

November 17
Lesson 12 (NIV)

FAITH THAT IS FOCUSED

DEVOTIONAL READING: 1 Peter 1:3-12

BACKGROUND SCRIPTURE: Galatians 5:22, 23;

1 Peter 1

1 PETER 1:13-25

¹³Therefore, 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.

¹⁴As obedient children, do not conform to the evil desires you had when you lived in ignorance. ¹⁵But just as he who called you is holy, so be holy in all you do; ¹⁶for it is written: “Be holy, because I am holy.”

¹⁷Since you call on a Father who judges each person’s work impartially, live out your time as foreigners here in reverent fear. ¹⁸For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, ¹⁹but with the precious blood of Christ, a lamb without blemish or defect. ²⁰He was chosen before the creation of the world, but was revealed in these last times for your sake. ²¹Through him you believe in

God, who raised him from the dead and glorified him, and so your faith and hope are in God.

²²Now 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.

²³For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. ²⁴For,

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

And this is the word that was preached to you.



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KEY VERSES

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. — 1 Peter 1:14, 15

RESPONDING TO GOD'S GRACE

Unit 3: Faith Leads to Holy Living

LESSONS 10–13

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. State the definition of holy.
2. Contrast holy conduct with unholy conduct.
3. Create a plan to identify and correct areas of sinfulness in his or her own life on an ongoing basis.

LESSON OUTLINE

Introduction

- A. Holiness Encounter
 - B. Lesson Context
- I. Focusing Our Minds (1 PETER 1:13–16)
 - A. With Sobriety (v. 13)
 - B. With Holiness (vv. 14–16)

Seek Ye First

- II. Focusing Our Faith (1 PETER 1:17–21)
 - A. In Christ (vv. 17–19)
 - B. In Resurrection (vv. 20, 21)
- III. Focusing Our Love (1 PETER 1:22–25)
 - A. For Fellow Believers (vv. 22, 23)
Holiday Humility
 - B. For God's Word (vv. 24, 25)

Conclusion

- A. Holiness Gaps
- B. Prayer
- C. Thought to Remember

HOW TO SAY IT

Bithynia	Bih- <i>thin</i> -ee-uh.
Cappadocia	Kap-uh- <i>doe</i> -shuh.
Galatia	Guh- <i>lay</i> -shuh.
Horeb	<i>Ho</i> -reb.
Nero	<i>Nee</i> -row.
Pontus	<i>Pon</i> -tuss.

Introduction

A. Holiness Encounter

Have you ever had what seemed to be a surprising encounter with God's holiness? If so, how did you react? Some may claim to have holiness encounters in certain places (compare [Genesis 28:16, 17](#)). Others may claim to encounter God's holiness in certain people (compare [2 Kings 4:9](#)). It seems more likely, however, that we will have encounters with unho-

liness in this fallen world (compare [Genesis 6:5](#); [19:4, 5](#); [Romans 3:10-18](#)). And before we crave encounters with God's holiness, we may wish to examine biblical incidents of those first!

One example to consider is that of Moses in [Exodus 3:1-4:17](#). At age 40, Moses fled from Egypt and lived in Midian for many years ([Exodus 2:12, 15, 22](#); [Acts 7:23](#)). There he did the lonely job of shepherding, moving his flock from pasture to pasture. On one occasion, Moses found himself at the foot of Mount Horeb, later called Mount Sinai. There he encountered a marvelous sight: a fiery bush that didn't burn up. Curiosity resulted in his standing on "holy ground" ([Exodus 3:1-5](#)). Moses had encountered the holy God.

The voice in the bush told Moses he would return to this holy place with the people of Israel to worship the Lord ([Exodus 3:12](#)). When Moses did return, he encountered not a burning bush but a mountain on fire ([19:18](#))—the holiness of God on a grand scale! Such encounters and others ([Isaiah 6](#), etc.) have lessons to teach about holiness.

B. Lesson Context

Peter is a perplexing figure in the Gospel accounts. He tended to blurt out whatever was on his mind at the time, sometimes seeming to contradict himself

in the process (examples: [Matthew 16:22, 23](#); [26:35](#); [Mark 9:5, 6](#); [John 18:25-27](#)). He was impulsive and recklessly bold, often acting before thinking ([Matthew 14:22-33](#); [John 18:10](#)). In short, Peter was an apostle we can relate to.

