"GOD IS SO GOOD"

I Peter 1:1-5
9-5-2021



INTRODUCTION: Verses 1-3

***Reasons why God is to be <u>blessed</u> [praised, adored, honored] no matter what the circumstances:**

Bless Him because you have received:

I. AN <u>UNDESERVED MERCY</u> (v. 3a)

II. A <u>NEW BIRTH</u> (v. 3b)

III. A <u>LIVING HOPE</u> (v. 3c)

IV. AN <u>ETERNAL INHERITANCE</u> (v. 4)

V. A <u>SECURE SALVATION</u> (v. 5)

CONCLUSION:

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v. 1
"Peter" = *Petros*, a stone

"An apostle" - a sent one, a commissioned one; Peter was an official apostle sent to unlock the Gospel message to the Gentiles (Acts 10), the Samaritans (Acts 8), and primarily the Jews (Acts 2; Gal. 2:7-9).

Note: Peter was an apostle, not a "pope."
A succession of Popes was said to begin with Peter, upon whom the true Holy Roman Catholic Church was built.

The first Catholic to be named "Pope" was Boniface III in 610 A.D.
Jesus Christ, not Peter (Petros), is the Rock (Petra) upon which the true church is built. (Matthew 16:18)

Peter never calls himself a "Pope" but an Apostle (I Peter 1:1) and an Elder (I Peter 5:1-
He certainly could not have been a Pope with the same order of celibacy since the Bible teaches that Christ healed Peter's Mother-in-law.
Matthew 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

The Pope (Father) and Priests are referred to as "Father" (identifying him as an authoritative teacher of truth)
God alone is our "Holy Father"
Matthew 23:9 - "And call no man your father upon the earth: for one is your Father, which is in heaven." (Compare Isaiah 9:6)

The Pope is the Vicar (substitute) for Christ.
However, the Holy Spirit has been sent InChrist's place (John 16:7-11)

Vatican II (1962-65) states repeatedly that only Catholicism's hierarchy can interpret the Bible, and that Papal pronouncements must be obeyed without question.
The Holy Spirit alone has the ability and authority to teach God's Word. He is best qualified since He is the Author of it! (II Pet.1:21)

The Old Testament Priesthood has been done away with by Christ. Christ alone is our sinless Highpriest (Heb.7:26)

At Christ's death the vail of the Temple was ripped in two, indicating that the Priesthood was done away with. No more sacrifices for sin. Jesus is our high priest and mediator.

Hebrews 7:24-25 - "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

***"Strangers"* =** sojourners; lit. ones living alongside; i.e. ones who dwell int he midst of a world which is not "family." Refers to someone who lives in a house that is <u>not</u> his own. It also refers to a foreigner in a strange land without citizenship rights. We have no right to act like the world because we are not permanent citizens of this world.

We are foreigners here! Hymn: "This World is not my home, I'm just a passing through..."

"Scattered" - dispersed. This is not necessarily referring to Jews of the *diaspora* (since this Epistle is written primarily to Gentiles - 1:14, 2:9-10; 4:3-4), but to God's people who (like O.T. Israel) were forced to scatter due to persecution. Because of opposition to the faith, God's people were forced to flee and scatter (thus fulfilling God's sovereign purpose of spreading the Gospel to regions beyond - cp. Acts 8:1, 4, 11:19).

V. 2

***"Elect"* =** chosen ones; selected out from the world of humanity.

"According to the <u>foreknowledge of God"</u> - What did God foreknow?

--He knew in advance whom He would save (he knew what He would do)
--He knew in advance who would believe (He knew what we would do)
--He knew in advance the glory He would bestow upon the elect (He knew what He <u>will</u> do) (Rom. 8:28-30)

"Though sanctification of the Spirit" - the means by which God drew us to Himself; and pulled on our hearts; and convinced us of the Gospel message; and thereby made us His *"elect"* is by the sovereign work of the Holy Spirit, who set us apart. This act of setting us apart speaks of how the Holy Spirit worked in our hearts and gave us the new birth (Jn. 3). No one gets saved without the sanctification of the Holy Spirit.
"Unto" - points to the <u>goal</u> or <u>purpose</u> of the Spirit's work.

