

In Praise of God (vv.3-5)

For Phase 1 Hope (v.3)

**VERSE 3 Blessed be the God and Father of our Lord Jesus Christ** (Εὐλογητός [*adj.n.m.s., eulogetos, blessed, praised*] ὁ θεὸς καὶ πατὴρ [*n.m.s. + conj. + n.m.s.*] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [*gen.m.s., kurios, lord, + pro.gen.1.p.p., ego, + gen.m.s., Iesus Christos*]), **who according to His great mercy** (ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος [*def.art.n.m.s., “who”, + prep.w/acc.def.art.n.m.s., “who”, + adj.acc.nt.s., polus, many, “great”, + pro.gen.3.s., autos, + acc.nt.s., eleos, mercy*]) **has caused us to be born again** (ἀναγεννήσας [*aor.act.pt.n.m.s., ἀναγεννάω, anagennao, to be born again; cp. 1Pet.1:23*] ἡμᾶς [*pro.acc.m.p., ego*]) **to a living hope** (εἰς ἐλπίδα ζῶσαν [*prep.w/acc.f.s., elpis, hope w/pres.act.pt.acc.f.s., zao, live*]) **through the resurrection of Jesus Christ from the dead** (δι’ ἀναστάσεως [*prep.w/gen.f.s., ἀνάστασις, anastasis, resurrection*] Ἰησοῦ Χριστοῦ [*gen.m.s., Iesus Christos*] ἐκ νεκρῶν [*prep.w/adj.ab.m.p., nekros, dead*]),

**ANALYSIS: VERSE 3**

1. In the letters of Paul, the epistolary greeting is customarily followed either by thanksgiving to God (with εὐχαριστέω: Rom.1:8; 1Cor.1:4; Phil.1:3; Col.1:3; Philm.4; 1Thess.1:2; 2Thess.1:3), or by an ascription of praise or blessing to God (with εὐλογητός: 2Cor.1:3; Eph.1:3).
2. First Peter follows the second of Paul’s styles, agreeing word for word with the formula Paul uses to introduce his statement of blessing: “Blessed be the God and Father of our Lord Jesus Christ” (v.3; cp. 2Cor.1:3; Eph.1:3).
3. The εὐλογητός expression is not a blessing addressed to God as a prayer but a declaration or confession that God is worthy of praise.
4. The effect of such a declaration is to praise God as if it were actually directed toward Him.
5. This declarative form of praise is derived largely from the LXX (e.g., εὐλογητός κύριος ὁ θεός [12X], or simply εὐλογητός κύριος [11X], or εὐλογητός ὁ θεός [13X]).
6. Because the title *kurios* (“Lord”) is so frequently transferred in the N.T. to Jesus Christ, εὐλογητός ὁ θεός becomes the characteristic N.T. form for blessing God.
7. What is distinctive about the Pauline-Petrine blessing is that it is directed to God in relation to “our Lord Jesus Christ”.
8. God is no longer defined in relation to heroes of faith out of the remote past (“the Lord God of Shem”), or in relation to His deliverance of Israel (Gen.14:27; “the Lord God of our fathers”, Ezra.7:27), but in relation to Christ.
9. Instead of taking God as the known point of departure and designating Jesus in relation to Him (i.e., as Son of God), the formula takes Jesus as its reference point.
10. The “God...of our Lord Jesus Christ” (cf. Eph.1:17) is the God whom Jesus worshipped and who raised Him from the dead.
11. He is also Father of Christ; together the two designations preserve the recollection that Jesus, in the incarnation, announced the gospel of God and claimed God as His Father (cf. Mk.1:15, and esp. Jn.20:17).

