



**Doctrine from Pete  
Jesus Our Living Hope  
1 Peter 1:1-9**

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Last week we began our study of 1 Peter and began unpacking all the doctrine he has packed into those two verses. We got to verse two, and still haven't touched all he talks about. We will continue to work through some steak here.



#### 1 Peter 1:1–2

“Peter, an apostle of Jesus Christ, To those who reside as strangers, 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 multiplied to you.” (NASB 2020)

We have worked through the doctrine of election and the foreknowledge of God. We have also discussed the change in citizenship that takes place at salvation. As believers, heaven is our real home and as citizens of heaven, we are awaiting evacuation prior to the wrath of God falling onto this lost world in the Tribulation.

There is another topic here in these two verses that pops out big time, it is the doctrine of the Trinity. Peter outlines the work of the Father, the Son, and the Holy Spirit.

When we talk about the Trinity, and here, Peter presents it in two verses, what is it that we saying we believe? What is the Trinity?

“In addition to declaring God to be one in nature or essence, the Scriptures affirm that there are three distinct persons who are God. All are called God, and all have the essential characteristics of a person. Personhood is traditionally understood as one who has intellect, feelings, and will. All three of these characteristics are attributed to all three members of the Trinity in Scripture. Essentially, personhood refers to an “I,” a “who,” or a subject. Each “I” in the Trinity possesses (by virtue of its one common nature) the power to think, feel, and choose. Personhood itself is its I-ness or who-ness.” (Geisler 2003, 279)

The thread begins in Genesis 1:1, and this is simply a beginning point for your personal study and worship of the Lord.

#### Genesis 1:1–2

“In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.” (ESV)

Here, the term translated God is a plural Hebrew word, Elohim. In the New Testament, we discover Jesus was also involved in creation.

#### Colossians 1:15–17

“He is the image of the invisible God, the firstborn of all creation: for by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones, or dominions, or rulers, or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together.” (NASB 2020)

In the Shema, we find another interesting word used.

#### Deuteronomy 6:4–5

“Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.” (ESV)

The word translated one is the Hebrew word echad.

In the Old Testament, the word echad is used 382 times. “After going through all 382 references, there is only one conclusion that a student of the Scriptures can come to: echad is not generally used as a unity



of one, but in all instances it is used in the context of plurality. Clearly, Deuteronomy 6:4 evidences a plural context: "Hear, O Israel, the LORD our God, LORD is one." The plural context is elohenu which is translated "our God(s)."" (Metzger 2010, 690)

Then there is the testimony of Jesus as He provides the church His command as to what our primary mission is to be.

Matthew 28:18–20

"And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen." (NKJV)

Our website here at Calvary Chapel has the following statement:

### **What We Believe**

This is what we believe here at Calvary about the Trinity. Scripture references are there for your further study.

We believe that there is one living and true GOD, eternally existing in three persons: The Father, the Son, and the Holy Spirit, equal in power and glory; that this triune God created all, upholds all, and governs all things. (Genesis 1:1; Deuteronomy 6:4; Isaiah 44:8 and 48:16; Matthew 28:19-20; John 10:30; Hebrews 1:3).

### **THE TRINITY - GOD THE FATHER**

We believe in the person of God the Father, an infinite, eternal, personal Spirit, perfect in holiness, wisdom, power and love; that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer; and that He saves from sin and death all those who come to Him through Jesus Christ. (Deuteronomy 33:27; Psalms 90:2; Psalms 102:27; John 3: 16 and 4:24; 1 Timothy 1:17; Titus 1 :3).

### **THE TRINITY - GOD THE SON**

We believe in the person of Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles and teachings, his substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people and personal, visible return to earth. He is the image of the invisible God, the firstborn of all creation, all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, in Him all the fullness of Deity dwells in bodily form. (Isaiah 7:14; Micah 5:2; Matthew 1:23; Mark 16:19; Luke 1:34-35; John 1:1-2, 8:58 and 11:25; 1 Corinthians 15:3-4; 1 Timothy 3:16; Hebrews 1:8; 1 John 1:2; Revelation 1 :8; Colossians 1:15-18, 2:9).

### **THE TRINITY - GOD THE HOLY SPIRIT**

We believe in the person of the Holy Spirit, who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify and empower for ministry all who believe in Christ. We believe the Holy Spirit indwells every believer in Jesus Christ and that He is an abiding Helper, Comforter, Teacher, and Guide. We believe love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control to be the evidence of the Holy Spirit's presence and ministry within the believer. We believe that Jesus Christ baptizes the seeking believer with the Holy Spirit and



power for service, either at the time of or subsequent to regeneration/salvation. We believe in the present-day ministry of the Holy Spirit and in the exercise of all Biblical gifts and manifestations of the Spirit as expressed in love and orderly conduct for the edification of the Body of Christ (the Church) and individual believers. We believe that love is more important than the most spectacular gifts, and without love, all exercise of spiritual gifts is worthless. In our services, we focus on a personal relationship with God through worship, prayer, and the teaching of the Word of God. We do not practice speaking in tongues during worship or while a Bible study is in progress because we do not believe that the Holy Spirit would interrupt Himself. God is not the author of confusion. These gifts are encouraged in more intimate settings, e.g. personal prayer times, and afterglow services where their benefit can accomplish the purpose for which they have been given - the edification of the body of Christ. (Acts 1:8; 2 Corinthians 3:18; John 16:8-11; Romans 8:26 and 15:13,16; Hebrews 9:14; Galatians 5:33; Ephesians 4:11-2; 1 Corinthians 12-14).

Dr Chafer gives us the bottom line on the doctrine of the Trinity. "In the outworking of the divine interrelationships which are manifest in redemption, the Son comes into the world to do the Father's will (Heb. 10:4-7) and the Spirit is subject to both the Father and the Son; yet it will be remembered that Christ made Himself subject also to the Spirit. It is written: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (Luke 4:1). Thus the human notion that the greater must be served by the less is wholly foreign to the divine interrelationships. The Son is no less equal with the Father though He seeks the glory of the Father (cf. John 14:13), and the Spirit is no less equal with the Father and the Son though He seeks the glory of the Son (cf. John 16:14)." (Chafer 1993, 12)

1 Peter 1:1-2

"Peter, an apostle of Jesus Christ, To those who reside as strangers, 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 multiplied to you." (NASB 2020)

What is Peter saying when he says those believers he is writing to, and us, were chosen... "by the sanctifying work of the Holy Spirit?"

Are you and I able to do anything to make ourselves holy and acceptable to God in our own power? Of course not. Not doable under any circumstances. But when we come to Christ, the Holy Spirit, at the very moment of conversion, does a work in us that changes us forever. He does for us, what we cannot do for ourselves. The Spirit's sanctifying work changes us.

Being sanctified by the Holy Spirit "indicates not just an unseen cleansing from past sin (something like cleansing from cultic defilement in the OT), but also a lifestyle that expresses this new relationship to God in practical holiness (e.g., Rom. 6:19, 22; 1 Cor. 1:30; 1 Tim. 2:15). The Spirit does not just clean up an old life but introduces the person to a whole new life, making him or her holy. The Spirit is the Holy Spirit, for he has the character of God. Since the distinctive mark of the NT era is his personal dwelling in the people of God, they will also become holy." (Davids 1990, 48)

2 Corinthians 5:17

"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (NKJV)

We are totally new when we come to Christ. He indeed changes everything including our eternal destination and now we are part of the family. More on that to come.

We see, as we study the scriptures, three tenses regarding salvation for each of us as believers.



Justified is the past tense for us as believers. At a point in time, when we said yes to Jesus, we were justified. This process is part of what Peter is writing about here.

Romans 3:28

“For we hold that one is justified by faith apart from works of the law.” (ESV)

Peter describes an event also that has two aspects to it, past and present, the sanctifying work of the Holy Spirit. At the moment of salvation, we are justified, and the Holy Spirit makes us also positionally sanctified, holy and set apart as all our sin is forgiven.

