

#1: A Hope That Ripples Out

New Series: Rippling Hope in a Watching World

1 Peter 1:1–12, Dave Geldart, Feb 22, 2026, Tru Community Church

ANNOUNCEMENTS:

- *If Gathering: Women's Retreat VIDEO, then Jenn gives announcement*
- Welcome, Connect Card, Giving
- We're Hiring – Kayla's announcement. Apply by this Sat. (job descripts w/ QR code or printed)

1. [1] INTRO: WHEN WATER MOVES

- a. We just watched something simple.
 - i. 2 people stepped into some water.
 - ii. They went under.
 - iii. They came back up.
- b. No fireworks. No grand spectacle. Just water.
 - i. And yet, if you think about it,
 - ii. baptism is one of the most quietly disruptive acts a human being can take.
- c. It doesn't look dramatic. But spiritually? It changes everything.
- d. When someone goes under that water, they are declaring something that will ripple through their entire life:
 - i. "My old life is not my future.
 - ii. My hope is not anchored in this world.
 - iii. I belong to Jesus."
- e. And that decision—what looks small in a room like this—creates ripples.
 - i. Ripples in a marriage. **(throw a stone in the tank)**
 - ii. Ripples in a friend group. (throw a stone)
 - iii. Ripples in a workplace. (throw a stone)
 - iv. Ripples in a neighborhood. (throw a stone)
- f. Baptism is a visible sign of an invisible hope. And that hope does not sit still.
- g. That's where we're going as a church this next season.
- h. **[2] We're beginning a new series called: Rippling Hope in a Watching World: A Journey Through 1 Peter.**
 - i. And it could not be more fitting that we begin this series on a Sunday when we witness baptisms.
 - j. Because 1 Peter is written to ordinary believers whose faith was not flashy—but it was powerful. And it rippled far beyond their own lives.

2. SCATTERED PEOPLE, ANCHORED HOPE

- a. Let's begin at the very start.
- b. [3] In 1 Peter 1:1 Peter writes: "Peter, an apostle of Jesus Christ, To God's elect, exiles scattered throughout the provinces..."
 - i. Exiles. Scattered.
- c. This letter isn't written to church leaders on platforms.
 - i. It isn't written to a megachurch in a capital city.
- d. It's written to ordinary Christians living in ordinary towns, trying to follow Jesus in a culture that didn't quite understand them—and increasingly didn't welcome them.
- e. They were scattered.
 - i. They felt small.
 - ii. They didn't hold power.
- f. And Peter doesn't say, "You need to become more influential."
 - i. He says something far more stabilizing.
- g. He reminds them who they are.
- h. [4] (1:1–2) "God's elect... chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood: Grace and peace be yours in abundance."
 - i. Before Peter tells them how to live, he tells them who they are.
 - i. Chosen.
 - ii. Sanctified.
 - iii. Belonging to Jesus.
 - j. This is critical for us.
 - i. Because hope does not begin with what we do.
 - ii. Hope begins with what God has already done.
 - k. Those who were baptized today didn't baptize *themselves* into hope.
 - i. God drew them.
 - ii. God awakened them.
 - iii. God saved them.
 - l. And Peter wants scattered believers to know: your circumstances may feel unstable—but your identity is not.
 - m. This is where rippling hope begins.
 - i. Not with activism.
 - ii. Not with ambition.
 - iii. But with identity. (throw another stone in)

3. WHERE THE RIPPLE STARTED

- a. [5] When Peter writes, “To God’s elect, exiles scattered...” (1 Peter 1:1), that word *scattered* isn’t poetic. It’s historical.
- b. About thirty years before Peter wrote this letter, something happened in Jerusalem.
 - i. It was about 10 years after Jesus’ death and resurrection
 - ii. A small stone stood before the Sanhedrin
 1. Not an actual rock, but a simple man named Stephen, an early church leader started out serving tables,
 - iii. This small stone of a young man stood before the Jewish ruling council declared that Jesus was the Righteous One,
 - iv. that God does not dwell in temples made by human hands (read: their precious temple in Jerusalem), but instead in the hearts of those who believe in his Son
 - v. And they dragged him outside the city and stoned him.
- c. [6] Acts tells us, “On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered...” (Acts 8:1).
 - i. Scattered.
- d. The ripple started there.
 - i. Big Rocks fly.
 - ii. As Stephen falls.
 - iii. And another young man named Saul watches with approval.
 - iv. The church fractures and flees.
- e. But what looked like defeat became dispersion.
 - i. What looked like suppression became expansion.
 - ii. What looked like an ending became a sending.
- f. Those Jewish believers ran for their lives into Judea and Samaria.
 - i. And as they went, they carried the gospel of Jesus Christ with them.
- g. By the time the apostle Peter – whose name literally means “little rock” -- writes this letter in the 60s AD, that ripple has reached Pontus, Galatia, Cappadocia, Asia, and Bithynia – all in the area of Asia Minor, modern day Turkey --
 - i. These are not random churches.
 - ii. These are downstream churches.
 - iii. These are second- and third-generation ripple believers.
- h. The “exiles of the Dispersion” in 1 Peter are living in the aftershocks of Stephen’s death.
 - i. And their persecution looks different — less stones, more slander.
 - ii. Less execution, more exclusion.
 - iii. Less courtroom, more neighborhood hostility.

