

1Peter 10-12-10b

Let's resume our study now in 1 Peter. As I said, we've come to verse 13, where he draws a conclusion from this unique point of view that believers are privileged to have. You and I, as Christians, as believers in the Lord Jesus Christ, have a viewpoint and a perspective that is unique to those who have been given information by God, the God of the universe, the God of creation, the God who granted to us a sentient heart, a soul, a consciousness.

That same God has revealed His plan and purpose to us. It's so tragic to see unbelievers who completely suppress that truth in unrighteousness when they know Him as God. They do not glorify Him as God.

They are not thankful. They become vain in their imagination, and their foolish heart is darkened. Romans 1. Professing themselves to be wise, they become fools.

I'm smarter than you. I'm more educated than you. I've got more scientific information than you.

You poor, benighted, backward, religious, mystical... You haven't risen above your evolutionary roots, etc. Professing themselves to be wise. This is nothing new.

Don't think that modern science has somehow shoved a crowbar under Christianity and pried hard and gotten it off its foundations. This argument has been made for centuries. You're not smart if you believe in Christ.

You're not smart if you believe in the God of the Bible. It's as old as Satan. What did Satan tell Eve? This tree is desirable to make you wise.

You'll be wiser if you eat. You'll be smarter if you partake. If you succumb to the wily plot of the devil, the debate is you'll know everything that God knows.

You'll become like God, knowing good and evil. It is tantalizing. It is tempting.

And it is a little bit insulting to be told, well, you poor fool, you're just not smart enough to know better. You're a victim of benighted thinking and old traditions. Come join us, smart people.

Don't you know that the average IQ of Christians is lower than it is for the rest of humanity? Your religion is for dumb people. It's the devil's lie. Don't fall for it.

Don't let him take you down that road. One of the things is, God has hidden these things from the wise and revealed them to babes. God delights in turning things on their head.

The wiser you are in your own eyes, the harder it is to see the truth. And it takes humility. God resists the proud.

And the proud are often the intellectuals who feel like they've got the ability to understand. Peter

says, look, you have this gift. You have this insight.

You have responded to the grace of God and you have been given a deliverance. You are enabled. You are empowered.

You are given this tremendous opportunity to go above and beyond the merely mundane, the merely material, the merely human. And even now, before the resurrection, to enter into eternal things and to take part in something much bigger and grander than physics and astronomy and paleontology and where did we come from and how did this plant grow this purple flower and why does this flatworm grow a new head when I cut it in half and all this mundane stuff that science goes into. So what? The stuff will perish.

As Peter is going to tell us, by the way, before we're through with this book. But he says, look, you've got this tremendous gift. You have the ability to step out and above and beyond this mortal life.

And it's not weird stuff. It's not pie in the sky. It has an actual purpose.

It's meaningful. It has substance. It has reality.

It's not just, oh, I'm a Buddhist or I'm a yin-yang person. I'm gonna partake of the great id in the sky and become a part of the greater. A lot of people go for pseudo spirituality.

The unique thing about what God reveals to us in the Bible is there is an actual plan. There is an actual purpose. It starts somewhere.

It moves through a process and it ends up at a goal. And there are new processes and new goals that will follow that because there is an intelligent, reasonable God who made us in his own image. Any human counterfeit religion falls flat when it comes to purpose.

What's the point? Oh, I'm a Nipponese. I'm a Japanese. I believe in my ancestors coming back as crickets.

I believe in reincarnation. What's the point of that? Why would you want to come back? What if you come back as something you don't want to be? What if you come back as a little baby seal and you pop up and you're in a bunch of killer whales? What if you pop up as a slug and here comes a lady with a box of salt because you're in her garden? What if you come back as an ant? What's the point? What's the purpose? And by the way, who engineered this whole coming back thing? Who's deciding how and where and when and as what you come back? Is it random? Is it an accident of the universe? They have no answers. It's unreasonable.

It's silly. Peter says, look, you've got this truth. There's an actual intelligent creator who's got a plan and a purpose.

