

1st Peter 1:3-5 (1:3-12 part 1)
The **Future** Aspect of Salvation Focusing on the Father

Purpose: to show that salvation is entirely of God and thus He is to be glorified

Introduction: This emphasizes that salvation is accomplished entirely by God.

- 1) Remembering the bigger picture to understand First Peter 1:3-5
 - a) The **book's** theme is the grace of God—5:12
 - b) The **sectional** theme is grace evidenced in salvation—1:3-2:10
 - c) The **paragraph's** theme is gratitude for God's grace in salvation—1:3-12
 - i) This is one long sentence in the Greek language. We will break it up into 3 sections to help us understand the flow better.
 - d) The **immediate** theme is God's grace demonstrated in His fathering us and giving us hope for the future—1:3-5

- 2) God the Father is the Object to be blessed—1:3 ³ *Blessed* [εὐλογητός] *be the God and Father of our Lord* (authority) *Jesus* (incarnation) *Christ* (Messiah),
 - This follows the typical Jewish blessing, known as the **berakah**, though with distinct Christian additions, similar to 2nd Corinthians 1:3-4 & Ephesians 1:3-14.
 - Most berakoth begin with the words, “Barukh Attah Adonai Eloheinu Melekh ha-Olam” (“Blessed art Thou, O Lord our God, King of the Universe”).
 - This is a good example of 2:9 about proclaiming God's excellencies
 - a) What does it mean to bless the Father?
 - i) To declare that the God and Father of our Lord Jesus Christ, in His infinite excellence, is infinitely praiseworthy. (Hiebert, 56)
 - ii) Not a generic thanksgiving, but distinctly Christian.
 - b) Why should the Father be blessed? *Who regenerated* [aor. act. ptc. ἀναγεννάω] *us* (the elect)
 - i) What does it mean to be regenerated/born again [ἀναγεννάω]?
 - (1) To be given life again, to be born again, a spiritual rebirth, to be fathered again
 - (2) See a similar word [γεννάω] in 1st John 2:29; 3:9; 4:7; 5:1, 4, 18.
 - (3) Remember John 3 and Jesus' discussion with Nicodemus.
 - ii) How does He accomplish this? The means is His eternal Word—1st Peter 1:23
 - iii) No one can take credit for being born, physically or spiritually.
 - iv) Proselytes to Judaism were regarded as newborn babies. (Rogers and Rogers, 566)
 - c) What is the standard for Him regenerating us? *according to* [κατά] *His abundant mercy*,
 - i) When we rightfully deserved His wrath and judgment. When we were dead in our sins. Remember Ephesians 2:1-5.

- ii) Remember that mercy is God's response to our misery. It assumes a need on the part of him who receives it, and adequate resources to meet the need on the part of Him who shows it.
 - iii) See the phrase "abundant mercy" in OT: Exodus 34:6; Numbers 14:18; Nehemiah 9:17; Psalm 86:5, 15; 103:8; 145:8; Joel 2:13; Jonah 4:2.
- 3) Two occasions for the blessing—two purposes for God the Father regenerating us?—1:3b-5
- a) The first purpose?—1:3b *unto* [εἰς] *a living* [pres. act. ptc. ζάω] *hope* [ἐλπίς]
 - i) Subjective hope—In contrast to a dead hope that the world has to offer. In spite of being sojourners of the Dispersion, they still have a living, confident expectation that will never be extinguished by outward circumstances.
 - ii) Objective reality of Jesus' resurrection—*through* [διὰ] *the resurrection of Jesus Christ out from* [ἐκ] *the dead ones*
 - (1) If God can do **this**, then our present circumstances should not overwhelm us. If Jesus did **not** rise from the dead, then we can have no hope.
 - (2) Jesus' resurrection was unique. All the other dead ones remain dead.
 - (3) Jesus validated his atoning work against sin by triumphantly rising from the dead. (McCune, 2:230)
 - b) The second purpose?—1:4-5
 - i) The objective inheritance provided for the heirs—⁴ *unto* [εἰς] *an inheritance*
 - The word *inheritance* refers to Promised Land in the LXX: Exodus 15:17; Numbers 34:2; Joshua 11:23
 - The word refers to God as the *inheritance* of the Levites in Numbers 18:20. Which tribe got a better inheritance?
 - (1) Unearned by the fallen—that which comes to the heir freely, not as a result of his own efforts
 - (a) This *spiritual* inheritance in heaven does not eliminate the physical inheritance of the Land promised to Abraham and his seed.
 - (b) It is rather unusual for a resident alien to have an inheritance.
 - (2) Untainted by the Fall—
 - All begin with the same letter (alliterated) and have the same ending.
 - (a) Three-fold description
 - (i) Indestructible—*uncorrupted* [ἀφθαρτός]—untouched by destruction or decay
 - 1. Used again in 1:23 & 3:4
 - (ii) Invulnerable—*and unstained* [ἀμίαντος]—unstained by evil
 - (iii) Invariable—*and unfaded* [ἀμόραντος]—unimpaired by time
 - 1. The **amaranth** was considered a flower that did not wither
 - (b) Remember what had happened to their earthly inheritance of the Promised Land so far: stolen from them, ravaged, defiled

- (3) Undisturbed by the Fall—*reserved* [pf. mid. ptc. τηρέω] *in heaven* ...
(a) In Heaven's safe-deposit box, so to speak. The inheritance already exists and is currently being kept safe by God.
- ii) The objective heirs who receive the inheritance—for [εἰς] *you^{pl 5} who are being* (militarily) *protected* [pres. pass. ptc. φρουρέω] ...
- Even if their situation seems precarious right now
- (1) **Powerful** preservation—in [ἐν] *the power* [δύναμις] *of God through* [δία] *faith*
(a) Believers must exercise faith to receive this final salvation.
(b) It is God's power that brings stability to a believer's faith. What or who can overwhelm His power? Isn't He the Almighty God?
(c) See Romans 8:38-39.
- (2) **Purposeful** preservation—*unto* [εἰς] *a salvation* [σωτηρία] *prepared* [ἔτοιμος] *to be revealed* [aor. pass. inf. ἀποκαλύπτω] *in the last time*,
(a) A future salvation awaits all true believers according to God's eternal purpose.
(i) "It is already prepared, has already been accomplished, but it is yet to be revealed. It will be revealed in that future day when the believer's glorified salvation will be unveiled at His return."
(Fruchtenbaum, 326)
(b) God is guarding these sojourners of the Dispersion through hostile territory toward the freedom of their home country.
(c) Salvation is mentioned in 1st Peter 1:5, 9-10; 2:2 (CT)
- 4) Summary and applications
- a) Marvel at God's **MERCY**: to give life to the miserable, and living hope and an eternal inheritance to the scattered resident aliens
 - b) Marvel at God's **LOVING LOYALTY**: to bring these Jewish people to saving faith in the Messiah
 - c) Marvel at God's **POWER**: resurrecting Jesus from the dead, giving spiritual life to the spiritually dead, and protecting both the inheritance and the heirs
 - d) Marvel at God's **GRACE**: giving us a treasure no one can steal, and assuring us that no one can disqualify us from receiving it.

Next time we will focus on 1:6-9, and the **PRESENT** aspect of salvation.