



LESSON FOUR

Becoming Holy in All Our Manner of Life

Scripture Reading:

1 Peter 1:10-25

- 1:10** Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,
- 1:11** Searching into what time or what manner of time the Spirit of Christ in them was making clear, testifying beforehand of the sufferings of Christ and the glories after these.
- 1:12** To them it was revealed that not to themselves but to you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, which things angels long to look into.
- 1:13** Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.
- 1:14** As children of obedience, do not be fashioned according to the former lusts in your ignorance;
- 1:15** But according to the Holy One who called you, you yourselves also be holy in all your manner of life;
- 1:16** Because it is written, "You shall be holy because I am holy."
- 1:17** And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,
- 1:18** Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,
- 1:19** But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;
- 1:20** Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,
- 1:21** Who through Him believe into God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.
- 1:22** Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently,
- 1:23** Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.
- 1:24** For "all flesh is like grass, and all its glory like the flower of grass. The grass has withered, and the flower has fallen off,
- 1:25** But the word of the Lord abides forever." And this is the word which has been announced to you as the gospel.

QUESTIONS:

Section 1:

1. Use verse references to show the manner of time that Christ suffered and was glorified.
2. What is the difference between the Spirit's work in the prophets and apostles according to function?
3. What was Peter's intention in using the term 'the Spirit of Christ'?

Section 2:

1. What are the sufferings of Christ for and what are the glories of Christ for?
2. Why is the word glory used in plural in verse 11?
3. Use verse 12 to explain the Spirit's application of God's full salvation.

Section 3:

1. What are the results of the full salvation of the Triune God in 1 Peter 1?
2. Why do we need to gird up the loins of our mind?
3. What is the difference between our enjoyment as Christians now and our enjoyment that we hope for when the Lord Jesus is unveiled?

Section 4:

1. Why should we be holy and how do we become holy in all our manner of life?
2. In the context of this chapter, why should we fear God?
3. Give an example of being redeemed in a practical way from your vain manner of life?

-----[SECTION 1]-----

In 1:10 and 11 Peter says, “Concerning which salvation the prophets, who prophesied concerning the grace unto you, sought out and searched out, searching into what time or what manner of time the Spirit of Christ in them made clear, witnessing beforehand the sufferings of Christ and the glories after these.” In the foregoing message we pointed out that in verse 11 Peter refers not only to what time but also to what manner of time Christ would suffer and be glorified. It is rather easy to understand what time, but it is difficult to understand what Peter means by what manner of time.

A TIME OF UNBELIEF

Isaiah 53 speaks of what manner of time Christ suffered. If you research Isaiah 53, you will see that this chapter reveals the manner of time of Christ’s crucifixion. This chapter speaks clearly about Christ’s death in plain words, just as the New Testament does. But probably none of us has searched this chapter to find out the manner of time in which Christ died.

The first verse of Isaiah 53 says, “Who has believed our report? and to whom has the arm of Jehovah revealed?” This verse indicates that Christ came to suffer at a time that was full of unbelief, at a time when God’s people were not believing in Him. The prophet asked the question: “Who has believed our report?” The prophet reported, preached, made an announcement, but no one listened to him. This means that when Christ came, the people of God were full of unbelief. That was the manner of time. Christ did not come at a time when the people of God were filled with faith and everyone had a strong belief in God. No, He came at a time when God’s people did not have belief in Him. The prophets knew this. They knew what manner of time Christ would come.

In Isaiah 6 the prophet indicates that God’s people were not willing to listen to His word: “And He said, Go and say to this people, Hear indeed, but do not perceive; / And see indeed, but do not understand. Make the heart of this people numb; / Dull their ears, / And seal their eyes; / Lest they see with their eyes and hear with their ears, / And their heart perceive and return, and they are healed.” (Isa. 6:9-10). The Lord Jesus quoted this word in Matthew 13, and Paul also quoted it in Acts 28. The quotation of this word by the Lord Jesus and by Paul indicates that the time Christ came to suffer for

the accomplishment of God’s redemption was a time of unbelief.