He has revealed it, not only for the grand scheme of the universe, but for your individual life. You are where you are for a reason. And therefore, verse 13, gird up the loins of your mind.

Now I'm sorry, but my literalistic bent, that just makes an ugly picture. Gird up the loins of your mind. Am I going to diaper up my brain? I mean, what am I going to do here? Gird up the loins of your mind.

What could that possibly mean? I'm going to wrap my brain in some kind of a piece of clothing? What? How does this work? What would it actually mean? Well, it helps to look at this word that is translated gird, or gird up. And here it is, uh, anazunumi. The actual word here is anazosamani.

And it is a, uh, aorist middle participle. And you know what a participle does. It takes a verb and turns it into a noun.

I told you earlier, I don't like taking nouns and making them into verbs. You know, let's dialogue. Um, let's, uh, let's interface.

Uh, let's get together next week and interface. Interface is a noun. Interface is a thing.

It's not a verb. You don't interface, and you don't dialogue, and et cetera. let's partner in this venture.

Partner is a noun. Partner is a, is a cohort. It's a fellow worker.

You don't partner with, well, anyway. This, this is the other way though. This is where you take a verb and you make it into a noun.

That's what a participle is. We do this with, with er in English. To swim.

Swim is a verb. Swimmer. Swimming.

We take it and make it a noun. Run is a verb. Running.

Runner. Those are nouns. We can put suffixes on.

Well, Greek does the same thing. So, here, you take the verb, uh, zoonomie, and the oomie ending there. I won't go into all the details of why it's oomie instead of oh my, but just trust me, it is.

Oh my, it's oomie. Um, it's, it's a middle idea. When you see the M I at the end, it, it's active in form, middle, middle.

You know what an active voice is. I hit the ball. I, subject, did an action, hit to an object, ball.

Um, passive. I was hit by the ball. Uh, you know, the, the action happened to me.

I'm the subject, but I received the action. That's passive. Middle voice in Greek.

We don't have it so much in English, but in Greek, the, the subject produces the action, but he kind of receives the action as well. He does it for his own benefit or in his own interest or for his own purposes. So if I say I threw myself the ball, that would be the idea in English.

It's not a true middle, but I, I threw my, you know, it's, it's almost a reflexive and the middle is often used in a reflexive way, but the middle voice means I have an interest in this action. It, it affects me in some way. I am sort of the object as well as the subject.

That's the middle voice. That's what we have here. It's a middle participle.

So I am a girding up one. I am one who girds himself up, gird yourself up, your mind, gird up for yourself, your mind. Do you with me so far? All right.

Well, what's this gird up thing? Gird up the loins is a, is almost a metaphor or a euphemism. It's a figure of speech, meaning get ready. They used to wear the longer robes, these kind of get in the way clothing.

They didn't have Levi's and they didn't have running shorts and they didn't have kilts and so on. They were easy to move around. You know, why did the Scots wear kilts? For one thing, it's easy to move around in the heather and the kind of terrain that they have over there.

You know, you can, you got some freedom of movement in a kilt. I'm not, I'm not, you know, suggesting that that's a good idea. I'm just saying that's why they did it.

But you know, the ancient world, they had, they had these longer garments. They would make stuff in sheets and wind it around themselves, wrap it around themselves, drape themselves in it. Well, if you want to do something active, this is going to get in the way.

So you have a belt and you've got this long robe on. The belt keeps it from flapping in the breeze or blowing off of you or, you know, snagging on something and leaving you with an embarrassing moment. You got to, you got a belt.

Well, when you're getting ready to do something, particularly move somewhere with your feet, and you need to move quickly or you need to move a rough terrain. You got to get this robe out of the way of your feet. So you grab it and tuck it into your belt.

Where's your belt? Your belt is around your loins. Now you're not walking around naked. And you're getting ready to do something.

He says, well, gird up your loins. You didn't have anything on your loins, put something on your

loins so that you can go do something. That's not the idea.

You have your clothes on, but you're going to bunch them at your loins. You're going to gird up. You're going to tie up your clothing with your belt at your waist, at your loin level here, so that you are ready to do something.