12. The ancient Jewish formula has been adapted (in 2 Corinthians and Ephesians as well as First Peter) to Gentile communities who have come to know Christ first, and through Him the God of the Jews (cf. v.21).
13. So primitive Christianity adapted the ancient Hebrew idiom “Blessed be God/Blessed be the Lord, the God of Israel”.
14. For “our Lord”, compare the invocation *Maranatha* (“Our Lord come”) in 1Cor.15:22, which indicates that the phrase must have established itself among groups which still used Aramaic.
15. “Jesus is Lord” was probably the earliest Christian confession (cf. Acts.8:16; 19:5; Rom.10:9; 1Cor.12:3; 2Cor.4:5; Phil.2:11).
16. It is unlikely that this ascription was used in Jesus’ lifetime; it came to be ascribed to Him as the risen and ascended Savior.
17. *Kurios* was the customary LXX rendering of the divine name (*Yahweh*).
18. The ease with which N.T. writers apply O.T. texts containing “Lord” to Jesus is proof of their recognition of His status.
19. The addition of “our” underlies the special, personal bond between believers and their Lord.
20. The reason for this outburst of hymnlike praise is found in the long Greek sentence of vv.3-5.
21. The LXX blessing with εὐλογητός (“Blessed be”) is most often followed by a relative pronoun (ὅς), although occasionally by an ὅτι clause, or (as here) by a participle (“who...has caused us to be born again”).
22. The verb ἀναγεννάω (*anagennao*) is found in the N.T. only here and in 1:23, and not at all in the LXX.
23. It is the equivalent of γεννηθῆ (aor.pass.subj.3.m.s. γεννάω, *gennao*, be born) ἄνωθεν (adv., *anōthen*, from above or again) of Jn.3:3 and γεννηθῆναι (aor.pass.infin., *gennao*) ἄνωθεν (adv.).
24. Whether rendered “born again” or “born from above”, it refers to the new birth (doctrine of regeneration).
25. The divine initiative comes from God the Father; the Holy Spirit is the agent of regeneration (cf. Jn.3:5-8).
26. This is how God the Father becomes Father to those who are born again.
27. Just as the individual becomes a member of a human family, so the one who believes in God the Son becomes a permanent member of the family of God.
28. It was an act of mercy (κατὰ τὸ πολὺ αὐτοῦ ἔλεος) that God became the Father to those who were formerly estranged from Him.
29. The provision of salvation is an act of “great mercy” considering the Gentile separation from God (Acts.14:16; 17:30).
30. The experience of the mercy of God is common to all believers, whether (like the recipients) they were once destitute of mercy (2:10), or whether (like Peter and other Jewish Christians) they had not taken advantage of their special calling.
31. Gentile humanity had long thumbed their noses at God, while the Jews had abandoned their heritage.
32. Those who came to saving faith were the objects of “His great mercy”.
33. What united Jew and Gentile in Christ was a fresh display of God’s mercy.
34. This display came at a propitious moment in the Angelic Conflict.
35. It came at a time when the numbers of positive Gentiles in the world escalated as compared to pre-Christian times.
36. Jewish interest remained low, a trend that has continued throughout the Church Age.

