

Tonight we start on a whole new venture in the book of **1 Peter**. The Lord has sent us to this book because there are some critical truths He wants to cement deeply in our hearts and minds. If you have been around Pathway for any length of time, the truths will not be new but the Lord wants us to own and completely possess these truths. He wants them to be to us a firm-bedrock, a solid foundation, upon which our lives and our fellowship is built.

As we do with the start of any Biblical study, we attempt to define the “who, what, where, when, and why” associated with the text. These details give us a contextual framework for properly understanding the passage. Every Biblical text has a background rich in relationship, history, geography, and current events. Understanding even some of these details helps us read the text with a more precise understanding of what the Spirit was communicating thereby bounding how we can then apply the text to our lives. After all, it is far too easy to default to our own experience and cultural phenomenon when reading the Bible and often that leads us to errant understandings of the text.

As we know, Peter was one of the famed apostles and part of Jesus’ inner circle of three, comprised of Peter, James, and John. Peter was one of the pillars of the early church and was chosen by God to bring the Word of God to the Gentiles (**Acts 15:7**). It is believed that Peter wrote this book somewhere between 59 and 63 AD shortly before the destruction of Jerusalem. In **5:13**, Peter mentions that he is writing from Babylon which many, but not all, believe is a code word for Rome. Given what we learned in **Revelation** about how the mystery religions made their way to Rome from Babylon, it totally makes sense. We also know that

Peter died in Rome, so it is not a far stretch to assume that he was living in Rome prior to being arrested and murdered by the empire.

According to **1:1**, Peter writes to believers who are scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. These are all provinces in what was then known as Asia Minor and what is now known as Turkey. Pontus and Bithynia border the Black Sea to the North. Cappadocia is on the eastern border of the region and Galatia is central but still more in the northern part of Asia Minor. It seems by some of the things Peter addresses that his audience was more Gentile than Jewish. Now, that does not mean there were no Jews in their fellowships; it just means there was predominately a Gentile population. Hints to this can be found though out the letter.

For example, in **1:14**, Peter exhorted them to not be conformed to the passions of their former ignorance; and ignorance is not something the Jew could claim. They were given the oracles of God and they knew right from wrong; but the Gentile was not so fortunate and in their ignorance they pursued the desires of their flesh. Further, in **2:10**, Peter said that they were not a people, but now they are the people of God. Jews, however, knew they were chosen, elect, and were the people of God—never a question. And finally in **4:3**, Peter said: “For the time already past is sufficient for you to have carried out the desire of the Gentiles.” Sure, some Jews could have been living in the licentious manner of the Gentiles, but overall backslidden Jews do not seem to be Peter’s audience. Based on these examples, I believe Peter is primarily writing to gentile believers.

As to the “what” and the “why,” in **5:12-13** Peter said he wrote to 1) encourage these believers, and 2) assure them that what they were experiencing in their

lives was truly a part of God's grace for them. As such, he exhorted these believers to stand firm in this grace. It is clear that these believers needed a perspective shift. They were suffering, going through life's troubles, and they did not understand why they had to continually experience such difficulty. As is our tendency, they were seeing the events of their lives through the lens of this world and what they hoped to get out of this life. Peter, however, wanted them to see all things from a heavenly perspective—by fixing their eyes, minds, hearts, and souls on who they are to God and the glorious destiny that awaited them.

With that as our quick introduction, when the Lord told me to teach from **1 Peter**, He also said that **1:6** is to be the swath through which we view the entire book—it is to be the drape or the covering that is laid over the entire book. It is very similar to the way the phrase: “hands build walls hearts build temples, build the temple” was the lens through which we read and studied **Haggai. 1 Peter 1:6** says, “***In this you greatly rejoice***, even though now for a little while, if necessary, you have been distressed by various trials.” We will get into the context of this verse when we get there, but let it be known that the Lord is having us study this book so we can get a perspective shift. He wants us to be a people who rejoice because we know who we are in God. We know the shaking is coming and things will be seriously disrupted in this world and in the unseen world; and the Lord wants us to always have His perspective such that we can rejoice knowing that what takes place is part of His grace in our lives. As a body, let's meditate on this verse, let it start to become alive to us and be the tent peg to which we rope ourselves as confront the events of our lives which unfold His amazing grace.

