

I Peter 1:14-2:3 - The Responsibilities of Salvation pt 2: How do we set our hope?

To Read:

1. Psalm 34
2. Isaiah 40

Introduction

a. Review of I Peter

- i. Remember what the overarching premise of I Peter is - The magnificence of salvation and the example of Christ enables the suffering Christian to proclaim the excellencies of Christ.
- ii. We are in the first major section of I Peter, the part that describes the magnificence of salvation
- iii. Last week, we started the second subsection in this major section, looking at how the blessings of salvation ought to be lived out in our lives

b. Review of Last Week

- i. So, last week, I introduced the first and overarching command of this section - we must set our hope fully on the grace that will be brought to us at the revelation of Jesus Christ
- ii. We looked at the two prerequisite mindsets
 1. We must prepare our minds for action - a call to preparatory readiness
 2. We must be sober-minded - a call to continual readiness
- iii. We looked at the command
 1. It is a current command - we must set our hope fully or perfectly - we must make our desires and expectations be for the return of Christ
 2. It has a future orientation - our hope and expectation must only be in the future return of Christ in power and in glory
- iv. I left off last week saying that we would continue in this passage by looking at four subcommands that Peter gives us that teaches us how to set our hope fully on the grace that will be brought to us

c. Read I Peter 1:13-2:3

d. Premise and Outline

- i. Premise:
- ii. Outline:
 1. Imitate Your Father (I Peter 1:14-16)
 2. Fear Your Lord and Your God (I Peter 1:17-21)
 3. Love Your Brothers and Sisters (I Peter 1:22-2:1)
 4. Long for the Word (I Peter 2:2-3)

e. Organization

- i. I will organize each point using the following subpoints:
 1. Command - I will describe what each section is calling us to
 2. Theology - I will describe what reasons Peter gives us for obeying
 3. How do the command and the theology go together? Why does the theology prompt the command?
 4. How does the command help us to 'set our hope'? Why is this command a subcommand of the primary command?
 5. How does this relate to those who are being persecuted? Why is Peter writing these commands in this book?
 6. How does this look in our lives?
- ii. I want you to notice as we go through the four points that there is a progression in these commands
 1. The first command starts with turning away from our former sins
 2. The final command ends with running towards the things of Christ
 3. So, notice how this progression runs through the passage

1. Command 1 - Imitate your Father - Verses 14-16

a. Command - As obedient children do not be conformed to the passions of your former ignorance

- i. What does this mean?
- ii. It means we cannot participate in the things that our flesh loves - those things that were our former passions
- iii. It means we cannot participate in the things that the world loves
- iv. It means we must be separate - set apart for God's use
 1. It means, first and foremost, we must be set apart from sin
 2. It also means that we must be set apart to God - this is not only negative, but positive, all of our life should be dedicated to serving and pleasing God

b. Theology - We should be holy because the One who called us is holy

- i. Quote - Leviticus 11:44-45 - [Clean and Unclean Animals] - *For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.*"
- ii. Quote - Leviticus 19:2-4 - *Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the LORD your God. Do not turn to idols or make for yourselves any gods of cast metal: I am the LORD your God.*
- iii. Quote - Leviticus 20:7 - [Sacrificing Children to Molech and Seeking Mediums] - *Consecrate yourselves, therefore, and be holy, for I am the LORD your God. Keep my statutes and do them; I am the LORD who sanctifies you.*
- iv. Quote - Leviticus 20:22-26 - *"You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out. And you shall not walk in the customs of the nation that I am driving out before you, for they did all these things, and therefore I detested them. But I have said to you, 'You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.' I am the LORD your God, who has separated you from the peoples. You shall therefore separate the clean beast from the unclean, and the unclean bird from the clean. You shall not make yourselves detestable by beast or by bird or by anything with which the ground crawls, which I have set apart for you to hold unclean. You shall be holy to me, for I the LORD am holy and have separated you from the peoples, that you should be mine.*
- v. Similar - Matthew 5:48 - *You therefore must be perfect, as your heavenly Father is perfect*

c. How do the command and the theology go together?