37. God showed no distinction between the two groups in spite of their respective acts of hostility.
38. Paul supplies a glimpse into the grace brought to Jew and Gentile, in spite of their respective shortcomings, in Eph.2:1-3.
39. It is “God being rich in mercy” who incorporates Jew and Gentile into His family in this special and privileged dispensation.
40. What Jews had long been taught – that He was “merciful and gracious, slow to anger, and abounding in loyal-love and faithfulness” (Ex.34:6) – was dramatically affirmed with the proclamation of the gospel from apostolic times onward.
41. Paul comes close to Peter’s formulation of the concepts of mercy and regeneration in Ti.3:5,6: “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing of the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior”.
42. Here God’s mercy (grace in action) is contrasted with works done in righteousness in order to make the point that, except for “grace” (Ti.2:11), “kindness (Ti.3:4), and “generosity” (Ti.3:4), mankind would be doomed.
43. That the new birth (salvation) is oriented towards the future is seen in the phrase “to a living hope”.
44. Peter intends a contrast between the hopelessness of false religion (cf. Eph.2:2).
45. The WOG has nothing good to say about false doctrine.
46. The new birth, which is wrought in us by a “living God”, provides us with the status of children of God.
47. Our hope is alive (i.e., it is valid, it will not be disappointed, cf. Rom.5:2).
48. Hope in God is the hallmark of reborn people, who are spiritually alive, possessing eternal life within.
49. Our hope is that we will live on forever, overcoming death and the grave.
50. “Hope” (like faith) can refer either to an anticipation (even a certainty) of good things to come or to the content of that anticipation.
51. The “living hope” of which Peter speaks is better understood in the second, objective sense.
52. So the “living hope” refers to all that God has for those who are born again.
53. “Hope” refers to those things that those who are born again will enjoy in Ph3.
54. Only those who are born again will enter the eternal kingdom of God (cf. Jn.3:3,5).
55. The life to which we are born is eternal life (Jn.3:15,16).
56. This is our birthright, granted only to those who believe in God the Son (Jn.1:12).
57. Our hope for a future of blessing beyond the grave is based on the resurrection of Christ.
58. The prepositional phrase “through (διὰ) the resurrection of Jesus Christ” is to be linked to the immediately preceding “living hope”.
59. The resurrection of Christ validates His work on the Cross.
60. It is the seal (proof) that He was who He said He was, and proof that God was working in Him and through Him to bring about the salvation of the world.
61. Being sons of the living God through Jesus Christ His Son, we are assured of future immortality in a resurrection body.
62. The soul is saved at the SAJG and the body is redeemed at the Rapture.
63. As goes Christ, so go those who are His at His coming.
64. The last phrase of this verse, “from (ἐκ) the dead”, refers to Jesus’ resurrection as being “out from among” those who had previously died.

65. Christ is the only person who, to date, has a resurrection body.  
 66. That is why He is called “the first fruits of those who are asleep” (1Cor.15:20).

For Phase 3 Inheritance (v.4)

**VERSE 4 to obtain an inheritance** (εἰς κληρονομίαν [*prep.w/acc.f.s.* κληρονομία, *kleronmia, inheritance*]) **which is imperishable** (ἄφθαρτον [*adj.acc.f.s.*, ἄφθαρτος, *aphthartos, imperishable, immortal*]) **and undefiled** (καὶ ἀμίαντον [*conj. + adj.acc.f.s.*, ἀμίαντος, *amiantos, undefiled, unstained*; 4X: Heb.7:26; 13:4; Jam.1:27; 1Pet.1:4]) **and will not fade away** (καὶ ἀμάραντον [*conj. + adj.acc.f.s.*, ἀμάραντος, *amarantos, hapax, unfading*]), **reserved in heaven for you** (τετηρημένην [*pf.pass.pt.acc.f.s.*, τηρέω, *tereo, keep, guard, protect*] ἐν οὐρανοῖς [*prep. + loc.m.p.*, οὐρανός, *ouranos, heaven*] εἰς ὑμᾶς [*prep. + pro.acc.m.p.*, *su, you*]),

ANALYSIS: VERSE 4

1. The praise of God now focuses on the content of the hope, describing it as “an inheritance”.
2. This fits well with the concept of the new birth, since children are heirs by the right of birth.
3. As God’s children, we are His heirs (Rom.8:17; Ti.3:7).
4. All born-again believers inherit the blessing of eternal life.
5. “Inheritance” refers to the blessings of Ph3.
6. They include the basic package: namely, immortality in a resurrection body like Christ’s.
7. For believers of the present dispensation the inheritance includes membership in the Royal Family, irrespective of racial classification (Eph.3:6).
8. There was a distinction regarding inheritance in the previous dispensation.
9. There is also the prospect of SG3 (rewards and the crown/prize).
10. Peter uses three adjectives to describe our Ph3 blessings.
11. Each of these adjectives, in its own way, drives home the point that the inheritance of which Peter speaks is an eternal one (Heb.9:15).
12. Under no circumstances whatsoever can our eternal inheritance be forfeited once we are in possession of it.
13. Failure to make and hold the maturity adjustment diminishes the extent of it in the lives of those who reject BD in Ph2.
14. Phase 3 inheritance is totally unlike ordinary human possessions, which is the point of Peter’s three alpha-prefixed adjectives.
15. “Imperishable” (ἄφθαρτος) means freedom from decay and death.
16. For example, the resurrection body is not subject to the ills that beset our natural bodies (1Cor.15:52).
17. The wreath (crown) is called “imperishable” in 1Cor.9:25.
18. The second adjective, “undefiled” (ἀμίαντος), points to the fact that Ph3 inheritance cannot be undermined by sin.
19. Temporal inheritance is often squandered or lost as a result of STA activity.
20. That this word is associated with the STA, see Heb.7:26, 13:4, and Jam.1:27.

