

STUDIES IN 1 PETER (3)
Begotten to a Living Hope (1)
1 Peter 1:3-5

Tonight, we continue our study of 1 Peter. We began this study two months ago. And, as we have done for years now, I will go through this text verse by verse and make appropriate application in our lives. In our previous lessons, we introduced the letter and noted Peter's introduction describing those who have been saved. In this lesson we want to notice the living hope we have. Be reminded that this letter was written to brethren who were facing persecutions and as such they needed to be encouraged to endure and reminded of what awaited them for their faithfulness to the end. Thus we find our text for this lesson.

I. Blessed be the God and Father of our Lord Jesus Christ (3)

- a. This is where our hope begins – with God and our Lord.
Romans 15:13 describes Him as a God of hope
1 Timothy 1:1 describes Jesus as our hope
Just as grace is the prime factor in our salvation, so is God the prime factor of our hope. IOW, without Him there is no hope.
- b. "Blessed be the God..."
 - i. The word *blessed* is translated from the Greek word, εὐλογητός (eulogētos) from which we get our English word – eulogy. It is a word that means to speak well of or to praise.
 - ii. Often when we think of blessings, we think of ourselves and how blessed we are. Or we think of blessing others, both our friends and enemies.
But, as we have noted, here the word applies to God. In fact, in the NT, this word in this form is used only 8 times and always refers to God the Father.
And it is an expression has roots in the Old Testament - such as Genesis 14:19 where Melchizedek blessed both Abraham and "God Most High"
Or in numerous psalms such as Psalm 28:6, *Blessed be the Lord, Because He has heard the voice of my supplications!*
 - iii. It was also used by Paul in 2 Corinthians 1:3 and Ephesians 1:3 in the same expression as our text.
 - iv. Lesson: As we count our many blessings, let us never forget to bless God before others.
- c. He is also here described as the God and Father of our Lord Jesus Christ...

II. Begotten to a living hope (3-4)

- a. What is hope?
 - i. Defined as great expectation for something yet future. It is not necessarily something uncertain (the way we use it in everyday conversations, e.g. "I hope he does what he said" or "I hope my team win")
Bullinger's NT Lexicon¹ says, "expectation of something future. (1) *Subjective*, a well-grounded expectation, and a gladly and firmly held prospect of a future good. (2) *Objective*: the expected good, that for which we hope.
It is my hope (see above) that our hope of heaven is certain, but it is just a matter of WHEN it will occur.

¹ Bullinger, Ethelbert W. *A Critical Lexicon and Concordance to the English and Greek New Testament* 1908 : n. pag. Print.

- ii. The Bible speaks frequently of our hope.
 1. Romans 8:24-25 speak of our hope as something we are eagerly waiting for with perseverance.
 2. Romans 12:12 – it is a source of rejoicing, even as we face tribulations and troubles. Which is the premise of this statement for this letter which is about sufferings.
 3. Hebrews 6:19 describes our hope as an anchor of the soul
 4. Our need for hope – as we go through life, we need something sure that we can look forward to. Otherwise, life is meaningless. Be reminded of Ephesians 2:12 which speaks of a former life in which we were “*without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world.*” But not anymore (vs. 13)
 5. We have a living hope – our hope is not without foundation. We have reason to hope beyond this life. Concerning why this is a living hope possible meanings could include:
 - Because Jesus was raised from the dead and He is living. Thus the source of our hope is alive today. More in awhile.
 - We have hope of eternal life - Titus 1:2 speaks of our hope of eternal life
 - And, we are spiritually alive right now though we were dead in our trespasses and sins – Ephesians 2:1-6
- b. **We are begotten** – meaning we are a new creation.
 - i. Begotten implies means to renew, and is clearly referring to a spiritual rebirth. The word is also used in 1 Peter 1:23, *having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,*
 - ii. Begotten also implies belonging – we are brought into the family of God.
 - iii. Scripture teaches that this takes place in the act of baptism.
 1. Recall that Jesus told Nicodemus in John 3:3 & 5 that we must be born again, of water and Spirit. Based on the importance of baptism (Acts 2:38, Matthew 28:19, Galatians 3:27, Colossians 2:11-12, etc.), the fact that He and John the Baptist were baptizing (John 3:22, Matthew 3:5-6) it seems pretty clear that Jesus is speaking of our baptism leading toward salvation.
 2. Romans 6:3-4 notes that in the act of baptism we are raised to walk in newness of life.
 3. That is the beginning of our new life - 2 Corinthians 5:17 says *If anyone is in Christ, he is a new creation: old things have passed away; behold all things have become new.*
 4. Consider also 1 Peter 3:21 – that baptism saves us, “through the resurrection of Jesus Christ”, the SAME exact phrase we find in our current text.
- c. **It is according to His abundant mercy**
 - i. Again consider Ephesians 2:4-6ff – God is rich in mercy and has great love for us. 2 Corinthians 1:3 describes God as “the Father of mercies, and God of all comfort...”
 - ii. Mercy indicates showing compassion and kindness, even though we deserve wrath or repudiation. As we frequently note – mercy is God NOT giving us what we deserve, while grace is Him giving us what we DO NOT deserve.
 - iii. It is abundant – God does not show mercy sparingly.
 - iv. In his mercy, we glorify Him – Romans 15:9.
- d. It is manifested - **through the resurrection of Jesus from the dead**
 - i. The resurrection is so crucial to our faith. That is why it is continually referenced and mentioned by almost every NT author in one way or another. Skeptics deny and seek to disprove the resurrection. But no matter what they present, it