1 Peter 1:1-2

Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

It is strange that in these two verses there is only one verb which is found at the very end when it says, “fullest measure.” “Chosen” is an adjective describing those who are “aliens,” “sanctifying” is a noun as is “to obey” and “sprinkled”—they are not verbs. This is important as it sets the tone of this letter. If these things are not properly understood from the get-go, this letter can bind you in legalism and an impossible list of things you must do. I know for many years of my life, it did just that; but that was not Peter’s intentions. Unfortunately, in our translations (I am using the NASB), much of Peter’s words are filtered through a religious worldview that has traditionally controlled how we understand the Bible. As such, I am diving into the language because these distinctions make it clear that Peter’s primary message is not about what believers are to do; rather, He is writing about who we are and what is to flow from our lives as a result of that reality. Accordingly, if I could rewrite this passage, it would be as follows:

“Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, who the Spirit has made holy

and are the obedience of Christ, sprinkled with the blood of Jesus Christ: May grace and peace be yours in the fullest measure.”

First, we are holy because the Spirit of God has made His abode or dwelling place in our lives. Accordingly, our heavenly Father always views us through the lens of our **New Creation** (His life in ours) and He no longer identifies us with our *Old Sinful Nature*. We will explain this more when we get to **1:16** where it was prophesied about us in **Leviticus 19:2**, as a statement of our very existence, that we “shall be holy,” which is to be understood in the same way that holiness defines God’s existence. The Holy Spirit of God has made us holy; it is a done deal.

Titus 3:4-8

But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified [*or made right with God*] by His grace we would be made heirs according to the hope of eternal life. This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds.

We have been baptized in the Spirit. He has washed us, regenerated us, and renewed us such that we are children of God justified by His grace: holy and acceptable, as we are described in **Romans 12:1**.

Second, according to **Romans 8:1-4**, Jesus Christ did the impossible. He fulfilled the law not for us or in place of us, but He fulfilled the perfect law in us; hence, we are the obedience of Christ. Through Jesus, the requirement of the law, which is perfection, is fully satisfied in us. That is why **Romans 8:1** says there is no condemnation for those in Christ Jesus. Get this, “no” is an adjective and “condemnation” is a noun. Thus, we who were condemned by our very nature as violators of the law are described as having that nature negated we are by definition “not condemned.” The law of the Spirit of life has made us free from the law of sin and death. As such, Christ’s obedience to the Father is our obedience.

Third, we are sprinkled by the blood. The reason “sprinkled” is a noun is because it defines what we are. It’s as if when we were sprinkled, His blood infused into our being such that we are not defined by the act of sprinkling but by what we have become as a result of it. We are stamped in the blood. The blood is our existence, our identity, and our reality. It is a perfect truth and is what we are.

Do you understand now why it is so important we dig into even these introductory statements? Peter clearly does not want us to read this passage and walk away striving to be holy, obedient, as one sprinkled with His blood. He wants us to abide and rest in the truth of what we are.

I also want to zero in on the fact that we are chosen according to the foreknowledge of God the Father. We studied this back in **Ephesians 1:4-5**. As an adjective, “chosen” describes us whereas holy, obedient, and sprinkled (as nouns) define us. We are chosen and Peter wants to shape our earthly perspective of life around our spiritual reality. If we are chosen then by implication, that means

others have not been chosen; we have they haven't. This means we are special, unique, and hold a very extraordinary place in the realms of both the seen and the unseen world. If you have ever felt left out, not picked, looked over, and passed by, it is time to sync your thoughts and emotions with this reality. Of all the billions of people who have ever lived or ever will live, you are one of the few who can boldly claim that they are chosen. And not just chosen by any one, chosen by God the Father. Let that sink in for a moment.

