

Born Again to a Living Hope
1 Peter 1:3-5

Introduction & Review

Turn in your Bible to 1 Peter 1. We will be moving past the heading and salutation today as we begin examining the body of Peter's message of hope and encouragement to stand firm in God's grace to a suffering church.

The Heading - 1 Peter 1:1-2. As stated in verse 1, *Peter, an apostle of Jesus Christ*, is writing to *Elect, sojourners, of (the) diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia*. Verse 2 continues to give further explanation of how this description came to be applied to them. They are chosen pilgrims scattered in those Roman provinces of Asia Minor *according to (the) foreknowledge of God (the) Father, by sanctification of (the) Spirit, for the purpose of obedience and sprinkling of (the) blood of Jesus Christ*.

I discussed each of these in detail last week, but by way of a brief summary review, each person of the triune Godhead was at work to bring them into the place and standing which they now held. By some means beyond our understanding because we are creatures limited in time and space, God knew them in some experiential way before they existed in time and space and He chose them. The outworking of that choosing came into time and space when the Holy Spirit did His work to set them apart - sanctified - at salvation. That work included the conviction of sin, righteousness and judgment (John 16:8-11), quickening or making them alive by regeneration of the spirit (Ephesians 2:5; Titus 3:5-7), washing and justifying them in the name of the Lord Jesus Christ (1 Corinthians 6:11). He also sealed them (Ephesians 1:13), baptized them into the body of Christ, the church (1 Corinthians 12:13) and gifted them to serve within that body (Romans 12), and He now indwells them permanently (Romans 8:9-11). The result of this was the obedience of faith that brings salvation because the sacrificial blood of Christ is applied to them to cleanse them from their sin (1 Peter 1:18-19). All of this taken together in just the description of whom Peter was writing could give them confidence that God had not abandoned them in the midst of their suffering. God's sovereignty in salvation, their position as sojourners in their community and even their location is a comfort. Proverbs 16:9 tells us that *"The mind of man plans his way, But the Lord directs his steps."* The Christian may not understand his circumstances or the reason for them, but he can be confident it is not an accident. God is still in control and He will cause *"all things to work together for good for those who love God, to those who are called according to His purpose"* (Romans 8:28).

The Salutation - 1 Peter 1:2. Peter's salutation expresses his desire for them: *"Grace to you and may peace be multiplied."* These are two essential elements within the Christian life, and Peter's wish for them is that both be multiplied, increased, experienced in their fullness. However, take note that they are not just nice sentiments he is expressing. It is in the optative mood because it is the expression of a wish that has not yet been experienced in its fullness, yet he can express these wishes with confidence.

Grace and peace are linked together because the undeserved gifts the Spirit's sanctification and being cleansed by Christ's blood - salvation - comes by God's grace through faith in the person and work of the Lord Jesus Christ (Eph. 2:5,8). That salvation results in having peace with God (Romans 5:1), and that peace is much more than an absence of conflict, it is a tranquility that exists when a relationship is harmonious. Peace is a calmness that can exist in the midst of a storm because you know that your ship

and its captain are trustworthy. This is the peace of God that Paul speaks of in Philippians 4:6-7 that passes all comprehension as the cares and concerns of life that can cause anxiety are brought to God in prayer and supplication and cast upon Him because He cares for you (1 Peter 5:7). This is a precious and comforting wish for Peter to express for them in the midst of suffering they were experiencing.

Both of these, grace and the peace that come from being in a right relationship with God, are tied here to his description of the recipients of his letter, and that gives confidence that Peter's wish for them will be granted. I can wish for grace and peace upon the non-Christian, but it can only be a sentiment or a way to express a wish for their salvation, for the non-Christian cannot have peace until they are right with God, and that only comes at conversion. However, that is a wish that can be given with confidence to the elect sojourners whose citizenship is in heaven who are scattered over this earth. Since election comes by God's sovereign decree and not anything in man himself, it cannot be thwarted by man or circumstances. Confidence that God will grant His grace and peace are one of the benefits of the doctrine of election.

I know that there are those that react negatively to the Bible's teaching concerning election, in part because I usually get some negative reaction when I preach a passage that contains it. It was no different last week. I had several emails this week challenging last Sunday's sermon. One series of exchanges in particular with a woman in a distant nation that received my sermon notes - past tense since she unsubscribed - sticks in my mind because she was very adamant. She presented many of the same arguments I used when I was first confronted with what the Bible says about election, and I am not sure she actually read the sermon since she did not actually deal with anything I had written. She did give a lot of strawman arguments such as those who believe they are elect are proud. Well, pride exists across all theological boundaries, and election is actually a completely humbling doctrine since it destroys moral and religious pride by pointing out that there is nothing inherent within or done by the saved to warrant them being given God's gracious gift of salvation.

There are many other blessings that come from a proper understanding of God the Father's election in eternity past which is brought into reality in time and space in the conviction, repentance, regeneration and salvation of a soul by the Holy Spirit by the redemption purchased by the shedding of Jesus Christ's blood at Calvary. These would include such things as an incentive to holy living out of love for God in gratitude for what He has done; security of salvation; hope for even the most wretched and stubborn since it removes the requirement for them to act first (i.e. they don't find God, God finds them); unshakable joy in God's grace; worship focused on God's glory; and many others. However, the blessing that Peter is emphasizing in this letter by his introduction is a confidence in God that will give them hope and encourage them to stand firm in God's grace in the midst of suffering. Peter makes this clear in verses 3-5.

Hope in the Gospel - 1 Peter 1:3-12

I will first read verses 3-12, the first paragraph of the letter, then go back to examine these verses in detail. ³*"Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time. ⁶ In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, ⁷ so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; ⁸ and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, ⁹ obtaining as the outcome of your faith the salvation of your souls. ¹⁰ As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, ¹¹ seeking to know*

what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. ¹² It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.”

There is so much profound theological truth packed into this section, I only expect to get through the first few verses of it today.

Doxology - 1 Peter 1:3

Peter begins with a doxology, a statement of praise to God. *“Blessed [be] the God and Father of our Lord Jesus Christ.”* Blessed (εὐλογητός / eulogātos) is a verbal adjective which when used in the New Testament is exclusively doxological, a formula of praise to God. It is derived from εὐλογέω / eulogeō which means “to praise.” The formula is used in both the Hebrew and Greek scriptures and is usually preceded or followed by some statement for the reason God should be praised or given glory. That is true here as well as Peter gives the specific reasons God is to be blessed for what He has done.

Peter addresses God as Father and includes the Lord Jesus Christ in this doxology. Both of those are significant. It is rare for God to be referred to as Father in the Hebrew scriptures (Psalm 89:26; Isaiah 9:6; 63:16; 64:8; Jer. 3:4, 19), but in the New Testament, it is common because believers are adopted into His family - John 1:12, *“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name”* (See also Romans 8:15; Galatians 4:6). Jesus even taught His followers to address God in prayer as *“Our Father”* (Matthew 6:9).

The believer’s relationship to God as Father is directly related to Jesus Christ being the only begotten Son of God (John 1:14, 18; 3:16) with *“only begotten”* referring to being unique as the only one of the same kind. Without that unique relationship, Jesus could not have become the redeemer who enables those who have faith in Him to become children of God. As children of God, Jesus is our brother (Matthew 12:48-50), so His Father is our Father. On the day of Jesus’ resurrection, He told Mary to *“go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God’”* (John 20:17).

Note as well that Peter uses the full title and name of Jesus and He is *“our Lord Jesus Christ,”* or in a literal Greek translation - *“the Lord of us, Jesus Christ.”* With the use of the plural personal pronoun, us, Peter also places himself under the lordship of Jesus Christ. Each part of this full title is significant. Lord is a declaration of Jesus’ deity and not just ownership as master. Peter will use the title, Lord, as a reference to God five times in this letter in addition to using it as the common word for someone in authority to whom submission is due (1 Peter 3:6; 2 Peter 1:11; Luke 6:46). Confession of Jesus as Lord is necessary for salvation according to Romans 10:9-10. (For those that insist that lord in Roman 10:9-10 is just a reference to God, what God do you have that is not also master?). Jesus is the personal name Gabriel instructed Mary to name Him (Luke 1:31) for it signified that He would save His people from their sins as the angel of the Lord told Joseph in his dream (Matthew 1:21). Christ is the Greek word for Messiah meaning “anointed one” which signifies Him as the one that would fulfill all the prophecies concerning the redeemer promised by the prophets from ancient times.