The moment we come to Christ, the verdict of the court shifts from guilty, due to sin, to full acquittal of all charges, past, present and future solely because of the blood of Jesus now being applied to our sin. The Holy Spirit enter us and immediately justifies us, and positionally sanctifies us making us Holy, from that point on, in the sight of God.

Can I still sin? Yes. This is why I am using the term positionally. This is to communicate the idea of already but not yet that we see in the scriptures for those of us who are saved and who are being saved.

Both true, one past (justified) and one present (sanctification).

Acts 15:11

“No! We believe and are saved by the grace of the Lord Jesus, just as they are.” (GNB)

Romans 8:24.

“For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?” (NKJV)

Both a past completed action, but then there is the ongoing work of the Holy Spirit.

2 Corinthians 2:15

“For we are the aroma of Christ to God among those who are being saved and among those who are perishing,” (ESV)

We are saved from God’s wrath, yet we are being saved. As we grow in Christ and become more like Him.

“In the present, believers receive certain benefits as a result of their accomplished salvation. Paul opens his discussion in Romans 8 by declaring: “Therefore, there is now no condemnation for those who are in Christ Jesus” (8:1). Believers who have been saved have been incorporated in Christ and have been freed from condemnation. They have “the firstfruits of the Spirit” (8:23), which include new life in the Spirit (8:10), new ability to live according to the Spirit (8:4–5), the Spirit’s intercession for them (8:26–27), the Spirit’s inner testimony that they are God’s children (8:15–16), the right to address God as “Abba” (8:15), and a new status as co-heirs with Christ (8:17). Paul’s concept of inheritance expresses his dialectic of present and future: someone who becomes an heir has not yet received an inheritance but enjoys a new status in the present.” (Collin 1990, 30)

In the future, we will be glorified. We know this will happen because He has promised this to us personally and has given us the Holy Spirit as the down payment of what is to come.

2 Corinthians 1:21–22

“Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee.” (NKJV)



John 14:16–17

“And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him. You know him because he abides with you, and he will be in you.” (NRSVue)

Because of that guarantee, we know what is in our future. “Believers will share in Christ’s glory, and their bodies will be transformed in the resurrection to resemble his. Final salvation will bring to completion the conformity to Christ’s image that has begun in the present.” (Collin 1990, 35)

Jesus said this about our future.

Matthew 13:43

“Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!” (NKJV)

Think about what He is saying there. He is making a reference to our appearance, in our glorified bodies, in the Kingdom.

“The point of the celestial analogy is apparently that a believer’s body will be like that of Jesus, since Jesus’ appearance at the transfiguration is described in similar terms: “His face shone like the sun, and his clothing became bright as the light” (Matt 17:2). Second Temple Jewish sources describe the same idea with respect to the resurrected righteous. Ultimately, this sort of celestial language is trying to telegraph a simple but indescribably profound idea. In the eternal afterlife with God, believers will have the same sort of body that Jesus had after the resurrection.” (Heiser 2015, 379)

We will, in our glorified bodies, identify with the risen Jesus bodily, just as we currently identify with the Spirit. “But he who is joined to the Lord is one spirit with Him.” (1 Corinthians 6:17, NKJV)

Romans 8:10–11

“And Christ lives within you, so even though your body will die because of sin, the Spirit gives you life because you have been made right with God. The Spirit of God, who raised Jesus from the dead, lives in you. And just as God raised Christ Jesus from the dead, he will give life to your mortal bodies by this same Spirit living within you.” (NLT)

As believers, we have a glorious future yet to come. Peter continues here in verse 2 with what the natural organic result in our lives will be because we have trusted in Christ. Obedience.

1 Peter 1:2b

“...to obey Jesus Christ and be sprinkled with His blood: May grace and peace be multiplied to you.” (NASB 2020)

The goal of the sanctifying work of the Holy Spirit, the moment we are saved, is to bring us into the new covenant promised in the scriptures and founded on the blood of Jesus Christ. We are now believers, followers of Jesus Christ, and we exhibit that by being obedient to Christ. Desires change as we begin our walk with Christ.

This is a picture also that points back to the establishment of the covenant with Israel in Exodus.

