

- I. Three imperishables (things which will last forever and are always the best!)
 - A. An imperishable inheritance: full-orbed life, ready to be revealed (1:4)
 - B. An imperishable price: the blood of Jesus (1:18-19)
 - C. An imperishable seed: the word of the Lord (1:23)

- II. Two practical consequences
 - A. Love one another with *philadelphia*
 - 1. This is the purpose of our conversion (v. 22).
 - 2. Love for *other believers* in Christ. (Not limited to our congregation or denomination, but not love for enemies either.)
 - 3. This love is *practical*—as biblical love always is.
 - 4. In brotherly love ...
 - 5. Why don't we do we love each other in this way?
 - B. Long for the word of the Lord
 - 1. But how reliable is the Bible?? Isn't it full of myth about Jesus?
 - (1) If so, it's badly conceived myth: full of uncomfortable details
 - (2) It's written way too early to be myth: a substantial body of writings all generated within 20-60 years of his life.
 - 2. Long for the word (Ps. 42:1; 84:2; 2 Cor. 5:2)
 - 3. Milk: it's not just for babies anymore: the readers are *not* assumed to be new believers!
 - 4. The word is to be "undiluted" with error
 - 5. Why don't we long for the word in this way?

- III. One family
 - A. What is the church?
 - 1. The *community* God has redeemed, characterized by
 - 2. commitment to one another and
 - 3. commitment to the word.
 - B. Family life involves ...
 - C. Theologians call these the "vertical" and "horizontal" aspects of salvation.
 - D. Jesus had to die for this family to happen:
 - 1. He reconciled us to each other by suffering our rejection. Rom. 5:10
 - 2. He reconciled us to God by suffering His rejection. Eph. 2:14-16
 - E. If this Jesus is our security:
 - 1. we're capable of loving unlovely people
 - 2. we're capable of clinging to the word even when it's difficult to understand or makes us uncomfortable