A TIME OF CAPTIVITY

Furthermore, according to Daniel 9, it was a time of captivity. If we read concerning the seventy weeks and study the context, we shall understand that the seventy weeks are a time of captivity. This is a further indication of the manner of time when Christ would come. It was to be a time of captivity. Christ actually did come at such a time. According to Daniel 9:26, “after threescore and two weeks shall Messiah be cut off.” This refers to the crucifixion of Christ, which was during a time of captivity. Both Isaiah 53 and Daniel 9 indicate the manner of time Christ would come to suffer for us.

THE SPIRIT OF CHRIST WORKING IN THE PROPHETS

Peter may have been a fisherman, but he was also an excellent writer. He spent a great deal of time studying the Old Testament. He found out into what the prophets had searched, and he had the boldness to say that while the prophets were searching, the Spirit of Christ was in them. As we pointed out in the previous message, the constitution of the Spirit of Christ is dispensational. This means that the Spirit of Christ was constituted dispensationally through and with Christ’s death and resurrection. However, the function of this Spirit is eternal, because He is the eternal Spirit (Heb. 9:14). Regarding the constitution of the Spirit of Christ, time is a factor. But regarding the function of the Spirit of Christ, time is not a factor. The Spirit of God was sufficient and adequate for creation, but for the carrying out of God’s full salvation and for the application of this salvation, there is the need of the Spirit of Christ. When the Old Testament prophets were searching into what manner of time Christ would come to suffer, the Spirit of Christ was working in them. This means that the Spirit of the Triune God—the all-inclusive life-giving Spirit of Christ—was operating in them. According to function, there is no difference between the Spirit’s work in the prophets and His work in the apostles. It was the same Spirit with the same function.

First and 2 Peter were written to Jewish believers. The Jews knew God, and they trusted in the sprinkling of animal blood. Although they knew God, they did not know Him as the Father of Christ. Furthermore, they knew the Spirit of God and the Spirit of Jehovah, but they did not

know the Spirit of Christ. In 1:2 Peter purposely uses the expression “sprinkling of the blood of Jesus Christ” to differentiate this sprinkling from the sprinkling of animal blood in the Old Testament. Furthermore, in 1:3 he speaks of “the God and Father of our Lord Jesus Christ” to distinguish the God of the Christians from the God of the Jews. Now we see that he even used the term “the Spirit of Christ” instead of the Spirit of God in order to make yet another distinction. Peter was seeking to convince the Jewish believers that even the Old Testament prophets were the same as New Testament Christians. The Spirit of Christ who is in New Testament Christians was also working in the Old Testament prophets.

As a rule, in the Old Testament times the Spirit was upon the saints, not in them. But here, based on the principle of the eternal function of the Spirit of Christ, is an exception: we are told that the Spirit of Christ was working in the Old Testament prophets. Peter says that the Spirit of Christ in them made the prophets clear concerning what manner of time Christ would suffer. It is a shame that so many of the New Testament believers are not clear about this. Probably only now do you understand what Peter means by what manner of time Christ would suffer.

Peter’s expression “what manner of time” implies a great deal. It indicates to the Jewish believers that the manner of time of Christ’s coming was a time of unbelief. This is also the manner of time in which we live today. In Peter’s day not many Jews believed in the Lord Jesus. Rather, those who believed suffered persecution. The unbelieving Jews challenged the Jewish believers, saying, “Look, what a small number believe in your Jesus! Why are you so foolish as to believe in a Nazarene who was put on the cross?” The manner of time of Christ’s coming surely was a manner of unbelief. It is the same today. We should not expect many Jews to believe in the Lord Jesus. The manner of time of Christ’s coming is unbelief. This means that unbelief is a characteristic of the time of Christ’s coming. Isaiah asked, “Who has believed our report?” Peter certainly saw this unbelief in those of his day. Peter reported, but very few Jews responded. That was the manner of time. Many Christians today expect to have a great revival. That, however, is against the principle that the manner of time of Christ’s coming is characterized by unbelief.

Peter’s composition may not be refined, but he was nevertheless a giant in spiritual experiences. He may not have had a thorough knowledge of the Greek language, but he surely knew spiritual experience. In using his limited knowledge of the Greek language, Peter tried his best to put the aspects of his experience into words. In particular, he put a lot in 1:11. I would like to follow Peter in caring for spiritual experience and for the riches of Christ rather than for language.