- iv. Though they were on the cusp of an intense period of lethal persecution under the reign of Emperor Nero who blamed Christians as scapegoats for the fire that burned much of Rome.
- v. But whether execution or exclusion,
 - 1. The pattern is the same:
 - a. Hardship.
 - b. Hostility.
 - c. Scattering.
 - d. Witness.
 - e. Growth.
- i. [7] But while rocks were falling, “Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.” (Acts 7:55)
- j. And Peter now writes to these believers and says, in essence:
 - i. That same exalted Jesus is your living hope.
- k. The theology that began in Stephen’s sermon — that we are not tied to a geographic temple, that our inheritance is not earthly — Peter now develops fully.
 - i. But this time, the ripples have grown larger.
 - ii. This spiritual inheritance is not only for ethnic Jews, but for the mainly non-Jewish Gentiles in Asia Minor who had placed their trust in Jesus as Messiah
 - iii. [8] To THEM, just like to the Jews of old, Peter says:
 - 1. You are exiles.
 - 2. You are chosen.
 - 3. In v 4: You have an inheritance that can never perish, spoil, or fade
- l. Do you see it?
 - i. The ripple of persecution did not sink the church.
 - 1. It defined the church.
 - 2. And made it grow.
- m. And that matters for us.
 - i. Because sometimes we assume that pressure and hardship means something is wrong.
 - 1. In our lives. In our churches.
 - ii. But in Scripture, pressure often means the mission is moving.
- n. Stephen’s blood hit the ground like a stone in water. **(throw in another stone)**
 - i. And the ripples reached Asia Minor.
 - ii. And from Asia Minor they reached Europe.
 - iii. And from Europe they crossed oceans.

- iv. And somehow, across two thousand years of God's grace, the ripple reached this room.
- o. And today, two more baptisms just entered the water.
 - i. That is not sentimental imagery.
 - ii. That is spiritual reality.
- p. Every act of faithful obedience — whether martyrdom or baptism — creates movement in the kingdom of God.
- q. So if your faith costs you something — socially, relationally, professionally
 - i. you are not in an unusual chapter of Christianity
 - ii. You are in the normal one.
- r. And Peter doesn't say panic. He says praise.

4. A LIVING HOPE

- a. Peter continues in v 3:
- b. [9] "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead..."
- c. What do you do when faith costs something?
 - i. Peter tells us.
- d. He doesn't start with strategy.
 - i. He doesn't start with survival tips.
 - ii. He doesn't start with cultural analysis.
- e. He starts with worship.
 - i. That is not denial.
 - ii. That is defiance.
- f. Think about this.
 - i. These believers he writes to are misunderstood.
 - ii. They are socially marginalized.
 - iii. Some are beginning to feel real pressure from local authorities.
 - iv. They are being slandered.
 - v. They are treated as strangers, outsiders.
- g. And Peter says, *Praise*.
 - i. Not because life is easy.
 - ii. Not because Rome is kind.
 - iii. Not because culture is supportive.

