

220508-1 1Pe 1, 3-9, The New Birth & Our Rejoicing in Heaviness–CThurman

The apostle Peter writing this letter elect, scattered strangers among the Gentiles that were of the churches located in the greater of part what is called today the country of Turkey. The purpose for the letter was to encourage them as they suffered trials and persecutions for their faith in Christ. Nothing will encourage the saints of God more in their time of trouble and need than being reminded of all He has done for them through Jesus Christ. So the letter begins by telling them of the foreknowledge of God. Foreknowledge led to election. Election led to the Spirit setting them apart, to obedience and living for Christ. These were the words Peter chose, by the Spirit of God to salute the saints of the churches.

We come now to the body of the letter. Peter begins with a eulogy. From this he turns to the subject of the new birth (vss.3-5), which is followed by the fact of our great rejoicing which is accompanied with the necessity of heaviness (vss. 6-9).

The eulogy (v.3)

3 ¶ Blessed be the God and Father of our Lord Jesus Christ,

The main statement could be restated to say: The Lord Jesus Christ's God and Father is blessed.

blessed, εὐλογητός, is an adj. found 8 times in the NT (Mk.14.61; Lk.1.68; Ro.1.25; 9.5; 2Co.1.3; 11.31; Eph. 1.3; 1Pe.1.3). This adjective is only applied to God the Father.

The God of Christ, as the Son of man, is the Heavenly Father. (cf. 2Co.11.31; Eph.1.3, 17)

Mr 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloī, Eloī, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

But to be clear, Jesus Christ is the Son of God, God incarnate.

2Jo 1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

Ac.20.28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he (God) hath purchased with his own blood.

And the Lord Jesus said clearly that He was God the Son. This was understood by the religious leaders. It was for Christ's claims to being God that they crucified Him.

Jn.10.30 I and my Father are one.

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

This same blessed God is described as having done something wonderful to bless us.

which

according to his abundant mercy

[God and Father of our Lord Jesus Christ]

abundant, acc. sing. neut. of the adj. πολύς, tss. great, much, many, plenteous, far spent, far passed, great deal, abundant.

mercy, ἔλεος, a noun always tss. mercy (28, # for eternal life); the verb ἔλεόω, is tss. to have mercy, to have compassion, to have pity on.

The heavenly Father from His own sovereign will showed mercy.

The new birth (vss. 3-5)

hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

which ... *hath begotten* ... *again*, ἀναγεννήσας, nom. sing, masc. part. aor. act. of the verb ἀναγεννάω, ἀνά again, above, re-, new + γεννάω, tss. to conceive, to beget (to father); so ἀναγεννάω, a verb only Peter has employed: **1Pe.1.3, nom. sing. masc. part. aor. act, which hath begotten ... again, 23, nom. pl. masc. part. perf. pass., being born again;** so meaning to be born again. The lengthened form of this same Gr. is ἄνωθεν γεννάω, found in Jn.3.3, 7.

ἄνωθεν γεννάω

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.

Synonymous to these is the noun παλιγγενεσία, πάλιν again + γένεσις, generation, nature (verb, γεννάω, to be born, γίνομαι, to be), again, only twice in the NT:

With reference to the renewal the nation of Israel:

Mt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (synonymous to this is Ac. 3.20, 21)

With reference to the new birth, to a new nature and a new mind:

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ...

In the new birth there is first an impartation of the divine nature in the new birth (cf. 2Pe.1.4), and then a renewing of the mind, both of which are accomplished by the Holy Spirit working upon us and in us.

Read what Paul wrote concerning the abundant mercy of God the Father to cause in His the elect the new birth. These are his remarks in a letter that Paul wrote to Titus.

