

## #2: Holy Lives in Ordinary Places

Series: *Rippling Hope in a Watching World*

1 Peter 1:13–25, Dave Geldart, 3/1/26, Tru Community Church

- Welcome, Connect Cards, Giving
- Membership Class: Next Sun March 8 - RSVPs by today
- Youth Spring Break Luau: Mon 16th, noon-530pm
- PRAYER over military operation in Iran – Peace. Wisdom for leaders. Stable society. Healing for the injured. Comfort in bereavement. Gospel advance.

### 1. [1] INTRO — THE NAME TAG TEST

- I brought something simple with me this morning.
    - It's one of these: A name tag.
    - "Hello, my name is \_\_\_\_\_."
  - You've worn one of these before.
    - At a conference. A reunion. A training event.
    - Maybe a first day of work.
  - And something interesting happens when you wear a name tag.
  - You behave differently.
    - You don't cut in line as easily.
    - You don't complain quite as loudly.
  - You represent something now.
    - You are not anonymous.
    - You are identified.
    - A name changes behavior.
  - And that's essentially where Peter takes us next in his letter.
2. Last week, we stood in 1 Peter 1:1–12 and saw that we have been given a **living hope** through the resurrection of Jesus Christ.
- Hope anchored in heaven.
    - Hope secured by mercy.
    - Hope guarded by God's power.
  - But Peter does not leave hope floating in theology.
    - He brings it down into everyday life.
    - [2] Today we're in verse 13-25, looking at **HOLY LIVES IN ORDINARY PLACES**
    - Peter says, in effect:
      - If you belong to Jesus — if you wear His name — it will shape how you live.

- a. Not just in church.
- b. Not just in crisis.
- c. But in ordinary places.
  - i. Workplaces.
  - ii. Classrooms.
  - iii. Kitchens.
  - iv. Text threads.
  - v. Neighborhood sidewalks.
- 2. Living Hope ripples outward as holiness.

**3. [3] Let's begin reading our passage: 1 Peter 1:13–16 (NIV)**

- a. “Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy.’”
- b. Peter begins this section with one word that connects everything we said last week to everything he is about to say now:

**c. [4] “Therefore.”**

- i. Whenever you find a therefore, you have to see what the therefore is there for
- d. Therefore: because you have a living hope...
  - i. because you have an inheritance that cannot perish...
  - ii. because you are shielded by God’s power...
  - iii. **therefore, live differently.**
- e. Living Hope is not passive. It reorganizes your life.

**f. [5] Next Peter says, “With minds that are alert and fully sober...”**

- i. That phrase literally means to roll up your sleeves mentally.
  - 1. GIRD UP YOUR LOINS**
    - 2. In the first century, men would gather up their long robes and tuck them into their belt before running or working.
  - ii. Peter is saying: tighten up your thinking.
    - 1. Don’t drift.
    - 2. Don’t live spiritually distracted.
- g. **If last week was about anchoring our hope, this week is about aiming it.**

4. Then he says something that can sound heavy if we’re not careful:

**5. [6] “Be holy in all you do.”**

- a. Holy is one of those church words that can feel abstract or intimidating.
    - i. We imagine stained glass, incense, monks on mountains, or glowing haloes above the heads of really good people
    - ii. But biblically, holy simply means **set apart for a special purpose.**
      - 1. Distinct.
  - b. **When I was a kid, we had a set of dishes that only came out for special occasions. The FINE CHINA.**
    - i. They were set apart.
      - 1. Literally in their own special glass cabined.
    - ii. You didn't eat cereal out of them on Tuesday morning.
      - 1. They were reserved. For a special purpose.
  - c. Peter is saying: if you belong to a holy God, your life will reflect that difference
    - i. not in weirdness, not in arrogance,
    - ii. but in character.
  - d. And notice where he locates it: **"in all you do."**
    - i. Not just in worship songs.
    - ii. Or church attendance.
    - iii. Not just in moral decisions.
    - iv. In all you do.**
  - e. Holiness is not event-based. It's ordinary-place faithfulness.
    - i. It shows up in how you answer emails.
    - ii. How you talk about people who aren't in the room.
    - iii. How you handle stress when a project collapses.
    - iv. How you respond when you're misunderstood.
6. [7] And Peter grounds it not in fear, but in family language: **"As obedient children..."**
- a. This isn't a threat. It's identity.
  - b. You don't pursue holiness to become God's child.**
    - i. You pursue holiness because you already are!**
  - c. Think about a child correcting another kid on the playground.
    - i. The other child says, "Why do you care?"
    - ii. And they responded, "Cause that's not how my dad does it."
  - d. That's Peter's logic:
    - i. You wear the name.
    - ii. You represent the Father.
    - iii. So you live differently — not perfectly, but distinctly.

