

## I PETER

Blessed Be The God Of Blessing

August 12, 2012

### I. Blessed Be The God Of Blessing (**I Peter 1:3-4**)

- A. **I Peter 1:3-5** . . . Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, [4] to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, [5] who are protected by the power of God through faith for a salvation ready to be revealed in the last time.
- B. Pray

### II. Blessed Be Our God

- A. Blessed be the God and Father of our Lord Jesus Christ –
  - 1. This is a phrase we might hear in almost any Christian church, and more particularly, during the worship time or at the end of the church meeting. For this reason it can easily become a religious saying that we are both familiar with and know when to use.
  - 2. What I would like us to clearly see today is that such a phrase is sincere when it comes from our heart and not just our lips. To help make my point, let me give you two reasons why it is sincere when it comes from our heart and not just our lips.
    - a. First, this phrase could be translated in two other ways:
      - (1) “May the God and Father of our Lord Jesus Christ **be well spoken of**” or . . .
      - (2) “May He **be praised and glorified.**”
    - b. Second, this phrase expresses a desire – and a desire is a strong feeling of wanting to have something or wanting something to happen. Such strong feelings come from deep within and are hardly momentary, but rather continue on and on until satisfied.
      - (1) Therefore, we say this phrase or express the idea of this phrase sincerely when it is a deeply felt desire on our part that longs to be satisfied.
      - (2) Besides, this phrase is similar to the first two lines of the Lord Prayer, which says: “Our Father, who is in heaven, hallowed be Your name.” And as the song says: “Prayer is the soul’s sincere desire . . .”

B. The point Peter is making here, and the point Jesus was making in those beginning words of His example prayer, is that God is worthy of our heartfelt exaltation, passionate worship, sincere admiration, and exuberant praise.

1. And the point I want to make about this is that we should make it our goal to get to the place spiritually where we treasure and value and respect God so much that such worship and praise comes from the depths of our heart and our lips, not just our lips.
2. I believe this is an important point because we live in a time when churches have musically refined and inspirationally tweaked their worship services to the point that even fleshly or worldly minded Christians can feel as if they are worshiping God from their heart.
3. Yet there is a difference between joining a worship service where we honor God with our lips – even though our heart is generally headed in a self-interested direction all week long, and coming to a worship time filled with awe and praise toward God because we have treasured, trusted, pleased, sought to obey, and loved and treasured God all week long.
4. Therefore, I urge each one of us to put forth the effort required to go beyond knowing the words of worship, and to go beyond occasionally enjoying certain feelings related to worship, to actually longing, from the heart, for God to be praised and glorified by all His created beings. Then on any given day and at any time, the words, “Blessed be the God and Father of our Lord Jesus Christ!” will come from the depths of our heart,

### III. How God has blessed us

A. God has shown us **great mercy** (*Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy*).

1. Peter is telling us that God has shown us more than just regular mercy – which of itself is amazing, given what we deserve. Peter is telling us that God has shown us GREAT mercy – which means it goes way beyond just regular mercy. And the significance of this great mercy is that it is one of the ways our GREAT GOD has blessed us, which gives us another reason to praise and worship Him.
2. Here again, however, we can say God has shown us great mercy because we know these are the right words to say. In fact, most of us even agree with the truth of these words. And yet, even though we can say that God’s mercy is great, we will never personally know

or feel its greatness until we personally know and feel the depth of our sin.

3. The truth is, God's mercy will only appear as great to us as our sin, or selfishness, or double-mindedness, or impurity of heart appears horrible and heinous to us. In other words, it is as we see the truth about our own sin-sick condition and what we deserve as a result, that we begin to see the greatness of God's mercy toward us.
4. Those who will not face the truth about themselves generally regard God's mercy more as a reasonable response on His part to our need, rather than being humbly astonished that He would be so merciful.
5. Yet regardless of how we see ourselves, God's mercy toward us is not just regular mercy, but great mercy – as required by our condition.
6. May we be bold and brave enough to look at our true condition so that we may personally comprehend the greatness of God's mercy. And when we do, we will praise and worship God from the depths of our heart. Surely He deserves this.
7. **Hymn:** Depth of Mercy, Can There Be - by Charles Wesley (describes a God-fearing, humble, broken hearted, accurate attitude on our part)
  - a. Depth of mercy! Can there be mercy still reserved for me? Can my God His wrath forbear, me, the chief of sinners, spare?
  - b. I have long withstood His grace, long provoked Him to His face, would not hearken to His calls, grieved Him by a thousand falls.
  - c. I have spilt His precious blood, trampled on the Son of God, filled Him with pangs (*mental or emotional pain*) unspeakable, I, who yet am not in hell!
  - d. I my Master have denied, I afresh have crucified, and profaned His hallowed Name, put Him to an open shame.
  - e. Whence to me this waste of love? Ask my Advocate above! See the cause in Jesus' face, now before the throne of grace.
  - f. If I rightly read Thy heart, if Thou all compassion art, bow Thine ear, in mercy bow, pardon and accept me now.
  - g. Jesus speaks, and pleads His blood! He disarms the wrath of God; now my Father's mercies move, justice lingers into love.
  - h. There for me the Savior stands, shows His wounds and spreads His hands. God is love! I know, I feel; Jesus weeps and loves me still.
  - i. Pity from Thine eye let fall, by a look my soul recall; now the stone to flesh convert, cast a look, and break my heart.
  - j. Now incline me to repent, let me now my sins lament, now my foul revolt deplore, weep, believe, and sin no more.