*Tit.3.4 **But** after that the kindness and love of God our Saviour toward man appeared,*

*5 Not by works of righteousness which we have done, but according to his mercy **he saved us**, by the washing of regeneration [lit. by the regenerative wash], and renewing [renewal] of the Holy Ghost;*

Paul says in v.3 that once (prior to the new birth) we were *foolish, disobedient, deceived*, etc., **but He saved** us according to His mercy by the regenerative wash ($\pi\alpha\lambda\gamma\gamma\epsilon\nu\sigma\acute{\alpha}$) and renewal of the Holy Ghost. If I understand this correctly the first (the washing of regeneration) refers to the impartation or, superimposition of everlasting life with its divine nature upon us, and the second (renewing of the Holy Ghost) refers to the renewing of the mind (cf. Eph.4.23).

6 Which (Holy Ghost) he shed on us abundantly through Jesus Christ our Saviour;

*7 **That** (purpose) being justified by his grace, we should be made heirs according to the hope of eternal life.*

Peter and Paul say the same things of the abundant mercy of the Father to bring the elect to the new birth to become partakers of the inheritance.

The new birth is an immediate act of God upon His elect. By *immediate* I mean that the new birth, regeneration, is the result of God's direct bestowal of life upon the sinner.

Jn.5.25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

*Jn.11.25 Jesus said unto her (Martha), I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (Simple statement: the believing shall live even though he dies.)
26 And whosoever liveth and believeth in me shall never die.
Believest thou this? (Notice then that life precedes faith. Such persons that live and believe ... shall never die.)*

1Jn.3.1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

For example, the gospel is a mediate means. The gospel is the instrument which turns them that are born again to faith in Jesus Christ.

Jn.5.24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

The one that hears the word of Christ (the gospel) and believes on the Father has everlasting life as a present possession.

The gospel of Christ's death, burial, and resurrection is the means for discovering prerequisite life. If there is no everlasting life there will be no conversion to faith in Christ.

*2Ti.1.9 Who (God) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began ($\chi\rho\nu\omega\nu \alpha\iota\omega\nu\iota\alpha\nu$, the times of the ages),
10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel ...*

Peter says now that the Father has brought us forth in the new birth:

1. To a lively or *living* hope.

A *lively, living hope*, ζῶσαν, acc. sing. fem. part. pres. of the verb ζάω, tss. *to live, to be alive*.

2. By (through) the resurrection of Jesus Christ from the dead.

The sinner, apart from the resurrection of Jesus Christ is without hope of everlasting life. There is no hope apart of Jesus Christ.

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But God brought us forth in the new birth to a Savior who was dead and is alive for evermore.

Re 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

The object of this hope is alive. Christianity is the only faith that has a living hope. It is the only faith that has a Lord that had been slain, but is now raised from the dead. And though them that have this hope in God come to the grave their flesh rests in hope of that coming day, the resurrection. (cf. Ps.16.9) To the child of God the grave is only temporary parking place for the body until the resurrection. Yes, at this present time and in this present bodily form the sting of death remains. But in the resurrection then that sting will be removed.

1Co 15:54 So when this corruptible shall have put on incorruption, and [when] this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

When is the sting removed? At the resurrection when we are changed from our present bodily form and this corrupt nature into the glorious image of the Son of God. That's when!

The new birth is only a foretaste of the glory that shall be revealed in us when Jesus Christ returns. This is the fruit of our hope in God.

Now, continuing the idea of what God has done for us through the new birth the Father has begotten us again ...

3 Εύλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν

4 To an inheritance incorruptible, and undefiled, and that fadeth not away,

reserved in heaven for you,

[which inheritance is]

inheritance, a noun, κληρονομία, κλῆρος a lot, part, inheritance, heritage + νέμομαι, to possess; κληρονομία, is always tss. *inheritance* (14).

incorruptible, ἄφθαρτον, acc. sing. fem. of the adj. ἄφθαρτος, ἀ negative particle + Φωείρω, tss. *to destroy, to defile, to corrupt*; ἄφθαρτος, is tss. *uncorruptible* God (Ro.1.23), *incorruptible* crown (1Co.9.25), *incorruptible* we raised from the dead (1Co.15.52), *immortal* King (1Ti.1.17), *incorruptible* Inheritance (1Pe.1.4) or seed (1Pe.1.23), *not corruptible* spirit (1Pe.3.4); that which cannot be destroyed or marred from what it is.