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THE GLORIES OF CHRIST

In verse 11 Peter says that the prophets witnessed beforehand “the sufferings of Christ and the glories after these.” Christ first suffered and then entered into glory (Luke 24:26). We should follow Him in the same steps (1 Pet. 4:13; Rom. 8:17). The sufferings of Christ, as revealed to the prophets and prophesied by them in Psalm 22:1, 6-8, 12-18; Isaiah 53:2-10a, 12b; Daniel 9:26; and Zechariah 12:10 and 13:6-7, are for the accomplishment of God’s redemption, which has solved all the problems between man and God, and terminated the old creation on the negative side, and has released the eternal life of God for the fulfilment of His eternal purpose on the positive side.

The glories of Christ are for His glorification, which He asked of the Father before His crucifixion (John 17:1), and which is for the execution of God’s New Testament economy for the carrying out of God’s eternal purpose. The sufferings of Christ and the glorification of Christ with the glories in different steps—the factors of God’s full redemption and salvation—being applied to us and experienced by us, equal the salvation mentioned in 1 Peter 1:5, 9-10. This is what the prophets in the Old Testament sought and searched out, what the Spirit of Christ revealed to them, what the apostles preached in the New Testament by the Holy Spirit, and what the angels longed to look into (v. 12).

Literally “of Christ” is “unto Christ.” The sufferings Christ endured were sufferings assigned to Him by God (Isa. 53:10). Hence, they are of Him, belonging to Him.

The glories are in different steps: the glory in Christ’s resurrection (Luke 24:26; Acts 3:13), the glory in His ascension (Acts 2:33; Heb. 2:9), the glory in His return (Rev. 18:1; Matt. 25:31), and the glory in His reign (2 Tim. 2:12; Rev. 20:4, 6), as revealed in Psalm 16:8-10; 22:21-22;

118:22-24; 110:1, 4; 118:26; Zechariah 14:4-5; Daniel 7:13-14; and Psalm 24:7-10; 72:8-11.

It is unusual for the word glory to be used in the plural. Do you know of another writing that speaks of glories? Abstract nouns are not usually used in the plural. Solid nouns, however, are often used in the plural. Glory is an abstract noun. But to Peter glory is not abstract; on the contrary, it is very solid.

According to Peter's understanding, Christ has many glories, one glory after another. He has a glory in resurrection, another glory in ascension, and other glories in enthronement, lordship, kingship, and reigning. He has a glory in His humanity and another glory in His divinity.

Christ does not have only one kind of glory; He has many glories. The prophets searched into these glories. They learned what time Christ would come to suffer and what time He would enter into all His glories.

THE SPIRIT'S PRACTICAL APPLICATION OF GOD'S SALVATION

In verse 12 Peter goes on to say, "To whom it was revealed that not to themselves, but to you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven; which things angels long to look into." "These things" refer to the sufferings of Christ and His glories. The Old Testament prophets ministered the sufferings and glories of Christ to the New Testament believers.

These things have been announced to us through those who preached the gospel. The ones who preached the gospel were the apostles of the New Testament. The prophets searched and prophesied; the apostles preached. The preaching of the apostles is the Spirit's practical application of God's salvation in the New Testament. Both the prophesying of the prophets and the preaching of the apostles were the application of the Spirit. This means that the Spirit applies God's full salvation by two instrumentalities, the prophesying of the prophets and the preaching of the apostles.

In my ministry I am preaching. I believe that through this preaching the Spirit is applying God's full salvation to you. It is not my goal actually to train anyone. Instead, I simply preach Christ, the death of Christ, and the different glories of Christ. Each preaching is an application of the Spirit. Those who attend the

meetings of the ministry are under the application of the Spirit of Christ. My greatest joy is to see the saints receive Christ through the application of the Spirit. I am especially happy to see the second generation growing up in the church life. My heart leaps when I see that they are receiving the application of God's salvation through this ministry and by the Spirit.

I encourage you all to go forth and preach Christ. The apostles are not the only ones who can preach. As long as you preach Christ, you are included among those who preach the gospel by the Holy Spirit sent from heaven.