21. The third adjective, “will not fade away” (ἀμάραντος, unfading), comes from the verb *maraino*, to dry up.
22. The verb is used of the glory of the rich, which quickly or in due time fades away like grass and flowers.(Jam.1:11).
23. Phase 3 inheritance is not transitory, as is the case with all forms of temporal wealth.
24. Phase 3 inheritance cannot die, be forfeited, or fall prey to the ravages of time.
25. It does not depend upon the social or economic standing of the one who desires it (Jam.2:5).
26. Finally, in this verse Peter tells us that such surpassing blessing is in a safe place.
27. It is “reserved in heaven” for those who are heirs of eternal life.
28. The verb “reserved” means protected or guarded.
29. Heaven is God’s special dwelling place and is the realm from which the special blessings of Ph3 will be revealed at the decisive moment.
30. Jesus taught the same principle when He affirmed the reality of SG3 (Mt.5:12; 6:19,20; Lk.12:33).
31. So Ph3 inheritance is preserved and hidden with God until the return of Christ (cf. Rev.22:12).
32. So the perfect passive participle (τηρέω) points directly to the action of God in preserving Ph3 inheritance for His elect people “in heaven”.

#### For Eternal Security (v.5)

**VERSE 5 who are protected by the power of God** (τοὺς [*def.art.acc.m.p.* {goes with the participle}; “who”] ἐν δυνάμει [*prep.w/instr.f.s., dunamis, power*] θεοῦ [*gen.m.s., theos*] φρουρουμένους [*pres.pass.pt.acc.m.p., φρουρέω, phroureo, protect, hold prisoner, keep in protective custody; 4X: 2Cor.11:32; Gal.3:23; Phil.4:7*]) **through faith for a salvation** (διὰ πίστεως [*prep.w/gen.f.s., πίστις, pistis, faith {active sense}*] εἰς σωτηρίαν [*prep.w/acc.f.s., σωτηρία, soteria, salvation, deliverance {e.g., the Rapture}*]) **ready** (ἐτοιμὴν [*adj.acc.f.s., ἕτοιμος, hetoimos, ready*]) **to be revealed** (ἀποκαλυφθῆναι [*aor.pass.infin., ἀποκαλύπτω, apokalupto, reveal*]) **in the last time** (ἐν καιρῷ ἐσχάτῳ [*prep.w/loc.m.s., καιρός, kairos, time, w/adj.loc.m.s., ἔσχατος, eschatos, last*]).

#### ANALYSIS: VERSE 5

1. God not only preserves our eternal inheritance, but He does something equally important for the heirs residing down here as “aliens”.
2. If the inheritance is being diligently guarded, so are those who are predestined to receive it.
3. This is the gist of this verse.
4. “Who” refers to all that qualify for inheritance.
5. The verb “are protected” is a military term used of a fortress defended by a garrison.
6. The verb is a present tense of continuous action with a passive voice (believers receive the blessing of eternal security) of the participle φρουρέω.
7. It corresponds to the perfect participle “reserved” of the previous verse.

