

1Peter 10-10-22b

I didn't mean to skip anybody. Hi, Linda. Hi, Paul.

Hi, everybody that's out there. KR. This is an interesting section that we resume our study of here, beginning in verse three.

We've described in some detail what it means to you logeo, to bless. And for us, it's quite a bit easy. We're not quite a bit easier than it might otherwise be in terms of what we are gonna do, because for us, it's almost always speaking well or giving praise.

Or in some way, when it comes to God, we extol him and praise him for what he has done. There are passages where you logeo and eucharisto are parallel. They are given as virtual synonyms.

And of course, the eucharist, eucharisto generally means to give thanks. So being thankful, but how useful is being thankful? I've thought about this and don't think badly of me or laugh at me here, but have you ever noticed a syndrome where there's somebody who is an artist of some repute. They're a great, in my case, maybe they're a great guitar player or they're a great singer, or they're a great something, pianist or whatever.

They're a celebrity and they have huge numbers of fans. Maybe they're a gospel singer or maybe they're a young band of little juvenile delinquents, boys demand or NSYNC or whatever. Let's just say that they're celebrities.

And fans are deeply grateful to them and feel like their music is life changing. And they want to express this in some way. And the people who are at the other end of that adulation, I mean, they're glad to have fans and they don't wanna discourage them or rain on their parade or anything.

But when you think about it, there's really the 110 millionth fan to come up and tell Paul Simon, oh, Paul, I really like Kodachrome or boy, that sounds of silence is a really great song. Paul is at best gonna smile and say, well, thanks. And it's just water off a duck's back.

I mean, how many millions of people have appreciated Paul Simon over the last 50 years? So there is a one wayedness in the appreciation and necessarily so in the human world. And so when you think about giving thanks, somebody says, they hold up a sign at a concert, thank you, Paul, or thank you, Sir Paul McCartney or Sir Elton or whatever, thank you, thank you for making the music. This meaningless basically to the perpetrator of the music.

Your thanks doesn't really do them any good. And if you think about God, if all we were was just boy, that God, I'm sure thankful that he saved me. I'm really grateful that he answered my prayer.

I'm grateful that doesn't really do anything for God. Does God need our thanks? Is he somehow gratified that there are hordes of thankful people out there? Not any more than the 110 millionth

and one fan that says, hey, thank you, singer, songwriter, guitar playing celebrity, thank you for your music. Well, I would have written it anyway.

I wrote it because I like it. I wrote it because I knew it would sell some records. And the fact that you're gratified, okay.

I mean, if he's a really nice guy, you just smile and say, well, thank you very much and try to make you feel good. But in reality, you're just one more speck of sand on the beach. And how much more so God? Of course he's a great God.

Of course people are gonna appreciate being saved and rescued from eternal damnation and given all these wonderful blessings. But the fact that we're thankful, why would we think that that alone would impress God? How can we genuinely bless God? How can we genuinely thank God? You logeo, you karisteo, obedience, obedience. Almost sounds like you're gonna spell something, O-B-D-N, obedience.

That's why Peter says, according to the foreknowledge of God, in or by means of sanctification of the spirit with a view toward what? Obedience. Do you wanna let God know that you're thankful? Do you want to bless God in any kind of a meaningful way? Obey, be obedient, get with the plan, present your body a living sacrifice. Learn the commands, learn what the Christian life is and actually do it.

If we're supposed to have the fruit of the spirit which includes self-control, then cultivate self-control. Some of us have trouble with self-control in various areas. Some of us have trouble controlling our temper.

Some of us have trouble controlling our urges. Some of us have trouble controlling our tongue. Some of us have trouble controlling our mind.

We can't stop worrying. We can't stop obsessing. We can't stop, we say we can't.

We don't seem to be able to stop. Well, obedience. People that get together once or twice a week and thank you Lord for saving my soul and praise Jesus and hallelujah this and oh God is good that and heist another P&W tune.

You're not accomplishing anything. You're a fan in row 111 waving a sign saying thank you Paul. It's just not, it's not meaningful.

It's not helpful. To genuinely bless God, to genuinely thank God, respond to the invitation, respond to the call, make use of the provision, fulfill his plan and purpose. Don't just sit there saying things.

So that's all of that's wrapped up in this blessed be the God and father of our Lord Jesus Christ. Why did God send the Lord Jesus Christ? Jesus himself said, I am come that they might have life

and have it abundantly. I am the way, the truth and the life.

No one comes to the father except through me. Come to the father, fulfill the father's plan and purpose, reflect his glory, reflect the glory of the Lord Jesus by being obedient, live a life of active motivated obedience. Anybody can drift.

Anybody can go with the flow. Anybody can do what comes naturally. The challenge for all of us and you all know this and believe me when I tell you that I get the first dose of rebuke and correction and instruction out of these passages.

I have as big or bigger problems in some of these areas as anybody listening to me. But it doesn't change the fact however long, doesn't matter how much training you've had, doesn't matter how many Bible classes you've either listened to or given, we all have the same challenge. We all are corrupt.

We all need to implement God's grace. We all need to be obedient. We need to be genuinely thankful.

What does Psalm 100 say? Make a joyful noise unto the Lord all ye lands, serve the Lord with gladness. Come before his presence with singing. It's not the gladness and the singing alone that please God.

It's the fact that people are coming before his presence and singing because they know what the next verse says. Know ye that the Lord he is God. He's the one that made us, not we ourselves.

We are his people. We are the sheep of his pasture. Why do owners keep sheep? Why do they pasture them? Productivity.

Not because I just love looking out my window and seeing these little white woolly things on the green grass. It's just such a wonderful aspect. It's very bucolic.

It's actually not bucolic. You'd have to have cattle out there for it to be bucolic. It's very peaceful.

It's very serene. I just like saying, no, it's useful. You benefit from it.

We are his people and the sheep of his pasture, the psalmist says. Enter into his gates with thanksgiving and into his courts with praise. Be thankful unto him and what? Bless his name.

What does it mean to bless God? Review the psalm. The Lord is good, his mercy is everlasting and his truth endures unto all generations. Why do we bless God? Why are we thankful? Why do we praise his name? Why do we sing? Why are we making a joyful noise? Why do we come into his presence? Because he's good, because his mercy is everlasting.

He multiplies peace to us. He is a good God. He is worthy, not just of our appreciation, but of our obedience, our service, our production.

Back to that field in Hebrews chapter six, the field that has the rain falling on it all this time and all it does is bring forth briars and brambles. It's fit for burning and it's near to a curse we need to produce. All of this is wrapped up, but notice, and this is what I left off the first session suggesting.

Peter doesn't get didactic. He doesn't go into a homiletical preaching mode here and say, hey, all of you dispersed pilgrims, you know what, you'd better really get with the service and obedience mode. Notice how this theme is introduced.

It's very in keeping with what he's talking about. It's ironic, it's non-threatening, it's non-confrontational, it's encouraging. It sets a very positive tone.

Peter says, I'm writing to you people and I know you're enduring hardships out there, but God knew about it and God chose you for this special task to be sprinkled and to sprinkle the blood of Christ, sanctification and so on. And then he says, blessed be God. Very non-threatening, he's not berating, he's not browbeating, he's not rebuking or threatening in any way.

He says, think about what a great God is. Well, this is actually a rhetorical device and in a letter, many letters start out this way and it is called formally exordium, E-X-O-R-D-I-U-M. And this is something that Aristotle talked about in his classic on rhetoric, hundreds and hundreds and hundreds of years ago, a couple of hundred years before Christ, Aristotle is holding forth.

Remember, you got Plato and Aristotle and that whole thing. Well, the exordium is an introduction that sets the stage. It's a backdrop.

It's just sort of, it's not teaching anything, it's not preaching anything. It's just putting props. If you go to a play, one of the most interesting plays I ever went to, I saw the same Shakespeare play twice.

I saw Hamlet once at the Folger Shakespeare Library, which is set up to be a stage just like they had in Shakespeare's day. So it's got sand in the middle and these balconies and people come out in Elizabethan or pre-Elizabethan garb and they strut and fret their hour on stage. And it's all as it would have been back when William was writing his stuff.

Then we went and saw the same play, Hamlet, at the Arena Theater, the Arena Stage in Washington, DC. And it's theater in the round. One of the things about standard theater is you've got a backdrop, you've got scenes, you've got cardboard stuff coming up and coming down, you've got curtains and you've got Deus Ex Machina and you've got stagehands and smoke and gunshots and you've got people doing things behind the scenes giving you a sense of the verity or the realism of the play.

Well, you don't get any of that in theater in the round. By the way, I saw two plays in theater in the

round, I won't even tell you what the other one was, but there were naked people in it. Oh man, don't major in English if you know what's good for you.

But theater in the round with Hamlet was really interesting because they didn't have any backdrops. They didn't have any stuff swinging on ropes and ascending and descending and coming up and a hole. They did have a hole in the stage where they could put a puff of smoke and the ghost of whoever it is, of his father could come and go out of the floor.

They did do that much. Otherwise he would have had to walk through the audience to get on the stage. So they did have a trap door.

But outside of that, they have to suggest it with just a few little standard props. Well, what do props do? What does the scenery do? It gives you a frame of reference. When the curtain opens and you see the decor of a drawing room or a library with a big desk and stuff, you say, well, this is gonna be some sort of an indoor scene.

If it opens up and you see cardboard waves and boats and oars and sails and wind and stuff, you say, this is gonna be an outdoor scene. This is the wreck of the Hesperus or this is the apostles in the middle of the Sea of Galilee or something. It's outdoor.

They suggest, and you have an expectation. If it's dark and gloomy, you have an expectation. Boy and Hamlet, they can curdle your blood with some of the stuff they do.

Out damned spot and this sort of thing. When it's done right, that is a scary play. I mean, you think Shakespeare, with all of these and dows and archaic language, when it's done right, that is a scary play.

It sobered me and I was a young man that thought I could whip the world with a hand tie behind my back. But the scenery contributes to this. It sets the mood and sets the stage.

This exordium here in the letter, Peter, this is brilliant letter writing. This is brilliant presentation. This is not accidental.

It's not happenstance. It's inspired by God and it has a purpose. Peter is not gonna launch in and say, hey, you pilgrims, get with the program.

Quit whining and crying and feeling sorry for yourselves. You bunch of ladies, you bunch of panty waste, come on. What's the matter with you? And there's a time for that.

Now, Paul, in some of his letters to the Corinthians, I hear there are strifes and divisions among you. What's the matter with you people? Oh, foolish Galatians, who has bewitched you? You enemies of the cross, you've fallen from grace, you hypocrites, you, you know, Paul can flat crack the whip and he doesn't waste much time getting to his point in some of his letters. Peter takes a very elegant approach.

And you think, you know, here's ham-fisted jump in the water, Peter. Oh, you know, let's build a hut for Moses. And you think he's impulsive and he does things without thinking.

This is brilliant presentation. Peter was not a dummy. And don't let anybody tell you that he was.

The reason the Lord Jesus selected Peter along with John to be the top two apostles is because he was a smart guy. For a fisherman, he may not have been educated, but he was smart and he knows people. He's dealt with people all his life.

You can't run a fishing business. You can't sell fish and hire boats and work with people and run this kind of stuff without learning a lot about people. And Peter knows his people, knows them well.

So what does he do? You know, these people might be feeling a little inferior. You know, what's the matter with us that we got driven out of the land? There's other Jews still there. So Peter says, blessed be the God and father of our Lord Jesus Christ.

Apostolic language. Some of these people have heard maybe some of these same things from the apostle Paul. They might've heard some of these circular letters.

It's apostolic. They're being addressed by an apostle. They have the privilege of receiving a communication directly from one of Jesus' own apostles, and it sounds apostolic.

That's the first point. The second point is it sets this backdrop. It paints this picture, and it does it for us just as it does for them.

And it's going to introduce many of the themes that are going to be discussed and emphasized in the rest of the letter. The God and father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead. And we'll stop there.

According to his abundant mercy. These people, Peter has already said, I know you're pilgrims. I know you're scattered, but God chose you for this.

It's going to further the program of God and sprinkling the blood of the Lord Jesus. And it's going to bring about obedience. Hopefully the obedience of the Gentiles certainly give you an opportunity for obedience.

But this is an expression of God's abundant mercy. What is the specific expression? Peter doesn't dwell on their pilgrim status. He says, look, what do we all have in common? All believers, what has God the father done through the Lord Jesus Christ? He has begotten us again to a living hope.

Now think about that. Go back to the first century. Think about your old Testament scriptures,

which are what these people would largely have had and have cut their teeth on and grown up with.

Where in the old Testament does it say anything about born again? Anybody in the old Testament ever get born again? Not, not explicitly. You have to dig. We've done the studies in Leviticus 14 and the cleansed leper and how symbolically he is entered again into the fellowship and he shaves off his hair and he washes himself and goes through the eighth day reintroduction after his cleansing.

And it's a picture of new birth, but it's not laying right on the surface. You really have to think, you'd have to meditate. You'd have to have to think about it.

So the commentators, and it's funny to read, especially some of the more liberal commentators, you get the anchor Bible and some of these others and you read, because they're trying to figure out where did Peter get this born again stuff? Because the liberals don't want to believe that the gospels have been written yet. Matthew, Mark, Luke and John don't exist. Peter is writing and there are no gospels.

And Peter's not really Peter, he's some other guy writing. So if the gospels don't exist, and this isn't really Peter writing, because they don't believe that he wrote it. Some other guy's writing under Peter's name, and yet he says, born again.

Where does born again come from? So they start picking through the Old Testament literature and they can't find it. They go picking through the rabbinic literature and they're not even sure the rabbinic stuff existed before this did, because the mass reads and that didn't get set down in writing till after the days of the apostles. The earliest Mishnah and Talmud and all that was written down second century.

They think maybe some of it got written down in the first century, but they can't really count on that. So we can't get it from the Old Testament, can't get it from the rabbis. Maybe in the Dead Sea Scrolls.

We'll go back and see if we can find it with the Essene. They still think the Essenes wrote the Dead Sea Scrolls, which has pretty much been debunked now. But they're casting around, how could he have put, he couldn't have come up with this on his own.

So where did he get born again? Well, it's funny to watch them flail because they're kind of hoist on their own petard. The simple answer is, Peter was with the Lord Jesus on Nicodemus night. Peter was on hand for the, ye must be born again, teaching of John chapter three.

Where does Peter get on a Ganesas here? Ana again, Genao to be born or generated. He's the apostle Peter. And maybe the Gospels aren't in writing yet, but guess what? He doesn't need the Gospels because he was there.

He heard Jesus say, except a man be born again, he cannot see the kingdom of God. Ye must be born again. And it stuck in his mind.

And he says, through the abundant mercy of the God and father of our Lord Jesus Christ, he has begotten us again. To what? Well, this is where it gets really interesting. I told you before that there's kind of a branching thing going on here.

There are three ACE clauses, E-I-S. Remember, this is one of our wonderfully abundant and pregnant with meaning prepositions in Greek, ACE. Into in the literal sense, unto in the figurative sense.

In the world of ideas, it means with a view toward. So now we're going to get some really good information from Peter, who was there for the teaching of the Lord about what it means to be born again. Been born again, ACE, unto, with a view toward a living hope.

This is Elpida, Zosan. Zosan Elpida. Zoe, life.

Elpis, hope. Living hope. What's that? What's a living hope? Well, it's not a dead hope.

Why would it be a living hope? Think about who's being spoken to here. Context is everything. Backdrop is everything.

Paul, Peter has introduced this. And who's he writing to? These are the pilgrims of the Diaspora. These are the scattered Jews who are no longer in the land.

What has been the hope of Israel ever since they became a nation? From the time Moses led them out of Egypt. The land, our inheritance, our birthright, the land that was promised to our father Abraham, our father Isaac, our father Jacob. Our tribal ancestors were assigned land.

Had it for a while, got kicked out. We came back, but we were then under the heel of various other foreign powers. When are we gonna get the land back? That was their hope, right? Being in the land, there was at least some hope that they could throw the Romans out.

