

Valley Bible Church – Sermon Transcript

Thanksgiving for Our Salvation 1 Peter 1:3-5 Part One

When everything seems to be going wrong. When everything seems to be pressing in upon us, when it seems that the world as we know it is collapsing, this is the time when we most need to break forth in praise. **THERE IS POWER IN PRAISE.**

I was recently reading the account of Paul and Silas in Philippi in **Acts 16**. They had been arrested and beaten with rods. After they had been beaten they were then thrown into the prison and the jailer was told to guard them securely. As a result of this instruction Paul and Silas were placed in the inner prison and their feet were fastened in stocks. Take a moment and appreciate what they must have been feeling. Certainly from a circumstantial point of view things were not going very well. And yet we read in **V. 25** **“But about midnight Paul and Silas were praying and singing hymns of PRAISE TO GOD....”** There is power in praise when it is directed to the Lord.

May we learn to praise the Lord at all times, may His praise continually fill our mouths. When we learn to do this it is then that we will find the trials and tribulations of this world fading in light of His glory and grace. **BUT YOU MAY ASK, WHAT CAN WE PRAISE THE LORD FOR WHEN EVERYTHING SEEMS TO BE GOING SO BADLY IN OUR LIVES?**

Let us read **1 Peter 1:3-5** and as we do so I believe that we will possibly get some insight into what Paul and Silas may have been singing as we examine what Peter is expressing in the passage before us this morning..... Let us read **1 Peter 1:3-5**. Peter is praising the Lord for his **SALVATION**. Peter sees the Lord as the source or author of His salvation.

THE AUTHOR OF SALVATION (V. 3a-b)

Notice the very first phrase **“Blessed.”** The word is the Greek word “EULOGETOS” which we derive the English word “eulogy.” It means “to speak well of” or to “praise.” Let the Lord be well spoken of. Let the Lord be praised. Why should the Lord be “well spoken of” or “praised”? The verse goes on and says **“... who according to His great mercy has caused us to be born again to a living hope.”** The Lord is to be well spoken of, praised, and blessed because Peter sees the Lord as the source of his salvation.

As the author of our salvation he is referred to in two different ways.

HIS RELATION TO THE SAVIOR (V. 3A)

Let us look at the first phrase, **“Blessed be the God and Father of our Lord Jesus Christ,”** Notice that the one whom Peter is blessing, the first person in the trinity, is referred to as both the God and Father of our Lord Jesus Christ.

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THE GOD OF OUR LORD JESUS CHRIST

His reference to the one he is blessing, as the God of Jesus is not a unique designation in the N.T. we see the same thing in **Eph. 1:3** where it says, **“Blessed be the God and Father of our Lord Jesus Christ.”** We see the same designation in **Eph. 1:17** **“that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.”** In what sense is the first person of the trinity the God of the second person of the trinity? First of all we have to appreciate the fact that it has not always been this way. Let us consider **Phil. 2:3-7** **“Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; (4) do not merely look out for your own personal interests, but also for the interests of others. (5) Have this attitude in yourselves which was also in Christ Jesus, (6) who, although He existed in the form of God, did not regard equality with God a thing to be grasped, (7) but emptied Himself, taking the form of a bondservant, and being made in the likeness of men.** Jesus’ heavenly father became his God in His incarnation. Jesus, without ceasing to God, had put himself voluntarily in a position of dependence. He placed Himself by His own voluntary choice in the position of having to look heavenward for sustenance and strength for ministry.

When Jesus came into this world as a babe he was dependent upon His father and He continued to be dependent upon His Father as a youth and into adulthood. When He did His miracles He did not rely upon His personal divinity but He relied upon His Father and the power that would be expressed through the Spirit. (**Mt. 12:28; Luke 4:1,14, 18**).

The first designation given to the one that Peter is blessing is “God of Jesus Christ.” This should make us think of Christ’s humanness. The second designation should cause us to think of Christ’s Deity.

FATHER OF OUR LORD JESUS CHRIST

To address God as Father may not be a difficult reach for us. But for the Jews in the time of Christ it was unheard of. Redeemer and creator was how he was known to Jews. But Jesus introduced a totally new way of addressing God. Jesus always addressed God in prayer as Father. In the Old testament this was unheard of. This was never done. Jesus is breaking with tradition. When Jesus addressed God in this way it provoked the Jews because they believed that it made himself equal with God..... **John 5:17-18** **“But He answered them, “My Father is working until now, and I Myself am working.” (18) For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”**

Jesus in no way contradicted this impression. Rather, in fact, He reinforced it. In **John 10:27-30** it says, **“My sheep hear My voice, and I know them, and they follow Me; (28) And I give eternal life to them, and they shall never perish; and no one shall snatch them out My hand. (29) My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.**

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(30) I and the Father are one.” How can you conclude anything other than Jesus was calling himself God. Certainly the Jews concluded this **(31) The Jews took up stones again to stone Him. (32) Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” (33) The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.”**

As the author of our of salvation, the one whom Peter is praising as the author or source of our salvation is referred to in two different ways. First of all by His relationship to Jesus.

HIS ACT OF MERCY TO THE SAVED (V. 3B)

After saying **“Blessed be the God and Father of our Lord Jesus Christ”** Peter goes on to say, **“Who according to His great mercy has caused us to be born again.....”**

Mercy is the feeling of pity and compassion toward the miserable. Mercy focuses on the condition of an individual while grace focuses on the guilt of the individual. When we were born into this world we were in a pitiable condition. When we came into this world we were born in death. **Romans 5:12 “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.**

When we came into this world we had no relationship with the Lord. Destined to work out the deeds of our fallen nature. We had no hope in ourselves of changing this condition and ultimately it would result in eternal damnation. We needed mercy.

As a result the Lord in eternity past chose certain individuals to be the recipients of special grace. He chose certain ones to be the recipients of mercy. **Romans 9:15-16 “For He says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. (16) So then it does not depend on the man who wills or the man who runs, but on God who has mercy.”**

This was extended to us when the Lord caused us to be BORN-AGAIN. The first time we were born we were born spiritually dead. We needed to be born again. Not referring to a physical, birth but rather to a spiritual birth.

This concept of being born again is referred to repeatedly in the New Testament (**1 Peter 1:23**). Certainly the most well known section of scripture dealing with this particular theme is found in **John 3**. Nicodemus had come as far as he could come in the pharisaical system. He had thought he could through his own efforts save himself, but he had reached a dead-end in that system and we find him approaching Christ in **John 3**. Christ quickly responds in **V. 3 “Truly, truly, I say to you unless one is born again he cannot see the kingdom of God.”**

The basis of the Christian life is an “actual participation in new God given life which is bestowed upon through the Spirit of God in Christ.” How do we enter into this new life? It is through faith (**Eph. 2:8-9**). It is trusting in Christ as He as been revealed in the scriptures. Both as Savior and as Lord.

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CONCLUSION

“Blessed be the God and Father of our Lord Jesus who according to his great mercy has caused us to be born again.”

In order for us to find ourselves being filled with praise as we find the apostle Peter in this passage we need to have sense of the Lord’s great mercy. In order for us to have that sense we must have a view of ourselves very much like the publican that we find in **Luke 18:9-14**. I have a much greater and growing sense of this.

We must have a growing sense of what we have received. That we have a greater understanding of the preciousness of the salvation that we have received.