

1. **Introduction**: Peter says that as elect exiles in this world, believers experience a tension between being “in the world” but no longer “of the world.” God has caused us to be born again into a living hope and guards us through faith.
 - Peter says we should rejoice in our living hope, knowing we have an assured indestructible inheritance kept for us in heaven by God. The down payment on that inheritance is God’s “here and now” gift of faith and love.
2. **1 Peter 1:6-7**: *In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, ⁷ so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.*
 - Rejoice in your “living hope” even though you may be grieved by the trials of life.
 - Peter says, “*if necessary, you have been grieved by various trials.*” What does that mean?
 - Notice “if necessary” implies there is a decision-maker who has the authority to decide on necessity, someone who watches over us. Necessity may be due to sin, or simply the need for a lesson-learned that will later save us from a bigger problem, etc.
 - Trials (like wars or disease) may not happen to us as an individual but because we are part of a group. Trials may arise from causes produced by the natural laws God embedded in the cosmos. The natural laws of the fallen cosmos produce earthquakes, hurricanes, tidal waves, droughts, and floods.
 - Peter says that when we do encounter trials, whatever they may be, God uses them to test and develop character and faith, bringing good out of what may seem to be all bad.
 - Both grief & joy are normal in Christian life. Faith looks to the unseen reality of God and rejoices in God’s promises. Grief is the reaction to hurtful things and pain.
 - God uses everything that happens to believers to develop Christ-like character and faith.
 - As we mature as believers, we grow closer and closer to being like Christ morally.
 - Our growth in moral understanding will, as we contemplate the behavior of ourselves and others, will lead to grief as we consider “what is” compared to the glory of “what might be” through accepting and living up to the gracious offer of the gospel.
 - Faith, “tested by fire,” is the good result of perseverance during tests and trials.
 - **1 Peter 1:10-12**: *Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, ¹¹ inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. ¹² It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.*

- In these verses, Peter writes to increase our appreciation of the astounding salvation we have received “in Christ.”
 - He reminds us that our salvation was prophesied, delivered through God’s grace, and is a consequence of Christ’s sufferings and His glory. Prophets knew Messiah was coming but not when or under what circumstances.
 - They knew many things but not the whole picture. They didn’t fully understand what the Spirit revealed to them, but they obediently wrote down His words, realizing the revelation was for a future time.
 - Today, we have the advantage of being able to look back and understand Christ’s life and miracles as presented in eyewitness accounts.
 - We read eyewitness accounts of Jesus’ atoning, saving death on the cross followed by His affirming resurrection. We hear the gospel preached from men guided by the Holy Spirit.
 - Though the world may believe Christians are misguided and worthy of scorn, angels who see ultimate reality from God’s perspective find Christians to be of intense interest.
 - They know that Christians are recipients of salvation, God’s greatest blessing. Believers stand “in Christ” at the focal point of universal history.
3. **1 Peter 1:13-16**: *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. ¹⁴ As obedient children, do not be conformed to the passions of your former ignorance, ¹⁵ but as he who called you is holy, you also be holy in all your conduct, ¹⁶ since it is written, “You shall be holy, for I am holy.”*
- The grace that is now yours in part and will be completed at the revelation of Jesus Christ is a powerful reason to prepare your mind for action, to be prepared for whatever you are required to do. Be self-controlled following the Spirit’s leading.
 - Organize and discipline thoughts. Pay close attention to what is happening in the world.
 - Be sober-minded - calm, unhurried, marked by moderation, and focused on the hope of the grace believers will receive at the revelation of Jesus Christ.
 - Eliminate everything that will hinder your devotion to the life to which Jesus calls you.
 - Don’t let habits and passions of your life before you came to Christ draw you to sin.
 - As Jesus is holy, be holy in all your conduct. That is the proper response to the reality of our glorious salvation.
4. **4 Categories of “Being Holy”**: In the Bible, there are four distinct but related categories of holiness or “being holy.”
- (1.) **Unholy** – Fallen and unredeemed.
 - (2) **Positional** – The position of a sinner who has been regenerated and justified. Based on Jesus’ vicarious salvation work, believers are declared to be **legally** (but not experientially) righteous before God – as though they had never sinned.