Born Again to a Living Hope - 1 Peter 1:3

Verse 3 continues on to explain that the reason for this praise to God the Father and our Lord Jesus Christ is because of what He has done to give us a living hope and an incredible inheritance. Peter explains the origin, action, outcome and means in verse 3 and then the nature and security of it in verse 4-5. *“³ . . . who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”*

Origin. The origin of God's actions in bringing about these blessings is "*His great mercy.*" Mercy, ἐλεῶ / eleaō, is much more than withholding of deserved punishment (Matthew 18:33; Luke 18:13). It can refer to an act and / or emotion of compassion toward someone in serious need such as casting out a demon (Mark 5:19) or care for those in physical need such as the Samaritan's care of the man beat up by robbers (Luke 10:32). It is even used to describe God's action toward the elderly Zacharias & Elizabeth in granting them a child (Luke 1:58). When used of God in the New Testament it is "*His granting even to the unworthy favor, benefits, opportunities, and particularly salvation by Christ* (GELNT). That is its usage here in 1 Peter 1:3 where it is described as great in the sense of abounding mercy. This is part of God's very character as succinctly stated in Psalm 86:15, "*But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth,*" and in the much fuller description in Exodus 34:6-7.

Action. Peter's description of the action that has come as result of God's abounding mercy is that He "*has caused us to be born again.*" Peter again uses the plural personal pronoun to include himself as a recipient of this blessing. This is an aorist active participle of ἀναγεννάω / anagennaō, a compound word meaning "to again be born" and used here metaphorically to be *changed as a form of spiritual rebirth* (Louw Nida). This is what Jesus was talking about to Nicodemus in John 3:3-8 that he must be "born again" of the Spirit. In this passage Peter is clear that it is God the Father that has taken action to cause this to happen. That is in keeping with his description of them as *elect . . . according to the foreknowledge of God*. That also matches John 1:13 which states that those who become children of God by believing in Christ's name "*were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*" Peter will use this same word again in 1 Peter 1:23 stating, "*for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.*" That is the other side of the coin of salvation. God chooses and acts through His word to bring a person to a knowledge of the truth and faith in Jesus Christ (See Romans 10:9-17). God's election in eternity past is brought to fruition in time and space by His actions causing them to be born again in conjunction with them hearing the word of God and responding to it in faith.

Outcome. Peter uses the preposition εἰς / eis twice in verses 3-4 to designate the results or outcomes of being born again. Here in verse 3 it is to a living hope. We often use the English word hope in the sense of a wish that is desired but uncertain - "I hope my team wins." That is not the meaning of the usage of Greek word here, ἐλπίς / elpis, which is a confident expectation of the future. The level of confidence is directly related to the source of the hope and that source here is God the Father who caused us to be born again. Peter describes this as a living hope because it transcends life on this earth to eternal life in heaven. As explained in Ephesians 2:12, those who are not born again are separated from Christ as well as the covenants of promise so they have no hope and are without God in the world. They can have no expectation of good beyond this life. How sad that is so common that non-Christians will even look forward to the grave thinking it will put an end to the suffering they have endured in life. How often have you heard at a funeral, "*at least they are not suffering anymore.*" That is not true for a non-Christian for their real suffering has just begun and it will last for eternity for they have rejected the offer of salvation in Jesus Christ and will face the condemnation of the holy and righteous God they have spurned and offended with their multiple sins. While it is true that the grave will put an end to the suffering of this life for the true Christian, the grave is not the hope. The hope is the blessing of eternal life with God that follows either physical death or the Rapture. That is the ultimate application of Proverbs 10:28, "*The hope of the righteous is gladness, But the expectation of the wicked perishes.*"

Means. Because God the Father has caused us to be born again we have a living hope and the means of that is "*through the resurrection of Jesus Christ from the dead.*" Jesus' resurrection is the anchor of

our hope for the future for it proved His claims about Himself are true and guarantees that He is able to fulfill all of His promises and His character ensures us that He will. Or as the gospel song put it, *He can, He could, He would and He did*. Paul points out the centrality of Jesus' resurrection to our hope in 1 Corinthians 15. He is blunt in stating in 1 Corinthians 15:17–19, ¹⁷ *“and if Christ has not been raised, your faith is worthless; you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ have perished. ¹⁹ If we have hoped in Christ in this life only, we are of all men most to be pitied.”* That is the rebuke to those who had been teaching there was no resurrection of the dead. He then continues on with the positive encouragement *“but now Christ has been raised from the dead, the first fruits . . . “after that those who are Christ’s at His coming . . .”* (vs. 20, 23). He then goes on to describe the nature of that future resurrection body in verses 51-57 which I will talk about in a few minutes. But first, there are present ramifications to having a hope beyond this life I must emphasize.

Paul states in 1 Corinthians 5:58 based on his description of the resurrection body and it being the proof of victory over death and sin, *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.”* Hope in the eternal future brings present purpose and resolve. In 2 Peter 3:10-13 Peter summarizes the events of the future culminating in a new heaven and a new earth and then states, *“Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless.”* Hope in the eternal future is a motivation for a present pursuit of holiness. In Philippians 1:21–24 Paul wrote of his dilemma while in prison and uncertain of the outcome, ²¹ *“For to me, to live is Christ and to die is gain. ²² But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. ²³ But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; ²⁴ yet to remain on in the flesh is more necessary for your sake.”* Hope in the eternal future enables endurance in the present even while suffering.

Born Again to an Inheritance - 1 Peter 1:4-5

The second result Peter points out that comes from God the Father causing us to be born again is an incredible future inheritance. *“. . . to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”* These verses explain the character of this inheritance along with its location, its guarantor, its application and its timing.

The Inheritance. An inheritance is what is set aside to be received by an heir and distributed at the death of the owner. The owner could distribute portions of his estate prior to his death (Luke 15:12), but the inheritance is not actually settled until the will can be carried out. Hebrews 9:16–17 explains, ¹⁶ *“For where there is a covenant / will, there must of necessity be the death of the one who made it. ¹⁷ For a covenant / will is valid only when men are dead, for it is never in force while the one who made it lives.”* However, this inheritance is different for it is secured in life, not death.

Jesus died as the atoning sacrifice that paid the redemption price for the sin of mankind and offers forgiveness from sin and eternal life to all that will believe in Him. But Jesus did not stay dead. He rose from the dead which is the means of giving us a living hope for this inheritance. His death was the price of the inheritance, but it is His resurrection that secures it for the believer. In addition, the person who is “born again” is a radically new person. Paul describes it this way in Galatians 2:20, *“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”* In Romans 6 Paul describes baptism in similar terms - Romans 6:4, *“Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”* What is this inheritance? Peter’s description is something beyond this world.

The Nature of the Inheritance. Peter uses three negative adjectives to describe the inheritance by stating what it is not, and in doing so enhances the character qualities into absolutes. The inheritance we gain through being born again is imperishable, undefiled and unfading.

Imperishable, ἄφθαρτος / afthartos, is also translated as incorruptible. This is a much stronger quality than just being living or sound and healthy. What is living can perish. What is sound and healthy could be corrupted and decay. This inheritance is unlike what Jesus warned about earthly treasures that are subject to decay, destruction or theft (Matthew 6:19). This inheritance cannot decay, rust, perish, or be destroyed, and neither can it be stolen given its location and guarantor as we will see in a few moments.

Undefiled, ἀμίαντος / amiantos, is a word used to describe not being ritually defiled and so implies without moral defect or impurity. Sin taints everything on earth so that even something that is set apart to God and is therefore holy by definition may still lack actual purity. That is certainly the case with even Christians. Our standing before God is holy because God imputes to us the righteousness of Jesus Christ, but our lives do not and will not match our standing until we reach heaven and final sanctification takes place when we receive our glorified bodies. This inheritance is beyond anything in this world for it is without stain, without blemish, without any pollution.