Next, I want to couple this truth of our being chosen with the introductory phrase regarding "those who reside as aliens." Together, these two-truths can free you to live as God intends you to live on this earth. You see, Peter was not saying these believers had immigrated to a foreign country and he did not want any nationalized believers reading his letter—that is silly. Rather, "aliens" is a reference to our being citizens of heaven chosen out of this world. As people chosen of God, we stake no claim to anything in this life because we are here on temporary assignment. In reality, this life is nothing; our eternity is everything.

2 Corinthians 5:20 says we are ambassadors of Christ. We have literally been sent to this world, woken up from the dead (spiritually speaking) to fulfill a mission, and that is to appeal to the people of this world to be reconciled to God. We can enjoy this world for sure, but we have a job to do and living for what this world has to offer us is not a part of it. **1 John 2:15-17** reads: "Do not love this world nor the things it offers you, for when you love the world, you do not have the love of the Father in you. For the world offers only a craving for physical pleasure, a craving for everything we see, and pride in our achievements and possessions. These are not from the Father, but are from this world. And this

world is fading away, along with everything that people crave. But anyone who does what pleases God will live forever.”

We are eternal beings therefore we must stop trying to be defined by what we can get from this world. If you find yourself unsatisfied with this life, your job, your relationships, or your “whatever,” it is time to get perspective. Ask yourself: if I am chosen by God the Father, sent as His ambassador to this world, why am I in the position I am in? Just ask. He will tell you. He has purpose for you in your current circumstances and He wants you to shift your perspective so you can understand and embrace (instead of fight) your purpose. The only way we are ever going to live as chosen ones who are holy, obedient, and sprinkled is if we accept the fact that we are aliens in this place. This truth is so important that Peter makes this point many times in many ways throughout this book and he puts it in the introduction just to set the tone.

We have been chosen according to the foreknowledge of God the Father. This reminds me of **Romans 8:28-30** where it says that those whom He foreknew, He predestined, called, justified, and glorified. “Foreknowledge” is what defines our God as the one and only God who sits outside of time and knows the beginning from the end. It is why every decision He makes can be (and is) just and true. Since He knows all things, He can determine or preordain all things accordingly. In other words, since He knows the disposition and nature of each soul that will ever live and how each soul will respond to Him and to each and every circumstance they encounter, He can decide in advance the things He will do to accommodate the choices that a person will make true to their own disposition and nature.

Thus, according to the foreknowledge He has about your soul, your nature, your choices, He chose you.

The final stanza of Peter’s introduction says, “May grace and peace be yours [literally, be multiplied] in the fullest measure.” Keep in mind, Jesus is both the grace of God (the gift that we never could have deserved or earned) and He is the peace of God. His very presence is peace. In essence, Peter is blessing us by saying, may Jesus be yours to the fullest measure and may He be multiplied to you beyond your wildest expectations. I’ll take that blessing.

1 Peter 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

If there was ever a capstone regarding our salvation, this is it. This set of verses, like others in **Peter**, changed my life. This passage is what enabled me to put to rest and bury forever the lie that if I don’t do it right I might lose my salvation—the lie with which the enemy has bound many of men. It is crazy, there are so many difficult verses in the Bible, but for some reason people tend to let the difficult verses define their theology as opposed to the verses in the Bible that

are more than abundantly clear and cannot be taken out of context even if one tried. This is one of those abundantly clear set of verses.

This issue regarding the security of our salvation is so vital that Peter drives it home at the very beginning of His exhortation. In terms of our spiritual armor, which is necessary to survive our battle against the unseen forces of wickedness, the assurance of our salvation is considered to be our helmet (***Ephesians 6:17***). And believe me, in a fight you can lose an arm or a leg, but if you get your head cut off the battle is over and it is over very fast.