This is what the zealots hoped for. Get rid of these Romans and we can get the land back. We can get the Davidic king back on the throne.

The kingdom is the hope. The Messiah, the anointed one to come and be our king. Get us back to the days of David and Solomon, to the glory days.

God will bless us and that's our hope. Well, what do you think now? Where it's all going the other way. The Jews are being scattered.

The Romans are getting put out. The Christian Jews are being persecuted even by their own people. They're divided.

There's fomenting rebellion. There's Nero and Rome and all these terrible things are happening. How much of a hope is there that Israel is gonna have hegemony and have its own independence again? Look at the bulk and the breadth and the weight and the power of the Roman empire.

It's nowhere on the horizon. When's little old Israel ever gonna be itself again? That's a dead hope for their generation. What is the living hope? Christ brings a living hope.

It is a transcendent hope. It doesn't depend on what the Romans do. It doesn't depend on whether or not you're in Israel.

He has, we were born once as Jews into a hopeless situation, politically, economically, militarily. That hope is somewhere way off in the horizon. Maybe someday I'll rise up with Job and see the Redeemer in my flesh.

But right now, all of this literal fulfillment is hopeless. But we have been born again. And in the new birth, there's a new citizenship.

There is a new hope. There's a new chance for receiving inheritance. It's a new hope.

It's a living hope. So that's the first ace clause. A living hope through what? Through, not the death of the Lord Jesus.

We have been anagonesos. We have been born again through the anastaseos. The standing up again, the resurrection.

It's a new birth through resurrection. Born again through standing up again. Why is it a living hope? Because Jesus Christ conquered death, came out of death, and re-entered life.

And through that, through the resurrection of Jesus Christ from the dead, we are begotten again unto a living hope. Kind of symmetrical, makes sense. Jesus rose again in life.

We are born again into that life that he secured, that he won through his victory. Verse four, the second ace clause. Ace cleronomion.

You may recognize cleronomos. This is inheritance. So, there's gonna be three things that born again gets you.

One, a living hope through the resurrection of Jesus from the dead. What is that living hope ultimately? It is eternal life and inheritance in that life, not just existence, but abundance. I am come that they might have life and have it more abundantly.

New hope, living hope, new inheritance, better resurrection, better inheritance than anything under the old covenant. Secondly, verse four, ace cleronomion athartan kai amiantan. Athartan, incorruptible.

P-H-T-H-A-R-T-O-N, fartan is corruption. This is incorruptible. Amiantan, undefiled, and amarantan, three negatives.

You know what an alpha privative is in Greek? It negates the word that comes after. Unto an inheritance that is three nots. It's not corruptible, it's not defiled, and it says it does not fade away.

This is a really interesting word. I could do great word studies on all these, but I like amarantan because this comes from Marino, M-A-I-R, no, M-A-R-A-I-N-O, Marino. It only occurs like once in the New Testament, but it's found in a lot of places in Greek.

It doesn't so much mean to fade away as to disintegrate. To wear away, of a flame it means it's extinguished, like a fire, it disappears. It can be to be wasted, to waste away.

It's an inheritance that is incorruptible. You know what corruption is in a body. Undefiled, you know what defilement is in a body, and that doesn't waste away.

And you know what wasting away is in a body. This is the opposite of a physical inheritance. What's been the problem for Israel? Dropping in the dust and dying.

Physical inheritance, they keep losing it. They can't hang onto it. The land is a physical asset they can't keep.

Incorruptible, undefiled, doesn't waste away, doesn't disappear, and ultimately it means to have a miserable end. Merino, that's out of the lexicon, to have a miserable end. This inheritance doesn't have a miserable end like your expectations for living in the land have had.

So that's the second ace clause. It's a living hope through the resurrection. That's eternal life.

It's an inheritance, incorruptible, undefiled, and unwasting, that's possession, that's possession, reserved in heaven for you. Not earthly, heavenly. Tereo means to keep or to guard.

And this is a perfect, having been preserved in heaven for you. Who are kept by the power of God through faith. Now we have a decision because we've got another ace.