- h. But “in his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead...” (1 Peter 1:3).
- i. Do you hear the connection?
 - i. Stephen looked up and saw the risen Jesus standing.
 - ii. Peter says your hope is anchored in that same risen Jesus.
 - 1. The world can scatter you.
 - 2. slander you.
 - 3. marginalize you.
 - iii. But it cannot touch your resurrection.
 - 1. Your inheritance from God through Jesus.
- j. That’s why it’s called a *living* hope.
 - i. Not nostalgia.
 - ii. Not optimism.
 - iii. Not positive thinking.
 - iv. Resurrection-rooted hope.
- k. And notice the language: *new birth*.
 - i. Which is why baptisms matter so much.
 - ii. When someone steps into the water, we are not watching a symbol of self-improvement.
 - 1. We are witnessing a declaration of new birth!
 - 2. The old life goes under.
 - a. The new life rises.
 - 3. And Peter says that new birth carries you
 - a. [10] “into an inheritance that can never perish, spoil or fade...kept in heaven for you” (1 Peter 1:4).
 - b. Rome can seize property.
 - c. Neighbors can damage reputation.
 - d. Families can withdraw support.
 - e. But no one can confiscate what is kept in heaven for you.
- l. And just in case you wonder whether you are strong enough to hold onto that inheritance, Peter adds this:
 - i. [11] “who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time” (1 Peter 1:5).
- m. Notice what that means.
 - i. Your hope is not protected by your grip on God.
 - 1. It is protected by God’s grip on you

- ii. That changes how you endure suffering.
 - 1. That changes how you respond to hostility.
 - 2. That changes how you walk out of this building after witnessing two baptisms.
- iii. Because now you understand:
 - 1. Every baptism is a ripple of resurrection.
 - 2. Every act of faith is anchored in a living Christ.
 - 3. Every moment of pressure is held inside the sovereign mercy of God.
- n. And that is why Peter can say, even in exile,
 - i. “Praise be.”

5. WHEN HOPE HOLDS IN HARD TIMES

- a. Peter doesn't romanticize their reality.
- b. [12] He says in verse 6: “In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.”
- c. In other words: hope does not remove hardship.
 - i. It reframes it.
- d. [13] Verse 7: These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed.
- e. Trials, Peter says, test the genuineness of our faith.
 - i. He uses the image of gold refined in fire.
- f. Fire does not destroy gold. It purifies it.
 - i. Boils away all the impurities and other metals that were mixed in.
- g. And here's where this becomes deeply practical for us:
 - i. The watching world does not primarily notice our faith when life is easy.
 - 1. They notice it when life is hard.
 - 2. When you lose a job and do not lose your faith.
 - 3. When a diagnosis comes and you cling to Christ.
 - 4. When relationships fracture and you respond with grace instead of revenge.
 - 5. When you're wronged, and instead of striking back,
 - a. you bless with patient forgiveness and hope
 - b. Even through it all, you can rejoice....even greatly!
 - ii. That ripples.
 - 1. Not loudly.

- 2. But powerfully.
- h. Some of you know this personally.
 - i. You've watched someone walk through suffering with peace.
 - 1. And it did something to you.
 - 2. It made you ask questions.
 - 3. It stirred curiosity.
 - 4. It softened your skepticism.
 - ii. That's 1 Peter.
 - 1. Rippling hope in a watching world.

6. LOVE WITHOUT SEEING

- a. Peter continues in verse 8:
- b. [14] "Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy..."
- c. Pause there.
- d. These believers had never physically seen Jesus.
 - i. No eyewitness meals.
 - ii. No walking on water moments.
 - iii. No standing at the empty tomb.
- e. And yet—they loved Him.
 - i. That's remarkable.
- f. Their faith was not built on proximity. It was built on trust.
- g. And Peter says something happens when that kind of trust takes root: joy.
 - i. Not shallow happiness.
 - ii. Not denial of pain.
 - iii. But deep, settled joy.
 - 1. The kind that doesn't evaporate when circumstances change.
 - 2. The ocean buoy that continues pop to the surface and to reorient itself toward the sky, even after being swamped by the biggest waves.
 - 3. That's what biblical joy is
- h. Now think about baptism again.
 - i. When someone steps into those waters, they are declaring love for Someone they have not seen with their eyes.
 - ii. And yet, they are saying:
 - 1. I trust Him.
 - 2. I belong to Him.

- 3. I will follow Him.
 - iii. And that visible act sends invisible ripples.
 - 1. Friends notice. **(toss in a rock)**
 - 2. Family members watch. (toss in a rock)
 - 3. Children observe. (toss in a rock)
- i. Faith, when embodied, becomes contagious.
 - i. Not through pressure.
 - ii. Through presence.
- j. That's what Peter is highlighting.
 - i. A watching world may not read your Bible.
 - ii. But they will read your life.

