

## 1 Peter 1:3-5 – Part O

1Pe 1:3 (NKJV) **Blessed be 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, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time.**

When we come to the word “**blessed**”, it becomes immediately clear that the one to be blessed is “**the God and Father of our Lord Jesus Christ**”. However, it is important to note that in the original Greek text that the word “**be**” is not actually in the text. This is grammatically known as a “Hebraism”. It is how the author makes the word “**blessed**” more emphatic. It was a Hebrew mechanism that was used to emphasize a word in a greater way. It would be awkward to us in English to just say “**Blessed**”, but that was not the case in Peter’s day. It is the idea that there is never a time when God does not deserve our worship and our praise. It almost seems strange how passionate men become in praising people and things, but then completely dismiss any kind of praise to God. To the contrary, men actually seem passionately addicted to using God’s name in vain. True biblical praise needs to be addressed to the One who is truly worthy of praise, and that is “**the God and Father of our Lord Jesus Christ**”. He alone is worthy of our praise.

The actual Greek word for “**blessed**” is “*eulogetos*” from where we get the English word “eulogy” or “eulogize”. If we were to break the word down, it comes from the Greek word “*eu*” which means well, and from “*logos*” which means to speak. So, it has the idea of speaking well of someone.<sup>1</sup> However, the actual word “*eulogetos*” for “**blessed**” is only used eight (8) times in the New Testament, and in every case it refers directly and specifically to God, so the Greek word ““*eulogetos*”” is a word that is never used in the New Testament to attribute praise to anyone or anything but God. For instance, one of the uses is in [2 Corinthians 1:3](#) which says,

2Co 1:3 (NKJV) **Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,**

Because the adjective “**blessed**” ends in the Greek in the letters “*tos*”, it makes the word to mean “inherently worthy to be praised”. It is the idea that God is the only one who is inherently worthy of praise.<sup>2</sup> This is a unique quality that only God has. It is inherent in who He is. He is the only One who is worthy of worship. We worship so many things that do not deserve our worship, but God is fully and completely worthy of worship and praise. This idea of the Father being “**blessed**” as a permanent and inseparable quality is intrinsic, and innate to God. It is not something that He acquired, but is a core and basic attribute and quality of God. It is in this absolute sense that God the Father should be eternally praised.

Now, we want to clearly recognize that the Father is the One who actually blesses. He is to be “**blessed**” because of His inherent deity and holiness, but He is also to be “**blessed**” because He is the One who blesses. When the verb form of the word “**bless**” is used it means to act on behalf of someone else and to do good for them. We never talk about someone blessing us if what they did brought harm or mistreatment to our life. However, God who is to be “**blessed**” has “**blessed**” us. For instance, [Ephesians 1:3](#) says,

Eph 1:3 (NKJV) **Blessed** (*eulogetos* - adjective) **be the God and Father of our Lord Jesus Christ, who has blessed** (*eulogesas* - verb) **us with every spiritual blessing in the heavenly places in Christ,**

The second use of the word “**blessed**” (a different Greek word than the first use – “*eulogesas*”) is the verb form and is an aorist active participle. So what is the technical point? The point is simple – God, the One who is “**blessed**” and deserves all praise and all worship has already blessed us. It is not necessary for any of us to ask God to bless us. Why? He already has! The aorist tense makes it a completed action, something that has already happened. Because it is in the active voice, it means that the subject, in this case God the Father, is the One who has done the blessing. Apart from what God has done in our life and for our life, we would have no spiritual blessings. [Ephesians 1:3](#) says that God “**has blessed us with every spiritual blessing in the heavenly places**”. There is not one single “**spiritual blessing**” that God is withholding from us – not one. Then, to emphasize it even more, [James 1:17](#) declares,

Jas 1:17 (NKJV) **Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.**

Once again, the emphasis is on the word “**every**”. Every good thing that occurs in our life is from God and because of God. For some reason, we seem to want to take the credit, but God is the One who has providentially given us the blessing. Why is God worthy of praise? It is because He is the Father of our Lord Jesus Christ and He has blessed us with every spiritual blessing in the heavenly places. This is the utter sovereignty of God in speaking to our life, speaking well of our life, and creating blessing for our life. He chose us and He did so according to the purpose of His good will. God has lavishly blessed the unwilling, the uncaring, and the undeserving. This is a truth that is fundamental to the doctrine of God and to the doctrine of man. If you have a small God, then you will have a terrible theology. A sound theology begins with a big God and a spiritually dead man. Martin Luther summed it up this way for those of us who actually preach and teach the Word of God. He said that “you should always preach in such a way that if people who are listening to you do not hate their sin, that they will hate you”.