I don't think I need to detail what it means to be kept by the power of God through faith. Through faith, we enter into the promises of God. We accept the offer of God, and we are guaranteed and held in his hand.

Jesus says, what's in my hand, nobody's gonna pluck out. Inheritance, incorruptible, undefiled, doesn't waste away, having been reserved in heaven for you. You, by the way, that's Ace Humas, with a view toward you.

There's an inheritance up there that's been built with a view toward you, unto you, for you. The ones being kept in or by the power of God through faith. Your inheritance is kept through faith.

You have need of patience, you have need of faith, so that after you've suffered a while, you receive the promises, you inherit. You can lose your inheritance, you cannot lose your salvation. The Israelites who dropped in the wilderness during the 40 years of wandering lost their inheritance.

They did not lose their salvation. That's the same dust that Ezekiel's gonna prophesy to, and it's gonna be covered with skin and bones and sinews and flesh and stand up on its feet and become a mighty army. Do not lose your salvation.

You do potentially lose inheritance through lack of faith. Kept by the power of God through faith, dia, pistis. Here's the third with a view toward.

Now, different expositors try to diagram this sentence in various ways. They say, well, you're kept by the power of God with a view toward salvation. You're kept by the power of God through faith with a view toward salvation.

No, these people are already saved in the salvation sense. And boy, you ought to see the Dead Seas of Inc., people twisting this around trying to make it salvation in the initial deliverance from the Lake of Fire sense. It's not it at all.

Hear me now. I know it's tough. It's a long road, but it's a long sentence, but we're at the end of it.

Born again. What does it mean to be born again? Three things. Born again unto, A, living hope, B, incorruptible inheritance, C, salvation ready to be revealed at the last time, deliverance ready to be revealed at the last time.

What is the context of this deliverance? Is this salvation in the traditional evangelistic sense? No. What do these people need deliverance from? He says, you have been, we have been born again with a view toward these things. What is the deliverance that's going to be revealed at the last time? This is the eschatos kairos.

Kairos is not a long duration thing. It's sort of the last day or the last hour. It's a specific time.

It's a specific event. The last event, sort of. It's not the last season, not the last long duration.

It's not heaven in the future, ready to be revealed in an eternity future. No. Ready to be revealed at an event.

Deliverance. Deliverance out of this present evil age. Deliverance out of the body of this, who will deliver me from the body of this death? Who will deliver me from that which corrupts and that which defiles and that which fades away? Grass withers, the flower fades, right? Look at yourself.

Look at a picture of yourself from a while back. Grass withers, the flower fades. This salvation is deliverance out of this present evil age, out of the body of this death, out of scattering away from

the land, out of all of the fallenness and the failure and the lack of perfection and the lack of accomplishment and the lack of all of the things that would be ideal.

Why are we born again? Hope of life, a living hope through the resurrection of Jesus Christ. Born again to an inheritance, not just alive, but a possessor, not just a renter, but an owner, not just a tenant, not just a pilgrim, not just a fugitive and a vagabond, not just a Bedouin, not just a gypsy, not just a... Of course, that's probably politically incorrect to somebody. I don't mean to offend anyone.

Not just somebody without a permanent home. You have possession, you have inheritance, right? And deliverance. This is permanent, ultimate, final escape from everything that corrupts and defiles and limits and holds back all of the failures, whether they're self-induced, whether they're caused by others.

It is soteria, it is salvation from the evil that is present because of the curse on this earth, because of our fallen nature, the world, the flesh, the devil, prince of the power of the air, rulers of the darkness of this age, sin and hell and death taken away. That is ready to be revealed. It's ready.

Etoimen, etoimazo means to prepare, to make something ready. This has already been prepared. The plan is set, the provision is made, the stuff is staged.

Remember, the inheritance having been reserved, the inheritance is already there. When Jesus said, I go to prepare a place for you, it's prepared. It's etoimazo, it is ready.

The deliverance is ready. We're just waiting for zero hour. Everything is staged, everything is set.

The angels, God, the Lord Jesus leaning forward, just waiting for the time. That needs to be the reality in our hearts. That's what Peter is encouraging these people with.