falls short. They CANNOT definitively prove that Jesus was NOT raised from the dead. And every attempt to deny it has major flaws.

On the other hand, we have substantial evidence supporting the resurrection and empty tomb of Jesus. We will address this in our upcoming evidences class.

Here I want to appeal to just one observation.

ii. Consider: When God raised Jesus from the dead, it gave hope.

1. Jesus continually told His disciples that He was going to die and be raised the third day

- Matthew 12:38-40 – Jesus spoke of the sign of the prophet Jonah – 3 days.
- Matthew 16:21 – Jesus showed His disciples He would go to Jerusalem, suffer, be killed and raised the third day
- Matthew 17:9 – after the transfiguration, Jesus told His disciples to tell no one of the vision until He had risen from the dead
- Matthew 17:22-23 – in Galilee – Jesus said He was about to be betrayed, killed and the third day raised
- Matthew 20:18-19 – as the week approaches, they are headed to Jerusalem, and Jesus again tells them He will be betrayed to the Jewish leaders, condemned to death, crucified, “and the third day He will rise again.”

NOTE: All of these are from the gospel of Matthew – at least 5 occasions. The other gospels also add to this (some repetition, but other occasions also)

2. After Jesus died and was buried, His disciples were despondent –

- Matthew 27:57-61 – records burying Jesus in the tomb of Joseph of Arimathea. They prepared the body as they would for anyone who had died. They buried Him. Women observed the burial
- They return on the first day of the week to finish preparing the body. There is no indication of rejoicing here. They expected that He was still dead (Mark 16:3 records the women asking, “Who will roll away the stone?”)
- Mark 16:11-13, after Jesus appeared to Mary, she went and told the rest and they did not believe.
- Luke 24:2-4 finds the women coming and finding the stone rolled away. Vs. 4 says they were greatly perplexed, and angles told them He has risen.
- Luke 24:13-32 finds Jesus joining to men on the road to Emmaus, but they did not recognize Him. They explain the events that had happened and in vs. 21 they note, “But we were hoping that it was He who was going to redeem Israel...” Some had gone to the tomb and found it empty but didn’t see Jesus (vs. 23-24). Of course Jesus explained what was prophesied in the Old Law about Him. Later He was revealed to them.
- John 20:11-18 records further about Mary Magdalene to whom He appeared first. When He first appeared she did not recognize Him and thought He was a gardener. Her words indicated she believed He was still dead and the body had been moved – weeping she pleads for the body (vs. 14-15), the Jesus revealed Himself to her.

3. After He appeared to them – they were no longer despondent, but became men of great faith, willing to suffer and die for that faith. Friends, ***you don’t do that for a lie!*** WHAT Peter is writing in our text does not sound like a perpetrator of fraud and lies. Keep that in mind as you study the book.

- iii. 1 Corinthians 15:12-19 notes our lost hope if there is no resurrection. I powerfully drives home its importance.
- iv. 1 Petr 1:20-21, He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.
- v. Thus, when God raised Jesus from the dead, it GAVE His disciples hope, AND IT STILL DOES! We have hope because of our faith that God DID raise Jesus from the dead. Deny the resurrection, and you are NOT a Christian!

We will continue examining this text in our next lesson from 1 Peter where we will note our inheritance because of the things we have addressed today. But until then, it is my hope that the things we have addressed today WILL strengthen our hope and resolve to endure, even in troubling times like these. So, Is your hope living in you? Think about it!

Coming January 3, 2021 - Part 2

- III. It is the promise of an inheritance – incorruptible and undefiled reserved in heaven
 - a. It is secure because - we are kept by the power of God through faith for salvation,
 - b. We anticipate this because it is ready to be revealed in the last time