

# I Peter 1:13-2:3

Thursday, November 01, 2012  
7:25 AM

## Passages to Read

1. Romans 8
2. Colossians 1

## Introduction

- a. Do you ever study Scripture and find yourself encouraged and agreeing with the great truths that you find there, BUT you fail to see what you ought to do because of those truths - you fail to see what the implications are for your life?**
- b. This morning we are going to continue our study in I Peter by looking at the next section in Peter's train of thought, I Peter 1:13 - 2:3**
  - i. Remember what the overarching premise of I Peter is - In the face of persecution we must return to the fundamentals of the gospel to remind ourselves of the significance of our salvation and the purpose of our salvation, which is to glorify Christ. Once we understand the significance and purpose of our salvation, we will be ready to understand how both the suffering of Christ and our suffering is leading to our ultimate glorification. Then we will be able to bear up under it in a way that brings glory to God.
    - 1) Or, as we've tried to shorten it - The magnificence of salvation and the example of Christ enables the suffering Christian to proclaim the excellencies of Christ.
  - ii. Last week we started the first major section of I Peter, which we have titled - The Fundamentals of Salvation: Why is Peter bothering to write?
    - 1) Last week we saw Peter draw our minds to the great truths of salvation and show us that the great blessings of salvation are much more significant than any temporal suffering.
    - 2) The title of last week's message was - Salvation or Suffering: Which is more significant?
    - 3) And the answer is overwhelmingly: Salvation
  - iii. This week, we are continuing in this major section of the Fundamentals of Salvation
    - 1) But this week, Peter takes a short rabbit trail in his flow of thought
    - 2) Having drawn our minds to the great truths of salvation, Peter wants to make sure that we don't miss the implications of these truths
    - 3) So, Peter gives us several clear commands and teaches us how these commands are derived from the great truths he has been teaching us in the first twelve verses
    - 4) He especially wants to derive commands that are applicable to the current situations of the people he is writing to - so most of the commands are tied, in some way, to the suffering that they are experiencing
    - 5) Peter wants them to understand the truths of I Peter 1:1-12 even deeper by understanding how they apply to their current situations
- c. Title, Premise and Outline**
  - i. I've titled this message: The Responsibilities of Salvation: How do we act because of salvation and in the face of persecution
  - ii. The premise of this morning's message is: We must orient our study, our thoughts and our hopes around the truths of I Peter 1:1-12.
  - iii. Outline:
    - 1) Two Prerequisite Mindsets - I Peter 1:13a
    - 2) One Overarching Command - I Peter 1:13b
    - 3) Four Ways to Follow this Command and Resist Temptation - I Peter 1:14-2:3
  - iv. You'll notice that my first two points come out of the first verse of this section
    - 1) There are a lot of great truths wrapped up in this first verse
    - 2) So many great truths that I believe we can spend our entire morning this morning reflecting only on the first verse of this section
    - 3) So, I will actually split this message into two parts
      - a) This morning we will do points 1 and 2 - the two prerequisite mindsets and the one overarching command
      - b) Next week we will do point 3 - four ways to follow this command and resist temptation

## 1. Two Prerequisite Mindsets

### a. Peter's 'therefore' statement starts with two prerequisite states of mind

- i. Preparing your minds for action
- ii. Being sober-minded
- iii. These two commands precede the main command which comes next - set your hope fully on the grace that will be brought to you
- iv. Peter views these commands as necessary prerequisites to even attempt to fulfill the command of setting our hope