If you're going to wait a Creek, if you're going to fight a battle, if you're going to do something that requires some exertion, you're going to gird up your loins. What's especially interesting about this to me, is this word Zunami. It means to gird.

You can gird on a sword. You can gird on, you know, almost any article of clothing, but this is Ana Zunami. Ana, A-N-A.

Ana means up or again. So for example, you have Logos. You have, which is, it can mean in Greek, an idea.

It's a word literally, but it's a word representing an idea, right? So what do you think an Analogos might be? An analog. It's again, word, another word. It's, it's that word.

Similarly, you know, it's analogous. It's an analogy. Analog.

It's the same idea in another place. It's that idea again. Ana can mean again, but its root meaning is up.

And the Greeks thought, well, you know, if something comes up, it's come up again. If you throw up, it had to go down first and you throw up, it's up, it's there again. Ate my supper, it was gone.

It's here again. I threw up. So maybe that'll help you remember.

Ana, up or again. Well here, Ana Zunami. So this is mean gird again or gird up.

Well, in this context, it means to gird up. You're going to pick them up, get them out of the way of what is below, which is your feet. But here's what's interesting.

I said, well, you know, where else is this word used? Because I know what it means. It means get ready. So why don't we just move on? Well, I often can't move on because I am, my curiosity has been piqued by something.

And I was looking at, at Zunami. And here's the thing. Ana Zunami, the word that we have here, is used in only one place in the New Testament.

And it's right here. Peter. 1 Peter 1.13. Gird.

You would think, of all of the girding and, you know, why wouldn't it be more often used? Well, it's not. It's only used here. So I say, well, Ana Zunami, but that's got the prefix up.

What about just plain old Zunami? So I look up Zunami in my trusty lexicon, and it's only used two places in the New Testament. You remember the first place we found this word is in our passage, 1 Peter 1.13. Zunami is found in John 21.18. And it's found there twice. Take a look at John 21.18. Yeah, it's toward the end of the Gospel of John.

We were there not too long ago. Jesus is walking down the road. Has a little conversation.

What does He say? John 21.18. You look at the context there. They have eaten. Simon, son of Jonah, do you love me? You go through that whole dialogue with Peter, right? Then, Lord, you know all things.

You know that I love you, Jesus said to him, feed my sheep. Most assuredly, I say to you, when you were younger, you Zunamied. You girded yourself and walked where you wished, but when you are old, you will stretch out your hands and another will Zunami you and carry you where you do not wish.

Interesting. One of the last things Jesus said to Peter on this earth has to do with when he's young and when he's able, he's girding himself. When he's getting ready to be executed, somebody else is going to put clothes on him and take him where he doesn't want to go.

By this, he signified by what death Peter would glorify God. When he had spoken this, he said to him, follow me. The other place, I said there are two passages where Zunami occurs in the New Testament.

The other one is just a few pages forward from where you are, Acts chapter 12. Acts chapter 12 and verse 8. Peter was therefore kept in prison. Verse 5, constant prayer was offered to God for him by the church.

Verse 7, an angel of the Lord stood by him, a light shone in the prison, and struck Peter on the side and raised him up saying, arise quickly, and his chains fell off his hands. Verse 8, the angel said to him, gird yourself and tie on your sandals. So he did.

He said to him, put on your garments and follow me. Girding, following, and Peter. Same thing we had in John.

Same word, same root word that Peter uniquely alone uses in 1 Peter chapter 1. Gird up your loins. It's just fascinating to me that this is Peter's word. This is Peter's concept.

You remember when they're in the boat in John, just before that conversation. Remember when they see Jesus on the shore? And somebody says, it's the Lord. What happens right after that? Peter girds on his... he ties his garments around his waist and jumps in the water and swims to the Lord.