- i. We ought to imitate our Father - the One who has caused us to be born again to a living hope
- ii. We ought not to imitate the world - that which we use to belong to (our former passions) and that we have been born out of

d. How does this cause us to 'set our hope fully'?

- i. The more we are like Him, the more we will love Him
- ii. The more we love Him, the more we will desire His reign and His rule consummated at the return of Christ
- iii. So, as we imitate our Father, we are fanning our affections to set our hope fully on the grace that will be brought to us at the revelation of Jesus Christ

e. How does this relate to those who are being persecuted?

- i. The persecutions that the recipients of I Peter were facing would tempt them to return to their former ways of life to relieve the persecutions
- ii. If they returned to their former way of life, they would be testifying that they had not set their hope on the grace that would be theirs at the revelation of Jesus Christ
- iii. So, Peter reminds them about who caused them to be born again to a living hope and urges them to follow after the one who called them, not those who are persecuting them

f. How does this look in our lives?

- i. What things does your flesh love? Should you continue in those things?
- ii. What things does the world love? Should you join in those things?
- iii. How are you separating yourself from sin? Are you being careful to imitate your Father in His perfect holiness?
- iv. How are you separating yourself to God's service? Are you contemplating how every action you take is or is not serving Christ?

2. Command 2 - Fear your Lord and your God- Verses 17-21

a. Command - conduct yourselves with fear throughout the time of your exile

- i. What does it mean to fear God?
- ii. It means we care more about God's approval than man's approval
 1. John 5:44 - *How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?*
- iii. It means we fear to do things that God detests
 1. Hebrews 10:26-31 - *For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God.*
- iv. It means that we will reject man's way of life in favor of God's way of life because we are conscience of who God is

b. Theology

- i. We call on the One who judges impartially as Father
- ii. Our former ways of life were futile
- iii. We have been ransomed from our former way of life with the precious blood of Christ
 1. The price was far beyond silver or gold
 - a) These are only of limited worth
 - i) Psalm 49:5-9 - *Why should I fear in times of trouble, when the iniquity of those who cheat me surrounds me, those who trust in their wealth and boast of the abundance of their riches? Truly no man can ransom another, or give to God the price of his life, for the ransom of their life is costly and can never suffice, that he should live on forever and never see the pit.*
 - b) These are perishable
 2. The price was the precious blood of Christ
 - a) The price was great because it was perfect - like that of a lamb without blemish or spot
 - b) The price was great because it is imperishable - He was foreknown, He was revealed, and He was raised - from eternity past to eternity future

c. How do the command and the theology go together?

- i. We ought to fear God because He is the ultimate, impartial judge
 1. Is it better to fear man who can kill the body or God who can cast both body and soul into hell?
 - a) Matthew 10:28 - *And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.*
 - b) Isaiah 8:12-13 - *Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. But the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread.*
- ii. We ought not to fear man because their hope is futile
 1. Psalm 37:1-2 - *Fret not yourself because of evildoers; be not envious of wrongdoers! For they will soon fade like the grass and wither like the green herb.*
 2. Psalm 73:3, 16-19 - *For I was envious of the arrogant when I saw the prosperity of the wicked... But when I thought how to understand this, it seemed to me a wearisome task, until I went into the sanctuary of God; then I discerned their end. Truly you set them in slippery places; you make them fall to ruin. How they are destroyed in a moment, swept away utterly by terrors!*
- iii. We ought to fear God because He has paid such a great price for our ransom
 1. This great price shows us the severity of God's wrath
 - a) Romans 8:3 - *For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,*
 2. This great price shows us the depth of God's love
 - a) I John 4:9-10 - *In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.*
 3. This great price must evoke awe and fear
- iv. How does this cause us to fear God?
 - Excerpt from Kris Lundgaard's book, "The Enemy Within: Straight Talk About the Power and Defeat of Sin":

Thinking Hard About Sin

One of the means God has given us to overcome the power and deceit of the law of sin in us is to put our minds to work not just for obedience, but against sin. These are some ways you can use your head to weaken the flesh.