The Spirit sanctified us so that we would become "obedient" to the faith (ie. the Gospel) and of our Heavenly Father (1:14).

The practical goal of the new birth is obedience.

"Sprinkling of the blood" - This is reminiscent of the O.T. practice of sprinkling blood on

the mercy seat so as to satisfy the holiness of God and to appease the wrath of God. Christ's blood cleanses our hearts from all sin (Heb. 10:22).

In just one verse of Scripture the Trinity is manifested (*"...the Father...Spirit...Jesus Christ")*

Grace and peace are not only necessary for salvation [Grace being the means of salvation [Eph. 2:8], peace being the result [Rom. 5:1]), but grace and peace are needed in multiples for the believer to successfully live the Christian life.

"Multiplied" - It is God who can fill us to overflowing with His grace and peace.

The recipients of this letter needed God's grace and peace to handle the trials they faced.

Peter does not leave us guessing as to the purpose of this Epistle. He clearly expresses his intention in 5:12 - *"...I have written briefly exhorting, and testifying that this is the true grace of God, wherein ye stand* (imperative: "in which you must stand fast").

This epistle unfolds the "wonderful grace of Jesus," which is to be the firm foundation on which we stand staunchly no matter what troubles, suffering, hardship, or persecution we face.

When one faces opposition and hatred for the sake of the Gospel, the temptation exists for one to question whether or not his belief is right. "If what I believe is God's truth, why do I experience hardship? Why are people antagonistic toward me?"

Therefore, "First Peter is pre-eminently an epistle of triumphant faith amid suffering. It exultantly proclaims the Christ centered hope of the believer in the midst of an unbelieving and antagonistic world" (Highboard, p. 11).

This letter confirms the love of God for suffering saints. It comforts and encourages the hearts of God's people as they gain a reassurance of their relationship with God and their eternal security.

"The opening paragraph (1:3-12) setting forth the glories of our salvation in Christ, provided a <u>solid [doctrinal] foundation</u> for Peter's series of exhortations that were intended to strengthen and stimulate the suffering readers." (Highboard, p. 28)

V. 3

"Blessed" - *eulogatoos* = eulogy; to say a good word about!

***Reasons why God is to be <u>blessed</u> [praised, adored, honored] no matter what the circumstances:**

Bless Him because you have received:

I. AN <u>UNDESERVED MERCY</u> (v. 3a)

Don't ever ask God to give you what you deserve! If we all got what we deserved, we would all end up in Hell!

"Mercy" - a compassion or pity which motivates someone to withhold judgment on someone to whom it is due.

Both grace and mercy flow out of God's love (Eph. 2); mercy being God's <u>keeping from</u> us what we deserve, grace being God's <u>giving to</u> us what we don't deserve.

"Abundant mercy" - God is *"<u>rich</u> in mercy"* (Eph. 2:4).

Illust. The Indian's Testimony

II. A <u>NEW BIRTH</u> (v. 3b)

"Begotten us again" - the word means to give birth again (Jn. 3:1ff), to cause to be born again. The aorist tense points to a specific point and time in the past when this miraculous birth took place. A once and for all time birth. (note: Jn. 3)

"Begotten again" - this word is only used by Peter (cp. v. 23).

Regeneration is the instantaneous work of the Holy Spirit, who imparts spiritual life to one who was spiritually dead.

This spiritual life is referred to in Scripture as the "new birth," being "born again," or being "renewed" (Ti. 3:5)

Prior to regeneration, the Bible teaches that the following is true about man:

a. Man is dead spiritually (Eph. 2:15)
b. Man is not God's child spiritually (Jn. 8:44; Acts 13:10)
c. Man is blind to spiritual things (II Cor. 4:3-4; I Cor. 2:14; Eph. 4:18)
d. Man, left to himself, is totally unable to change his spiritual condition (Eph. 2:1, 8; Col. 2:13)

The Nature of Regeneration
(What is regeneration; what is the new birth?)

See: John 3:1-8

1. The new birth is an important birth (Jn. 3:3)

Being born again is a prerequisite for entering God's kingdom.

2. The new birth is a supernatural birth (Jn. 3:4-6; Ti. 3:5)

It is a work accomplished by the Holy Spirit, not by man's efforts (Jn. 1:13)

Question: What is meant by the phrase "born of water" in John 3:5?