7. WHAT WE'RE REALLY AFTER

- a. Peter continues in v. 9:
 - b. [15] "For you are receiving the end result of your faith, the salvation of your souls."**
- c. That phrase "receiving" is present tense.
 - i. Our hope is not only in future salvation.
 - ii. Not just heaven someday.
 - iii. But ongoing rescue that begins now!
 - 1. Ongoing transformation that's happening NOW
- d. Hope isn't only about where we're going.
 - i. It's about who we're becoming.
- e. This is where we must be careful not to reduce "rippling hope" to mere activism or influence.
 - i. **The primary ripple of a holy life is not platform growth.**
 - 1. **It's Christlikeness.**
 - 2. Some of you need to hear that this morning.
 - ii. The deepest ripple is internal before it is external.
 - 1. A heart becoming softer.
 - 2. A temper becoming slower.
 - 3. A generosity becoming freer.
 - iii. You don't manufacture those ripples.
 - 1. They flow from salvation already at work.
 - iv. Which is why Peter grounds everything in what God has done—not what we must produce.

8. A STORY BIGGER THAN US

- a. Then Peter zooms out. Next he says:
- b. [16] **“¹⁰Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care ¹¹ trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow.”**
- c. In other words, what you are living in right now—this salvation, this grace—was anticipated for centuries.
 - i. Prophets longed to see it.
 - ii. Kings wondered about it.
 - iii. Generations waited for it.
- d. And Peter says:
 - i. [17] **“...Even angels long to look into these things.” (1:12)**
- e. Let that settle.
 - i. The hope you and I often treat casually is something angels study with fascination.
 - ii. The resurrection of Jesus is not a small theological detail.
 - iii. It is the hinge of history.
 - 1. And because Jesus rose, hope is alive.
 - 2. And because hope is alive, it moves.
 - 3. It ripples.
- f. When someone is baptized today, they step into a story that prophets predicted, Christ fulfilled, and heaven celebrates.
 - i. That’s not small.
 - ii. That’s cosmic.

9. [18] WHAT THIS MEANS FOR US

- a. So what does this opening movement of 1 Peter mean for us here at Tru Community Church in St. George, Kansas?
- b. It means this:
 - i. [19] **We are not trying to manufacture ripples.**
 - 1. We are receiving hope.
 - 2. anchoring our identity in Christ.
 - 3. remembering our inheritance.
 - 4. and trusting Him in trials.
 - ii. And as we do, hope moves outward.

1. Not by force.
2. But by faithfulness--
 - a. In your workplace.
 - b. In your parenting.
 - c. In your neighborhoods.
 - d. In your conversations.
 - e. In your response to pressure and pain.
- iii. Baptism is the visible beginning of that ripple.
 1. But it does not end in the tank.
 2. It continues into Monday.
- iv. And the ripples continue for years.
 1. A child remembers seeing their parent baptized.
 2. A coworker reconsiders assumptions about faith.
 3. A friend asks a question months later.
- v. Ripples travel farther than we can see.
- c. Peter is reminding scattered believers:
 - i. Your hope may feel small in a vast sea.
 - ii. But it is alive.
 - iii. And living things move.

10. WHERE THIS SERIES IS TAKING US

- a. [20] Over the next several months, we're going to walk slowly through this letter.
- b. We're going to see how hope shapes holiness.
 - i. How hope shapes relationships.
 - ii. How hope shapes suffering.
 - iii. How hope shapes leadership.
- c. Because in a watching world, the church's credibility is not built on volume.
 - i. It's built on visible, living hope.
 1. Not hype → Hope.
 2. Not outrage → Hope.
 3. Not retreat → Hope.
 4. Not even success → Hope.
- d. And that hope is rooted in the resurrection of Jesus Christ.

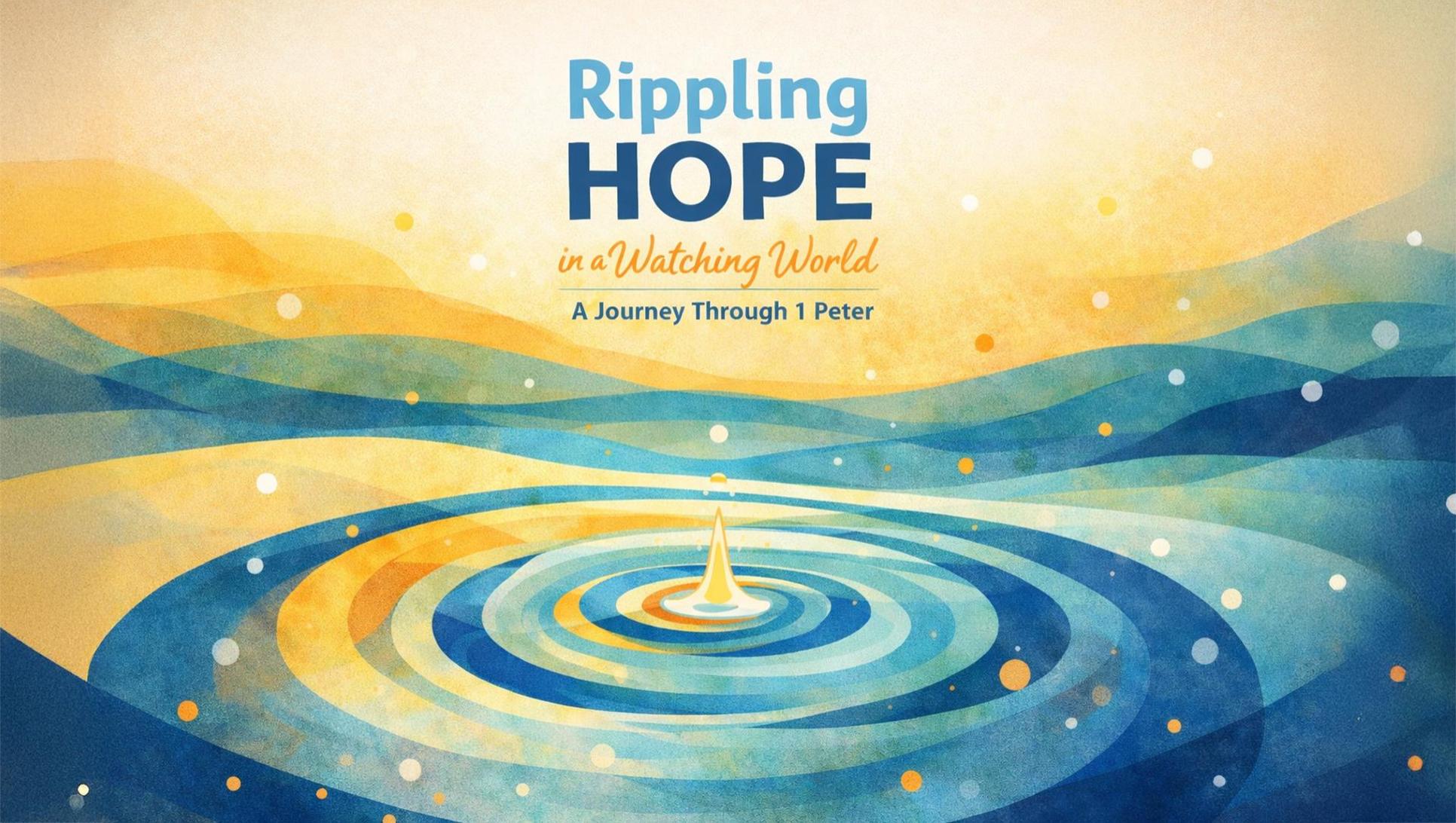
11. [21] INVITATION

- a. Some of you witnessed the baptisms today and something stirred in you.

- i. Maybe you've believed quietly for years but never stepped publicly into obedience.
 - ii. Maybe you've drifted and your hope has grown thin.
 - iii. Maybe you feel more scattered than secure.
- b. Hear Peter's words again:
 - i. "In his great mercy he has given us new birth into a living hope..." (1:3)
- c. Hope is not something you manufacture.
 - i. It is something God gives.
 - 1. And when He gives it, it lives.
 - 2. And when it lives, it moves.
 - 3. And when it moves, it ripples.
- d. So here is the invitation as we begin this series:
 - i. Anchor your hope.
 - ii. Receive your identity.
 - iii. Trust the resurrection.
 - iv. And then live faithfully in the places God has scattered you.
- e. Because even small stones,
 - i. faithful lives—
 - ii. in the hands of a resurrected Savior
 - 1. (toss in a stone)
 - iii. create ripples in a watching world.
- f. If you're ready to make a decision to follow Jesus, as we sing this next song, I invite you to come forward and let me help you take that next step.

12.(PRAY)





Rippling HOPE

in a Watching World

A Journey Through 1 Peter

SCATTERED PEOPLE, ANCHORED HOPE

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² who have been **chosen** according to the foreknowledge
of God the Father, through the **sanctifying** work of the
Spirit, to be obedient to **Jesus Christ** and sprinkled
with his blood:

Grace and peace be yours in abundance.

WHERE THE RIPPLE STARTED

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A LIVING HOPE

1st PETER 1: ³ **Praise be** to the God and Father of our Lord Jesus Christ! In his great mercy he has given us **new birth into a living hope** through the resurrection of Jesus Christ from the dead,



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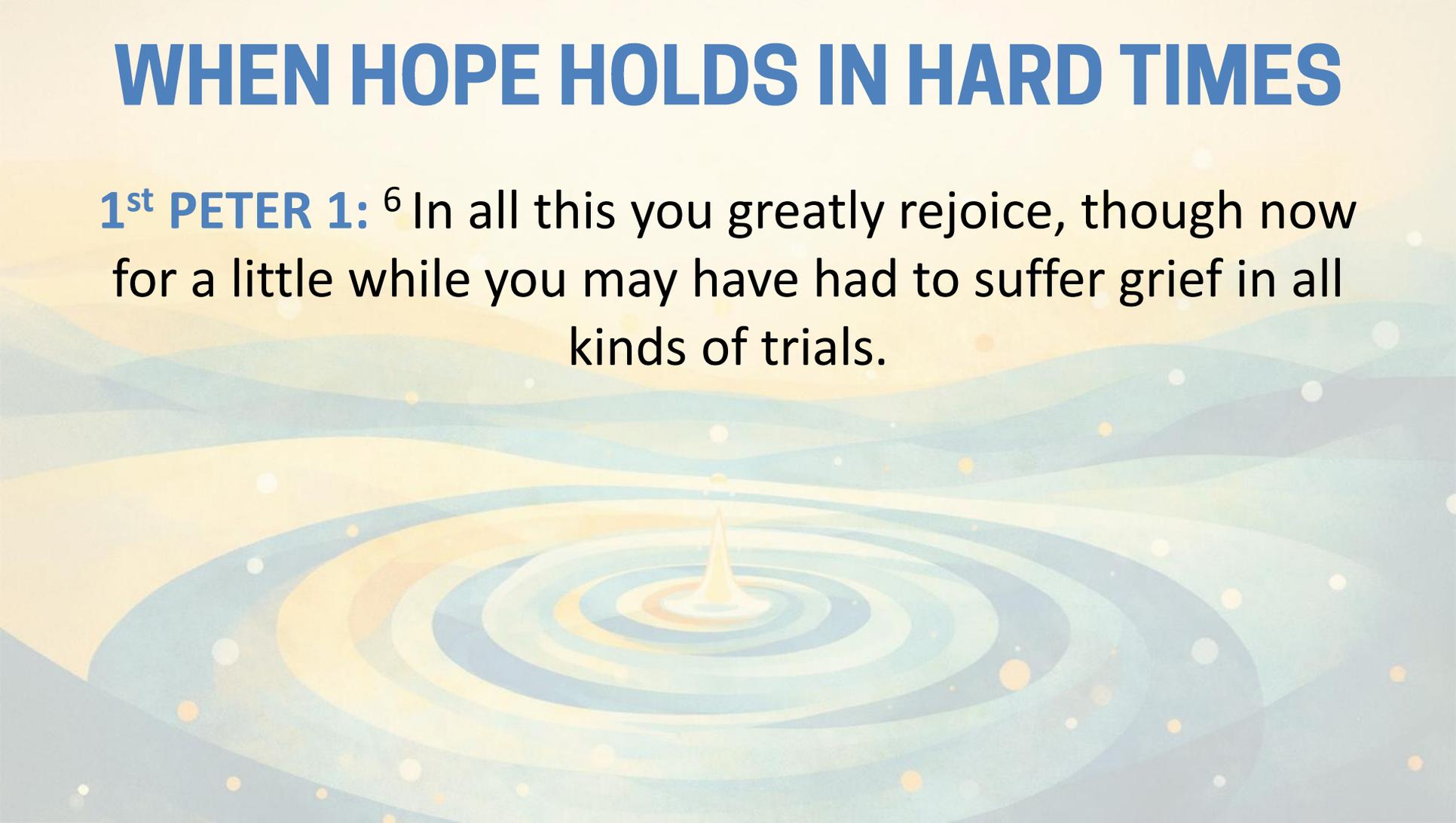
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WHEN HOPE HOLDS IN HARD TIMES

1st PETER 1: ⁶ In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.



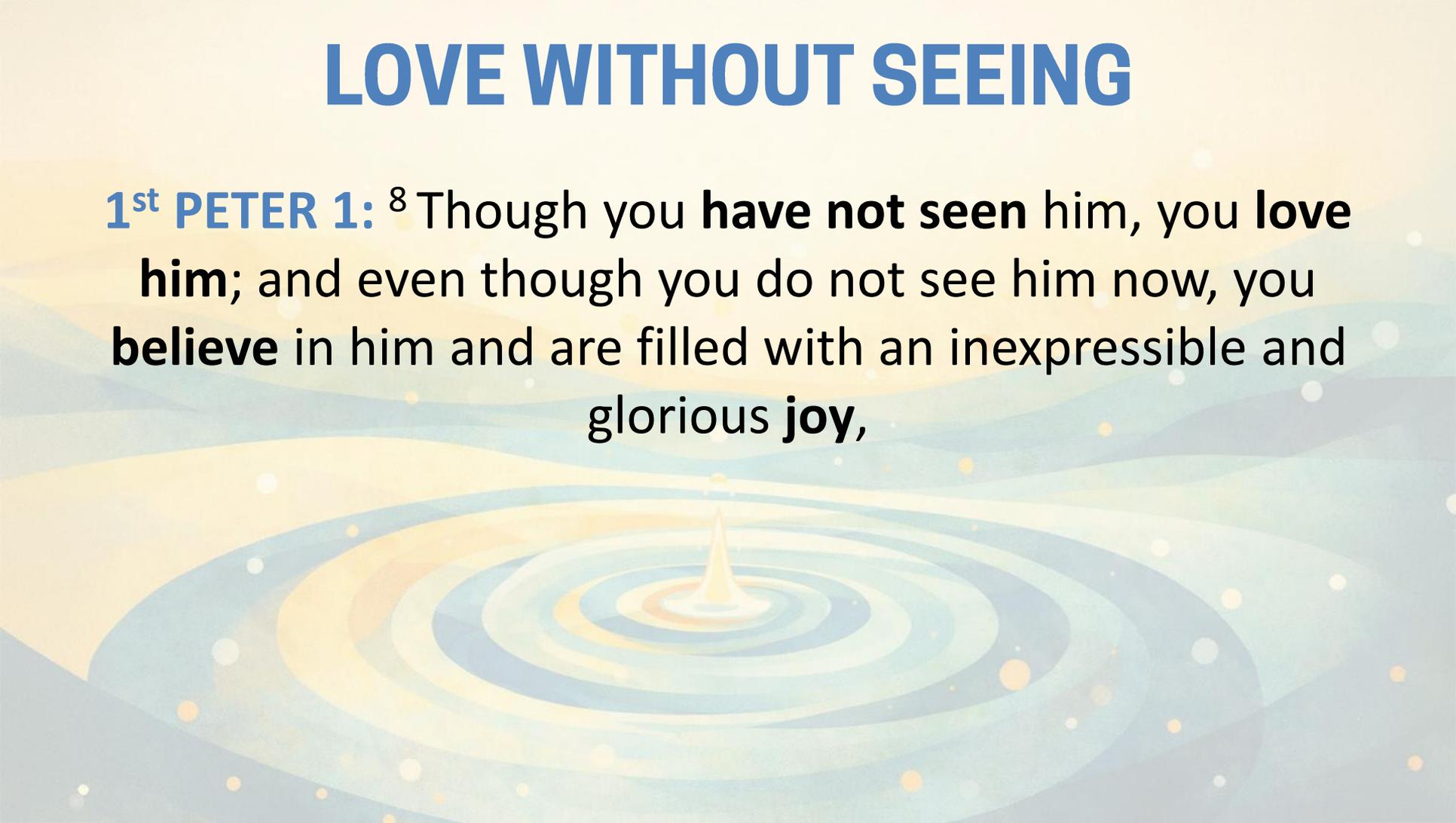
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LOVE WITHOUT SEEING

1st PETER 1: ⁸ Though you **have not seen** him, you **love him**; and even though you do not see him now, you **believe** in him and are filled with an inexpressible and glorious **joy**,



WHAT WE'RE REALLY AFTER

1st PETER 1: ⁸ Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,
⁹ for you are **receiving** the end result of your faith, the **salvation** of your souls.

A STORY BIGGER THAN US

1st PETER 1: ¹⁰ Concerning this salvation, the **prophets**, who spoke of the grace that was to come to you, **searched intently** and with the greatest care ¹¹ trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow.”

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WHAT THIS MEANS FOR US

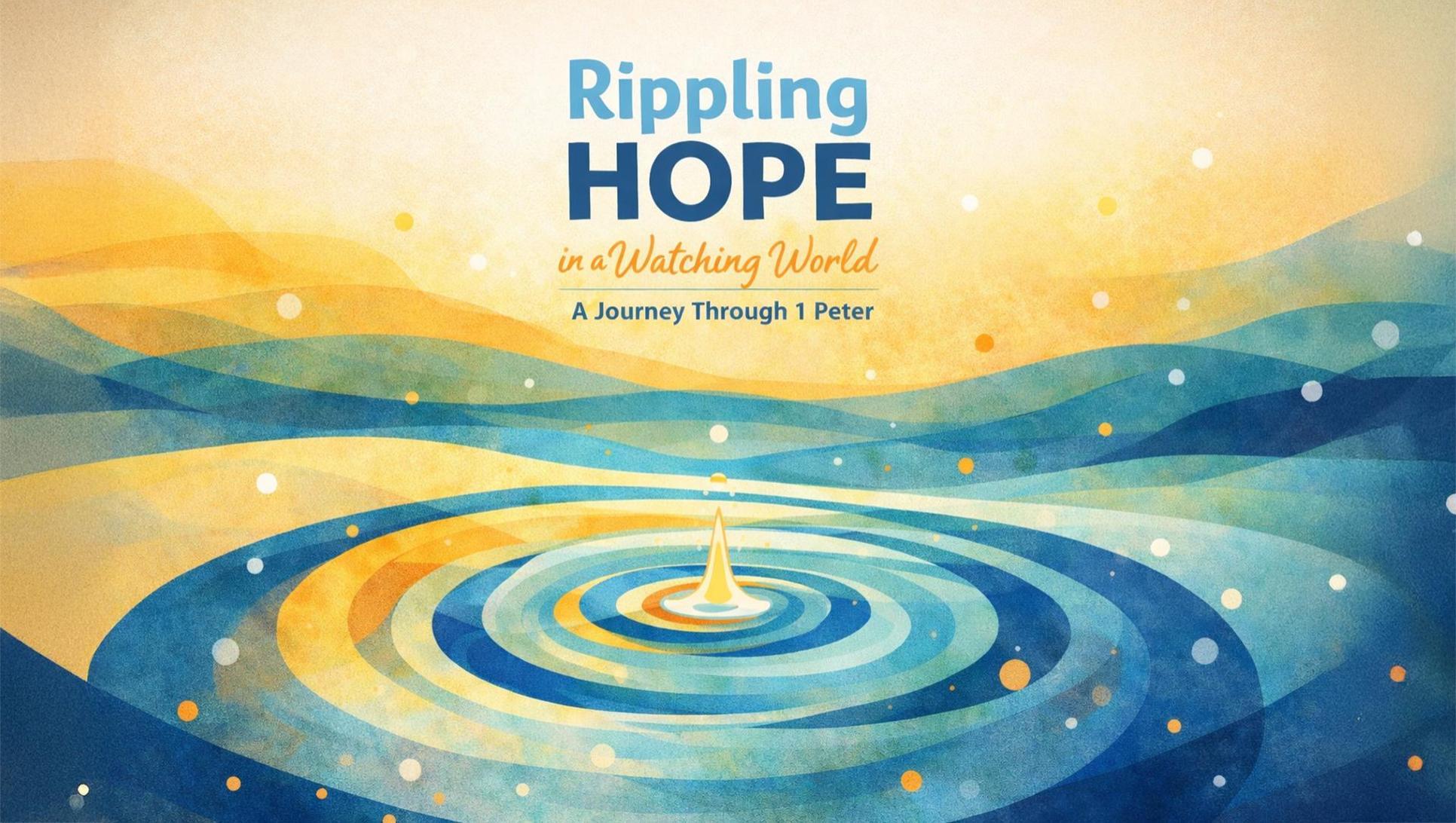


WHAT THIS MEANS FOR US

We are **not trying to manufacture** ripples.

We are **receiving** hope,
anchoring our identity in Christ,
remembering our inheritance,
and **trusting** Him in trials.

Then hope moves **outward**
not by force, but by **faithfulness**.



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