When a person is not secured in their salvation, they live in the fear and terror that they just might one day be bad enough to tip the scales over to the negative such that they end up in “you know where.” This is usually one of the first swipes of the sword which the enemy swings at us when we are young in our faith. He often comes back around with it usually when we have blown it and are riddled with guilt. If Satan can get us to doubt our salvation, then he can bind us with legalism, self-righteousness, judgment, condemnation, and all manner of religious duty, such that all we do “*for God*” becomes merely a profane offering of the hands. Nothing is as sweet, peaceful, and comforting as knowing that our salvation is sure, steady, and is ours.

As we dig into this passage, I want you to notice the detail Peter includes when it comes to the roles each person of the Godhead has in our salvation. We already know that the Holy Spirit made us holy, and now we get some information as to the roles of both the Father and the Son. Peter starts, “*Blessed be the God and Father of our Lord Jesus Christ.*” This phrase “Blessed be” is just a way to honor and thank the first person of the Godhead, the Father. This gives us a view of the

inter-workings of the Godhead; it is a picture of deep intimacy between that of a Father and Son. The Father is the head of the family unit, but He has given the Son charge of everything in both heaven and earth (**Matthew 8:28**). As such the Son is called “Lord.” The role of “Lord” means that without question Jesus is master of everything—and Peter means every little thing. In fact, the main point of this book is about our adopting this perspective: all that happens in our life—including every ounce of suffering—is prescribed for us in painstaking detail by the one who is our Lord. Therefore we can rest, be glad, and even have joy for nothing in our lives is an accident, nothing is a reaction, nothing is incidental, but it has all been ordered with the purpose of conforming us into the image of the Son (**Romans 8:28-29**). As David declared in **Psalms 139:16**, “You saw me before I was born. Every day of my life was recorded in your book. Every moment was laid out before a single day had passed.”

“Blessed be the God and Father of our Lord Jesus Christ, *who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.*” The Father has caused us to be born again because He is filled with great or abundant mercy. Mercy is a word which communicates that God has not dealt with us as we deserve. God is holy and we are not. God is perfect and we are not; in fact, all of us have sinned and fall short of the glory of God (**Romans 3:23**). But it gets worse than just falling short; in our base human nature we despise God, we loath Him, we avoid Him, we want nothing to do with Him, we consider Him to be our enemy, and we act accordingly (**Romans 3:10-18**). With this as our disposition, what do we deserve? We deserve to live according to our nature. We deserve to abide in the hate and separation we have chosen as well as the destruction and misery that are in our paths. Death

marks our lives and we deserve an eternity of it.

But God—what great words—But God in His mercy has chosen you and me to not be treated as we deserve. **Romans 5:8-11**, “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” The Father’s mercy towards us is a byproduct His endless love—a byproduct of His Son’s life. As such, He has caused us to be born again, made us right with Him, and given us new life in His Son.

Let’s explore His mercy a bit further (I believe it is one of the most understated aspects of God). Being born again may seem like a strange concept, but it aptly conveys our spiritual reality. We were born human, but as humans we were genetically inflicted with the curse of Adam—the curse of sin. In ourselves we have no ability to live separate from that curse; it defines us, so much so that we were considered by God to be the living dead. The futile life inherited from our parents doomed us to eternal death. But God intervened and caused us to be born again through the resurrection of Jesus Christ from the dead. We deserved death for our hatred and rejection of God; but the Father instead did the unimaginable. He sent His Son, the second person of the Godhead, to live as a man in order to feel as we feel, think as we think, experience what we experience, and to confront every temptation of sin that we encounter; yet, to overcome each such temptation. The Son of God lived a perfect life and conquered the curse of sin obliterating its power over us. You see, prior to Jesus, no man could stand

against the power of sin: not David, not Abraham, not Job, not Daniel, not Joseph, not Isaiah; simply no one. Everyone without exception fell. But Jesus, the man, conquered this evil and refused to submit to its rule thereby breaking its bondage over mankind. But that was only the first step.