8. Again, the former deals with the inheritance hidden in heaven, while the one here refers to the eternal security of the soul.
9. At the point of salvation the immortal soul is saved (Mt.16:26).
10. Peter assures the readers that they are safe in God no matter their difficulties in dispersion among their persecutors.
11. The ravages of time and circumstances cannot touch the “real you” – the soul (Mt.10:28).
12. In terms of eternal destiny the soul is kept safe “by the power of God”.
13. Again, the soul cannot be harmed, only the body, which will be raised according to the promise of God.
14. That which puts the individual soul in the safe zone is expressed by the prepositional phrase “through faith”.
15. “Through faith” refers to saving faith (e.g., Rom.3:22; Gal.2:16; Eph.2:8; Phil.3:9; 2Tim.3:15).
16. When a person believes in Christ he/she is, from that moment forward and forever, saved by the power of God.
17. Staying saved does not require continued faith in God (2Tim.2:13).
18. It only requires a one-time act of faith towards the object of faith, Jesus Christ (parable of the mustard seed; Lk.13:19ff).
19. So it is the “power of God” that protects us, contingent upon our “faith” in Christ.
20. Finally, we “are protected...for a deliverance ready to be revealed in the last time”.
21. The “deliverance” in view is the resurrection of the body at the Rapture.
22. The soul is safe throughout Ph2 and preserved in heaven, awaiting its reunion with the glorified body.
23. The body, unlike the soul, is subject to the ravages of time and circumstances, but it too will be redeemed and made forever safe when Christ returns for the Church (Rom.8:23; Eph.1:14).
24. The goal of the soul’s preservation is the special deliverance which comes “in the last time”.
25. Believers in heaven wait for this blessed event, as do those who are on earth.
26. In review: Believers “are being protected by the power of God through faith (man’s responsibility) for a deliverance (goal) ready (‘in the wings’, so to speak) to be revealed (present but not yet visible) in the last time (Rapture generation)”.
27. This verse is an excellent proof text for eternal security.
28. Romans 8:35-39 affirms the same promise, keying off of the attribute of love (here, Omnipotence is featured).
29. God is to be praised for the great things He has done for us, and will do for us, to bring us into our eternal inheritance.

#### When Christians Suffer (vv.6-9)

##### It is Brief, but Necessary (v.6)

**VERSE 6** **In this you greatly rejoice** (ἐν ᾧ ἀγαλλιᾶσθε [*prep.w/rel.pro.loc.m.s.*, ὅς, *hos*, “In this” or “In which” {the antecedent is the deliverance revealed in the last time} + *pres.mid.ind.2.m.p.*, ἀγαλλιᾶω, *agalliao*, *be extremely joyful*; cp. *Jn.8:56*; *1Pet.1:8*; *4:13*]), **even though now for a little while** (ὀλίγον ἄρτι [*adj.adv.*, *oligos*, *only for a little while*, + *adv.*, *arti*, *now*]), **if necessary** (εἰ δέον [ἐστὶν] [*part.*, *if*, + *pres.act.pt.n.nt.s.*, *dei*, *be necessary*,

+ some MSS. have pres.act.ind.3.m.s. of *eimi*, resulting in a first class condition: “if it is necessary and it is”), **you have been distressed** (λυπηθέντες [*aor.pass.pt.n.m.2.m.p.*, λυπέω, *lupeo*, *pass.*, *be sad, sorrowful, grieve*; cf. *1Thess.4:13*; “*distressed*”]) **by various trials** (ἐν ποικίλοις πειρασμοῖς [*prep.w/adj.instr.m.p.*, ποικίλος, *poikilos*, *various, diverse*, + *instr.m.p.*, πειρασμός, *peirasmos*, *testing; temptation*; cf. *Gal.4:14*; *1Pet.4:12*; *2Pet.2:9*]),

### ANALYSIS: VERSE 6

1. The hope, the inheritance, and the deliverance all belong to the future.
2. The hope is “alive/living” by virtue of Christ’s victory over death; the inheritance is in heaven, untouched by anything that belongs to the temporal realm; the deliverance is “ready”, in God’s hand, but still invisible to human eyes as it waits to be revealed.
3. There is a triumphalism here, but it is of the future.
4. Nothing Peter says to this point addresses a realistic assessment of the present circumstances of himself and his readers.
5. He has not yet begun to make that assessment, but his earlier reference to them as being “aliens in a dispersion” knocks on the door.
6. To the reality of their present circumstances in regards to suffering for their beliefs, Peter now directs our attention.
7. Verses 6-9 constitute his third long sentence.
8. “In this” (ἐν ᾧ) refers back in a general way to the content of praise in vv.3-5.
9. “You greatly rejoice” is a present middle indicative second person plural of the verb ἀγαλλιάω (*agalliao*, to exult).
10. The present tense supports the observation of point 8.
11. Peter writes to believers who had already been indoctrinated with respect to their “living hope”.
12. He understood intuitively that the understanding of these things brings great joy to the souls of positive believers.
13. He also recognized that +H was not overturned by the trials of the CWL.
14. Jesus taught his followers to rejoice when they were the victims of persecution (Mt.5:12).
15. The basis for rejoicing when bad things happen is grounded in the prospect of SG3.
16. Taking the verb “greatly rejoice” as a present indicative versus a future (as some do who say that “In this” has as its antecedent “in the last time”) is consistent with the unequivocal use of the same verbal construction in v.8, where it is linked with love of Christ in time.
17. The expression “even though now for a little while” draws attention to the relative brevity of suffering in comparison to “eternal glory” (cp. 5:10).
18. He is not saying that their Ph2 suffering is about over or of brief temporal duration.
19. He is saying that the present ordeals are insignificant as compared to their future of no suffering in Ph3.
20. This same thought is seen in Rom.8:18 and 2Cor.4:17 (“momentary light affliction”, as over against the “eternal weight of glory”).
21. “If necessary” (εἰ δέον), whether *eimi* is expressed or understood, should be read as a first class condition affirming what is actually the case.
22. The idea is not “if need be”, but “since it is necessary”.

23. The suffering is no mere contingency, but has already begun, and is a potentially positive experience for those who apply BD.
24. The participle is from the impersonal irregular verb *dei*, meaning “be necessary”.
25. Peter’s language recalls Jesus’ warning that certain unpleasant things “must take place but the end is not yet” (Mk.13:7), or Paul’s reminder to the churches of Galatia that “we must (δεῖ) through many sufferings enter the kingdom of God” (Acts.14:22).
26. Even the sufferings of Jesus Himself were viewed as a divine necessity (cf. *dei* in Mk.8:13 and parallels Lk.17:25; 24:7,26; Jn.3:14; 12:34; Acts.3:21; 17:3).
27. This letter is primarily designed to instruct and encourage the Royal Family scattered throughout northern Asia Minor with respect to their present ordeal of persecution.
28. Suffering, and persecution in particular, is inevitable and indispensable and inescapable for those who desire to live in accordance with the godliness code, considering the prevalence of negative volition in the world.
29. We should not expect to avoid the unpleasant experience that Jesus faced (Jn.15:20).
30. Those who faithfully suffer for the cause of truth are assured that they will reign with Christ in the most illustrious fashion (Rom.8:17; 2Cor.1:5; Phil.3:10; 1Pet.4:13).
31. Peter has been fully apprised of the fact that these believers had been targets of social antagonism for some time, as seen in the aorist passive participle of *lupeo*, which means “to be distressed” or “saddened” (cp. noun *lupe*).
32. The manner in which they were treated brought them soulful distress.
33. This assault upon the soul came into their lives “by various (or diverse) trials (or testing)”.
34. Society resented their separation from pagan practices and mores.
35. Society at large retaliated with a variety of hurtful responses.
36. To feel the pain of reprisal is not a sin per se.
37. However, it is important that believers view such things from a Scriptural perspective.
38. When we have the divine viewpoint expressed in Scripture before us, we can actually have inner peace and +H (cf. Jam.1:2, where “various” is used with “trials”).
39. Christians who suffer for adherence to BD will experience mental distress as well as joy (cf. Acts.5:41).
40. However, we should not experience shock and surprise (1Pet.4:12).
41. Also, they need to be apprised of the fact that they are not alone (1Pet.5:9).
42. Peter uses general terms such as “the things” and “various trials” to encompass a whole range of troubles.
43. The readers can fill in the specifics.