1. You have a special purpose.
- e. Hope reshapes habits.
  - i. And that's where ripples begin.

## 7. Peter continues by clarifying what holiness is not.

- a. [8] He says, "Do not conform to the evil desires you had when you lived in ignorance."
- b. Conform is a shaping word.
  - i. It's the image of something being pressed into a mold.
  - ii. **Culture always has a mold.**
    1. There's a mold for ambition.
    2. A mold for success.
    3. A mold for sexuality.
    4. A mold for happiness.
    5. A mold for conflict.
    6. A mold for how to treat people who disagree with you.
  - iii. And most of the time, we don't even realize we're being shaped.
    1. We just absorb it unthinkingly, unknowingly.
  - iv. Peter calls that "ignorance"
    1. not as an insult, but a description for not knowing any better.
  - v. Before Christ, we were unaware of a better way.
    1. We lived reactively. Trying to secure, protect our own lives.
    2. We chased whatever desire felt strongest in the moment.
  - vi. But Christian hope changes what shapes us.
    1. Instead of being pressed into the mold of impulse,
      - a. we are formed by the character of God.
  - vii. And this is where the sermon needs to land freshly for us.
  - viii. **Because holiness is often misunderstood as withdrawal.**
    1. We assume it means stepping away from ordinary life
      - a. isolating, insulating, retreating, disconnecting.
    2. But Peter is not writing to monks.
      - a. He is writing to mechanics, merchants, mothers, servants, laborers
        - i. people embedded in society.
  - ix. **Holiness for them is not escape from the World. It is presence with distinction within it.**
    1. It is living in the same neighborhoods but operating from a different center.

- x. **Imagine the difference between a thermometer and a thermostat in the same room**
  - 1. One simply reflects the temperature.
  - 2. The other actually adjusts it.
- xi. Holiness is not reflecting the room. It's slowly recalibrating it.
  - 1. That's Gospel-ripple language.

**8. [9] And notice the motivation Peter gives: "Just as he who called you is holy..."**

- a. **Holiness is not primarily rule-keeping.**
  - i. **It is resemblance.**
- b. You begin to look like the One who called you. Like Jesus Himself.
- c. **Which means holiness is deeply relational.**
- d. It grows not from white-knuckled effort, but from ongoing exposure to God's character.
  - i. You become what you behold.
    - 1. If your imagination is saturated with outrage, you become reactive.
    - 2. If it is saturated with comparison, you become insecure.
    - 3. If it is saturated with Christ, you become steady.
  - ii. This is why Peter starts with the mind: "set your hope."
    - 1. An act of the will - choosing
    - 2. Holiness begins in re-aimed thinking.
- e. Holiness often shows up in mundane moments no one applauds.
  - i. And yet those moments are precisely where ripples form.
- f. Because in a watching world, quiet consistency speaks loudly.
- g. Peter is not asking for spectacle. He is calling for distinction.
  - i. And distinction, over time, becomes witness.

**9. Peter deepens this in verses 17–21 by shifting the tone slightly.**

- a. He reminds them that this holy life is not casual.
- b. **[10] He says, "Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear."**
- c. This kind of biblical, reverent fear is not panic or terror.
  - i. It is weight. Appropriate seriousness.
  - ii. It is the awareness that your life matters.
  - iii. That your choices carry significance.
  - iv. And that you are accountable
    - 1. not to shifting public opinion,

- 2. but to a holy Father who sees clearly.
- v. We are called, after all, for a special purpose
- d. Notice again the **identity language: Father. Foreigners.**
  - i. **You belong, but you are not fully at home here.**
  - ii. That tension is essential to rippling hope.
    - 1. If you feel too at home in the world as it is, holiness fades.
    - 2. If you feel no sense of belonging to God, fear becomes anxiety.
    - 3. But when you know God as Father and yourself as a sojourner, you live lightly here — but seriously.

10. Then Peter anchors it even deeper:

- a. [11] “For you know that it was not with perishable things such as silver or gold that you were redeemed... but with the precious blood of Christ, a lamb without blemish or defect.” (1 Peter 1:18–19)
- b. Redemption language.
- c. Purchase language.
- d. Cost language.
- e. You were not bought cheaply.
  - i. Silver tarnishes.
  - ii. Gold fluctuates.
  - iii. Markets crash.
  - iv. But the blood of Christ does not depreciate.
- f. **Holiness is not moral striving to impress God.**
  - i. **It is reverent response to what God has already spent for you.**
- g. Peter is saying: your life has been purchased at immeasurable cost.
  - i. **And that changes how you live**
    - 1. That changes how you speak.
    - 2. How you treat your body.
    - 3. How you treat other people.
    - 4. How you handle power.
    - 5. And how you spend your time...