He's not preaching at them. He is through this eulogy, this praise of God, he is reminding them of where they are in the plan and purpose of God. What a wonderful threefold blessing through the Lord Jesus.

Blessed be the God and Father of our Lord Jesus Christ, who has begotten us again onto a living hope through the resurrection of Jesus Christ from the dead with a view toward that hope, with a view toward inheritance, incorruptible, undefiled, unwasting. You'll never lose it like you lost the land. You'll never lose it like you lost your possessions.

You'll never lose it like you do when the Gentiles get mad and run you out of town out here in Bithynia and Cappadocia and Pontus and all these other places where you're the minority, where you're the beaten down ones, you're the powerless ones. With a view toward the deliverance ready to be revealed in the eschaton in the final time when we transition out of all of this temporary fallenness into the perfection and the beauty and that unfading inheritance that God has made possible for us through Christ. What a beautiful backdrop Peter has painted.

This is all just backdrop. This is not even getting to his point yet, but he is bringing the audience along. He is getting their affirmation and reminding them of things that set the stage for when he's actually going to launch into his main theme.

And it's so encouraging. It is peace inducing. It is stabilizing.

It is comforting to be reminded in the face of everything these people are facing who God is, who they are before him and what he has already put in place for them. They were chosen to be where they are now, but he has already established the inheritance. He has already established the deliverance.

He has already raised the Lord Jesus from the dead and the prototype of new life is seated at the right hand of the father, even as Peter writes, still seated there as we speak. It's all ready. So what kind of people should we be? What kind of life should we live in that light? Well, before Peter ever gets around to the exhortations, before he ever gets around to the encouragements to live a certain way, we're already thinking in those terms.

The curtain has been pulled back and we already see what kind of a scene it is. And it's a heavenly scene. It's not the stormy sea.

It's not a darkened library where a murder is about to be committed. It's not the ghost of the king walking back and forth. It's the heavenly realms.

Look at where you're going. Blessed be the God and father of our Lord Jesus Christ. Look at what he has done.

And when we think those things and when we are reminded of those things and when we treat those things as reality, we bless God, we praise God. When we remind each other and speak those truths to one another in love, we bless God, we praise God. And this is the perspective that enables us to bless those who revile and persecute and curse us.

If God before us, who can be against us? Why should I fear what man has done to me or is or could possibly do to me? Why should I care? Look at what the God and father of our Lord Jesus Christ has already done. I'm already born again. I'm living an entirely different level of life here.

This stuff is fading away and passing away. You're trying to curse me in the physical realm. So you haven't touched my heavenly inheritance.

You haven't touched my living hope. You haven't touched my salvation ready to be revealed at the last time. You can't do anything to my savior.

You can't do anything to my father. You can't do anything to my citizenship. You can't do anything to all of the spiritual blessings I have in the heavenly places in Christ.

So I just kind of feel sorry for you. I pray that God can reveal his son to you in a way where you can join me in this wonderful living hope. I can't even get angry with you.

I just feel sorry for you that you're stuck in the corruptible, defiling, passing away materialism of this life. It's really kind of sad. If we could maintain that perspective, how much mental attitude sin could we avoid? How much worry could we shuck away and not torture ourselves with? How much peace could we have? How much peace could be multiplied to us if we could just remember those truths? Well, this is Peter's encouragement.

This is what this letter is designed to do for us just as it was designed to do it for those first century pilgrims. Well, we'll pick up our study next time in verse six, where once again, we have that great rejoicing. You say great rejoicing.

In this, you greatly rejoice, though now for a time you've got trials. Well, that's what we'll pick up next time. Father, thank you for the wonderful truths that are communicated to us in this portion of your word.

We thank you again for the Lord Jesus and for the new life and new birth and new hope and the inheritance and the expectation that we have through him. We pray that God, the Holy Spirit, will impress these things in our hearts and remind us of them constantly so that we can draw on the power that you provide to transcend ourselves and transcend our limitations and overcome our weaknesses and live a life that reflects your glory. We ask it in Jesus' name, amen.