1. Think about the sovereignty of God.

Think about the great Lawgiver who forbids sin. This helped keep Joseph out of bed with Potiphar's wife (Genesis 39:9). Consider this always: There is only one Lawgiver, holy and righteous, armed with sovereign power and authority; he is able to save and destroy. Sin is rebellion—throwing off the rule and sovereignty of the Lawgiver. When you come face to face with the lust of the flesh, think, It is God who forbids this; the great Lawgiver, who rules in sovereignty over me, on whom I depend for every breath of life, and from whom I can expect my lot in this life and the next.

2. Think about the punishment of sin.

Even when God declares his gracious name to encourage poor sinners in Christ, he adds that "he will by no means let the guilty go unpunished" (Exodus 34:7). He wants to keep in the mind of everyone he pardons a deep sense of the punishment every sin deserves. Keep in mind that "our God is a consuming fire" (Hebrews 10:29). To forget this or ignore this is to slap God in the face (Romans 1:32). Jesus counseled us to fear him "who can destroy both body and soul in hell" (Matthew 10:28). For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people." It is a dreadful thing to fall into the hands of the living God. (Hebrews 10:30-31).

3. Think about all the love and kindness of God, against whom every sin is committed.

When God's love touches your soul and moves you, and you know that every sin is against the Lover of your soul, you will not sin.

*Is this the way you repay the LORD,
O foolish and unwise people?
Is he not your Father, your Creator,
who made you and formed you?
(Deuteronomy 32:6)*

Paul says that "since we have these promises, dear friends, let us purify ourselves from everything that con-taminates body and spirit, perfecting holiness out of reverence for God" (2 Corinthians 7:1). What kind of promises motivate this purity? Look at 2 Corinthians 6:17–18:

*"Therefore come out from them and be separate," says the Lord.
"Touch no unclean thing, and I will receive you. I will be a Father to you,
and you will be my sons and daughters," says the Lord Almighty.*

When you think about God's love, think first about God's general love to all believers (1 John 3:1–3). Consider the love of God, the privileges of it, the fruit of it—how it is so great the world cannot know it—in fact, we can't fathom the greatness of it. When you relish this love, you will purify yourself, even as he is pure. But don't stop with God's general love. Go on to dwell on his particular love to you. Think of his mercy to you for particular sins, the way he has delivered you from temptations, how he has provided for you and protected you, all he has taught you. To fail to consider God's particular love provokes him.

The LORD became angry with Solomon because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice. (1 Kings 11:9)

4. Think about the blood and mediation of Christ.

For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. (2 Corinthians 5:14–15)

d. How does this cause us to 'set our hope fully'?

- i. The more we fear God and not man, the more we will desire God's ways
- ii. The more we desire God's ways and as we look around at the world, we will realize that this world will never be in complete submission to God's ways until Christ returns in power
- iii. So, when we fear God, we find our only hope being the return of Christ - we set our hope fully on the grace that will be brought to us at the revelation of Jesus Christ

e. How does this relate to those who are being persecuted?

- i. The persecutions that the recipients of I Peter were facing would tempt them to fear man more than fear God
- ii. Fearing man instead of God and especially acting on those fears would demonstrate that they had not set their hope on the grace that would be theirs at the revelation of Jesus Christ
- iii. The recipients needed encouragement to endure persecution by fearing God and not man so they would demonstrate that they had set their hope on the grace that will be brought to them
- iv. So, Peter reminds them of the great judge of all the earth and the great price that has been paid for their ransom in order to call them to fear God and not the persecutor

f. How does this look in our lives?