### b. Preparing your minds for action

- i. Literally says - having been girding up the loins of your mind
  - 1) The picture is someone getting dressed in the morning, or a soldier putting on his gear
  - 2) Except, instead of preparing your body, you are preparing your mind
- ii. Similar phrases are used several times in the Bible
  - 1) Luke 12:35-40 - "**Stay dressed for action** and keep your lamps burning, and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, **he will dress himself for service** and have them recline at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into. You also must be ready, for the Son of Man is coming at an hour you do not expect."
  - 2) Luke 17:7-10 - "Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, 'Come at once and recline at table'? Will he not rather say to him, 'Prepare supper for me, and **dress properly**, and serve me while I eat and drink, and afterward you will eat and drink'? Does he thank the servant because he did what was commanded? So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'"
  - 3) Ephesians 6:14 - Stand therefore, **having fastened** on the belt of truth, and having put on the breastplate of righteousness,
- iii. Peter uses this phrase only once in I Peter, but he uses the second phrase, sober-minded, three times
  - 1) I think he chooses three different words to pair with sober-minded that are similar in his mind - so we can learn what preparing our minds means by looking at these parallel statements
  - 2) I Peter 4:7 - *The end of all things is at hand; therefore **be self-controlled and sober-minded** for the sake of your prayers.*
  - 3) I Peter 5:8-9 - **Be sober-minded; be watchful.** *Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.*
- iv. So, let's define 'having been girding up the loins of your mind' - to be preparing your mind to hope in Christ and endure suffering by being self controlled and watchful
  - 1) This reflects the various uses of the phrase throughout the New Testament - they all have to do with getting prepared to do something (the ESV/NASB translation is, I think, substantially correct)
  - 2) This reflects Peter's parallel usages of sober-mindedness
  - 3) This reflects Peter's thrust of the entire book
- v. We'll call this - a call to preparatory readiness

### c. Being sober-minded

- i. This phrase literally means to abstain from wine, to be discreet
  - 1) The picture is someone who is not mastered by alcohol, but is rather in control of his or her faculties
  - 2) Except, instead of referring specifically to drunkenness, Peter is referring to a much wider range of things
- ii. This phrase is used four times in the New Testament
  - 1) Two are later in I Peter, we just read those
  - 2) I Thessalonians 5:1-11 - *Now concerning the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and **be sober**. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, **let us be sober**, having put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him. Therefore encourage one another and build one another up, just as you are doing.*
  - 3) II Timothy 4:1-5 - *I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always **be sober-minded**, endure suffering, do the work of an evangelist, fulfill your ministry.*
- iii. So, let's define 'be sober-minded' - to not have your mind overtaken, given to, or controlled by worldly, trivial or frivolous things
  - 1) This reflects the root in drunkenness
  - 2) This reflects the usages in the rest of the New Testament
- iv. We'll call this - a call to continual readiness

### d. What does it mean in this passage?

- i. Now that we have an idea what the phrases mean here in I Peter 1:13, what is Peter trying to tell us to do and how does it fit in the context?
  - 1) Remember, Peter has just called us to two things - preparatory readiness and continual readiness in our mindset
  - 2) Remember, also, that this comes directly after the word 'Therefore' so it is highly likely to be tied to the last section
  - 3) I believe Peter is reemphasizing how important the last section, that is I Peter 1:1-12, is
- ii. How are we to be preparing our minds to hope in Christ and endure suffering by being self controlled and watchful?
  - 1) The answer is in the previous 12 verses - we must study and know the content of the last verses well
  - 2) We prepare for suffering by studying the truths of salvation and the temporariness and providence of suffering
  - 3) This preparation ought to happen before suffering happens - this is why it is preparation
    - a) You don't put your clothes on after you have already gone out in public
    - b) The soldier does not put his armor on after the battle has already started
  - 4) So, we prepare our minds for action by immersing ourselves in the truths of I Peter 1:1-12 over and over again, mining the depths of that passage for all it can teach us, as we do this, we are preparing our minds for action

- iii. Again, how are we to not have our minds overtaken, given to, or controlled by worldly, trivial, or frivolous things?
  - 1) The answer is in the previous 12 verses - we must fill our minds at all times with the truths of these verses
  - 2) Not only do we need to study them out and know them, we must be continually meditating on these things
  - 3) If we are filling our minds with these eternal, significant, and worthwhile truths our minds will not be distracted by the worldly, trivial or frivolous
  - 4) So, we are sober-minded by having our minds completely given over to the truths of I Peter 1:1-12 so that all of our thoughts spring from the truths of these verses

**e. So, Peter starts this section with two prerequisite mindsets - our minds must be trained in the truths of I Peter 1:1-12 and must be dedicated to the truths of I Peter 1:1-12**

- i. Practically, this means you must dedicate some part of each day to learning about these great truths
  - 1) You learn about these great truths from studying Scripture with an eye to how all of Scripture teaches about these things
    - a) We could go to a passage like this to emphasize why it is important to be in personal study of the Word of God every day - because we must be preparing our minds for action
  - 2) You learn about these great truths by being in prayer before our Father, asking Him to reveal these truths to our minds and apply these truths to our lives
    - a) Again, we could go to a passage like this to emphasize why it is important to be in personal prayer every day - because we must be preparing our minds for action
- ii. Practically, this means you must discipline your mind to be full of these great truths in every second of every day
  - 1) This takes an enormous amount of discipline - our minds are incredibly prone to wander
  - 2) But, this is what it calls us to - to reject setting our minds on worldly, trivial, or frivolous things
  - 3) So, as you go through your day, if you cannot tell yourself why what you are thinking about has its roots in the truths of I Peter 1:1-12, you must change what you are thinking about
  - 4) This is one of the reasons that Paul calls us to pray continually - this is such an enormous amount of discipline that there is no way that we could do this on our own, but by continually praying before our Lord, we both ask for and receive grace toward this end

## 2. An Overarching Command

### a. A Current Command - Set your hope fully

#### i. Hope

- 1) I think this is the main command of this passage because Peter starts out with the same concept as he did in the last passage
  - a) Remember I Peter 1:3 - *Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again **to a living hope** through the resurrection of Jesus Christ from the dead,*
  - b) And then fast forward to I Peter 1:13 - *Therefore, preparing your minds for action, and being sober-minded, **set your hope** fully on the grace that will be brought to you at the revelation of Jesus Christ.*
  - c) Peter is centering his teaching on hope, hope was the main blessing of salvation and hope is the main command of salvation, we have been born again to hope, we should set our hope
- 2) So, what does it mean to 'set our hope'?
  - a) As we ponder what it means to set our hope, I think this is where the prerequisite mindsets come into play again
  - b) So far, Peter has told us to study the truths of I Peter 1:1-12, then to continually fill our mind with the truths of I Peter 1:1-12
  - c) Now Peter is telling us to believe in, to live in the truths of I Peter 1:1-12
  - d) If we have been born again to a living hope, then we should live as though we have a living hope
- 3) So, again, what does it mean to 'set our hope'?
  - a) I want to look at this again from a different perspective so we understand the full import of this command
  - b) According to the Merriam-Webster Dictionary, hope is a **desire accompanied by expectation of or belief in fulfillment**, so there are two parts - desire and expectation
  - c) In I Peter 1:1-12, Peter has described what our hope is and given us good reason to expect or believe that it will be fulfilled
  - d) So, in I Peter 1:13, Peter is calling us to act out these two parts of hope
    - i) First, we must desire the hope that Peter has just laid out before us
    - ii) Second, we must believe that it is going to be fulfilled
  - e) So, to set our hope means to desire the truths of I Peter 1:1-12 and to expect that the truths of I Peter 1:1-12 will be brought to fulfillment

#### ii. Fully

- 1) The second thing I want to notice about the command is the word 'fully' - 'set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ'
  - a) Some of your translations may have the word 'completely' or 'to the end' here
  - b) The word, in Greek, is literally 'perfectly' - 'set your hope perfectly on the grace'
  - c) So, fully or completely are pretty good translations of this word
- 2) Peter views this command as an all-or-nothing command
  - a) Peter calls us to set all of our hope in the truths of I Peter 1:1-12
  - b) That means that we cannot set any of our hope on anything else
- 3) We cannot desire anything in this world
  - a) Remember hope is a **desire accompanied by expectation of or belief in fulfillment**
  - b) Now, in this world, we might expect many things to happen - we have the ability to see current situations and deduce what might happen in the future, and there is nothing wrong with that - so Peter can't be telling us to not expect anything in this world
  - c) So, what Peter must be telling us is that we cannot desire anything in this world - anything that we would desire that is outside of I Peter 1:1-12 is disregarding what Peter says here
    - i) This could be money, houses, land, children, status, reputation, a job
    - ii) This could be anything that does not flow out of I Peter 1:1-12, anything that is in this world, we can't desire these things

- 4) On the other hand, we must fully desire the blessings of I Peter 1:1-12
- We see this contrast throughout Scripture: not desiring the things of the world, but instead desiring the things of salvation
  - Matthew 6:19-21 - *"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."*
  - Matthew 13:44 - *"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field."*
  - Luke 12:32-34 - *"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also."*
  - Mark 4:18-19 - *And others are the ones sown among thorns. They are those who hear the word, but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful.*
  - I Timothy 6:9 - *But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.*
  - Hebrews 11:13-16 - *These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.*
  - Matthew 19:29 - *And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.*
- 5) This is an incredibly hard command to follow
- a) I am up here this morning preaching out of God's Word - this is God's command
  - b) Not because I'm someone who does this
  - c) But because it is there, and we must be working to orient our lives toward this command
  - d) We must give up our desires for anything in this world and set our desires fully on the grace that will be brought to us at the revelation of Jesus Christ

**b. A Future Orientation - The grace that will be brought to you at the revelation of Jesus Christ**

- i. As we look at verse 13, we see that the tense changes abruptly in the middle of the verse
  - 1) The command we have just been looking at is a present tense command - set your hope
  - 2) But the object of hope is a future tense verb - on the grace that will be brought to you at the revelation of Jesus Christ
  - 3) Going back to our definition of hope, the desire is current, as we discussed above, but the expectation is future, it is something that is going to be revealed

- ii. The tense of the verb is a future tense - Our hope is a future hope
  - 1) The fact that our hope is future hope is attested to throughout Scripture, and we see that the fact that our hope is a future hope is often brought up in situations of suffering
    - a) Romans 8:18, 23-25 - *For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.*
    - b) I Corinthians 13:12 - *For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.*
    - c) II Corinthians 4:17-18 - *For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.*
    - d) I John 3:2-3 - *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.*
  - 2) Why is the future aspect of our hope often brought up during suffering?
    - a) The future aspect of our hope provides encouragement during suffering
    - b) When we are suffering in this present world we aren't losing out on anything, because our hope wasn't here
    - c) In fact, as Paul says in II Corinthians 4, our suffering here is preparing our hope for us
  - 3) Therefore, we should be very careful not to characterize our hope in any way as a present hope
    - a) This destroys all concepts of the health and wealth gospel - these gospel promise earthly benefits from following Christ
      - i) They may promise that God will bless you with health, money, children, possessions, status, position, etc.
      - ii) Any gospel that focuses on and promises these things here on earth is missing Peter's teaching here and fails to be the true gospel
      - iii) The true gospel's hope is always a future hope
- iii. The object of the verb is explicit - Our hope is revealed with Christ
  - 1) Peter is very explicit about at what future point our hope will be consummated - it will be consummated at the revelation of Jesus Christ - the second return of Christ in power to rule over the nations
  - 2) This is also well attested to in Scripture
    - a) I John 3:2-3 - *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.*
    - b) I Corinthians 13:12 - *For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.*
    - c) Zechariah 14:1-5 - *Behold, a day is coming for the LORD, when the spoil taken from you will be divided in your midst. For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. Then the LORD will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.*

- 3) Christ is our great source of joy, our perfect bride-groom, He is the one in whom we will take joy in forever, so it is no surprise that our hope rests on His return
  - a) So, again, we should be very careful about not placing our hope in anything that denies that our hope will only come at the revelation of Jesus Christ
  - b) On the flip side, we should long to see Christ face to face so much that nothing else will satisfy us, nothing that could be accomplished in this world would satisfy that longing in any way
  
- iv. The form of the verb is a passive form - Our hope will be brought to us
  - 1) There are two (or perhaps three) forms of verbs that we typically use
    - a) An active form, which indicates the subject of the sentence is performing the action
    - b) A passive form, which indicates the subject of the sentence is NOT performing the action but is having the action performed on them
    - c) In Greek, there is actually a third form called the middle form that is used when there is some ambiguity in the active/passive state - it is often used when the subject is having an action performed on him with his consent (making the passive action a little more active)
  - 2) The verb here is very emphatically passive
    - a) It is neither active nor middle - also the verb itself indicates the passiveness - 'brought to you'
      - i) Your hope will be carried from somewhere else to you
      - ii) When will it be carried? When Christ is revealed.
    - b) This is the only passive verb in this sentence
      - i) Of the other three verbs, one is middle and two are active
      - ii) 'Preparing your minds' for action is a middle tense verb
        - 1- This is actually interesting (rabbit trail)
        - 2- Instead of defining at studying and learning the truths of I Peter 1:1-12, it might be better to define it as submitting yourself to being taught the truths of I Peter 1:1-12 (the middle tense - submitting yourself to being taught)
        - 3- This has all the same applications, but it emphasizes
          - a. The work of the Spirit as the teacher - when we read Scripture we are not simply learning, the Spirit is teaching us
          - b. The necessity of putting ourselves under good teaching that emphasizes our hope in I Peter 1:1-12
      - iii) 'Being sober-minded' and 'set your hope' are both active verbs
      - iv) The only passive verb here is 'will be brought to you'
  - 3) This verb admits of no action on our part
    - a) We have no part in bringing our hope about - our hope will be brought to us
    - b) The only thing that Peter calls us to, here, is patient endurance with our hope set on the revelation of Christ
    - c) We need to do nothing to bring our hope to pass - our patient endurance doesn't bring our hope to pass, it is simply waiting correctly

- 4) So, we must be careful not to characterize our hope as being brought in by us in any way
  - a) Why?
    - i) Because the glory goes to Christ
      - 1- It is not us, but the revelation of Christ that will bring our hope
      - 2- If we make ourselves the bringers of our hope then we deny Christ His rightful glory
      - 3- Think about the passage in Zechariah we read a minute ago
        - a. Christ receives the ultimate glory because He saves the church when the church is ready to be destroyed by the world
        - b. It is not, Christ comes back after the church has figured out how to solve all the problems of the world
    - ii) Because we have brothers and sisters throughout the world that are suffering significant persecutions
      - 1- Characterizing our hope as something we bring to pass does not encourage them in any way
      - 2- Instead, it tells them that they have not yet worked hard enough to bring their hope to pass
    - iii) Because this is what Scripture teaches
      - 1- Scripture calls us to patient endurance through suffering on all of its pages
      - 2- We should be careful to listen to its teaching
  - b) This should guard us from getting to caught up in the politics and government of this world
    - i) Our hope will be brought to us, it does not rest, in any way, on the governments of this world
      - 1- As Christians, we do not need to be **OVER** concerned about the actions or attitudes of worldly governments - our hope will never rest in those governments because it will always be a future hope in this world
        - a. If our government becomes more godly, it will not bring us closer to our ultimate hope
        - b. If our government becomes less godly, it will not prevent our ultimate hope from occurring
      - 2- As Christians, we do not **NEED** to take over earthly governments to bring about earthly blessing - our hope is a passive hope and is not brought about by our efforts in this world
      - 3- As Christians, all we need to do is continue hoping - to set our hope - until the day that our hope is fully revealed in Jesus Christ
    - ii) Our hope rests in a future day when Christ is revealed in His fullness
      - 1- Our hope doesn't rest in the day when our government is completely godly
      - 2- Our hope doesn't rest in the day when Christians have taken over the world
      - 3- Our hope rests in the day when Christ will return
      - 4- Until that day, our hope is still a future hope and our hope is a passive hope

**c. Why this command?**

- i. Why does Peter view this as the primary implication of the great truths of I Peter 1:1-12
- ii. Remember the overarching purpose of I Peter is to write to Christians who are suffering
  - 1) Christians who are suffering have the tendency to lose sight of the hope that we have
  - 2) Christians who are suffering may be tempted to start to desire the earthly things and pleasures that are being denied to them
  - 3) Christians who are suffering may have a harder time believing in and expecting our hope to come true
- iii. So, Peter reminds Christians who are suffering to set their hope fully on the grace that will be brought to you at the revelation of Jesus Christ
  - 1) This command is meant to combat the temptations of suffering
  - 2) Do not lose sight of our hope
- iv. I think it is important to understand this command in the context of suffering, because it shows us how powerful it really is
  - 1) This is not a command to those who are prospering, that they should have hope
  - 2) This is a command to those who are suffering - they should have hope
  - 3) This illustrates how outside of this world our hope is - everything can be taken from us in this world, and we still have reason to obey Peter's command here, we still have reason to set our hope fully on the grace that will be brought to us at the revelation of Jesus Christ

**Conclusion**

**a. As I mentioned at the beginning, this is just the beginning of a two part message**

- i. We made it through the first two points this morning, the two prerequisite mindsets and the one overarching command
- ii. We will continue next week looking at the four ways to follow this command

**b. To conclude this morning, though, I just want to review what the passage has called us to:**

- i. We must devote ourselves to studying the truths, or even submitting ourselves to being taught the truths, of I Peter 1:1-12 in order to prepare our minds
- ii. We must devote our thoughts to the truths of I Peter 1:1-12 at all times so that we can be sober-minded
- iii. We must desire only the blessings that are found in I Peter 1:1-12 and reject the desire of all other worldly things so that we can set our hope fully
- iv. We must expect the blessings in I Peter 1:1-12 to be revealed in the future by Christ when Christ returns and reject any system that would expect our hope before Christ returns or require us to work for our hope in order that we can set our hope fully on the grace that will be brought to you at the revelation of Jesus Christ