Unfading, ἀμαράτινος / amaratinos, refers to something that completely maintains its perfect character. It is a light that does not dim, a color that does not fade, a flower that does not wither, a metal that does not lose its luster. To put it in terms of physics, the second law of thermodynamics does not apply to this inheritance. There is no entropy.

The Location of the Inheritance. This inheritance is “*reserved in heaven for you,*” or actually plural, in heavens, which is the Hebrew usage, which is not surprising since Peter is Jewish. Reserved, meaning maintained, retained, kept, is a perfect passive participle, so it is something that has been done in the past and is continuing to be done in the present. The location of this inheritance is one of the reasons it can have the qualities of being imperishable, undefiled and unfading since it is not subject to the curse of sin that is upon this earth. That is a reason Jesus told his followers in the Sermon on the Mount to store up their treasures in heaven instead of the earth and the location of their treasure would be what their heart would be set upon (Matthew 7:19-21). In addition, nothing unclean or any unredeemed sinner will ever come into it (1 Corinthians 6:9-10; Galatians 5:19-21; Ephesians 5:5; Revelation 21:8, 27).

The Guarantor of the Inheritance. Not only is this inheritance secure because of its location, it is absolutely secure because the guarantor of those that will receive it is God - “*who are protected by the power of God.*” Protected, φρουρέω / froureō, is a military term that can mean guard against in the sense of shield, protect something from danger (Philippians 4:7), or guard against in the sense of keep under watch to prevent escape (2 Corinthians 11:32). The usage here is that the believer’s inheritance is shielded / protected by the power of God, and because God is holy and infinite with respect to wisdom, space and might, nothing can outsmart Him, avoid Him, overcome Him, or subvert Him. Nothing can be a threat to a believer’s inheritance because God is sovereign.

Paul describes God’s sovereignty in Romans 8:28-39 with the last two verses giving absolute security to our inheritance from God. ³⁸ *For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.*

The Application of the Inheritance. God the Father causes a person to be born again to a living hope and to an incredible inheritance guaranteed by the power of God. Peter now brings in the human side of how all of this is applied to an individual. It is through faith. God must act for man to be born again and be saved from sin for man cannot save himself nor will He seek God’s gift on his own, but man must also believe the truth of what God has revealed and place his faith in the person and work of

the Lord Jesus Christ in order to be forgiven and have Christ's righteousness imputed to him for salvation. The intersection of God's sovereignty and man's volition is mysterious and confusing at best, but both are true. The same is true in the application of God's promises of protection.

God's sovereignty is the guarantee for eternity, however, how well you stand firm against the schemes of Satan will depend on your putting on the armor of God as explained in Ephesians 6:10f. You must pick up and handle the shield of faith to block and extinguish the fiery darts of the devil shot at you to cause you doubt God and His promises. While faith starts as mental belief, it exhibits itself in actions in keeping with what is believed. That is why James 2:17 states that "*faith, if it has no works, is dead, being by itself.*" A faith that does not result in corresponding action is a false profession.

The Timing of the Inheritance. This faith is "*for a salvation ready to be revealed in the last time.*" As expressed in this beginning section of 1 Peter, salvation began in eternity past in election by God the Father. It became a reality in the present by the sanctification of the Spirit and the obedience of faith by which the cleansing from sin that comes from Christ's sacrifice of His own blood as the atonement is applied to the sinner. God causes us to be born again to a living hope and an incredible inheritance which will be known and received in full in the last time. What is known in part now will be known in full then when we experience the final aspects of our salvation in glorification when we are completely sanctified and will sin no more, will receive our resurrection bodies, and will dwell with God forever.