A dramatic change came over Peter after Jesus' resurrection. He grew spiritually, constantly preaching, teaching, and healing in Jesus' name ([Acts 2:14-39](#); [3:1-8, 12-26](#); [10:34-43, 47, 48](#); etc.).

This confident Peter is the same man who wrote the letters of 1 and 2 Peter. In his first letter, Peter addressed "exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia" ([1 Peter 1:1](#)). These regions encompass a very large swath of land in northeastern Asia Minor, now Turkey. Such a large expanse of land suggests that a large number of people were also meant to be reached. The majority of Peter's audience were likely Gentile believers (consider [1:14](#); [2:9, 10](#); [4:3, 4](#)).

A time of terror, of living day to day and being tempted to abandon the faith, forms the backdrop for Peter's two letters. His first letter mentions being in "Babylon" ([1 Peter 5:13](#)), a derogatory code term for the city of Rome (consider [Revelation 14:8](#); [16:19](#); [17:5](#); [18:2](#)). After a fire in Rome in AD 64, Emperor Nero blamed the Christian population of the city, putting many of them to death. Both Peter and

Paul were in Rome in the mid-AD 60s while Nero persecuted anyone who put their faith in any lord but him. Reliable church tradition maintains that Peter was crucified in Rome in AD 67 or 68.

I. Focusing Our Minds

(1 PETER 1:13-16)

A. With Sobriety (v. 13)

13a. Therefore, with minds that are alert and fully sober,

Therefore indicates that this train of thought is a conclusion of previous statements regarding the work of prophets. Their work was not only for their contemporary audiences but also to minister to those who hear and believe the gospel later (see 1 Peter 1:12). To have *minds that are alert* suggests that one is prepared with focused attention.

A *fully sober* mind is an alert mind, undistracted and engaged in one's current situation with seriousness. The Greek word translated "sober" does not necessarily relate to alcohol consumption such as we use that word today. Rather, it is concerned with self-control in a broader sense.

13b. set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming.

Believers' focus should be on the return of Jesus. This gives *hope* because of

the promise of *grace* associated with that event. Grace here refers to the good news of Christ's return—good news for believers, bad news for their persecutors. Hope gives strength to endure hard times, because present troubles pale in comparison to future glory (Romans 8:18-39). With his faith that Jesus can return at any moment, Peter reminds us of Jesus' own warning to be ready for his return (see Mark 13:32-37).

B. With Holiness (vv. 14-16)

14. As obedient children, do not conform to the evil desires you had when you lived in ignorance.

Focused minds must produce focused lives. Peter urges his readers to demonstrate their readiness for Jesus' return by the way they live. Believers must not be distracted by desires to return to sinful behaviors but instead be like *obedient children*.

This seems to be particularly directed to Gentile believers, who formerly engaged in drunkenness, sexual immorality, and idolatry—having considered such things normal (see 1 Peter 4:3; Lesson Context). To return to *evil desires* shows a reverting to *ignorance*, a willful obliviousness to the possible return of Jesus at any time. That would be to ignore the consequences of sinful behavior (Ephesians 4:18). Such ignorance reminds

us of Jesus' illustration of the servants who were unprepared when the master returned home ([Matthew 24:45-51](#)).

15. But just as he who called you is holy, so be holy in all you do;

Being *holy* concerns two different but related concepts. First, holiness implies being separate or different. One foundational difference between God and false gods (idols) is that God made people in his image ([Genesis 1:27](#)) and not the other way around ([Exodus 20:4-6](#); [Psalm 97:7](#)). Like their God, the nation of Israel was to be unique: a different type of people, a kingdom of priests, a holy nation ([Exodus 19:6](#)).

Second, holiness demands moral purity. God's actions are pure and righteous ([Ezra 9:15](#); [Psalm 7:11](#)), so his people's actions should also be pure and righteous. Israel was not to be like the other nations, which lived wickedly ([2 Samuel 7:23](#); contrast [Ezra 9:2](#)). To approach a holy God, a person must have clean hands and a pure heart ([Psalm 24:3, 4](#)). This twofold cleanliness is expressed in right attitudes and actions.

What Do You Think?

What can our church do to help people have a better understanding of what holiness is and what it looks like in practice?

