milk of the word

**1 Peter 2: 2: As newborn babes, desire the sincere milk of the word, that ye may grow thereby:  
3 If so be ye have tasted that the Lord is gracious.**

I can't help but think that Peter uses this word "tasted" because of what the Lord taught him through that law of clean and unclean animals—God gives the believer a new taste for that which is holy. It is by the word of the gospel that we grow, not by the legal restraints of law.

Colossians 3: 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

AMEN!