In recognition of this great feat, having been shamed by His perfection, we took it out on Him. We bound Him, we hit Him, we lied about Him, we spit on Him, we tore the meat from His body, we blasphemed Him, we mocked Him, we desecrated His being, we twisted His words, we whipped Him, we nailed Him to the cross, we laughed at Him while He bled, we killed Him, we speared Him through, and all the while we were actually convinced that we were serving and honoring God. Yes, we had convinced ourselves of it.

Yet, the Father loved you and me more than we can image; therefore, He gave Jesus, through the Holy Spirit, the power to raise His life up from the dead (**John 10:15-18**) proving for all time that He is the Son of God. **Romans 4:25** says, He was delivered over because of our sins and raised to make us right with God. Three days after we killed Him, Jesus rose from the dead. Having conquered sin, He now conquered death. The duo of sin and death, which had a choke hold on mankind, was eradicated. Jesus was the victor and because He rose again, He is the one through whom we find new life and our justification or our peace with God: "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes" (**John 5:21**). And in His **great** mercy He wished to give this life to me and to you who have believed in Him.

Get this, according to **John 3:3-21**, unless one is born again, born of the Spirit of God, that person cannot see the kingdom of God. However, this new birth is

found simply through believing. **John 3:16-18** says, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him.” Salvation through believing; who has ever heard of such a thing? This is the **great** mercy of God.

The Father’s part was enabling Jesus to raise Himself from the dead thereby proving to us that Jesus is the Son of God; our part is to believe this is true (in all its fullness) with all our heart, mind, soul, and strength. And for those who truly believe, they are born again to a *living hope*. “Living” is a *present active participle*; therefore, our “hope” is an ever present and continual assurance that even though we live in these bodies of flesh, we are alive in the Spirit and even now have eternal life! Our living hope is a conviction and a guarantee that as Jesus rose from the dead so shall we! Have you thought about this eternal life? It is a strange thing; it is at the same time our future and our present reality.

John 6:37-40

All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.

John 6:47

Truly, truly, I say to you, he who believes has eternal life.

Jesus promises we will be raised up on the last day, but He also assures us that we have eternal life now. In **John 6:47**, “has” is a *present active indicative*. It is a statement of fact (the *indicative*) regarding our present reality. Therefore, our living hope secured through our belief and the resurrection of Jesus Christ is both our future reality and our present experience. This letter is about helping us understand this reality and live in that reality in our now.

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, *to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you*. We have been born again to an inheritance (the word, obtain is not in the Greek). Since we have been born again, eternal life is ours now. There is no question about it—salvation is ours. But the Father also promises us an unimaginable eternity that gives life and depth to this concept of salvation and eternal life.

Galatians 4:7

Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

Romans 8:14-19

For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs— heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

As children of God, we have an inheritance so grand and glorious that all that the Father gives the Son is ours as well; that is what it means to be fellow or joint heirs with Jesus Christ. It is a legal concept where everyone has an equal right to the whole. For example, **1 Corinthians 15:27** says the Father has put all things in subjection to the Lord Jesus—all things. Likewise, all things will be subjected to us.

We saw a glimpse of this inheritance throughout our studies in **Revelation**. For example, we are promised: 1) the tree of life in the paradise of God; 2) we will not face the Great White Throne Judgment nor the second death; 3) we will be given the hidden manna (the bread of Life) and a new name which no one else will know; 4) we will rule and reign on the earth with Christ for 1,000 years; 5) we will shine forth like the sun—like the expanse of the heavens; 6) our names will not be blotted out of the Book of Life; 7) we will be clothed in white—in Jesus' righteousness; 8) we will be as strong and as stable as a pillar fixed in His temple; 9) we will never have to leave His presence; 10) we will be citizens of the New

Jerusalem—we will have a home, a city, a people, and we will belong to Jesus for all eternity; 11) we will have Jesus’ new name inscribed on our bodies; 12) we will be given crowns of victory and sit with Jesus on His throne and rule just as He sits with His Father on His throne and rules all of creation. Like Jesus, we will be lifted up above all of creation.