- i. Do we continually meditate on the fact that God is judge? What would you do differently this week if you had to consciously think of God judging that action?
- ii. Do we continually meditate on the wrath of God against sin as demonstrated at the cross? What would you do differently this week if you had to consciously think about God's wrath against sin?
- iii. Do we continually meditate on the love of God for you as demonstrated at the cross? What would you do differently this week if you had to consciously think about God's unmerited love for you?
- iv. Do we continually meditate on how great a price was paid to bring us to God? What would you do differently this week if you had to consciously think about the great price?

3. Command 3 - Love your brothers and sisters - I Peter 1:22-2:1

a. Command - love one another earnestly from a pure heart *and* put away all malice and all deceit and hypocrisy and envy and all slander

- i. What does it mean to love one another earnestly from a pure heart?
- ii. It means our love ought to be marked by fervency - we love one another earnestly
 - 1) This means we dedicate our effort to loving one another with our actions
 - 2) We don't merely passively love one another when the opportunity arrives - we dedicate ourselves to searching out how to love one another
 - 3) We don't merely emotionally love one another - we love one another with our actions
- iii. It means our love ought to be marked by purity
 - 1) We love without any hint of malice, deceit, hypocrisy, envy or slander
 - 2) This is a tall order, because these things mark all of our relationships with other humans
 - 3) But, we are called to be different, to not have any hint of these things in our love

b. Theology

- i. You have purified your souls by your obedience to the truth
- ii. You have been purified for a sincere brotherly love
- iii. You have been born again of imperishable seed

c. How do the command and the theology go together?

- i. We ought to love our brothers and sisters because we have purified our souls
 1. Notice that pure appears twice in verse 22
 - a) You have purified your souls
 - b) You should love one another from a pure heart
 2. Peter talks about a progression of purity here
 - a) In one way, we have already been purified
 - b) In another way, we are being purified
 - c) It is very similar to the relationship between justification and sanctification - we have already been made righteous, but we are being made righteous
 3. So, in the same way we ought to live out our righteousness in our lives because we have been made righteous - because we have been purified, we should live out our purification and the way we live out our purification is by loving one another
- ii. We ought to love our brother because we have been born again for love
 1. Notice that there is a purpose statement in verse 22 - we have purified our souls for a sincere brotherly love
 2. Notice also that Peter returns to the concept of being born again in verse 23 - because we have been born again
 - a) This is a concept that keeps popping up in 1 Peter - remember that in verse 3, the mercy of God has caused us to be born again to a living hope
 - b) Here again, we are to love because we have been born again
 3. I think the concept of being born again is important - when we are born, we are born into a family
 - a) When we are physically born into a family we have a duty to love our family members - we ought to love our father and mother and sisters and brothers
 - b) In the same way, when we are born again into a spiritual family we have a duty to love our family members - we ought to love our brothers and sisters in Christ
 4. So, you could say that we are born again for the purpose of loving our brothers and sisters