THINGS WHICH ANGELS LONG TO LOOK INTO

Peter ends verse 12 with the words "which things angels long to look into." The Greek word rendered "look into" portrays one stooping and stretching the neck to look at some wonderful sight. This shows how interested the angels are in observing the things concerning Christ for God's salvation. They declared and celebrated the Saviour's birth (Luke 2:8-14), they rejoice over the sinner repenting to receive salvation (Luke 15:10), and they are happy to serve those who inherit salvation (Heb. 1:14; Acts 12:15; Matt. 18:10).

After speaking concerning the prophets in the Old Testament and the preachers in the New Testament, Peter suddenly speaks concerning the angels. While the angels are serving us, they are stooping down to look into the situation. As part of one sentence concerning God's full salvation, we have the prophets, the preachers, and the angels. This is characteristic of Peter's writing.

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THE FULL SALVATION OF THE TRIUNE GOD AND ITS ISSUES

The first twelve verses of 1 Peter 1 are deep and full of complications. These verses cover matters on the divine side, whereas verses 13 through 25 cover matters on the human side. An example of the profound matters covered by Peter in 1:1-12 is the foreknowledge of God. According to 1:1 and 2, we were chosen according to the foreknowledge of God. Can you explain what the foreknowledge of God is? This matter of God's foreknowledge is deep and profound.

In 1:3 Peter says, "Blessed be the God and Father of our Lord Jesus Christ." Jesus Christ is Himself

God. How, then, can God be His God? This is another profound matter in these verses.

In the first twelve verses of this chapter the points concerning the divine side are deep and profound. The matters on the human side covered in 1:13-25 are more detailed. This chapter, therefore, can be divided into two portions: verses 1 through 12 covering the divine side, and verses 13 through 25 covering the human side.

Verses 13 through 25 cover two main points: a holy manner of life and brotherly love. Verse 15 says, "But according to the Holy One who called you, you yourselves also become holy in all your manner of life." Verse 22 says, "Having purified your souls by obedience to the truth unto unfeigned brotherly love, love one another from the heart fervently." In these verses Peter is concerned that the believers would have a holy manner of life and brotherly love.

We have emphasized the fact that the first twelve verses of this chapter unveil profound matters on the divine side. Some of these matters are the foreknowledge of God the Father, regeneration unto a living hope, and an inheritance that is incorruptible, undefiled, unfading, and kept in the heavens for us. Verses 13 through 25 are mainly concerned with the development of a holy manner of life and brotherly love. These are the issues, the results, of the full salvation of the Triune God.

GIRDING UP THE LOINS OF OUR MIND

Let us now consider verses 13 through 25 one by one. Verse 13 says, "Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ." Verses 3 through 12 are one long sentence of blessing, of well-speaking, of God the Father, disclosing to us His marvelous and excellent salvation, beginning from the regeneration of our spirit (v. 3) and consummating in the salvation of our soul (v. 9), accomplished through the sufferings of Christ and His glories (v. 11), and applied to us by the Holy Spirit (v. 12). Based upon this, verse 13 begins an exhortation to those who are participating in the full salvation operated by the Triune God according to His economy.

To gird up the loins of our mind means not to be loose in our thinking. However, most of us are very loose in our thinking. Our thoughts jump from one thing to another. In a few seconds, in our mind we can travel around the world. We

may think about one thing and then suddenly think about something else. For example, while praising the Lord at the Lord's table, we may suddenly begin to think of something we have just purchased from the store. Because our thoughts can travel so fast, we need to gird up the loins of our mind.

Here Peter seems to be saying, "Brothers, I have just presented you a number of marvelous, divine items. You have read my well-speaking concerning the Triune God. The God and Father of our Lord Jesus Christ has regenerated us unto a living hope. I have spoken of God's selection according to His foreknowledge, of Christ's redemption, and the Spirit's application. Now I urge you to gird up the loins of your mind. Don't let your mind be loose."

BEING SOBER

In verse 13 Peter also speaks of being sober. To be sober is to be calm and clear in mind, able to realize God's economy in His salvation, as revealed in verses 3 through 12, without being disturbed by fear, anxiety, or any care.

SETTING OUR HOPE ON GRACE

In verse 13 Peter also charges us to set our hope completely on the grace. This hope is the living hope which has issued from regeneration (v. 3). We need to set our living hope completely on the grace that is being brought to us at the unveiling of Jesus Christ. Surely this grace is not merely unmerited favour. It refers to the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. The grace has been brought to us by the Lord's first coming (John 1:17). It will be consummated by His second coming. On such grace we should set our hope.