undefiled, ἀμίαντον, acc. sing. fem. of the adj. ἀμίαντος, ἀ + μιαίνω, tss. *to defile*; ἀμίαντος, always tss. *undefiled* (4), of Christ, the bed, religion, and inheritance being *undefiled* or ‘without defilement; that which cannot be polluted or made filthy from what it is.

that fadeth not away, ἀμάραντον, acc. sing. fem. of the adj. ἀμάραντος, ἀ + μαραίνω, tss. (KJV), Ja.1.11, the rich man *shall fade away*, (LXXE), Job 15.30, *to blast*, Job 24.24; Wisdom 2.8, *to wither*, Wisdom 19.21, *to waste the flesh with flames*; ἀμάραντος,

only in **1Pe.1.4**, an inheritance *that fadeth not away*, but ἀμαράντινος is in **1Pe.5.4**, a crown of glory *that fadeth not away*.

First of all, there is an inheritance to be received by the child of God. There is more than what there is in this life. There is an eternal, enduring substance. (cf. He.10.34) This cannot be corrupted, marred, rusted, eaten, stolen, diminished, defiled or withered away. This is in the care of the Heavenly Father.

Mt 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

So such an inheritance is *reserved for you*.

[which is] *reserved*, τετηρημένην, acc. sing. fem. part. perf. pass. of the verb τηρέω, tss. *to keep, to observe, to watch, to reserve, to preserve, to hold fast*.

Forgive me if I've fail to say this as it should be, but the inheritance is like a saving account. In a sense the Father has opened a savings account for all of His children, the elect of God. This is for when the time comes to *cash it in*, a time of reward. Some will put up into the trust of God much, some less. Some none. (The parables of the talents and pounds. [cf. Mt.25.14-30; Lk.19.12-27])

1Ti.6.17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

2Jo 1:8 Look (Watch, Beware, Βλέπετε, an imperative) to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Re 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (cf. Re.11.18)

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

If we have an inheritance then we are heirs.

Ro 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Christ is our hope, and he is our reward.

Ge 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

That which we entrust to the LORD He is able to keep.

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

4 είς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον τετηρημένην ἐν οὐρανοῖς εἰς ήμᾶς

5 Who are kept by the power of God through faith unto salvation
shut up with
guarded

kept, φρουρούμένους, acc. pl. masc. part. pres. pass. of the verb φρουρέω, tss. *to keep a garrison, to keep*, and so the LXXE, 1Es.4.56, *to keep*. Jud.3.6. *to set garrisons*. Wisdom 17.16. *to shut up*.

¹Mac.11.3, *a garrison*; Bullinger says, ‘Emphasis of keeping with power.’ The noun used in the LXX is φρουρά, and tss. *a garrison*.

*power, δυνάμει, dat. sing. (26 times, NT) of the noun δύναμις, tss.
power, wonderful works, mighty works, ability, miracle, virtue,
strength, might, 1Pe.1.5, ; 3.22; ἐν δυνάμει, 12 times (Mk.9.1; Ro.1.4;
2Th.1.11, with power; Ro.15.13, through power; Ro.15.19, through
mighty; Ro.15.19; 2Co.6.7; 1Pe.1.5, by the power; 1Co.2.5; 15.43;
1Th.1.5, in power; Col.1.29, in me mightily.*

ready, ἔτοιμην, acc. sing. fem. of the adj. ἔτοιμος, tss. *ready* (things), *a prepared (room)*, *readiness*; **1Pe.3.15, and [be] ready always ...**

to be revealed, ἀποκαλυφθῆναι, aor. infin. pass. of the verb ἀποκαλύπτω, ἀπό from, of, off + καλύπτω, *to cover, to hide*; ἀποκαλύπτω, always tss. *to reveal* (26).

