

First Peter 1:3-5

1:3-5 – focus is on God the Father

1:6-9 – focus is on God the Son

1:10-12 – focus is on God the Spirit

Peter begins, like secular pagan letters of his culture, with thanks to the gods, or in this case, the Trinity.

Peter's opening wording is identical to that of Paul's in:

- 2 Corinth 1:3 – “Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort...”
- Eph. 1:3 – “Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ...”
- 1 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...”

This is the Jewish blessing formula that has done two things to make it a Christian blessing:

1. Applied the title “Father” to God
2. Separated “Lord” from “Father” and applied “Lord” to Jesus
 - a. “Jesus” means “Jehovah-Savior”
 - b. “Christ” means “the Anointed One”

This new formula gives deity and personality to God the Father and God the Son.

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,

- “Praise” or “Blessed” is *eulogetos*
 - made with two Greek words:
 - “*eu-*” meaning “well” and “well done”
 - “*legeo*” – from *logos* meaning “word” and *lego* meaning “to speak”
 - (English word “eulogy” comes from this which means “to speak well”)
 - To “bless” someone or to “praise” God means to speak well of them
 - Peter’s reason to “speak well” or to “praise” the Father is for “new birth” or regeneration which originates in God’s great “mercy”...which is the Greek word used to translate the Hebrew word “*hesed*” in Ex. 20:6 and 34:7...
- “mercy” is a reference to God’s covenant love
 - The Greek word for “mercy” is used to translate “*hesed*” which is the Hebrew word used to identify God’s covenant love (not emotional love).
 - Ex. 20:6 – “showing love (*hesed*) to a thousand generations of those who love me and keep my commandments.
 - Ex. 34:7 – “maintaining love (*hesed*) to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”
- So, because of God’s “mercy” we have been given “new birth”...and, this “new birth” puts us:
 - “into a living hope” (currently active today) and
 - gives us an eternal “inheritance” (guaranteed for our eternal future).

1:3 -

2128 3588231625323962.....3588.....

ευλογητός.... ο.... θεός και.... πατήρ.... του....

Blessed is.... the.... God.... and.... father....----.....

2962-1473..... ----.....5547.....3588.....2596.....

κυρίου ημών Ιησού.... Χριστού.... ο..... κατά....

of our Lord.... Jesus.... Christ....the one....according to

3588.....4183-1473... .1656...313.....1473.....

το..... πολύ αυτού.... έλεος.... αναγεννήσας.... ημάς....

----..... his great..... mercy.... regenerated.... us....

1519.....1680.....2198.....1223.....386

εις..... ελπίδα.... ζώσαν.... δι’ αναστάσεως

unto.... hope..... living.... through.... the resurrection

-----.....5547.....1537.....3498

Ιησού..... χριστού.... εκ.... νεκρών

of Jesus.... Christ.... from.... the dead,

- “In his” or “According to” is **kata** which means “down” and carries the idea of domination. So, instead of “according to his great mercy” it has a more forceful or determinative meaning such as “impelled by his great mercy” or “caused by his great mercy.”
- “New Birth” or “Regeneration” is from the Greek word **αναγεννήσας** from:
 - the prefixed preposition **ana-** meaning “re” or “again”
 - to the participle **gennaō** meaning “generation”
 - together the word is “ana-gennaō” or “re-generation” and “again-birth”
 - This word is only used by Peter here and in 1:23. This word is not used by anyone else in the NT.
 - The concept that believers have new life or have been born again is also found in:
 - James 1:18 – “He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.”
 - John 1:13 – “...children born not of natural descent, nor of human decision or a husband’s will, but born of God.”
 - But, in 1 Peter 2:2 a different word is used for the same concept.
- “into” or “unto” is from **eis** which is a Greek preposition speaking of result. This says, “so that we have.”
 - We have been given a new birth “so that we have “hope”
- “Hope” is living and alive energizing the believer.
 - “Living Hope” means the focus is not on the past when the believer was born again, but on where that new life is going to take the believer.
 - The birth of a child is celebrated because the parents are anticipating what that child will become and that child’s future. Likewise, the new life of a believer is celebrated because of the anticipation of the child’s future.
 - The Holy Spirit makes us alive so we have hope:
 - Expectantly in time
 - Expectantly in eternity
- “through the resurrection of Jesus Christ from the dead”
 - Consider the hope of the resurrection:
 - Romans 6:4-5
 - 1 Cor. 15
 - Our identification and union with Christ’s death and resurrection gives us:
 - Regeneration
 - Living hope inheritance
- “From” in “from the dead” is **ek** or “out from within”
 - “from” could have been **apo** which means “from the edge of” death
 - “from IS instead **ek** which means “out from among” the dead
 - The dead stay in the grave and in the underworld, but Jesus (and, those in union with him) rise out from among the dead.

1:4 and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you,

- “Inheritance” is **kleronomia**

- **Kleronomia** can refer to property already received as well as property you are expecting to receive at a later time.
- **Kleronomia** refers to the salvation the believer has received and experienced on earth and also the portion (fullness, completion) of the salvation promised to the believer received in eternity.
- The mention of “birth” in 1:3 led to the mention of the inheritance for the child
 - Principle: If a son, then an heir”
 - Galatians 4:7 – “So you are no longer a slave, but a son; and since you are a son, god has made you also an heir.”
 - Romans 8:17 – “Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his suffering in order that we may also share in his glory.”
- “into” or “to” in “to an inheritance” is **eis** which means we were born “into” (**eis**) this inheritance at the “*ana-gennao*”
 - Thus we have the experience of the present possession of this inheritance in Ephesians 1
- Inheritance is described with 3 adjectives:
 - “incorruptible”
 - “undefiled”
 - “unfading”
- “Incorruptible” (imperishable)
 - Cannot rot or decay
 - This is opposite of the earthly things. Things in this age decay (1 Cor. 9:25; 15:52)
 - Permanent, will not wear out, cannot be lost
 - This is not rewards
 - This word is used to describe eternal, heavenly realities in the NT:
 - God, Rm. 1:23
 - 1 Tim. 1:17
 - God’s Word, 1 Pt. 1:23
 - Resurrected bodies, 1 Cor. 15:52; 1 Cor. 9:25; 1Pt. 3:4
- “Undefiled” (unstained by sin)
 - Morally and religiously pure as in Heb. 7:26; 13:4 and James 1:27
 - You, the believer, cannot defile this inheritance.
 - Possession of this inheritance cannot defile you
 - In the OT a thing defiled was unfit to be used by God or appear in God’s presence. For example, the land (inheritance) was defiled by sin in Num. 35:34; Dt. 24:4; Jer. 2:7; 3:2
- “Unfading”
 - This word is only used by Peter. A related term is used again in 1 Peter 5:4
 - Unlike the flowers that fade
 - Unaffected by time
 - Unaffected by conditions
 - Never lose its beauty
 - Never loss its glory

1:5 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.

- Besides being incorruptible, undefiled unfading this inheritance is "Guarded" and that is in heaven.
- "Guarded" is *phroureo* and means "kept safe, carefully watched"
- *Phroureo*, "guarded" is used to refer:
 - To keeping something from being stolen (as when Canaan protected their treasure from Israel)
 - To keeping something from escaping (as when Paul tried to escape Damascus)
- "Shielded" only translates half the meaning
- *Phroureo*, "guarded" is present participle which means "you are continually being guarded."
- This inheritance is totally secure:
 - It cannot be spent, lost, corrupted cashed in, exchanged, or damaged
 - With time, corruption, sin, conditions, attitude, etc.
 - Because it is eternal
 - And, it is guarded by God continually

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.