It seems like many, many times you find Peter putting on his clothes, following the Lord, going to

the Lord, being told to follow the Lord, being told to follow the angel, being told to gird himself, and now it's that same guy, the only guy in all of the epistles, all of the letters to the churches from Acts through the Revelation, it's only Peter that uses this word and says gird up the loins of your mind. He knows what he's talking about, doesn't he? He knows about this girding. He knows what it means because he has had years to think about what Jesus told him.

Peter, do you love me? Feed my sheep. Feed my lambs. Care for my sheep.

When you're young, when you're able, while you are given the opportunity to serve, you're going to gird yourself and go where you need to go. When your time is up, somebody else is going to gird you and take you where you don't want to go. That's how you'll know that your mission is complete.

When somebody takes you and they gird you, you'll know that you are ready for the well-done, good and faithful servant. Jesus told him how long his ministry would last. It'll last until the ability to gird himself and go where he wants to go is taken away.

So Peter knew. At some point in his imprisonment, they took his apostolic robe. They took whatever it was he was wearing and put something else on him.

He said, that's it for me. Better say my farewells. He had it from the Lord Jesus.

He knows what it means to gird up. He knows what it means to follow the Lord Jesus. He's the guy that uses Zunami.

And he says, be a girder of yourself. It's not an imperative. It's a participle that functions as an imperative.

Be one who girds up the loins of his mind. That's what Peter is saying. Be one of those.

It's a participle. It's a noun from the verb. Be that thing.

Be a self-girder of your mind. Notice, your pastor doesn't do this. Your spouse doesn't do this.

Your parents, your children, your friends, your co-workers, your fellow believers, your mentor, your spiritual guide doesn't do this. Peter says, you prepare your mind. You gird it up.

Now, what does this mean? We say, okay, girding, it means get the robe tucked up. Get your mind ready for action. It's one thing to get this insight.

God is in his heaven. There is a reality much greater than this physical. We know it.

We believe it. We rejoice in it. We know that there is a prepared salvation.

We know that there is a plan and purpose for our lives, right? It's everything we've seen in Peter

up to this point. And he says, therefore, because of that, we don't just say, ah, what a wonderful religion. It gives me such hope and peace and I'm really joyful.

And I'm just going to sit here and kind of mellow out and wallow in the abstract joy of my higher consciousness. Peter says, no. I told you this for a reason.

The reason God has assigned a plan to you, the reason there is a purpose for you is so that you can believe, enjoy, and respond. And the response is, prepare your mind for action. Now, because you are somebody that understands this, you want to know how few people there are on this planet that understand the plan of God? Very, very few.

Even among believers, even in churches, even people that have a Bible open in their laps, very few believers actually understand what their purpose is, what God's purpose is, what the calling is, what it's supposed to do, what its point is, where it goes. Peter says, look, you people that have been scattered in some ways, you've got a better chance at this because people in Jerusalem, they keep getting distracted. They look at the temple.

They look at politics. They look at history. They look at monuments.

They dwell in the past. They're tangled up with the law. They can't get free of the sacrifices.

They're still awed by the priests. They're still buffaloed by the Pharisees. You're out.

You're free. You think it's a bad deal to be scattered? God designed you for this. He chose you for this.

He chose you to be pilgrims. And you understand. You get it.

You know that God has a plan for you. And you rejoice in it, so get ready. Because you understand this, get ready.

God can use you now. God can push the plan forward now because you get it. You're not stuck.

You're not blind. You're not deaf. You're not immobile.

You're not lame. You're not paralyzed. You've been delivered.

You are not those who have eyes but do not see and those who have ears but do not hear and their heart has grown callous. The history of Israel for 1500 years. You see.

You understand. You get it. So get your mind ready.

Peter says, therefore, gird up the loins of your mind. Be sober. Mind, by the way, is *dia noia*.

Noio is the verb for thinking and the noia part of that is the thinking part. Dia means through. And it's a beautiful word.

Dia noia, the word for mind, is think it through. Your thinking is a process. It's not just sort of a static idea.

It's not an impression. You think through. Dia noia.

These ideas ought to go through your mind. You ought to have a progress of thought. You assemble evidence.

You observe the facts. You draw logical conclusions and then you form a battle plan. You implement some sort of action.

You do something as a result of your thinking. Dia noia. Gird up your dia noia machine.

Get the thing ready to go. Then it says, be sober. Well, you know, we know what sober means in terms of not, you know, inhibited by alcohol.

But this is, this is from NEPHO, N-E-P-H-O. And I like the way the Bauer Art and Gingrich-Danker lexicon defines this word. Be free from every form of mental and spiritual drunkenness, which means from excess, from passion, from rashness, confusion, et cetera.

Anything that clouds the clear operation of your mind. Everybody, you know, there's all kinds of Baptist stuff about, oh, you know, lips that touch liquor will never touch mine. And, you know, Jesus didn't make wine.

He made grape juice and on and on and on. And yet, people that are fastidious about avoiding any, they won't even use Listerine because there's alcohol in it. They won't take NyQuil because there's alcohol in it.

But there's all other kinds of drunkenness that is clouding and afflicting and numbing their mind. There's lots of ways to be drunk. There's lots of ways to be impaired.

There's lots of ways to have your mind clouded and have your judgment obscured and to limit it to, well, I'm not going to drink that particular thing is silly. You missed the point. NAFO means judgment clouded.

It could be by anything. And if you're unclouded, undrunk, unimpaired, what does that mean? It means you are well balanced. You are clear.

You are cogent. You are self-controlled. You've got things figured out and you're operating at full capacity and full potential, right? You're not suffering from an inhibition.

You're not being dragged down by something. And this is a command. Be sober.

And this is another participle. This is a present active participle. The first one was aorist.

Aorist, when you're looking at an imperative idea, even though it's a participle, the connotation is imperative. Be a mind-girder-upper for yourself. But it's aorist.

And when you have an aorist associated with an imperative, it typically means start doing something you haven't really been doing. When a commander would give the order right face forward march in Greek, he would give these things in aorist. You're not facing to the right, so right face.

It would be aorist. If he says forward march, well, you're standing still. You're not marching.

So it's aorist. Start doing something you weren't doing. If it's a present imperative, it means keep on being or keep on doing.

Continue. When it says count it all joy, well, if you've been a pessimist and a crab and a cloudy damper on the parade, count it all joy might be an aorist. Start being happier than you are.

If you're already counting it joy, and he says, keep on counting it joy. For example, my favorite example is 1 John 1.7. If we keep on walking in the light as he keeps on being in the light, we keep on having fellowship with one another and the blood of Jesus Christ, his son, keeps on cleansing. All of those are present tenses.

Duration. This is a pattern. It speaks of an ongoing thing.

Well, guess what? Nephontes here from Nepho is a participle. Be a sober one, but it's present participle. Keep on being a sober one.

Don't just be sober once in a while or wake up in the morning sober, and by the end of the day, you're all distracted and deflected and burdened down and inefficient in your thinking. Gird up the loins of your mind. Arist.

Get your mind ready. And then stay focused. Stay sharp.

Be careful out there. Gird yourself up. Get ready for action.

Stay sharp. Stay clear. Stay focused.

That's what Peter is saying. And it's therefore, because you have spiritual sight, because you know there's a plan and purpose, because you know what's coming, because you know who's in control, because you know what the heavenly purpose is, because you know how long this life is going to last and how long eternity is going to last and what's on the line in terms of inheritance, because you know that there is deliverance out of this present evil age through the Lord Jesus Christ. Therefore, get your mind ready.

And when you walk out, be alert. Be sharp. Be focused.

Be sober. Be vigilant. And rest your hope.

This is from Elpis. Rest your hope telios. Remember telos, the end.

It means the perfection. You come to the standard of a mature man, a perfect man, in our memory verse, that the man of God might be perfect, that the man of God might be telios, completely, fully, perfectly, no gaps, no lacks. Rest your hope fully, completely, telios.

No part of your hope resting on something else. No part of your hope flagging or falling or flaking away. Rest your hope fully upon, epi, the grace that is to be brought to you, that is going to be carried to you.