Whatever we enjoy of the Lord today is, comparatively speaking, a small portion. In the Bible this is called the foretaste; it is not yet the full taste. This age is an age of foretaste. But when the Lord Jesus comes back, we shall enjoy the full taste. While we are enjoying the foretaste, we set our hope on the coming full taste. The nature, the essence, and the reality of the foretaste are the same as that of the full taste. The difference is one of quantity. Today we are enjoying a small portion as a sample, a foretaste. Eventually we shall enjoy the full portion and experience the full taste. Therefore, on the one hand, we are now enjoying grace; on the other hand, we are expecting the coming full taste. This means that as we are enjoying the foretaste,

we are expecting to have the full taste. This causes us to set our hope on the coming full taste. The coming full taste will be the consummation of this unique grace.

This grace is not merely unmerited favour. It is the Triune God as our full salvation for our full enjoyment. Today we have only the foretaste, the enjoyment of a small portion, but the full taste is coming. Let us set our hope on this coming full taste, which will be the consummation of grace.

THE UNVEILING OF JESUS CHRIST

Toward the end of verse 13 Peter speaks of the unveiling of Jesus Christ. It is significant that he uses the word “unveiling” and not advent or some other word. At present, we are enjoying the Lord Jesus as a foretaste under the veil. But the time is coming when the veil will be taken away. Then we shall be able to declare, “Hallelujah, I am enjoying the Lord Jesus outside the veil!” Today we are enjoying grace; however, we are enjoying this grace under the covering of a veil.

Because we are under a veil with the Lord, others may not be able to understand what we are doing. We may try to tell them that we are enjoying Christ. However, they may say that this is nonsense. Our enjoyment is concealed, and others who do not share the same experience cannot know anything about it. But one day the Lord Jesus will be unveiled. Then others will be able to understand that we have been enjoying the Lord Jesus. This unveiling will be the coming grace as the consummation of the full salvation of the Triune God.

If we are not enjoying the Lord Jesus as the foretaste, we shall not have the hope that He will be unveiled as our full taste. I can testify that daily I enjoy the Lord as the foretaste and always have an earnest expectation concerning the full taste. I may pray, “Lord Jesus, unveil Yourself, and let my enjoyment of You be in full.” When we enjoy the foretaste, we have such a hope. We need to set our hope completely on the grace being brought to us at the unveiling of Jesus Christ.

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BECOMING HOLY IN ALL OUR MANNER OF LIFE

In verse 14 Peter goes on to say, “As children of obedience, do not be conformed to the former lusts in your ignorance.” The Greek word rendered “conformed” is the same as that used in Romans 12:2. It is used here to denote a state as

the path in which God’s elect as sojourners walk. We should not be conformed to the former lusts. This means that we should not shape ourselves according to them. Formerly, we were ignorant. But now, having become children of obedience, we are knowledgeable.

Verse 15 says, “But according to the Holy One who called you, you yourselves also become holy in all your manner of life.” The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (vv. 1-2). The Father has regenerated His elect, imparting His holy nature into them (v. 3); the Son has redeemed them with His blood from the vain manner of life (vv. 18-19); and the Spirit has sanctified them according to the Father’s holy nature, separating them from anything other than God, that they, by the holy nature of the Father, may become holy in all their manner of life, even as holy as God Himself.

We become holy in all our manner of life through the sanctification of the Spirit. This is based on regeneration, which brings us the holy nature of God and issues in a holy life.

We ourselves need to become holy. This is not merely a matter of wearing a certain kind of clothing or of not wearing makeup. That concept of holiness is too outward. Our being, our disposition, our entire person, should become holy. This is for us to become holy in all our manner of life.

In verse 16 Peter gives us the reason we need to become holy: “Because it is written, You shall be holy, because I am holy.” This is a quote from the Pentateuch. In the Pentateuch we are told at least a few times that God’s people should be holy because God Himself is holy.

THE JUDGMENT OF THE HOLY ONE

In verse 17 Peter continues, “And if you call upon as Father the One who without respect of persons judges according to each one’s work, pass the time of your sojourning in fear.” In this verse Peter comes to the matter of God’s government, the particular point that he covers in his Epistles. The judgment of God is for the carrying out of His government.

The Holy One who has called us as the Father has regenerated us to produce a holy family—a holy Father with holy children. As holy children, we should walk in a holy manner of life. Otherwise, the Father will become the Judge (4:17) to deal with our unholiness. He begat us

with life inwardly that we may have His holy nature. He disciplines us with judgment outwardly that we may partake of His holiness (Heb. 12:9-10). His judgment is according to our work, our conduct, without respect of persons. Hence, we should pass the time of our sojourning in fear. If we call upon Him as our Father, we should also fear Him as our Judge and live a holy life in fear.

In verse 17 Peter “is not speaking of the final judgment of the soul. In that sense ‘the Father does not judge anyone, but He has given all judgment to the Son (John 5:22). The thing spoken of here is the daily judgment of God’s government in this world, exercised with regard to His children. Accordingly it says, ‘the time of your sojourning’ here” (Darby). This is God’s judgment on His own household (1 Pet. 4:17).

Since these two Epistles are concerned with the government of God, the judgment of God and of the Lord is referred to repeatedly (2:23; 4:5-6,17; 2 Pet. 2:3-4, 9; 3:7), as one of the essential items. It began from the angels (2 Pet. 2:3-4) and passed through the generations of man in the Old Testament (2 Pet. 2:5-9). Then in the New Testament age it begins from the house of God (1 Pet. 1:17; 2:23; 4:6, 17) and continues until the coming of the day of the Lord (2 Pet. 3:10), which will be a day of judgment on the Jews, the believers, and the Gentiles before the millennium. After the millennium, all the dead, including men and demons, will be judged and perish (1 Pet. 4:5; 2 Pet. 3:7), and the heavens and the earth will be burned up (2 Pet. 3:10b, 12). The results of the varied judgments are not the same. Some judgments result in a disciplinary dealing, some in a dispensational punishment, and some in eternal perdition. However, by all these judgments the Lord God will clear up the entire universe and purify it so that He may have a new heaven and a new earth for a new universe filled with His righteousness (2 Pet. 3:13) for His delight.

God judges according to each one’s work without respect of persons. The work in verse 17 refers to conduct, behavior, as in Romans 3:20 and Galatians 2:16.

PASSING THE TIME OF OUR SOJOURNING IN FEAR

In verse 17 Peter urges us to pass the time of our sojourning in fear. This is a holy fear, as in Philippians 2:12. It refers to a healthy, serious caution for us to behave in a holy manner. Such

fear is mentioned a number of times in this book because its teaching is concerning the government of God.

To pass the time of our sojourning in fear means to walk in a holy fear of God all the time. The words “pass the time” include every minute of our daily life.

Years ago I visited some saints in Las Vegas. Certain of them suggested that I visit a gambling casino just to see what it is like. I replied, “No, I shall not go. If it were not for your invitation, I would never come to this evil city. Because you have invited me, I am now here with you. But I will not go to see a gambling casino.” If I had gone to such a place, then a certain amount of time that day would not have been passed in fear.

Every minute of our sojourning must be in fear. This is related to the holy manner of life. In all our manner of life we need to become holy, separated from the world.

Verses 18 and 19 explain why we should pass the time of our sojourning in fear: “Knowing that you were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers, but with precious blood, as of a lamb without blemish and without spot, the blood of Christ.” Why should we pass the time of our sojourning in fear? Because we know that we have been redeemed by the precious blood of Christ. It is because we know this that we now pass the time of our sojourning in fear. The point here is that the holy manner of life should issue out from the dear and precious redemption of Christ.

Paul tells us that Christ has redeemed us from the curse of sin and from this evil age. Peter, however, tells us that Christ has redeemed us from the vain manner of life. It is vain to indulge in worldly entertainments or to purchase worldly clothing. The vain manner of life may also be related to the way we do our shopping. Some sisters very much like to go shopping. Every week they go to the department store at least to look around even if they do not buy anything. Do you not know who you are? You are sons and daughters of the King. As children of the King, you should not go to a department store in a light way. On the contrary, you should be stately and dignified even in your shopping. I use this as an illustration of being redeemed in a practical way from the vain manner of life.