Digging Deeper

How do we do so without creating a

judgmental, "holier than thou" impression that drives people away?

16. for it is written: "Be holy, because I am holy."

Peter's instructions are not new revelations for the church but those of the *written* precepts for the people of God. These instructions were first found in the Law of Moses. When the Lord called Israel out of Egypt and guided them to be his chosen nation, he demanded one central thing: holiness ([Exodus 19:6](#); [22:31](#); [Deuteronomy 7:6](#); [14:2](#); etc.). They were not to be like other nations with their ruthless kings, immoral practices, and injustice toward the poor. They were to be *holy because God is holy* ([Leviticus 11:44, 45](#); [19:2](#); [20:7](#); etc.).

In times of suffering such as the church is experiencing when Peter writes, fulfillment of personal longings for material things, health, happiness, and even security seems elusive. But suffering or persecution cannot be allowed to diminish holiness and dedication to God and his ways. If persecution causes Peter's audience to turn away from holiness, they will no longer be lights pointing to God ([Matthew 5:14-16](#)). When we choose holiness, we are choosing to be faithful.

What Do You Think?

How should we deal with the “gray areas” of what is holy and what is not?

Digging Deeper

In answering this question, use as a starting point the assumption that the New Testament is more concerned with *principles* in contrast with the Old Testament’s concern for *rules*.

SEEK YE FIRST

I was angry. My husband had lost his job, making cash flow a real concern. My oldest son was almost expelled from school, and my daughter was sneaking out at night.

I wasn’t just angry; I was scared. Instead of consulting God’s Word, I took matters into my own hands. I criticized my husband for any minute that was spent not looking for a job or working around the house. I snapped at my children. Consequentially, my children continued to misbehave. My husband lost interest in searching for another job and forgot to do little maintenance chores around the house. My unholy behavior triggered these.

We are to be holy as God is holy. When we are unholy, we aren’t in communion with God. The moment I turned to the Lord for guidance, I no longer experienced separation from him. If you feel

separated from God right now, could the problem be a lack of holiness?

—P. L. M.

II. Focusing Our Faith **(1 PETER 1:17-21)**

A. In Christ (vv. 17-19)

17a. Since you call on a Father who judges each person’s work impartially,

To refer to God as *Father* reflects Peter’s internalization of Jesus’ teachings. Jesus frequently referred to God as “my Father” (for example, [Matthew 18:10](#); [Luke 10:22](#); [John 5:17](#)) and encouraged his followers to see God as Father as well ([Matthew 6:9](#); [John 20:17](#)). This relationship implies that the children of the Father will relate to him in trust, obedience, and love.

Fathers must sometimes act as judges of their children’s behavior and discipline them accordingly; so it is with God. Many people claim that one of their siblings is the parental favorite and therefore receives special treatment. Not so with God the Father. As Peter himself stressed years earlier, “God does not show favoritism” ([Acts 10:34](#)); no one gets preferential judgment. He expects the same holy thoughts, attitudes, and actions from all his obedient children.

17b. live out your time as foreigners here in reverent fear.

As children, we may have been able to hide some disobedience from our parents. That's not so with God, for he knows all. Therefore, we should have a sense of *reverent fear* that leads us to obedience ([Leviticus 19:37; 25:17, 36, 43](#); [Deuteronomy 5:29; 6:2](#); [Isaiah 8:13](#); etc.).

Since Peter's message of salvation is a message of grace, that we are saved by faith (see [1 Peter 1:5; 5:10](#)), then where does fear of God fit in? Doesn't [1 John 4:18](#) say "perfect love drives out fear"? Indeed it does. But Peter's idea here is that since the tests his audience faces can lead them to unfaithfulness, a proper fear for God is necessary to yield faithfulness instead ([Psalm 86:15](#); [2 Chronicles 19:9](#); [Hebrews 11:7](#)).

18, 19. For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect.

Peter's tack now is to establish the value of his readers' redemption by stressing its cost. Had their redemption been purchased *with perishable things such as silver or gold*, then its staying power would have been the same. It would have no eternal value.

In making this point, Peter is likely addressing Christians from a Gentile

background since the phrase *the empty way of life handed down to you from your ancestors* would not refer to Judaism. That way of life was established by God. By contrast, [Ephesians 4:17-19](#) speaks to the utter worthlessness of paganism.