- iii. We ought to love our brother because we have been born again of imperishable seed
 1. This is what Peter comes to in verse 23 - because we have been born again, not of perishable seed but imperishable
 - a) Peter emphasizes very strongly that we are born of imperishable seed
 - b) And this is why we ought to love our brothers and sisters
 2. Peter then quotes Isaiah 40:6-8 to further emphasize this concept
 - a) Isaiah 40 is emphasizing that the Word of God never fails to obtain its purpose
 - b) The words of men often fail to obtain their purpose, though
 - c) So, there is a contrast between the word of flesh, which is like grass, and the Word of God, which remains forever
 3. So, here, imperishable does not merely mean undying or unending
 - a) That idea of never ending is certainly found here, but there is something more
 - b) The idea is that the Word of God is imperishable in that it will obtain its purpose
 - c) The Word of God is powerful, unlike the word of men
 4. We have been born again of powerful seed, not weak seed
 - a) Since we have been born of powerful seed we can and will fulfill this command, if we have been born again
 - b) Peter actually recognizes what a hard command this is - to love one another earnestly from a pure heart with no trace of malice, deceit, hypocrisy, envy or slander is impossible for humans
 - c) But we have been born of powerful, imperishable seed - the Word of God will bring this about
 5. We have been born again of eternal seed, not temporary seed
 - a) Not only have we been born again of powerful seed, but we have also been born again of eternal seed - like I said, the concept of unending is certainly here
 - b) Unlike our physical families which are only a temporary relationship, our spiritual families are an eternal relationship because we have all been born into this family by imperishable seed
 - c) So, this emphasizes how important it is to love our brothers and sisters in Christ - this is our true family in a much more real sense than our physical families
 - i) Not that I am discounting our physical families, this command is powerful because we ought to love our physical families
 - ii) We just ought to love our spiritual families even more than we love our physical families
 - iii) It is like what Christ says in Luke 8:19-21 - *Then his mother and his brothers came to him, but they could not reach him because of the crowd. And he was told, "Your mother and your brothers are standing outside, desiring to see you." But he answered them, "My mother and my brothers are those who hear the word of God and do it."*
 - iv) If Christ's spiritual family was more important to Him than His physical family, then our spiritual family ought to be more important to us than our physical family
 - And not more important because we love our physical family less than we did before
 - But more important because we love our spiritual family even more than we have always loved our physical family

d. How does this cause us to 'set our hope fully'?

- i. Since we are the family of God, when we love one another earnestly from a pure heart we start to long for the day when our love will be even stronger and purer and less hindered by sin
- ii. The consummation of our love for each other and our love for Christ will only happen at the return of Christ
- iii. So, our love that is growing in purity will cause us to long for the day when our love will be perfectly pure - it will cause us to long for the day of Christ

e. How does this relate to those who are being persecuted?

- i. First, those who are being persecuted need love even more because they have lost other things in the world
 1. We ought to support one another even more earnestly during times of persecution
 2. When the world hates us, we must love another to support each other in the faith
- ii. Second, those who are being persecuted would be tempted not to love
 1. When you are going through a hard time, it is easy to lash out at others and suspect others motives and have a hard heart
 2. But, we ought to remember of what powerful seed we have been born of and continue loving our brothers and sisters even when we are going through times of trouble

f. How does this look in our lives?

- i. How are you earnestly loving your brothers and sisters in Christ? What have you done this last week to demonstrate your love for the people in your church? Have they seen it?
- ii. How are you guarding yourself to love your brothers and sisters from a pure heart? Are you constantly examining your heart for malice, deceit, hypocrisy, envy or slander? Can you admit that often your love is tainted with these? Do you repent of these as you find them in your heart and strive to love purely?

4. Command 4 - Long for Growth in the Word of God - Verses 2-3

a. Command - like newborn infants, long for the pure spiritual milk

- i. This command is an extremely strong command
 1. The word for long in Greek means to intensely crave possession
 2. It is the same word used for lusting after things
 3. It is a powerful, unquenchable longing
- ii. We see the strength of the command in the illustration of a newborn babe and milk
 1. The newborn babe needs milk and the newborn babe wants milk
 2. The newborn babe wants milk so bad that babies have been known to scream at times to get it
 3. The baby doesn't kind of want milk, every fiber of the babies body is crying out for milk, it is the only thing the baby wants
- iii. What we long for is the Word of God
 1. We can't loose track of where we are in the passage - this comes right after the passage on loving our brothers and sisters
 2. In that passage, Peter emphasized that the Word of God, the gospel, is what we have been born of
 3. Here, we are to desire that word - the Word of God - like a newborn babe longs for milk
- iv. What we long for is growth through the Word of God
 1. We don't just long for the Word of God, we desire that it would cause us to grow up in Christ
 - a) Ephesians 4:15 - *Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,*
 - b) II Peter 3:18 - *But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.*
 - c) Hebrews 5:11 - 6:3 - *For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do if God permits.*
 2. We ought to long for the Word of God to change us, to cause us to grow in Christ, like a baby grows by drinking of the milk

b. Theology

- i. We have tasted and seen that the Lord is good
- ii. This is a direct quote from Psalm 34 that calls on the faithful to find their hope in God

c. How do the command and the theology go together?