All of the spiritual blessings that God has for His people are “**in Christ**”. So, the spiritual leaders of a church should always be trying to get their people to a Person, not some program. We seem to be chasing after something that God says that we already have! How tragic is that? What God has done for us should make us stand up and shout. We have been cleansed by the blood of Christ, forgiven of every possible sin, taken out of the mire of the world, indwelt by the Holy Spirit, and endowed with every spiritual blessing that God has! The word “**every**” that we looked at is “*pas*” and it means each and every one, the whole of everything. We may not be able to see the whole of everything, but it is still there. Not one single spiritual blessings has been left out. There are no spiritual leaks. Nothing is missing. I have to ask the question that if “**in Christ**” we have been give “**every spiritual blessing in the heavenly places**”, how could there be a so-called “second blessing”. What is it? What could it possibly be? Listen to what [2 Peter 1:3](#) says,

2Pe 1:3 (NKJV) **as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,**

It just never seems to stop. Do we really believe these truths? Do we believe Peter and Paul? Are we the people described in these verses? Do we believe these things? We are a church culture obsessed

with being blessed and with what we can get from God. In [Ephesians 1:3](#), the word “**Christ**” is what is known as a prepositional object because the preposition “**in**”, which is the preposition of location, precedes it. I.e., the spiritual blessings that God has for us are “**in Christ**”. That should be obvious to us all. However, what the linguistic construction of the phrase “**in Christ**” does is to make that phrase similar to a flashing neon light. It is Paul’s way of being emphatic about what he is communicating. God’s spiritual blessings are found “**in Christ**” and “**in Christ**” alone. There are no other sources of God’s blessing. Someone may say, “*Well, my children are a blessing to me*” – and well they should be. The point, however, is that your children are a gift from God. Psalm 127:3 says,

**Ps 127:3 (NKJV) Behold, children are a heritage from the LORD, The fruit of the womb is a reward.**

All of the blessings that both Paul and Peter will expound on in [Ephesians 1](#) and [1 Peter 1](#) are utterly non-existent without Christ, apart from Christ. Christ’s riches become our riches. His righteousness becomes our righteousness. His power becomes our power. All that the Father has given to the Son, He has given to us. Prepare to be blessed at the deepest level. It is right here, right before our eyes. Faithful believers are the ones who enjoy and experience God’s blessings. Every spiritual blessing is resident in Christ, so if I am not walking in a continual awareness of this reality, then I do not know what I have and I will not experience the actual blessings.

What we are going to do in [1 Peter 1](#) is to expound in detail each one of the blessings that Peter gives to us. Just as a prelude to that, look at the blessings that Paul identifies in [Ephesians 1](#) alone. V4, we have been chosen. V4, we will be holy and without blame before Christ. V5, we were predestined to be adopted by God. V6, we have been completely and fully accepted. V7, in Christ we have redemption and the forgiveness of sins. V7-8, the riches of His grace abound to us. V11, we have an inheritance. This is spiritually staggering. Why? It is because we literally deserved nothing, but have been given everything.

Please appreciate that everything that we will see and learn about these blessings is spiritual in nature. Spiritual blessings are so much better simply because they never change. It should be clear to each of us as believers, but the simple problem that the world has is that they are starving spiritually because they are trying to meet their spiritual needs with physical things. What God has given to us are spiritual realities that cannot be seen, and those realities are found only “**in Christ**”. That makes each and every blessing pure, perfect, and exactly what I need no matter what I may think that I need and want. I have said it often, but it seems that the worst thing that God could ever do for us is to simply always be giving us what we want. Thank goodness that God is not like that. What He always does is to give us exactly what we need. Why does He do that? It is because what God gives to us points us back and causes us to focus on that which will satisfy us the deepest and most completely. You cannot purchase anything that will fit these spiritual needs. Each blessing is pure. Each blessing is free. If I were to ask you what payment could a man give for these blessings, the answer would always be “none”. They are a gift from God. Every blessing that we experience in our life is a gift from God.

This is amazing to me. The most satisfying gifts in the world are free to me. They have already been paid for by God. I owe nothing for them. I cannot buy them, I cannot make monthly payments to have them. I cannot go online and find them. They are a gift from God. I have to be the richest man in the world. All of this is from the kindheartedness of the God of the universe. He is the purest source from

which a gift could come. Spiritual blessings are given in God's grace, and man is never worthy to receive them. We are never justified at any level of pride - ever. We can do absolutely nothing spiritually meaningful apart from God's saving and redemptive grace operating in our life. I have nothing to give apart from God's work in me. We are not worthy of anything that is ours – not one thing. God never looks at us and sees us – never! When God sees you and when God sees me, He sees that we are **“in Christ”**. God never sees me as someone who is deserving because of something that I have done – never. It is only because we are **“in Christ”** that we enjoy the blessings of God on our life. It is never because we did something deeply spiritual. It is never because of me – never, never. It is always and eternally because of Jesus Christ and Him alone. Remove Christ and there will not be one spiritual blessing. The richest men in the world most likely do not know God. They are satisfied without God, satisfied that they do not need Christ, and they are satisfied with their enormous wealth to fully satisfy them. Yet the very thing they desire the most and have the most of is the very thing that will keep them out of God's kingdom and eventually will lead them into eternal judgment and damnation. I wonder if at that moment they will consider that what they had was a great blessing or a great curse. How their perspective will quickly change.

If we truly understand who we are, what we have, and why we have it, it is ONLY because we walk in the realm of God's continual grace. The blessings of God are not based on my faithfulness. If they were based on my personal faithfulness, I would never have any to enjoy. In fact, He seems to constantly be blessing us when we are not actually committed to Him in a meaningful way! Someone is going to immediately ask, *“Well, what about the Sermon on the Mount and Matthew 5:3-11? It says that we are blessed nine different times if we do certain things like hunger and thirst for righteousness or are pure in heart.”* The word for **“blessed”** in those verses is a completely different Greek word, even though it is the same English word. This is a perfect example of our hermeneutical principle that we cannot interpret Scripture based on what the English words mean to us. It is the Greek word *“makarios”* and means that the individual possesses the favor of God in their life because they are **“in Christ”**. We would have no desire to be **“poor in spirit”** or to **“hunger and thirst for righteousness”**, or to be **“pure in heart”** if we were not **“in Christ”**. Who thinks that it is a blessing to be **“persecuted for righteousness sake”**? Who can **“rejoice and be exceedingly glad?”** Certainly no one who is lost! Do we see how it is all because we as believers are **“in Christ”**? Apart from Christ, we would never consider these things to be something that is a blessing for our life.

These blessings have already been given. These blessings are all to the praise of the glory of His grace. They shape our whole understanding of our life. All of this is a call to worship, a call to praise, a call to bow our knees, our hearts, our minds, and our wills to the living God and to Jesus Christ who is our Savior. This is crucial. This is critical. If we were one of Peter's recipients, if we were living in the realm of persecution and suffering and headed into even more suffering, this is essential to know and understand. We must consistently remind ourselves of these spiritual blessings. We must stake our lives on these things.

The problem that the modern day Christian has is that too often they are so focused on receiving the blessings of God and living the good life that they literally miss where they can be found – **“in Christ”** alone. If you think that having what this world can provide to you – wealth, pleasure, pleasure toys, free time, vacations, financial security, more of what we have, then just go read Ecclesiastes and learn from

someone who had it all and came to the conclusion that it could never satisfy and called it all vanity. Every single one of us will one day stand before God, give an account of our life, and at that moment deeply regret that we did not believe God enough to completely yield our life to Him. We will all experience it fully. We are fully and completely anchored in Christ, and that position and that reality never changes. However, mentally I have to place myself into this reality as to what it really means to live “**in Christ**” and to live for Christ. The further I migrate my life away from this reality, the less and less I will experience and enjoy the spiritual blessings that are in Christ.

## **ENDNOTES**

<sup>1</sup> Vine, 124.

<sup>2</sup> Zodhiates, 679.

## **BIBLIOGRAPHY**

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