- B. God has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead (*Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead*).
1. The words “God has caused us” infers that God has made a decision on His own and carried out that decision on His own. And that is exactly what this phrase says He has done.
    - a. Now some use this statement to support the belief that God has decided who will be saved, and then brings His decision to reality all on His own – apart from any action or reaction on our part.
    - b. However, the grammar of this particular verse does not support that idea – and yet we are always wise to realize that God is sovereign, which means His decisions and ensuing actions will bring about their intended results whether or not we co-operate.
    - c. Now back to the grammar of this verse says. We see in this verse that God has caused us to be born again **TO SOMETHING**, and that something is a living hope.
  2. In other words, God has sovereignly decided we would be saved **TO** a living hope, and this living hope that exists both in this life and the next. Now let me explain why I say this living hope is for this life and the next.
    - a. As we know from the scriptures, the wages or outcome of sin is death – in some form or another. For example, Adam and Eve died in certain ways when they sinned. We know they did not die physically or even eternally upon eating the forbidden fruit – though they did begin to die physically at that time.
    - b. However, Adam and Eve did die to their innocence. They died to their over-riding propensity to do what they knew was right. They died to their daily and open access to God. They died to their easy life in the Garden of Eden. Eve died to her position of equality with Adam and her privilege of bearing children pain free. Adam died to a natural godly love and respect for his wife and the ease of providing for his family – just to name some of how sin brought death into their lives.
  3. My point here is that our sin brings some form of immediate or imminent death into our lives, and our sin brings ultimate, eternal death in the future. But God, in making a way for us to be born again, not only saves us from the future penalty of sin, His salvation saves us to live righteously today so that we no longer bring imminent death

into our lives by foolish and sinful choices and behavior. Instead, in living saved lives today we bring life into our lives today and eternal life forevermore. This is our living hope!!

- C. God has also caused us to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you.
1. To obtain an inheritance we must still be alive, which means those who miss out on the inheritance are dead – physically and spiritually.
  2. So what kind of inheritance will we obtain? Our inheritance is a person (*God*); it is the Holy Spirit (*now and forever*); it is a homeland or place of eternal abode (*Heaven, and then the New Heavens and New Earth*); it includes at least some, if not all of whatever God has given to Christ; and it is eternal (*never ending or running out*).
  3. Let's look at some scriptures that speak to the inheritance God has for His children –
    - a. A part of our inheritance is God:
      - (1) **Numbers 18:20** . . . Then the LORD said to Aaron, "You shall have no inheritance in their land nor own any portion among them; I am your portion and your inheritance among the sons of Israel.
      - (2) **Psalms 16:5-6** . . . The LORD is the portion of my inheritance and my cup; You support my lot. [6] The lines have fallen to me in pleasant places; indeed, my heritage is beautiful to me.
    - b. A part of our inheritance is the Holy Spirit – **Ephesians 1:13-14** . . . In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, [14] who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.
    - c. A part of our inheritance is some form of reward for well-doing – **Colossians 3:23-24** . . . Whatever you do, do your work heartily, as for the Lord rather than for men, [24] knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.
    - d. A part of our inheritance is in some form or fashion the wealth of the evil nations left over after God removes them in judgement:
      - (1) **Psalms 37:11** . . . But the humble will inherit the land and will delight themselves in abundant prosperity.
      - (2) **Matthew 5:5** . . . Blessed are the meek / humble, for they shall inherit the earth.

- e. A part of our inheritance is the Holy City, the New Jerusalem with its river of life, and tree of life, and streets of gold, and no more tears or sorrow or suffering or death, where the light is not the sun of the solar system but God and His son, Jesus Christ, and where we will have constant and open access to God, himself – **Revelation 21:2-4** . . . And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. [3] And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, [4] and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.
- 4. Our inheritance from God is imperishable and undefiled and will not fade away,
  - a. Imperishable – which means its substance or whatever it is made of is indestructible. It will last forever.
  - b. Undefiled – which means its quality is such that it is pure, perfect, or uncontaminated in its nature or essence.
  - c. Will not fade away – which means the worth and enjoyment of our inheritance will be as meaningful, as valuable, and as enjoyable a billion trillion years from now as it was the first moment we received it.
  - d. All this means that the value of our inheritance will never decrease in any way, and neither will our enjoyment of our inheritance.
- 5. And finally, our inheritance is reserved in heaven for us. Each one of God's children has his or her own inheritance that is set aside specifically for him. This means no one else can obtain your portion of the inheritance or acquire what God has set aside for you. In other words, you have a portion all to yourself, and it is waiting there for your arrival and possession.

#### IV. Conclusion

- A. May we bless God from the heart in a manner that, at the very least, comes close to equaling the rich blessings He has bestowed on us. In other words, may God know by how we praise and glorify Him, in word and deed, that we are truly thankful for His rich blessings toward us!