The LORD not only keeps the inheritance, but He keeps us. We are kept –
By the power of God –Through faith – Unto Salvation –
[then an adj. clause: which salvation is] ready

The born again are His, and He keeps them.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Jn.10.28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

Brethren the life bestowed upon us by the Father is called everlasting, eternal life. This is endless life in the blessed of the Lord. He will keep us. (Preservation and perseverance of the elect.)

Ready is an adjective describing salvation. Salvation is prepared for the children of God. And it is prepared to be uncovered in the last time, or in the end of a particular season, convenient season or in due time. Salvation of the elect shall be manifested before the unbelieving.

He is encamped about all of the saints.

Ps 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

5 τοὺς ἐν δυνάμει θεοῦ φρουρούμένους διὰ πίστεως εἰς σωτηρίαν ἔτοιμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ

Our great rejoicing though with a present necessity of heaviness (vss.6-9)

äptl

6 ¶ Wherein ye greatly rejoice, though now for a season,

In which [last time]

brief [tɪməl]

[time compared to eternity]

rejoice, ἀγαλλιᾶσθε, 2ppl. pres. mid. of the verb ἀγαλλιάω, tss. to be glad, to rejoice, to greatly rejoice, to be with exceeding joy, to be exceedingly glad; 1Pe.1.6, greatly rejoice, 1Pe.1.8, rejoice, 1Pe.4.13, with exceeding joy.

greatly, ὀλίγον, of the adj. ὀλιγός, tss. few (1Pe.3.20), little, small, season (1Pe.1.6). while (1Pe.5.10). short. briefly (1Pe.5.12).

The times since Christ's coming are the last days. The joy that saint have must be much more than they that lived before Christ because of the

unfolding of several mysteries that were hidden before Christ's coming. The indwelling of the Holy Spirit, the church, the Gentiles salvation, of end-time prophecies, and more. We have great joy in these days. (1Co.10.11, *upon whom the ends of the world (ages) are come.*)

We live in not only in the last days, but the last of the last days. We live on the very brink of seeing Jesus Christ descend from heaven with a shout, with the voice of the arch angel, and with the trump of God! We have much to rejoice about. The time is nearing when all of the saints of God of all the ages are going to be brought together, and we shall see what we have all ever hoped for, the establishment of Christ and His everlasting kingdom of righteousness.

ἐν

if need be, ye are in heaviness through manifold temptations:
various trials

heaviness, λυπηθέντες, nom. pl. masc. part. aor. pass. of the verb λυπέω, tss. *to be sorry, to be very sorry, to be grieved, to be in heaviness.*

manifold, ποικίλοις, dat. pl. masc. of the adj. ποικίλος, tss. *divers* (8), *manifold* (2), and so various or diverse.

temptations, πειρασμοῖς, dat. pl. of the noun πειρασμός, tss.
temptation, trial.

These young churches in this area were suffering for their faith in Christ and for the faith of Christ. But these sufferings worked something in them that went through them as Christians.

6 ἐν ᾧ ἀγαλλιᾶσθε ὄλιγον ἄρτι εἰ δέον ἔστιν λυπηθέντες ἐν ποικίλοις
πειρασμοῖς

7 That the trial of your faith, being much more precious than of gold
[purpose proof [which is]
for the trials] adj. clause

trial, δοκίμιον, a noun tss. tss. *trying* (Ja.1.3), *trial* (**1Pe.1.7**); so ‘proof.’ **See the verb δοκιμάζω directly below.**

more precious, τιμιώτερον, nom. sing. neut. compar. of the adj. τίμιος, tss. *of reputation, dear, honourable, precious* (**1Pe.1.19**), *more precious* (**1Pe.1.7**), *most precious*.