The answer is clear from the context that Jesus is referring to the water in the womb from which a child enters this life.

The phrase "born of water" refers to the first birth (physical birth), whereas the phrase "born of the Spirit" refers to the second birth (spiritual birth).

Proofs that the phrase "born of water" refers to physical birth:

a. Nicodemus was thinking about this kind of birth and makes mention of the mother's womb (v. 4)

b. The phrase "born of water" literally should be translated "born <u>out</u> of water"

c. The parallel in verse 6 contrasts the physical birth with the spiritual birth.

"That which is born out of the flesh is flesh"
"That which is born out of the Spirit is spirit"

d. Physical birth is contrasted with the spiritual birth in John 1:12-13

e. The analogy of "<u>water</u>" issuing out of a <u>womb</u> was a common Hebrew expression (cp. Job 38:8).

3. The new birth is an <u>instantaneous</u> birth (Jn. 3:6-7)

Just as one is born physically only <u>once</u>, so one is born again spiritually only <u>once</u> (for all time). (cp. Jn. 1:13; I Pet. 1:23)

4. The new birth is an <u>invisible</u> birth (Jn. 3:8)

The new birth is visible only by its results.

Just as one can see the <u>effects</u> of the <u>wind</u> and not the wind itself, so one can see the <u>effects</u> of the new birth, but not the birth itself. The effect of the new birth is a changed heart (Mt. 12:33, 35) which evidences itself by a changed lifestyle (II Cor. 5:17).

III. A <u>LIVING HOPE</u> (v. 3c)

"<u>Unto</u> a lively hope" - the result of the new birth is a living hope.

To hope is to have <u>confidence</u>.

To have a living hope is to have a confidence that will not let you down.

Many in our world who put their trust in something or someone other than Christ have a "hope," but they don't have a living one; theirs is dead! Ours is alive!

Proof? Jesus lives!

"By the resurrection" = by means of, or through Christ's resurrection is where our life comes from! How? Because of our union (oneness) with Christ, we too share what He has! He lives; we too shall live! As a matter of fact, we are considered already resurrected because the future reality is so guaranteed (SEE: Eph. 2:4-7).

Our "hope" will never fail because our Savior can never fail. His resurrection guarantees our resurrection.

He <u>is</u> the life (Jn. 1:4; 5:26; 6:39; 1:25; 14:6; Rev. 1:18).

IV. AN <u>ETERNAL INHERITANCE</u> (v. 4)

"Inheritance" - to receive a portion of land, property, real estate, and possessions,

etc., either by birth or gift.

Our inheritance is received by both means.

"Incorruptible" - imperishable; something with no ability to decay or be destroyed, ruined, corrupted, or disintegrated (cp. three imperishables -God - Rom. 1:23 Crown - I Cor. 9:23 our resurrected bodies - I Cor. 15:52)

Our future inheritance will not be corrupted by rust, termites, floods, fire, or age!

"Undefiled" - unstained, pure. Our inheritance is not marred by vandalism, graffiti, and sin!

"Fadeth" - Gk. *amarantos* - cp. "Amarith flower" Our inheritance will never wither, shrink, or shrivel up like a flower. It will never end.

"***Reserved" -*** kept, guarded. God has made the reservations and He is keeping the reservations and no one can wipe our name out of the books!

"In Heaven" - J.W.'s deny that believers have an eternal residence in Heaven.

V. A SECURE SALVATION (v. 5)

"Who" - refers to ":you" (v. 4).

"Kept" - to guard, to watch over.

"Kept" - a military term meaning to put a garrison around. The passive participle shows that we don't keep ourselves saved!

"The power of God" - Our security rests not on humans might or power, but on God's mighty power.

"Through faith" - lit. because of or by means of faith.

In response to faith, God seals and secures our salvation.

Faith is not a work, it is a refusal to trust our works but to trust the work of another.

Faith is an empty hand that reaches out and is filled.

"Unto salvation" - The goal and purpose for which God guards us is toward salvation from the final judgment and wrath to come!

"Salvation" **=** deliverance, rescue

"Revealed" **=** unveiled, disclosed; opened up for clear view (cp. 4:13).

"Last time" - a specific point of time. Most evidently a reference of the Rapture.

CONCLUSION: