

## Holiness Anointing

1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1Pe 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

1Pe 1:16 Because it is written, Be ye holy; for I am holy.

Gird up- a metaphor derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when starting a journey or engaging in any work, to bind their long flowing garments closely around their bodies and fastened them with a leather belt.

Loins- procreative power

Sober -collected in mind, not drunk, not overtaken in passion

Obedient- attentive hearkening submissive

Fashioning- to *fashion alike*, that is, *conform* to the same pattern

Pure- *clean*, that is, (figuratively) *innocent, modest, perfect*: - chaste, (physically *pure*, morally *blameless*)

conversation- manner of life, conduct, behaviour, deportment

One of the most striking elements of 1st Peter center around an understanding that has become central in the word. The idea is the that the church is the "Priesthood of all believers." It is a foundational idea that all people are given a priestly role, to live lives that are holy, sacrificial, set apart for God's use in the world.

Clearly separate from the world, and yet a part of the communities where they live. You will see that the most clearly in 1Pe 2:9 **But ye are a chosen [ favorite people] generation, a royal priesthood, an holy nation, a peculiar people; [ distinct from all others] that ye should shew forth the praises of him [his virtuous course of thought, feeling and action 1a) virtue, moral goodness 2) any particular moral excellence, as modesty, purity] who hath called you out of darkness into his marvellous light:**

You will also see this same understanding highlighted in our text for today. The heart of this is centered in an understanding that all people in the church are given a sacred calling of functioning in a priestly manner. Each of us like the Levites of Israel before us are to serve the people in the name of the living God.

This is a hard reality for us in the church, it runs counter to our self-centered focus

The idea is to love the Lord your God with all your heart, strength, mind and soul and to love your neighbor as yourself.

The application is directly rooted in the understanding of God and his people and their relationship to the rest of the world. The focus is on serving in a priestly manner for the rest of humanity, to fill that Levitical role and be a blessing for all the world. With some investigation you will find this idea expressed in terms of being salt and light in the world. Food does not need to be entirely salt to be salted to taste. Nor does the room need to be nothing but lights for a whole room to be filled with light. We are called to be priests, salt, light, a blessing to the world, not for ourselves. And this is where we often miss the mark, we think we are to be priests for the Christian community, but the whole of the Christian community is to be priests for the world.

The word reads, “wherefore gird up the loins of your minds” which is a little more congruent with the Greek text. Without the girding up imagery, we miss the explicate reference to Luke 12:35 which reads, **35Let your loins be girded about, and your lights burning;**

**I. Our minds are to be ready for action, prepared:** The example is from the ancient world, when you were ready for action, to run, work, fight, you would have your robe tied about your waist, so that you would not be encumbered by it. Envision if you will the Roman soldier who had nothing to tangle his legs, they were free to move and be quick. These are the kind of images that Jesus and now Peter are drawing on.

A. This image is rooted in the most important religious even in the life of the Jewish people, the Passover, in Exodus 12:11 we find these words, **And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD’S Passover.**

B. We are to be prepared for the action to which the Lord calls us, even at a moments notice. Peter focuses on the state of our minds.

C. Our minds are to be ready for action. Now what does it mean to have our minds prepared for action?

## **II. First of all we are to be self-controlled**

A. We are not to be dominated by the culture, by our desires, our passions, or even our needs.

B. Being self-controlled is an important Christian idea, it is almost always stressed in the ethical teaching of the various letters of the NT. 1 Thessalonians 5:8 reads,  
**8But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet.**

C. We are not to be dominated by the trends of our culture, we are not to be swept away by emotionalism, we are not to be ruled by our appetites and passions, but rather we are to center our behavior in the teaching of Jesus, the ethical code of the church.

A. As followers of Jesus, children of God we are to live by a different set of standards, we are not to be conformed to the culture that we live in, rather we are to be conformed or obedient to the will of God.