11. Then he lifts our eyes again:

- a. [12] “Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.” (v. 21)
- b. We’re back to hope.

**c. True Holiness is not detached from hope.**

**i. It flows from it.**

1. Because Christ was raised, your obedience is not wasted.
2. Because Christ was glorified, your faith is not fragile.
3. Because Christ lives, your holiness is not futile.

**d. And this is where we must resist reducing holiness to a list.**

**i. Peter is not giving a moral checklist.**

**ii. He is forming a people.**

1. A people who remember what they were redeemed from.
2. A people who remember what they were redeemed for.
3. A people whose hope is so anchored in resurrection that their conduct begins to look different.

**iii. And this difference — this steady, reverent, hopeful distinctiveness — creates ripples.**

**iv. Not dramatic splashes.**

**v. But steady waves.**

1. A coworker notices you don't participate in gossip.
2. A neighbor sees how you absorb offense without retaliation.
3. A child watches how you apologize when you're wrong.

**vi. Ordinary places.**

1. Holy lives.
2. Rippling hope.

**vii. That's Peter's vision.**

1. And it's still radical.

**12. Peter now turns from vertical holiness before God to horizontal holiness among one another.**

**a. [13] "Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart." (1 Peter 1:22)**

**b. This is not a shift away from holiness.**

**i. It is its clearest expression.**

**c. Holiness is not primarily about private restraint. It is about public love.**

**d. Notice the logic reflected in Peter's words:**

- i. Obedience to the truth produces purification.**
- ii. Purification produces sincere love.**
- iii. And sincere love must be deepened intentionally.**

**e. "Love one another deeply."**

- i. The word carries the sense of stretching something to its limit.
  - 1. Straining. Extending. Drilling and mining far below the surface
  - ii. This is not polite affection. It is resilient and sacrificial love.
- f. And this is where the sermon can land uniquely in our cultural moment.
  - i. Because it is one thing to avoid obvious sin.
  - ii. It is another to actively pursue costly love.
- g. **Holiness is not only saying no to destructive desires.**
  - i. **It is saying yes to sacrificial love.**
- h. And Peter writes this to a scattered, pressured, socially marginalized community.
  - i. When you are under stress, love is the first thing to thin out.
  - ii. When life feels uncertain, patience shrinks.
    - 1. Generosity tightens.
    - 2. Grace becomes selective.
- i. Peter says: **do not let suffering make your heart smaller.**
  - i. **Let it stretch it.**
  - ii. **Let pain increase your capacity for love and joy**
  - iii. Let redemption make you deeper.
- j. “Love one another deeply, from the heart.”
  - i. Not from image management.
  - ii. Not from obligation.
  - iii. Not from church culture pressure.
  - iv. From the heart.

13. Then Peter grounds this love in identity again:

- a. [14] “For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.” (v. 23)
- b. You are not who you were.
  - i. You are not merely improved.
  - ii. You are reborn.
    - 1. Think of the BAPTISMS last week!
- c. And the seed that produced this new life is imperishable.
- d. [15] He quotes Isaiah:
  - i. “All people are like grass,  
and all their glory is like the flowers of the field;  
the grass withers and the flowers fall,  
but the word of the Lord endures forever.” (vv. 24–25)

- e. Grass withers.
  - i. Reputations fade.
  - ii. Cultural moments pass.
  - iii. Trending voices disappear.
  - iv. Empires rise and fall.
- f. The Word endures.
  - i. Which means your new life is rooted in something that cannot decay.
- g. And that is crucial for holy living in ordinary places.
- h. Because ordinary places often feel temporary and insignificant.
  - i. Cubicles.
  - ii. Classrooms.
  - iii. Kitchens.
  - iv. Construction sites.
  - v. Retirement communities.
- i. They don't feel eternal.
  - i. But the seed inside you is.
- j. So when you love deeply in those spaces, you are planting something that outlasts the setting.
- k. **Holiness, then, is not sterile separation.**
  - i. **It is durable love flowing from durable life.**
- l. Holy lives in ordinary places are possible because you carry imperishable life into perishable environments.
  - i. You bring endurance into decay.
  - ii. You bring hope into transience.
  - iii. You bring something that does not wither into places that always do.
- m. And that is how ripples of Christian hope move forward.

#### 14. So where does this leave us?

- a. Peter has moved us through a progression:
  - i. **[16] Set your hope fully on grace.**
  - ii. **Refuse** conformity to former desires.
  - iii. **Live** in reverent awareness before your Father.
  - iv. **Remember** the cost of your redemption.
  - v. **Love** one another deeply from the heart.
  - vi. **Anchor** your identity in imperishable life.
- b. Let's bring this into the ordinary.

c. What does “holy lives in ordinary places” actually look like this week?

**i. [17] It may look like restraint.**

1. You are in a meeting where cutting a corner would be easy and invisible.
2. Holiness remembers the Father who judges impartially.
3. You choose integrity, even if it costs you speed or approval.

**ii. [18] It may look like speech that is different.**

1. In a group text spiraling into sarcasm or contempt,
2. you refuse to amplify it.
  - a. Not self-righteously. Not theatrically.
  - b. Simply differently.

**iii. [19] It may look like repentance.**

1. Holiness is not perfection. It’s responsiveness
2. When you realize you were sharp, dismissive, impatient — you own it.
3. You apologize. You repent. You repair.
4. That alone can ripple through a family system.

**iv. [20] It may look like costly love.**

1. Someone in your life is inconvenient right now.
2. Their need interrupts your schedule.
3. Costs you preferences
4. Loving deeply means stretching beyond preference.

**d. And notice: none of those are dramatic.**

**i.** Peter does not call the believers to overthrow Rome.

1. He calls them to outlast it.

**ii.** That is a subtle but powerful distinction.

1. Rome will pass. The Word endures
2. Cultural hostility may intensify.

**a.** The imperishable seed remains.

**e.** With this series, **we are not trying to create a moment.**

**i. We are cultivating a people.**

1. A people whose hope is settled in Christ.
2. A people whose holiness is relational, not performative.
3. A people whose love is deep, not thin.
4. A people whose identity is anchored beyond cultural volatility.

**ii.** If that takes root here, the impact will exceed what we can measure.

1. Because ripple effects are rarely immediate.

**iii.** You may not see the full effect of your holy life.

1. The child who grows up watching your integrity.
  2. The coworker quietly rethinking faith because of your steadiness.
  3. The neighbor who cannot explain why your home feels different.
- f. Imperishable seed works slowly.
- i. [21] And this guards us from two dangers:
    1. First, **despair**.
      - a. If you expect immediate visible results, you will grow discouraged.
      - b. Holy living often feels unnoticed.
      - c. But unseen does not mean unfruitful.
    2. Second, **pride**.
      - a. If fruit does appear, you remember the source.
      - b. You were redeemed.
      - c. You were reborn.
      - d. The seed was not your own.
      - e. God is the one who brings the growth!
- g. Peter's vision is humbling and empowering at the same time.
- i. You are foreigners — this world as it currently is, is not ultimate.
  - ii. You are children — you are deeply secure.
  - iii. You are redeemed — you are costly.
  - iv. You are reborn — you are new.
  - v. You are called to love — you are sent.
  - vi. That is enough to shape a life.
- h. So perhaps the most practical closing application Qs are:
- i. [22] Ask yourself, where is my ordinary place right now?
    1. Workplace.
    2. Home.
    3. School.
    4. Retirement.
    5. Friend group.
    6. Online presence.
  - ii. And then ask a sharper question:
    1. [23] Where am I most tempted to conform?
    2. That is likely the edge of your holiness.
  - iii. And finally:
    1. [24] Who is one person I can love more deeply this week?

a. Not abstractly, Specifically.

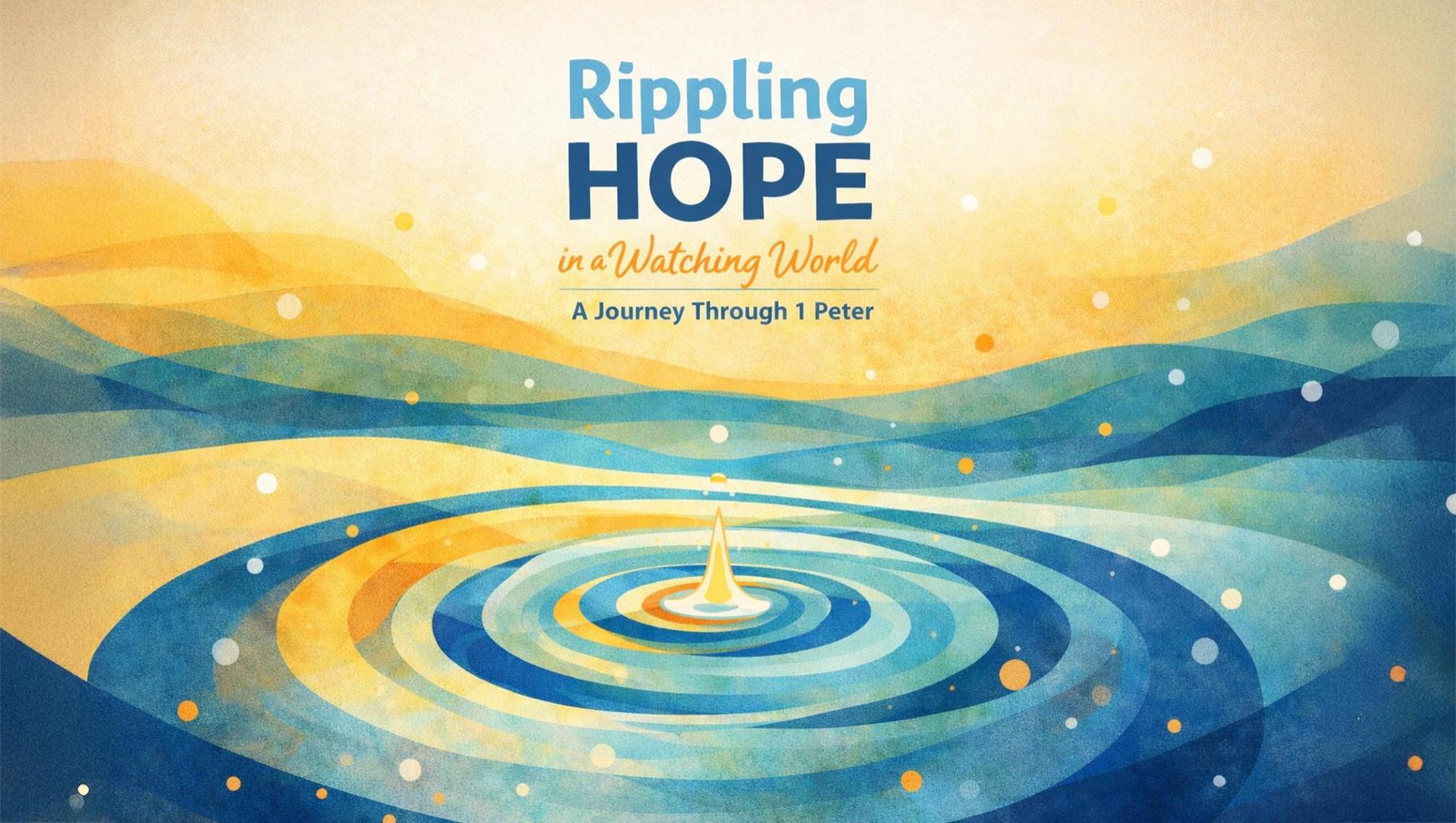
15. Let's end where Peter ends:

- a. [25] "the word of the Lord endures forever." And this is the word that was preached to you. (1 Peter 1:25)
- b. **Everything else fades.**
  - i. Careers shift.
  - ii. Bodies age.
  - iii. Cultural winds turn.
  - iv. Public opinion recalibrates.
  - v. **But the Word that gave you new birth does not expire - EVER.**
- c. That means your holiness is not built on trend, personality, or momentum.
  - i. It is built on something durable.
  - ii. And durability changes how you live.
    1. If everything is fragile, you cling.
    2. If everything is temporary, you compromise.
    3. If everything is unstable, you panic.
    4. But if the Word endures then you can live with steadiness.
- d. You do not have to chase relevance or meaning.
  - i. You do not have to secure your identity.
- e. You are already secure in a living hope.

16. So here is a simple closing invitation you can offer:

- a. **This week, do not aim to be impressive, aim to be faithful.**
- b. Over time, that kind of steady, grace-fueled holiness creates something powerful.
  - i. Ripples in ordinary places, through ordinary people
  - ii. Carrying imperishable life.
- c. And one day, when everything perishable has withered, what was formed by the enduring Word of our God will remain.
- d. **So, BROTHERS AND SISTERS, live now in light of what lasts.**
  - i. Set your hope fully on Christ and his Kingdom.
  - ii. Be holy in all you do.
  - iii. Love one another deeply.
  - iv. And trust that the Word that gave you life will sustain it — in every ordinary place you step this week.

17. [26] PRAY



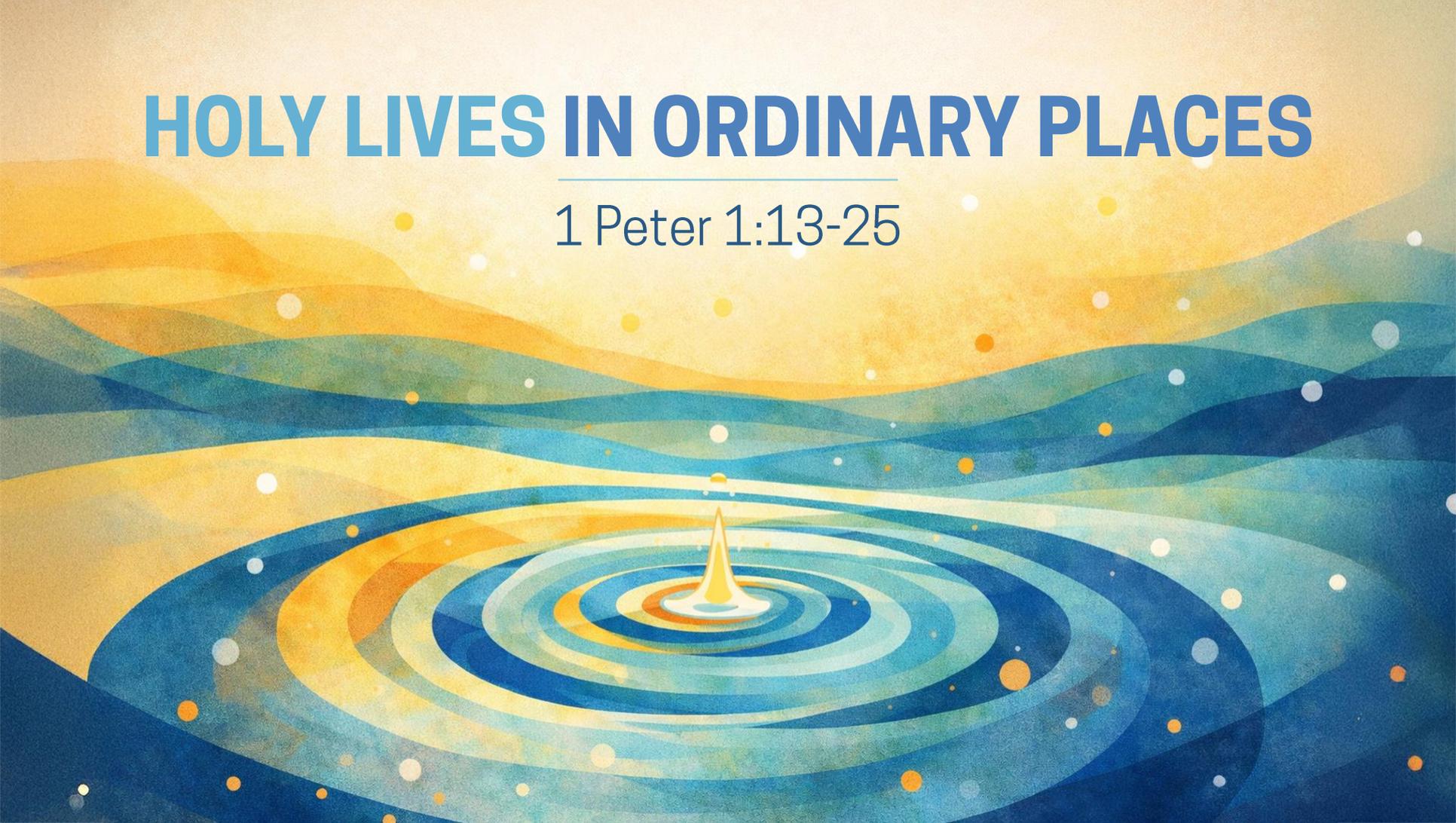
# Rippling HOPE

*in a Watching World*

A Journey Through 1 Peter

# HOLY LIVES IN ORDINARY PLACES

1 Peter 1:13-25



# HOLY LIVES IN ORDINARY PLACES

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**1<sup>st</sup> PETER 1: <sup>21</sup>** Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

<sup>22</sup> Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart.

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And this is the word that was preached to you.

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# HOLY LIVES IN ORDINARY PLACES

**Set** your hope fully on grace.

**Refuse** conformity to former desires.

**Live** in reverent awareness before your Father.

**Remember** the cost of your redemption.

**Love** one another deeply from the heart.

**Anchor** your identity in imperishable life.

# HOLY LIVES IN ORDINARY PLACES

Restraint



# HOLY LIVES IN ORDINARY PLACES

Restraint

Speech that is different



# HOLY LIVES IN ORDINARY PLACES

Restraint

Speech that is different

Repentance



# HOLY LIVES IN ORDINARY PLACES

Restraint

Speech that is different

Repentance

Costly love



# HOLY LIVES IN ORDINARY PLACES

Restraint

Speech that is different

Repentance

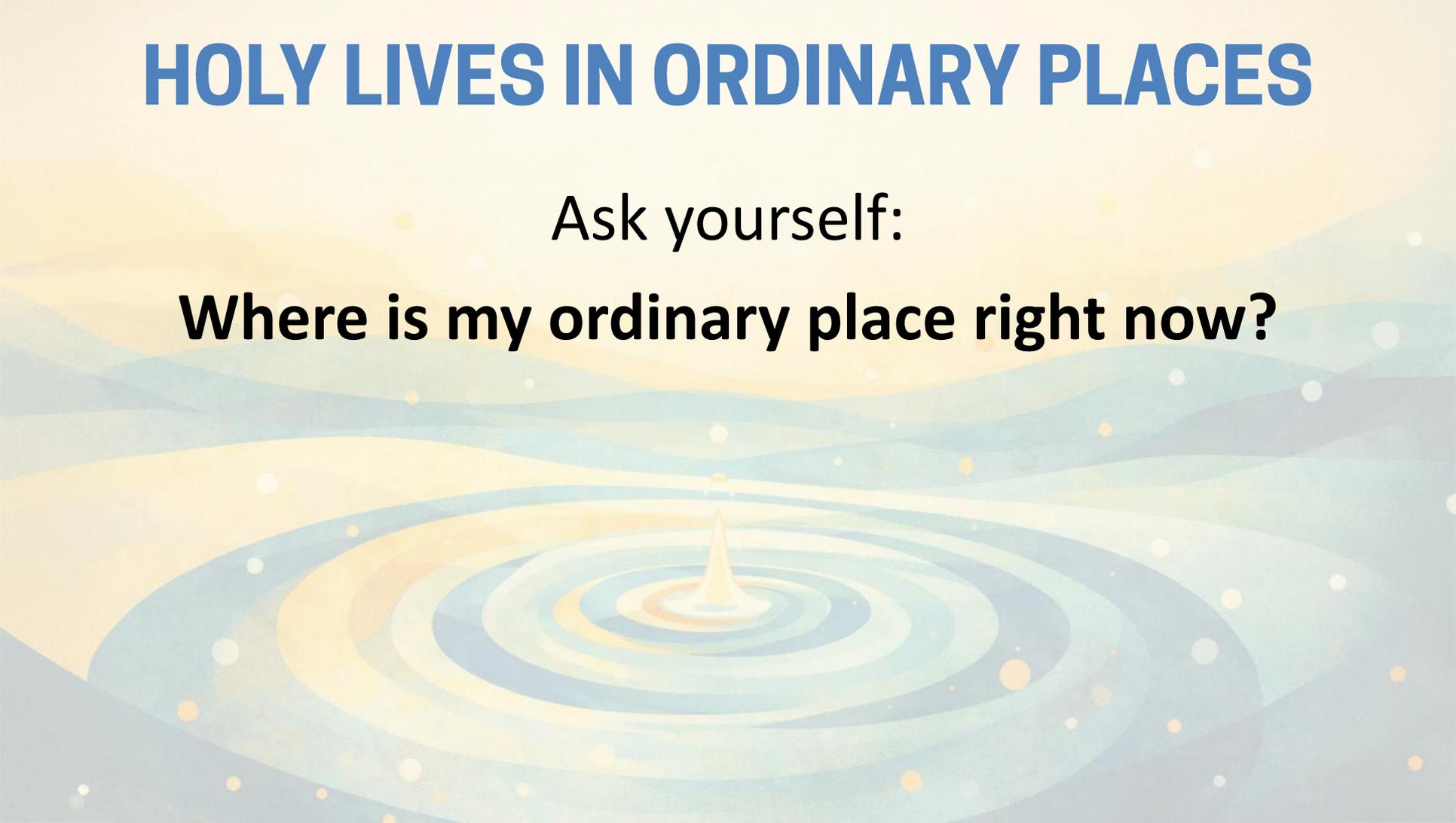
Costly love

**Guards against despair and pride**

# HOLY LIVES IN ORDINARY PLACES

Ask yourself:

**Where is my ordinary place right now?**



# HOLY LIVES IN ORDINARY PLACES

Ask yourself:

Where is my ordinary place right now?

**Where am I most tempted to conform?**



# HOLY LIVES IN ORDINARY PLACES

Ask yourself:

Where is my ordinary place right now?

Where am I most tempted to conform?

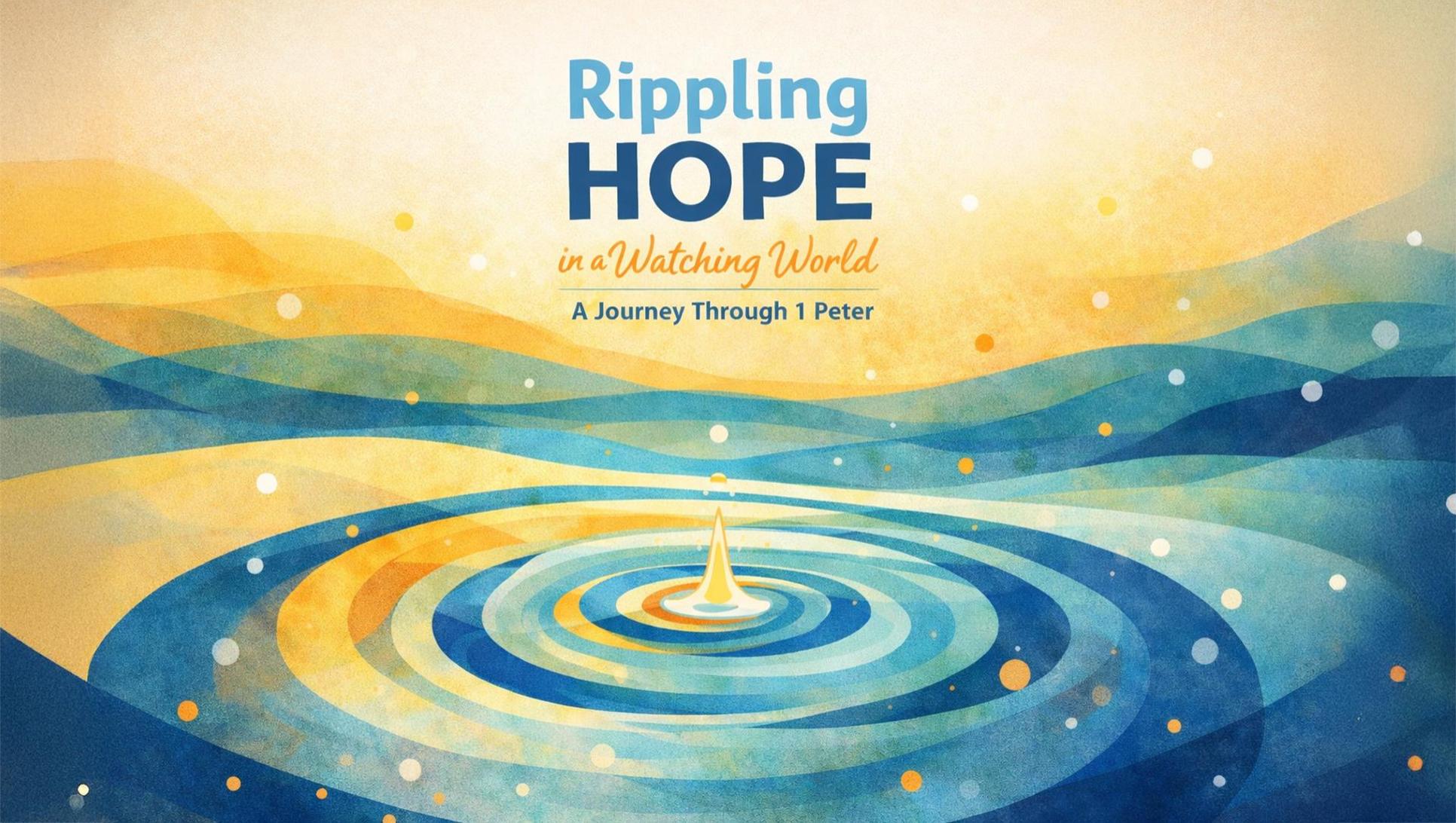
**Who is one person I can love  
more deeply this week?**

# HOLY LIVES IN ORDINARY PLACES

**1<sup>st</sup> PETER 1:** <sup>23</sup> For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. <sup>24</sup> For,

“All people are like grass,  
and all their glory is like the flowers of the field;  
the grass withers and the flowers fall,  
<sup>25</sup> but **the word of the Lord endures forever.**”

**And this is the word that was preached to you.**



# Rippling HOPE

*in a Watching World*

A Journey Through 1 Peter