The subphrase *from your ancestors* can remind us that many sinful and destructive behaviors are carried across generations. People too often find themselves in toxic lifestyles that parallel the life of a parent. But Jesus can rescue us from this cycle as he opens the path to new life available only in him ([Romans 6:4](#); [2 Corinthians 5:17](#); [Ephesians 4:24](#); etc.). This new life is possible only because Jesus was without sin, likened to a perfect *lamb* (compare [Exodus 12:3-5](#); [Hebrews 9:14](#)).

Remembering this puts Christian ethics in perspective. If Jesus, the one without blame or sin, died willingly to offer salvation to all people, should we not strive for blamelessness ourselves ([Philippians 2:14, 15](#))? This striving is the correct response to the holiness and love of Jesus' life, not an attempt to earn our salvation.

What Do You Think?

What visual aids can you use daily to remind you that the fact of [1 Peter 1:19](#) should result in holy living?

Digging Deeper

How might those visual aids differ

from life context to life context
(work, church, home, etc.)?

B. In Resurrection (vv. 20, 21)

20a. He was chosen before the creation of the world,

Peter wipes away all the patterns that influence evil behavior by going back to the earliest era: *before the creation of the world*. Even then—before forming the heavens and the earth, before creating men and women, and before the first sin—God had planned for our salvation through the spotless Lamb who is his Son. God’s plans are deliberate and eternal.

20b. but was revealed in these last times for your sake.

The 2,000 years of Jewish history preceding Peter’s ministry anticipated this coming Messiah. The revelation of this chosen one of God has come *in these last times* for Peter’s first-century readers in Rome (compare [Acts 2:14-21](#); [1 John 2:18](#); [Revelation 22:7, 10, 12, 20](#)). We are still in those last times. What follows this epoch is the end: Jesus’ return to judge and save. As Peter’s readers eagerly awaited Christ’s return, so do we.

21. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

This verse forms a balance for the expectation of Christ’s return. Christians hope for this return daily in our painful world. If he does not come in our lifetime, our hopes are not dashed. Our *hope* focuses on the Lord God, the one *who raised Jesus from the grave to glory and will do so for us too*.

III. Focusing Our Love (1 PETER 1:22-25)

A. For Fellow Believers (vv. 22, 23)

22. 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.

One word defines how Christians are meant to treat *each other* in the faith: *love*. This is more than an act of obedience. Our love for each other should be *sincere*, done with a pure heart, and felt *deeply*. We must do more than act like we love each other. We must truly care for each other as deeply as we care for ourselves ([Matthew 22:37-40](#)). Such love-motivated acts are the obedience to truth that Peter wants his readers to practice.

What Do You Think?

How can you try to improve your relationship with a person who seems suspicious of your motives and

intentions?

Digging Deeper

Which passages about God's love most influence your response? What does the context surrounding Paul's note on unfeigned love in [2 Corinthians 6:6](#) contribute?

HOLIDAY HUMILITY

Thanksgiving was just around the corner when my sister blew apart my holiday spirit: she had invited her best friend. This was someone with whom I had been feuding for decades, fueled by harsh words and emotional wounds. I felt incredibly disrespected that this woman was invited.

I cried out to the Lord to help me face this ordeal. When I finished voicing my frustration and pain, I felt oddly renewed, as if I had sloughed off something dead. I still dreaded the upcoming holiday, but I knew what God wanted me to do: I needed to love her with a pure heart.

We said our first hellos with wary politeness, but two days later as she was leaving for the airport, we hugged and wished each other well. When we see people in the way God sees them, it allows us to love them with an otherwise impossible love. Who is God calling you to love impossibly?

—P. L. M.

23a. For you have been born again, not of perishable seed, but of imperishable,

Peter likely learned from Jesus to speak of salvation as being *born again* ([John 3:3, 7](#)). Peter's speech after healing a man uses a similar idea that he called "times of refreshing" from the Lord ([Acts 3:19](#); compare [Romans 12:2](#)). The Christian life is a radically changed life, going from lost to saved, from sinner to saint, from living for oneself to living for Jesus. We commonly refer to this as "conversion," the starting point for a new, *imperishable* life (compare [John 3:3-5](#)).

23b. through the living and enduring word of God.