What will that inheritance be like? We only have glimpses of it revealed in the Scriptures related to the last time, ἐν καιρῷ ἐσχάτῳ *en kairō eschatō*, from which we derive the theological terms *eschaton* and *eschatology* - the last / end time period. Revelation 21-22 give the fullest description of the new heavens, a new earth and the new Jerusalem. God will dwell among His people (21:3). He will comfort them and wipe away their tears (21:4). There will be no sin or sinners there (21:8, 27; 22:15). The new Jerusalem will be of incredible size (1,500 miles cubed) and beauty with the glory of God illuminating it (21:10-26). The tree of life will be there and the curse will be gone (22:1-3). There is much we do not know, but what we do know is enough to cause us to long to be there and await the final revelation of the blessings of given to all those who are born again to this living hope and incredible inheritance guaranteed by God Himself.

It is no wonder then that Peter begins verse 6, "*In this you greatly rejoice . . .*" We will pick up our study there next week.

Conclusions

If you are already a Christian, then these promises belong to you, so rejoice with great joy. Proclaim the gospel to others that they can share in this same joy of being born again to a living hope and this incredible inheritance.

If you do not yet know Jesus Christ as your Lord and Savior, then today is the day of salvation. While Peter makes a strong emphasis on the sovereignty of God in salvation as a point of comfort to the Christians who were suffering, you cannot use that as an excuse. You do not and cannot know if you are among the elect unless you respond in faith to the conviction by the Holy Spirit concerning sin, righteousness and judgment to believe in the person and work of the Lord Jesus Christ and trust Him to keep His promise of forgiveness of sin and eternal life to all that believe in Him. The questions you need to ponder are 1) What will you do to escape God's condemnation of sinners? 2) What will you do with the claims of Jesus Christ? The destiny of your eternal soul will depend on them. We are here to help in any way that we can in your quest to answer those questions.

Sermon Notes - August 28, 2022
Born Again to a Living Hope - 1 Peter 1:3-5

The Heading - 1 Peter 1:1-2

God's election and foreknowledge

The work of the Holy Spirit in salvation

The obedience of faith & sprinkling with Jesus' blood

The Salutation - 1 Peter 1:2

Grace and peace

Origin:

Peace

Wish vs. Hope

Benefits of Election

Hope in the Gospel - 1 Peter 1:3-12

Doxology - 1 Peter 1:3 - A formula of praise to God

God the Father

Sonship of Jesus & believers

Lord =

Jesus =

Christ =

Born Again to a Living Hope - 1 Peter 1:3

Origin - His great mercy

Action - Caused us to be born again

Outcome - A living hope

Means - through the resurrection of the dead

1 Cor. 15:58

2 Peter 3:10-13

Philippians 1:21-24

Born Again to an Inheritance - 1 Peter 1:4-5

The Inheritance - 1 Peter 1:4

Definition (Heb. 9:16-17)

It's purchase

The Nature of the Inheritance

Imperishable, ἄφθαρτος / afthartos,

Undefiled, ἀμίαντος / amiantos

Unfading, ἀμαράτινος / amaratinos

The Location of the Inheritance

Reserved

Heaven

The Guarantor of the Inheritance - 1 Peter 1:5

Protected

Power of God

The Application of the Inheritance

God's actions

Required human response

The Timing of the Inheritance

Heaven - Revelation 21-22

Conclusions

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times God is mentioned. Talk with your parents about the promises God makes to those who believe in Jesus as their Lord and Savior.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. Review the significance of the heading in 1 Peter 1:1-2. What is your personal reaction to Peter's emphasis on God's election and foreknowledge? What is the source of grace & peace from God? How can they be multiplied in daily life? What is the difference between a wish and hope? What is a doxology? What is significant about Peter's doxology in verse 3? What is significant about the full title - Lord Jesus Christ? What does it mean to be born again and how does that happen? What is hope and why is this hope described as living? Why is this hope tied to the resurrection of Jesus? What is an inheritance? How is this inheritance different from any earthly inheritance? Explain. How has this inheritance been procured? When will it be distributed? Who is the guarantor of this inheritance and why is that significant? How is it applied to a human? What is the Christian walk of faith? Explain in practical terms how that is carried out. The inheritance is received in the "last time," what else happens then? What do we know about heaven from Biblical descriptions? What are some things that are not known yet? Will you receive an inheritance in heaven? If not, why not & what needs to change?