Exodus 24:7–8

“Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.” And Moses took the blood and threw it on the



people and said, “Behold the blood of the covenant that the LORD has made with you in accordance with all these words.” (ESV)

Our obedience to Christ which can be seen in us by observing the fruit of the Spirit in us, is evidence that we too have been sprinkled with the blood of Christ applying the new covenant to us just as the old was applied to the nation at Mount Sinai.

Peter is writing to believers who make up the churches he is writing to and by extension, us as well. Only the work of Jesus Christ and the Holy Spirit can create the desire inside of us to obey Christ and follow God.

In my flesh, I can't get there. It isn't even possible.

Galatians 5:17

“For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.” (ESV)

Obedience and remaining in Christ is required (John 15:1-11).

“What the law was powerless to do—transform the hearts of people so they can obey the word of the Lord—has now been made possible by the blood of Jesus Christ. Christ brings to realization that innate desire to obey God. It is for this new covenant that Peter's readers have been chosen and called.” (Jobes 2005, 72) The Holy Spirit makes this possible.

And we finally arrive at the greeting. Grace and peace.

In his introduction to this letter, Peter does not do what we in our culture would do.

We tend to focus on titles, Peter doesn't. He is not nor does he hold himself to be any more entitled than anyone else in the body of Christ. Peter has piled on what has taken place in the lives of those he is writing to and how special and select they truly are in Christ. He is going out of his way to lift up others. As he does that, it is a reminder to us that we should do the same as well.

1 Peter 1:3–6

“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, 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. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials,” (NASB 2020)

There are a couple of words in the Greek text of the NT which wind up being translated as blessed. Peter picks a specific word here.

The word for blessed used here is Εὐλογητός (eulogetas). Yes, we get the word eulogy from this word. “Literally εὖ λέγειν means (both in form and content) “to speak well.” either in the sense of “to speak finely” or “to speak well of someone.”” (Bultmann and Beyer 1964-, 754)

It means “to bless. Inherently blessed, well-spoken of, worthy of praise.” (Zodhiates 2000)

We are to praise, bless and speak well of our Lord because He is worthy of praise. When we bless the Lord, we are praising the Lord. Here, the reason for praise is simple, He is the one who has saved us.



Let's examine this. We Praise God the Father because it is His mercy towards us that has made the provision of Jesus Christ for us, and it is Jesus' resurrection that gives us hope.

We have a living hope because we follow a living Lord who has walked out of the grave. Buddha is dead, Mohammed is dead, but Jesus is alive and at the right hand of the Father right now. When Peter says that this is a living hope, he is basing it on the firm foundation of the resurrection, it is real hope and not the type the world would give...false.

One more things, because of God's mercy and the resurrection of Jesus Christ, all of us can look forward to an inheritance. When we come to Christ, we become part of the family.

John 1:12–13

“But to as many as did receive him, to those who put their trust in his person and power, he gave the right to become children of God, not because of bloodline, physical impulse or human intention, but because of God.” (CJB)

We become family when we come to Christ.

Galatians 3:26

“for in Christ Jesus you are all sons of God, through faith.” (ESV)

Inheritance implies a family relationship. “The phrase, “sons of God” appears in the New Testament as a name for people who are in a covenant relationship with God. This exact phrase never appears with this meaning in the Old Testament, although the idea is implied. For example, God referred to the scattered children of Israel, whom He promised to gather together again, as His sons and daughters (Is. 43:6; 45:11). The classic New Testament passage where this phrase occurs is Romans 8:12–19. The apostle Paul encouraged the Christians at Rome to live not “according to the flesh,” but “by the Spirit,” because those who “are led by the Spirit of God, these are sons of God” (v. 14). The process is described as one of adoption, by which the believer becomes a child of God, and thus an heir of God, a joint-heir with Christ (Gal. 4:5; Heb. 2:10; 12:7). (Youngblood, Bruce and Harrison 1995)

Because of our faith in Christ, He has adopted us as His children, but this is a closer relationship in that we are declared to be joint heirs with Christ. That alone is mind blowing truth.

Romans 8:16–17

“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.” (ESV)

Paul, who is familiar with Roman law, likes to use the term for believers that we are adopted into God's family.

Galatians 4:4–5

“But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.” (ESV)

To understand this idea of inheritance, what does this idea of adoption look like in Rome?

“The adoption of an adult was called adrogation, the adoption of a person who was free, independent and willing to be adopted. The purpose of such adoption was to give the adoptee the protection, both in law and under arms, of the adopter. The adoptee also had rights of inheritance. There were reciprocal duties, of course, which the adoptee owed to the adopter, the most important of which was the bearing of the





adopter's name so that, legally at any rate, his line could continue. But the advantages belonged mostly to the adoptee. More importantly, the adopter took upon himself all liability under the law for his adoptee's actions—including any debts he incurred." (Cooper 2016, 97)

Our inheritance is with the Father; thus, it is an eternal inheritance or as Peter calls it...“an inheritance which imperishable, undefiled, and will not fade away.” The way Peter writes about it though, it is another one of those items of tension, an already current possession but not yet type of a thing. He tells us it is currently reserved and waiting in heaven for each of us.

The moment you come to Christ, your citizenship is changed, and you immediately become part of a new family. Heaven is our real home and that is further reflected in the location of our inheritance.

But what about us still being here on earth, away from home, living in a foreign land? Here is the thing, the inheritance in heaven is not the only thing God is watching over. You see, He protects us by His power.

The word Peter uses is φρουρουμένου (phrouroumenous) which means “to guard, keep with a military guard, to be kept or guarded under the law, namely from sin...to keep, guard, preserve spiritually.” (Zodhiates 2000)

God is using his power to guard Christians until they receive their inheritance. Christians appropriate that protection through faith. (Black and Black 1998, 1 Pe 1:5)

So let me get that straight Peter, we have a living hope that we will indeed be resurrected, the Holy Spirit is our promise. On top of that we have an eternal inheritance right now being kept for us by God and meanwhile He protects us through His power. We appropriate that power and protection by exercising faith in Him and we know that He will reveal it to us at the end of the age.

The person who is kept is a person abiding in a continuing relationship of faith with God. We could say that faith activates the preserving power of God in the life of the Christian. (Guzilk 2013, 1 Pe 1:3-5)

1 Peter 1:6–9

“In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which perishes though tested by fire, may be found to result in praise, glory, and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith, the salvation of your souls.” (NASB 2020)

Here is the thing, we are not exempt from trials here in earth. Remember, we are not from here.

As foreign nationals, citizens of this planet believe they have the right to do things to us. We call that persecution; and it runs from discrimination or slander all the way to death. When that takes place, and it will since we already know “Now in fact all who want to live godly lives in Christ Jesus will be persecuted.” (2 Timothy 3:12, NET 2nd ed.)

As these trials take place, God knows, and He is the one who will keep us strong in our faith. That is good to know, and this is too. Some trials cause pain. Emotional, spiritual, or physical pain.

How is that good to know?



Romans 8:28

“And we know that all things work together for good for those who love God, who are called according to his purpose,” (NET 2nd ed.)

Just as He was with the three men from Israel, taking an afternoon stroll in the fiery furnace just outside of Babylon. He will be with you and me as well.

Daniel 3:23–27

“So Shadrach, Meshach, and Abednego, securely tied, fell into the roaring flames. But suddenly, Nebuchadnezzar jumped up in amazement and exclaimed to his advisers, “Didn’t we tie up three men and throw them into the furnace?” “Yes, Your Majesty, we certainly did,” they replied. “Look!” Nebuchadnezzar shouted. “I see four men, unbound, walking around in the fire unharmed! And the fourth looks like a god!” Then Nebuchadnezzar came as close as he could to the door of the flaming furnace and shouted: “Shadrach, Meshach, and Abednego, servants of the Most High God, come out! Come here!” So Shadrach, Meshach, and Abednego stepped out of the fire. Then the high officers, officials, governors, and advisers crowded around them and saw that the fire had not touched them. Not a hair on their heads was singed, and their clothing was not scorched. They didn’t even smell of smoke!” (NLT)

All three went into the furnace, and there the preincarnate Christ met them and walked with them protecting them in the midst of the trial. Peter is letting us know that is a promise for us as well. He does that to test our faith, do we trust in Him even when the going is tough?

After the trial, we find that we can see just how the Lord was indeed in the middle of it with us. How He protected us and took care of us even while we were in the fire. There are those times in our lives where we finally come to realize that all we really need is Jesus, because that is all we have.

Our faith isn’t tested because God doesn’t know how much or what kind of faith we have. It is tested because we often are ignorant of how much or what kind of faith we have. God’s purpose in testing is to display the enduring quality of our faith. (Guzilk 2013, 1 Pe 1:6-9)

For those who remain faithful, on the other side of the trial, we find our faith stronger than before.

1 Peter 1:7–9

“so that the proof of your faith, being more precious than gold which perishes though tested by fire, may be found to result in praise, glory, and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith, the salvation of your souls.” (NASB 2020)

Trials, which are never fun while you are in the middle of one, do accomplish two things.

First of all they refine our faith. God promises to take care of our needs, when you suddenly must rely on Him for those, you begin to firm up what may have been theoretical in the past. In the process of planting Calvary Chapel Martin County, there have indeed been those months where the amount of cash in the bank was not enough to pay for all the bills. Yet we were being faithful and following Him as we launched. He has met our every need and continues to do so. We needed a place to meet on Sundays and were going nowhere fast in finding a building to lease.

Then God, in a miracle, supplied a place for us to meet on Sundays.



Does this firm up our faith? Yes, it does. Are more trials coming? Yes. We need a building to meet in. If we found one, just moving in and obtaining those items we will need once there, are way beyond what we are currently seeing in giving. We simply continue to follow Him since we know He is in this.

The second thing that trials do, is they prove the reality of your faith. Stress deepens and strengthens a Christian's faith and lets its reality be displayed. (Raymer 1985, 841)

This walk with Christ becomes very real. We see, visibly, how He carries us through the trials. At times, those angels He has assigned to watch over us, seem as if they have taken a break, but they haven't. There is a very real spiritual war going on and they are engaged in the battle. We have no idea how demanding the battle may be on them. Daniel received a glimpse when it felt to him, as if the heavens had turned silent. Daniel fasted and prayed and then Gabriel shows up.

Daniel 10:12–13

"Then he said to me, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia," (ESV)

We have a military like guard around us, and at times, the enemy does indeed engage them as part of his scheme to get at us. But those guarding us have reinforcements that step in as well. Gabriel had to return to the battle.

Daniel 10:20–21

"Then he said, "Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince." (ESV)

An archangel as your go to reinforcement, that works.

1 Peter 1:8–9

"and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith, the salvation of your souls." (NASB 2020)

Here is the climax of the experiential joy that results from faith. God accomplished salvation through the work of His Son Jesus Christ. So the focus of a believer's faith is not on abstract knowledge but on the person of Christ. (Raymer 1985, 842)

Hebrews 11:1–2

"Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received their commendation." (ESV)

I know Jesus is real. How? I talk to Him every day, multiple times during the day, and He is always there to listen to me and talk to me. He wants to be with us and fellowship with us, but we tend to be the ones who don't show up. Once we get it, and we have proved for us in our own lives just how real He is as He brings us through a trial, it simply drives us to love Him more.

We simply sit in awe of what He has done and all we can say is glory. Each and every time Jesus has shown up for Calvary Chapel, Dianne and I find ourselves in awe of Jesus and His provision for us. Glory. Exactly what Peter tells us here. We "rejoice with joy inexpressible and full of glory."



The expression “full of glory” is a peculiar idiom suggesting an exaltation beyond our power to express. What rapture fills the heart that is really taken up with the unseen Christ, in whom we have put our confidence, so that even here and now we know we have the salvation of our souls! (Ironsides 1947, 18)

If you are watching or listening and you are in a trial right now, remain faithful to Jesus. Wait on the Lord.

Micah 7:7

“But as for me, I will look to the LORD; I will wait for the God of my salvation; my God will hear me.” (ESV)



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