Becoming a believer is more than emotions, although it can be an emotional experience. We believe because we have learned from *the living and enduring word of God* the truth about Jesus. People cannot believe unless they hear or read about Jesus and his saving work ([Romans 10:14](#)). The gospel is still powerful today, 2,000 years after Jesus first preached it. It does not grow old or lose its potency.

B. For God's Word (vv. 24, 25)

24. For, "All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall,

Peter quotes an abbreviated form of

Isaiah 40:6–8, which uses the illustration of seasonal grass and flowers. They sprout, grow, bloom, then die. People and animals are like that too. Our life spans are limited, and death overtakes us all.

25a. “but the word of the Lord endures forever.”

Not all things die (see Isaiah 40:8). Peter’s claim of the everlasting power of *the word of the Lord* is bolstered by his use of a prophecy from Isaiah that was already ancient as Peter writes: the Word of God will never die.

What Do You Think?

How much time should we spend studying the Old Testament when we combine (1) the fact that God’s Word endures permanently with (2) the factual change noted in Colossians 2:14?

Digging Deeper

How do Romans 15:4 and 1 Corinthians 10:11 help shape your response?

25b. And this is the word that was preached to you.

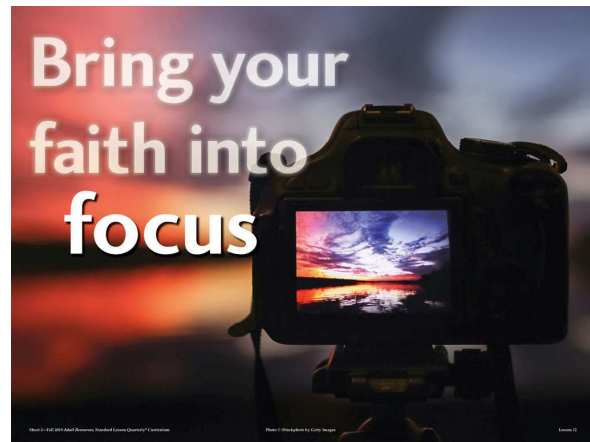
Peter ties the words of the prophet Isaiah to his own ministry. The ancient and eternal Word lives again in the preaching of the gospel, *the word* of God’s grace and mercy. For those experiencing uncertainty and fear in persecution, the promise that the gospel is eternal invites

them to experience peace and hope.

Conclusion

A. Holiness Gaps

Not long ago, a friend told me he thought “Be holy, because I am holy” to be the most neglected command in the church. The great apostle Peter did not think holiness should be neglected or dismissed. He held it as a core element of the gospel he preached. Our failures to be holy ultimately misrepresent our belief in the holiness of God. Since God is holy, then we should care about our own holiness. When we behave, think, or speak in unholy ways, we diminish our relationship with God.



Visual for Lesson 12. Start a discussion by pointing to this visual as you ask how focused faith helps with the “gray areas” of holiness.

Are there holiness gaps in your life, pockets of sinful attitudes and actions you harbor and protect? Are there areas

where a holy God is not welcome, where your privacy rights are paramount? Sometimes the holiness gaps are not private at all. Others can see uncontrolled anger, lack of integrity, shameful treatment of a spouse, etc. But no matter how private your hold is on your sinfulness, God is a witness (1 Peter 1:17).

This lesson helps us understand why and how to live in stressful times and maintain our faith. We may not face imminent arrest and death for being Christians, but we have trials all the same. Many things call us to acknowledge them to be “lord” in place of Jesus. Peter’s guidance helps us to focus on what is important, to live without fear, to strive for holiness, and to always remain faithful to our calling as followers of Jesus. His words encourage us to remain confident in Jesus, no matter what problems might threaten. Peter would do the same.

B. Prayer

Lord God, free us from sinful behaviors that weigh us down and cause us to stumble. Through your Holy Spirit, we ask that you empower us to strive for holiness so that we may be more like you. We pray in the name of Jesus, the spotless and holy Lamb of God. Amen.

C. Thought to Remember

God’s holiness motivates
our desire for holiness.

INVOLVEMENT LEARNING

Enhance your lesson with NIV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the NIV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Ask students, in pairs or triads, to consider these quotations:

Things that are holy are revealed
only to men who are holy.

—Hippocrates

Anybody can observe the Sabbath, but making it holy surely takes the rest of the week.