- (3.) **Experiential** – Believers, after being justified (declared legally righteous), enter the progressive process of sanctification (making holy) which, when complete, will make them experientially holy. While a believer lives, they can sin. Sanctification is completed either when the believer dies or when Jesus comes again. Glorified means sanctification has been completed.
 - (4.) **Glorified** – Completion of the sanctification process is called glorification. This final step by the Holy Spirit makes a believer totally and permanently holy (unable to sin).
 - God’s holiness is entirely, eternally, glorified (totally unable to sin). Only in the “glorified holy” state are the redeemed “without sin and unable to sin.” Only believers who are glorified (unable to sin) can live in God’s presence.
 - The 4 categories of “being holy” involve different constraints on the ability “to choose.”
5. **Augustine’s 4 Biblical States of Ability to Choose**: The first state is pre-fall, the second and third are after the fall, and the fourth is the state of the redeemed in heaven.
- (1.) **Able to Choose to Not Sin**: This was Adam and Eve’s probation state before the fall. They had the ability to not sin, but mutably so. They were able to make righteous choices but were also able to make unrighteous choices. For what they thought was the good reason of becoming more like Him, they chose to disobey God. They sinned and fell into a morally corrupt state losing the ability to make righteous choices.
 - (2.) **Not Able to Not Sin**: This was the state of Adam and Eve’s ability to “choose” after their sin. It is the state of choosing for all their descendants (unless redeemed by God). People in the fallen moral state are not inclined to do the righteous thing.
 - (3.) **Able to Not Sin but also Able to Sin**: After being redeemed, this is the state of the ability to “choose.” People God redeems can make righteous choices, but their lingering sin nature may interfere and lead to choosing to sin.
 - (4.) **Not Able to Sin**: This is the glorified (holy) state in which it is impossible to sin. a Glorified means “made holy.” The Holy Spirit completes the sanctification process.
 - **God’s eternal, unchangeable, perfect holiness** is a noncommunicable attribute. It cannot, in its fullness, be imparted to His moral creatures, neither to angels or humans.
 - Adam and Eve’s holiness of necessity required being spiritually connected to God.
 - When they sinned, the consequences included being spiritually separated from God and becoming unholy (thus unable to live in God’s presence. Being unholy resulted in their expulsion from the Garden of Eden).
 - With this background, we see that the “be holy in all your conduct” of verse 1:15 refers to the category 3 “holiness” of a redeemed person who has been justified and is being experientially sanctified. It does not refer to “glorified holiness (unable to sin).
6. **1 Peter 1:17-21**: *And if you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile,¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,¹⁹ but with the precious blood of Christ, like*

that of a lamb without blemish or spot. ²⁰ *He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you* ²¹ *who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.*

- Recognizing God both as Father and as the impartial judge before whom each person must stand as He judges their deeds, believers should conduct themselves with ***“fear throughout the time of your exile.”***
 - In verse 1:17, what is meant by “fear” and “the time of your exile.” By “**fear**” Peter means having a reverence for God that is reflected in our daily living.
 - A person who “fears” God will want to work out their God-given salvation because God is at work within them (Philip. 2:12) even though it may involve fear and trembling.
 - Time of exile probably refers to currently living on earth when heaven is our true home.
 - In verse 1:18-19 there is another great reason to conduct ourselves before the God we fear and reverence. It is that we know we were trapped in sin with no way to avoid the wrath of God. But Jesus made a way.
 - Jesus, with, His own blood, paid the ransom penalty due for our sins. He was the sacrificial lamb of God without blemish or spot. Untainted by sin, He lived a perfectly obedient life under the Law. His blood shed for the redemption of sinners is infinitely valuable.
 - The gospel presents to us the truth of what Jesus Christ accomplished for us. The gospel that draws us to Christ should also motivate us to seek and serve Him throughout life.
 - Jesus ransoms (or redeems) sinners from the futile ways inherited from their forefathers (the futile ways began with Adam and Eve’s sin).
 - (1:20-21) Jesus, who earned our salvation through His perfect life and sacrificial death, was foreknown before the foundation of the world but was made manifest in these last times for the sake of those who through Him believe God, who raised Him from the dead and gave Him glory, so that our faith and hope are in God.
7. **In summary:** God has redeemed us from a life of sin. The mind-bending price of redemption in the incarnation, life, and death of God’s Son was so astonishingly great that it defies human understanding (1:18-19).
- Believers fear and reverence God as the impartial judge of all, yet He is the God whom we trust as Savior. In eternity, the Trinity planned our redemption (1:20a).
 - The Son was sent to become incarnate for our sake (1:20b). He lived and died for our benefit. We believe in God through the salvation work of the Son.
 - We always depend on Him (1:21a). God raised Jesus from the dead and glorified Him (1:21b). We place all our trust and hope in Him (1:21c). Our God whom we fear is the God whom we are to trust in all things forever.
 - He is the God who planned and did only eternal good for us from all eternity.
8. **Next:** Begin with 1 Peter 22-25