This is only part of what it means that we have been born again to an inheritance. I am sure we could flush this out with many more examples, but this inheritance is also *imperishable undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.*

Imperishable: It is not subject to decay or deterioration. It cannot be attacked, it cannot be destroyed, it cannot be ruined—it is unceasing.

Undefiled: It is immaculate, pure, and free from stain or blemish. Understand that there is nothing we do can in our flesh which can impact our inheritance.

Will not fade away: It is perpetual, will never diminish, its glory never darkened by a shadow, it will shine with glory for all eternity. It’s like a beautiful flower that is perpetually in bloom.

Reserved in heaven for you: It is a done deal—“reserved” is a *perfect passive participle*. *Perfect:* It is a decision that has been made, it is fixed, and it cannot be changed. *Passive:* God made this decision and as the Almighty no one can thwart His will. *Participle:* it is ongoing and even now this inheritance bears your name and will always bear your name. The Greek here translated “reserved” comes from the word to guard as in an inescapable military fortress; hence, your inheritance is not getting away. It is reserved for you!

And then to top it all off, as if that was not enough, the Spirit guarantees that along with our inheritance, we are *protected by the power of God through faith*. This word translated “protected” comes from the Greek root indicating that we are being watched as if by a military sentinel. It is also a *present passive participle*; every moment of our now we are continually protected by God. That is why He promises that He will never leave us nor forsake us, so we can confidently say the Lord is my helper, whom shall I fear, for I am protected.

But our protection is not secured by the strength of man or even the strength of angels, but by the unlimited, uncontested, incomparable, and unassailable power of God. The Lord God Almighty protects us. We received His protection, or it came to us, by way of our faith—through our belief that Jesus is our Lord (the one who is in control of every little detail of our lives), that Jesus is our God (the one who sits outside of time and knows the beginning from the end), that Jesus is our Almighty (the one who has the power to do for us everything He promised), and that He came to earth as a man, died sinless, rose again, ascended to His throne in heaven, and will soon return for us such that where He is we will always be for all eternity.

And we are protected *for a salvation ready to be revealed in the last time*. We will be saved from the Lord’s great wrath, from eternal condemnation, from the second death, from the lake of fire. Our destiny is one of salvation that has been prepared for us and is ready to be revealed when the final day arrives. This salvation is not still in development, it is not a beta project; it is a done deal and is just waiting for that final trumpet to be fully revealed to us.

Blessed be the God and Father of our Lord Jesus Christ, who according to His

great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

How wonderful, marvelous, superb, fantastic, astonishing, breathtaking, glorious, beautiful, stunning, captivating, compelling, and inviting is this great and lovely passage regarding our present existence, our future inheritance, and our coming salvation. How is that for setting the tone of this letter?

These truths should strip away our fear and any hesitation we have about following Jesus with our whole heart, mind, soul, and strength. It should cause us to run to Him and give ourselves to Him and to each other so completely. It should cause us to want to throw away everything that hinders our fellowship, intimacy, and love. It should strengthen our resolve to joyfully love Him regardless of what is happening in our lives. It should cause us to be so thankful and at rest with our lives knowing that our lives are more in His hands than we could have ever imagined. It should cause us to: worship the Father who gave us His Son so we might live; worship the Son who willingly became a man and died so we might live, and; worship the Spirit who gave Jesus the power to rise from the dead and gives us that same power to live as one who has risen from the dead—as one who has been born again. Let us worship Him in thankfulness and awe.

Let's Pray