—Alice Walker

However many holy words you read, however many you speak, what good will they do you if you do not act upon them?

—Gautama Buddha

We ought to fly away from earth to heaven as quickly as we can; and to fly away is to become like God, as far as this is possible; and to become like Him is to become holy, just and wise.

—Plato

He who has learned to pray has learned the greatest secret of a

holy and happy life.

—William Law

No man should desire to be happy who is not at the same time holy. He should spend his efforts in seeking to know and do the will of God, leaving to Christ the matter of how happy he should be.

—A. W. Tozer

Options. Either (1) duplicate all quotes on handouts or (2) give groups only one quote each to consider. Either way, ask students to decide why they agree or disagree with the quote(s). Ask how the quotation under consideration fits their understanding of the biblical concept of holiness.

After students have discussed the quotes in groups or pairs, allow them to share their conclusions with the whole class. Ask, “Which quote seems most valid for a Christian to heed today?”

Alternative. Place in chairs copies of the “What Does It Mean to Be Holy?” exercise from the activity page, which you can download, for learners to begin working on as they arrive. Tell them to feel free to work with a partner to find the answers. After learners solve the puzzle, Ask, “Why should these words describe the Christian?”

After either activity, say, “Today’s Scripture challenges every Christian to be holy and also tells us why and how.”

Into the Word

Tell students they will use today’s Scripture to complete a chart with these column headings: *What Holiness Does / What Holiness Avoids / Why Be Holy?* Write the three headings on the board, and ask students to listen for phrases that belong in each column as you read the Scripture aloud once or twice. Have a scribe jot students’ answers on the board.

Options. Ask students in groups to complete the chart before discussing it as a whole class. Or give each heading to a different third of the class, and ask students to make a list under their headings for ensuing whole-class discussion.

Alternative. Distribute copies of the “My Life Is Yours, Lord” exercise from the activity page. This activity challenges students to compare the lyrics of the hymn “Take My Life and Let It Be” with the admonitions of today’s Scripture.

Into Life

Ask students to evaluate their lists in the first two columns of the chart above. Ask, “Which of the attributes of holiness in today’s Scripture do you find most lacking in the world today? in the church today? Which of them do you think are the most difficult to attain? How does this passage help us believe it is possible to be holy?”

Use the lyrics from “Take My Life and Let It Be” (found on the activity page) as a closing activity. Ask different members of the class to read stanzas while the rest of the class assumes an attitude of prayer. Or lead the class in singing the hymn. You may also find video or audio of the hymn to play as the closing prayer.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(November 17—Faith that Is Focused\)](#)

WHAT DOES IT MEAN TO BE HOLY?

The eight words below describe various aspects of what it means to be holy. How many can you find?

J T I L S O T D S X B C V X Y
 G J K A G T E N N A C N T V X
 O D C W P W K R E O C O O P Y
 I R F I O N G K N R H R J W P
 N E O L F S Y S Q B E H E H U
 Q T L R E V E R E D B F G D R
 O A I R Q C W F U D E H F D E
 H R U I R O B X P I L D A I E
 Y A X A D E I F I T C N A S D
 I P T R I B A E J U S Q O R A
 Q E D T V Q C F U Y U J X C Z
 D S Y T Z J B Y G E C Y E Y G

Word Bank:
 consecrated
 different
 hallowed
 pure
 revered
 sacred
 sanctified
 separate

MY LIFE IS YOURS, LORD

Read the lyrics to the hymn “Take My Life and Let It Be” by Frances Havergal. Next to phrases in the hymn, write words or verse references from 1 Peter 1:13-25 that express similar ideas.

Take my life and let it be
 Consecrated, Lord, to Thee.
 Take my moments and my days,
 Let them flow in endless praise

Take my will and make it Thine,
 It shall be no longer mine.
 Take my heart, it is Thine own,
 It shall be Thy royal throne.

Take my silver and my gold,
 Not a mite would I withhold.
 Take my intellect and use
 Every pow’r as Thou shalt choose.

Take my love, my Lord, I pour
 At Thy feet its treasure store.
 Take myself and I will be
 Ever, only, all for Thee.

Underline phrases from the hymn that are the most challenging or inspirational to you. Then choose one of the stanzas to memorize as a prayer you’ll repeat throughout the coming week.