B. We are to have a different value system, a different understanding of what is important and valuable

C. These thoughts are not Peter's alone but we see then also in Paul as well as their source the teaching of Jesus. Jesus says, **"Do not store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal. But store up for yourselves treasure in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is your heart will be also."**  
Matthew 6:19-21 Here Jesus is telling us that these are not to be our goals, we are not to conform to them, rather, we are to live in a different manner.

A. One way to understand this is in being set apart from the rest of the world for the purpose of doing the will of God

B. In the same way that the Tabernacle was holy, set apart from the rest of the community for worship, so too are we to be set apart from the rest of the world to worship God and to do his will.

Peter says, so be holy in all you do;

A. There is to be no part of our lives that is not holy, not set apart for doing the will of God.

B. There is to be nothing about our lives that is not sanctified, every aspect of our behavior is to be focused on honoring God in what we do and how we do it.

**III. Finally, this passage closes with the reason why our behavior should be holy.** Peter says,

**16for it is written: “Be holy, because I am holy.”**

A. Because God is holy, we too should be holy. It is not a difficult idea to fathom.

1. As the children of God there should be something about us that reflects our Father.

2. There are many character traits of the father that we could speak of, but the one that is focused on here, the one that God has indicated is that as God is holy we as his children are to be holy.

I suppose the easiest thing to do is nothing. We remain as spiritual infants thinking that if we are unaware we are not responsible.

Exodus 29:36b **“Purify the altar by making atonement for it; make it holy by anointing it with oil.”**

Purify the altar by making atonement for it.” Now, atonement was made through a blood sacrifice. And the purpose of atonement was a covering for sin. So this command means “sacrifice the proper animal and sprinkle its blood on the altar to “cover up” the sin that has defiled the altar. Now after this is done, the altar is pure. The altar is, at that point, without sin.

But God’s next instruction for the altar is “Make it holy by anointing it with oil.” Even when it was made sin-free by the blood, the altar still needed to be “made holy.” So then, what is holy? I’m not going to say that holiness doesn’t at least involve or include living a righteous life, free from sin. But

that is not the summation of holiness. While holiness may include being sin-free, and we'll examine that, sin-free is not the totality of holiness.

Holiness, means "separated" or "set-apart." In this specific case, God was talking about the altar. By anointing the altar with oil, they were signifying that this altar was not just an ordinary altar. This altar wasn't for just any old purpose. This altar existed for a specific purpose and that purpose was to make offerings to God. No other use for this altar was permissible, because this altar had been set apart for this purpose.

By setting ourselves apart for service, anointing comes the special *endowment* ("chrism") of the Holy Spirit totally covered by beautiful smelling oil

2 Corinthians 6:15-17 "15 What harmony can there be between Christ and the Devil? How can a believer be a partner with an unbeliever? 16 And what union can there be between God's temple and idols? For we are the temple of the living God. As God said: "I will live in them and walk among them. I will be their God, and they will be my people. 17 Therefore, come out from them and separate yourselves from them, says the Lord. Don't touch their filthy things, and I will welcome you."

Just as we were reading of the Tabernacle and the altar being set apart for worship of God in the Old Testament, so the Temple must be set apart for God. A Temple is a place where the presence of God dwells. And when we are saved, God's presence comes and dwells inside of us. That makes us the Temple of God.

However, God cannot live in a Temple that is defiled by sin. God must live in a Temple that is set apart for him. You can't come to church on Sunday and praise God and clap and sing and even shout and dance, but then live any way you want to on the weekdays. You are still the Temple of God on Monday, Tuesday, etc. You must be set apart. That means you exist for the special purpose of being a pure dwelling for God. It isn't just something you do. It is something you become.

Isa 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Isa 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and

Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

Isa 35:3 Strengthen ye the weak hands, and confirm the feeble knees.

Isa 35:4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

Isa 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Isa 35:6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isa 35:7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

Isa 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

Isa 35:9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

Isa 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.