This is pharaoh to bear or to bring. It's going to be carried to you. It's going to be delivered to you by hand, couriered, the grace that the courier is going to bring to you.

It is going to be brought to you at the apocalypse of Jesus Christ. When Jesus Christ is revealed, that full deliverance of which we have a taste and a foreshadowing and we enter into it, we know in part, we understand in part, we enjoy our salvation in part. But, you know, rest your hope fully that the complete package of which we're just, reminds me of trial software.

You know how you got the picture processing software but it puts a watermark on it. You get sound processing software but it puts little gong noises. We just ran into one I did like six or seven years ago.

I had Kool-Edit back then and they had this noise reduction thing you had to buy separately. But you could try it for free for a certain period of time. And it would work great but it would put gong noises.

You know, these Buddhist peace gongs would go off every 30 seconds or so. It would be, bong, bong. Well, and the problem was that after you registered the software, it had a hard time getting out of that mode.

And I would go, you know, for days and I'd already paid for the thing, registered it, typed in the thing and it would still put it in. But it's, you know, it's great but there's a little fly in the ointment. You know, the trial wear, it'll show you what's wrong but to fix it, you got to buy the license.

You know, you've got 2,700 errors in your registry. To fix these, please spend 40 bucks on our software. You've got 17 different Trojan horses.

We can clean these for you but you got to send us the money first. Well, our salvation because we are still fallen and we live in a fallen world is sort of a trial wear. We get a lot of the benefits but we don't get the registered license and the full upgrade until the Lord Jesus returns.

Then he says, you ought to be looking forward to that. Gird up the loins of your mind. Be sharp,

stay sharp and rest your hope, your confidence, your expectation fully that what we are experiencing as a foretaste and as a sample right now is going to be fully delivered at the revelation, the apocalypse of Jesus Christ.

That's reality. That's something you can take to the bank every day, every hour, every situation, every circumstance. Don't be buffaloed.

Don't let somebody big deal you out of your heritage, your inheritance. Don't let somebody wave the pottage under your nose. Don't start going for self-pity.

Don't start going for human solutions. Don't start going for any of the idolatry of this world, covetousness, which is idolatry. Rest your hope fully.

Remember who you are. Remember why you're here. Peter says, look, you've got this tremendous gift from God.

Don't squander it. Don't forget about it. Don't leave it on the shelf.

Gird up your mind. Be sober and rest your hope. It's three things and it's progressive.

You first of all got to get your mind ready. Got to be sure you're clothed, you know, feet shod, armor on, helmet in place, armor of God. Go out and stay sharp and have confidence that it's just going to get better when the Lord Jesus returns.

Well, that brings us to the end of verse 13 and the beginning of verse 14 where it talks about as obedient children. Parents love an obedient child because you can give them freedom. You can leave them on their own to do stuff if they're obedient.

Don't have to watch them. Don't have to snap them to a clothesline. Don't have to hire a babysitter when they're 10 and 12 years old.

You can trust them because when you tell them to do something, you do it. You say, stay out of the matches while I'm gone. They're not going to burn the house down.

Tell them, you know, go to bed. I'm not going to be home until 10. You got to go to bed at 9. They go.

Great freedom comes to children who are obedient. God can grant wonderful things to obedient children, as obedient children. You dress up your child.

You don't want them pulling all their warm weather clothes off as soon as they get around the corner. You don't want your daughter that you told to dress modestly stripping down half naked by the time she gets to high school, which is what happens around here. Because they're obedient children.

As obedient children. Well, that's what we're getting into next time we meet. We'll close here in a word of prayer.

Father, thank you for the truth of your word. Thank you for the great, so great salvation that is being delivered to us and will be fully delivered at the revelation of the Lord Jesus. Thank you for the hope that we have for the spiritual perspective that is granted to us through your word and through the ministry of your spirit.

We pray that these things will serve as a motivation and an encouragement and an enablement for us so that we can live what remains to us of this life by your grace and in your power and for your glory. We ask it in Jesus' name. Amen.