- i. This is pretty straightforward - we have gotten a taste of how good God is
- ii. We have gotten a taste of God through His Word - through the Word that has caused us to be born again
- iii. He is so good, that now we long for more and more of God - we long for more and more of God's word
- iv. If we have tasted of the Word of God, if we have been born again, then our lives will be marked by this earnest desire
- v. On the other hand, if we do not have this earnest desire we ought to question whether we have been born again
 - 1. The baby that does not long for milk has something seriously wrong with it
 - 2. Only the stillborn babe truly has no desire for milk

d. How does this cause us to 'set our hope fully'?

- i. Isn't this the essence of setting our hope fully on the revelation of Christ?
- ii. If we long for the Word of God, then we will long for the greater Word of God - Christ
- iii. As we long for and therefore immerse ourselves in the Word of God, our affections are built up more and more for Christ
 - 1. II Corinthians 3:18, 4:13-15 - *And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit...Since we have the same spirit of faith according to what has been written, "I believed, and so I spoke," we also believe, and so we also speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.*
- iv. As we long for Christ, we will long for His return, we will set our hope fully on the grace that will be brought to us at the revelation of Jesus Christ

e. How does this relate to those who are being persecuted?

- i. In the midst of persecution, when things seem very not good, we may be tempted to forget how good God is
 - 1. Our eyes may be blinded to the eternal goodness of God by the temporary nearness of suffering
 - 2. And when our eyes are blinded to the eternal goodness of God, we may start ceasing to desire the Word of God earnestly
- ii. So, Peter encourages them to remember how they have tasted and seen that the Lord is good
 - 1. Remember how precious the Word of God was to you at first
 - 2. Remember how it had power to cause you to be born again to a living hope
 - 3. Continue desiring that Word, do not lose sight of that Word, even in the midst of persecution

f. How does this look in our lives?

- i. Do you long for the Word of God above everything else in this world? Have you examined your soul recently to determine if you are longing for the Word of God in this way?
- ii. How do you demonstrate that you long for the Word of God? Are you constantly in the Word and in prayer? Is your mind filled with the Word at all times so that the Word is dwelling in you richly? Or is your mind filled with things of the world at many times?
- iii. Can others tell that you long for the Word like a newborn infant? A newborn infant makes his desires known.
- iv. Do you sense your utter need for the Word of God?

Conclusion

- a. So, how do we set our hope fully on the grace that will be brought to us at the revelation of Jesus Christ?**
 - i. We reject our former passions and set ourselves apart for service to God
 - ii. We fear God rightly, desiring His approval and not man's approval
 - iii. We love our spiritual brothers and sisters even more than our physical families
 - iv. We long for the Word of God and desire to grow in it

- b. So, notice again the progression that happens in these commands**
 - i. We start by rejecting our former ways of life
 1. First, by setting ourselves apart for God
 2. Then by fearing God and not going back
 - ii. Then we grow in our new birth
 1. We love the family we have been born into
 2. We desire the milk that will cause us to grow

- c. In doing all these things, we will be taught, by the Spirit, to set our hope fully on Christ**
 - i. Do you have trouble setting your hope fully at all times only on the grace that will be brought to you?
 - ii. Then run in these commands, train yourself in these things to set your hope fully
 - iii. In doing these, your heart and mind will be directed to that which is truly valuable
 - iv. You will then correctly value the great salvation that Peter has told us about in I Peter 1:1-12