διὰ

εἰς

that perisheth, though it be tried with fire, might be found unto praise and proved through

that perisheth, ἀπολλυμένου, gen. sing. neut. part. pres. pass. of the verb ἀπόλλιμι, tss. *to destroy, to perish, to lose, to mar, to die*.

be tried, δοκιμαζομένου, gen. sing. neut. part. pres. pass. of the verb δοκιμάζω, tss. *to discern, to prove, to like, to approve, to allow, to try, to examine; see the noun δοκίμιον directly above.*

might be found, εύρεθῇ, 3s. aor. subj. pass. of the verb εὑρίσκω, tss. *to find, to get, to perceive, to obtain.*

ἐν

honour and glory at the appearing of Jesus Christ:

appearing, ἀποκαλύψει, dat. sing. of the noun ἀποκαλύψις, tss. *lighten, revelation, manifestation, appearing, revealed*, see the noun ἀποκαλύψις in **1Pe.1.7, appearing, 1.13, revelation, 4.13, shall be revealed**; and the verb αποκαλύπτω in **1Pe.1.5, to be revealed, 1Pe.1.12, was revealed, 1Pe.5.1, be revealed.**

I think this means that Christ will commend His faithful children when He comes. It is especially important that we suffer as Christ suffered.

1Pe.4.15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Folks will scoff at us, will mock us, will belittle our childlike faith in Christ and the faith of Christ. But He will commend His faithful servants when He comes.

Mt 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν ἐν ἀποκαλύψει Ιησοῦ Χριστοῦ·

εἰς

8 Whom having not seen, ye love; in whom, though now ye see him not,

ye love, ἀγαπᾶτε, 2pl. pres. subj. of ἀγαπάω, tss. to love, to be beloved.

δὲ

yet believing, ye rejoice with joy unspeakable and full of glory:
which cannot be uttered out

believing, πιστεύοντες, nom. pl. masc. part. pres. of the verb πιστεύω, tss. to believe, to trust, to commit to one's trust, to commit unto.

rejoice, ἀγαλλιᾶσθε, 2ppl. pres. mid. of the verb ἀγαλλιάω, tss. to be glad, to rejoice, to greatly rejoice, to be with exceeding joy, to be

exceedingly glad; 1Pe.1.6, greatly rejoice, 1Pe.1.8, rejoice, 1Pe.4.13, with exceeding joy.

with joy, χαρᾶ, dat. sing. of the noun χαρά, tss. joy, gladness, joyfulness, joyous.

unspeakable, ἀνεκλαλήτω, dat. sing. fem. of the adj. ἀνεκλάλητος, only this once in the NT., ἀ negative particle + ἐκ of, out, out of, forth + λαλέω to speak. Compare to the adj. ἀλάλητος (dropped the Gr. 'ἐκ', which cannot be uttered (Ro.8.26).

full of glory, δεδοξασμένη, dat. sing. fem. part. perf. pass. of δοξάζω, tss. to glorify, to honour, to magnify; 1Pe.1.8, full of glory; 1Pe.2.12, may ... glorify, 1Pe.4.11, may be glorified, 1Pe.4.14, is glorified, 1Pe.4.16, let ... glorify; the noun δόξα, glory, 1Pe.1.7, 11, 21, 24; 4.11, 13, 14, 5.1, 4, 10, 11.

8 ὃν οὐκ είδότες ἀγαπᾶτε εἰς ὃν ἄρτι μὴ ὄρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾶ ἀνεκλαλήτω καὶ δεδοξασμένῃ

9 Receiving the end of your faith, even the salvation of your souls.

receiving, κομιζόμενοι, nom. pl. masc. part. pres. mid. of the verb κομίζω, tss. to receive, to bring, with the idea 'to bear.' 1Pe.1.9, receiving, 5.4, shall receive.

end, τέλος, a noun tss. end, custom, uttermost, finally.

We love Christ, but we haven't seen Him yet. We believe in Christ and rejoice with joy unspeakable and full of glory. And faith works in us to the end that we live for the glory of God. It is through faith that our lives are saved for Christ's sake. God brought us forth in the new birth. By it we should be able to understand what all He has done for us through Christ and the effects of it in our lives.

9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν