

## **The Saint's Inheritance**

**I Pet 1:3-5**

**I. The Origin of the Saint's Inheritance: vs. 3a**

**II. The Cause of the Saint's Inheritance: vs. 3b**

**III. The Source of the Saint's Inheritance: vs. 3c**

**IV. The Nature of the Saint's Inheritance: vs. 4**

**V. The Strength of the Saint's Inheritance: vs. 5**

## The Saint's Inheritance

### I Pet 1:3-5

#### Introduction:

- I believe it's safe to say, that if it were possible for any man to lose his salvation, the Apostle Peter would have been that candidate
- brash; yes, impetuous; yes, impulsive; yes, short tempered; yes, quick to react; yes, hot-headed; yes
- yes, if anyone was prone to falling, prone to failing, prone to failure, it was Peter
- in fact, Peter is proof positive of the temporal stumbling of a saint
- Peter is proof positive that a true believer can make short term denials of his Christian faith
- so who better, than the man who was prone to failing, to write a treatise regarding **"The Perseverance of the Saints"**
- who better to write a doctrinal treatise regarding **"The Preservation of the Saints"** than Peter
- but, before looking at our text this morning, allow me for the second time to read to you from the **"Westminster Confession of Faith"** where the writers express this short term stumbling that can occur in the life of a saint
- under the title **"The Perseverance of the Saints"** we find this declaration: "They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."
- loved ones, Peter is an example to us of a saint who stumbled head-long for a short time
- friends, our blessed Lord Jesus began to tell His disciples this in **Matt 16:21-23**; ". . . . . that He must go to Jerusalem and suffer many things at the hands of the elders, (the) chief priests, and the scribes . . . . ." vs. 21

- Peter reacted to this by taking the Lord aside and saying in vs. 22; “. . . . . Far be it Lord that this should happen to You”
- do you remember Jesus’ response to Peter ???
- He said to Peter in vs. 23; “. . . . . Get behind Me, Satan ! You are an offense to Me, for you are not mindful of the things of God, but the things of men”
- beloved, to be compared to “Satan” is quite a scathing rebuke
- but, Peter was known for his “foot in mouth” responses
- Peter was known for his stumbling actions and words
- on the night of the Lord’s last meal with His apostles, Jesus told Peter in Luke 22:31; “. . . . . Satan has asked for you, that he may sifted you as wheat”
- but, Peter said to Jesus in vs. 33; “. . . . . Lord, I am ready to go with You, both to prison and to death”
- then Jesus said to Peter in vs. 34; “. . . . . (Peter) I tell you, the rooster shall not crow this day before you will deny three times that you know Me”
- well, we all know that Peter fell head-first on the night of Jesus’ betrayal
- Peter, cowardly “denied” his Lord “three times”
- we also know that Scripture records that Peter “. . . . . went out and wept bitterly . . . . .” Luke 22:62
- loved ones, Peter fell horribly
- but, Oh how Peter wanted to be restored
- and Oh how wonderfully the Lord Jesus Christ restored Peter
- how wonderfully the Lord “kept” Peter from falling “totally (and) finally (from) falling away from the state of grace”
- you see, Jesus said to Peter in Luke 22:32; “But I have prayed for you, that your faith shall not fail . . . . .”

- yes, Peter fell temporarily, but he never “fell totally nor finally”
- why ? ? ? because Peter was being “kept” by the Lord Jesus Christ
- so, who better than Peter was qualified to write a treatise on **“The Perseverance of the Saints”**
- so, with those opening thoughts, would you please stand and join me in reading our text for this Lord’s Day, **1 Pet 1:3-5**

## I. The Origin of the Saint's Inheritance: vs. 3a

- vs. 3a; “Blessed be the God and Father of our Lord Jesus Christ . . . . .”
- Peter begins his treatise regarding “**The Saint’s Inheritance**” with an opening salutation of praise
- this passage of praise is a hymn of worship, designed to encourage the Christians living in a hostile world
- for the Christians to look past their temporal troubles and to rejoice in their eternal “**inheritance**”
- so, as a means of encouragement, Petr’s paean of praise is meant for believers to grasp more fully their eternal “**inheritance**”
- it begins with the phrase; “Blessed be the God and Father of our Lord Jesus Christ . . . . .”
- the intention is for God’s people to recognize that the only response to our salvation is to “Bless . . . . . God . . . . .”
- you see, **the origin of the saint’s inheritance**” is “. . . . . the God and Father of our Lord Jesus Christ . . . . .”
- why ? ? ? because **the origin of the saint’s salvation** is also “. . . . . the God and Father of our Lord Jesus Christ . . . . .”
- right from the get go, Peter begins his doctrinal treatise regarding the salvation of the “**elect**” as being ordained by “. . . . . the God and Father of our Lord Jesus Christ . . . . .”
- suffice it to say, regarding your salvation that God planned it, Jesus purchased it, and the Holy Spirit preserves it
- I’ve also heard it said that God thought it, Jesus bought it, and the Holy Spirit wrought it
- either way, Peter’s only response to his salvation and the “**inheritance**” that goes with it, was to “Bless the God and Father of our Lord Jesus Christ . . . . .”
- now, may I say, that that is the same response that Paul proclaimed for his salvation and it’s eternity

- turn with me please to Eph 1:3
- beloved, the same response; “Blessed be the God and Father of our Lord Jesus Christ . . . . .”
- why ? ? ? because Paul too recognized that **the origin of the saint’s inheritance** is non-other than God Himself
- “the God and Father of our Lord Jesus Christ . . . . .”

## II. The Cause of the Saint's Inheritance: vs. 3b

- vs. 3b; “. . . . . according to God's abundant mercy . . . . .”
- the N.A.S.B. rendered vs. 3b; “. . . . . according to God's great mercy . . . . .”
- beloved, “. . . . . God's abundant and great mercy . . . . .” is **the cause** or the motive behind God granting believers an eternal “inheritance”
- in other words, “. . . . . God's great mercy . . . . .” is **the cause** responsible for your eternal “inheritance”
- and not only does Peter address “. . . . . God's great mercy . . . . .” as the motivating factor to “**The Saints Inheritance**” but so too does Paul
- turn with me please to Eph 2:4-5
- “**But God, who is rich in mercy, (and) because of His great love . . . . .**” is **the cause** for our perseverance and therefore, our “inheritance”
- friends, it's interesting that both Peter and Paul add these two adjectives “**great and rich**” to describe God's motivation behind God's salvation for the “elect”
- and because of “. . . . . God's great mercy . . . . . and great love” He chose to grant the eternity of our salvation and preserve “**The Saints Inheritance**” therein
- thus beloved, God is **The Cause of the Saint's Inheritance**
- He's **The Origin of the Saint's Inheritance** and He's **The Cause of the Saint's Inheritance**

### III. The Source of the Saint's Inheritance: vs. 3c

- vs. 3c; “. . . . . (God) has begotten us again to a living hope . . . . .”
- Peter continues his treatise on **“The Perseverance of the Saints”** by stating that; “. . . . . (God) has begotten us again to a living hope . . . . .”
- again, I believe the N.A.S.B. has translated this phrase more accurately by rendering that “. . . . . (God) has caused us to be born again to a living hope . . . . .”
- the phrase “. . . . . (God) has begotten us (or) (God) has caused us . . . . .” is in what we call the aorist tense in the original Greek language
- the aorist tense literally means; ‘that God is the source’ that **“causes us to be born again”**
- the active voice of the tense points to the decisive work of God in the regeneration of God’s **“elect”**
- in other words, the **“born again”** experience of the believer has been provided **“. . . . . according to the good pleasure of (God’s) will” Eph 1:5, 9, 11**
- let’s take a look at that passage
- turn with me please to **Eph 1:3-11**
- loved ones, **the source of the saint’s inheritance** is two-fold
- the first source, by God **“. . . . . causing us to be born again to a living hope . . . . .”**
- the second source, **“. . . . . through the resurrection of Jesus Christ from the dead”**
- first, before the believer can persevere in the faith he has to be **“born again”**
- before the believer can persevere in the faith he has to be regenerated
- Peter is saying, in order for Christians to persevere to eternal life, they must experience God’s new birth
- Peter’s emphatic

- new birth, new life, regeneration, has to take place first by “. . . . . the power of God . . . . .”  
I Pet 1:5
- let’s take a look at this a little closer
- turn with me please to John 1:12-13, Titus 3:5-7, Jam 1:18
- friends, “. . . . . (God) has begotten us again . . . . .” I Pet 1:3 NKJ
- “. . . . . (God) has caused us to be born again . . . . .” I Pet 1:3 N.A.S.B.
- and “(God) has brought us forth . . . . .” Jam 1:18
- loved ones, God is **the source of the saint’s salvation** and therefore, God is **the source of the saint’s inheritance**
- allow me to illustrate this further
- turn with me please to Matt 18:12-14
- do you not clearly see the source of the saint’s inheritance here ? ? ?
- vs. 14; “. . . . . it is not the will of your Father who is in heaven that one of (His) little ones should perish”
- “. . . . . not . . . . . one of (His) little ones will perish”
- now, the second way that God is **the source of the saint’s inheritance** is “. . . . . through the resurrection of Jesus Christ from the dead”
- remember, that Peter’s letter is written to the believers scattered, dispersed among the Roman Empire because of the serious persecution from the Roman Emperor Nero
- the Emperor Nero was an evil, wicked, and brutal persecutor of the Christian churches in  
“Pontus, Cappadocia, Asia, and Bithynia” I Pet 1:1
- so, this letter was written as an encouragement to persevere in the faith until the end
- and Peter’s establishing the great praise due to God for their salvation and the eternity of it

- so, he begins this anthem of praise by asserting and reminding them that their salvation began with God
- and with that salvation comes the “. . . . . living hope through the resurrection of Jesus Christ from the dead”
- and that “. . . . . living hope . . . . .” is a great source of encouragement to press on and persevere unto that “inheritance”
- remember, that our “. . . . . living hope . . . . .” stands in sharp contrast to the empty, frustrating, deceptive, false “hope” of the world
- beloved, our “. . . . . living hope . . . . .” is the sure basis for our personal assurance of the eternity of our salvation
- our “hope” is anchored in the past, Jesus arose
- our “hope” is in the present, Jesus is alive
- our “hope” is completed in the future, Jesus is coming
- but, “. . . . . the resurrection of Jesus Christ from the dead” is the crowning jewel in Christ’s redemptive work and the valid foundation for all of God’s saving plan, both present and future
- turn with me please to [John 11:25-26](#)
- friends, because Christ rose “. . . . . from the dead . . . . .” He forever secured **“The Saint’s Inheritance”**
- turn with me please to [Heb 6:19](#)
- **“This hope . . . . . an anchor of the soul, both sure and steadfast . . . . .”**

#### IV. The Nature of the Saint's Inheritance: vs. 4

- vs. 4; “to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you”
- may I say, that vs. 4 is **the nature** or the description if you will of “**The Saint's Inheritance**”
- now, the nature of the saint's inheritance is four-fold
- Peter describes “**The Saint's Inheritance**” with four descriptive terms
- the first description, your “. . . . . inheritance (is) incorruptible . . . . .” meaning; ‘not liable or subject to death or destruction’
- the N.A.S.B. translated the word “**incorruptible**” with “**imperishable**” a much better rendering from the original Greek language
- the word “**imperishable**” literally means; ‘not subject to decay’
- unlike all earthly things that are subject to death and decay, our “. . . . . inheritance (is) **incorruptible . . . . .**” because it belongs to the heavenly realm “. . . . . where neither moth nor rust destroys . . . . .” Matt 6:20
- the second description is the word “. . . . . undefiled . . . . .” meaning; ‘our inheritance is not subject to the stain of sin’
- loved ones, sin has “**defiled**” all of creation at the fall
- but, because our “**inheritance**” has been provided by Christ, it is therefore “. . . undefiled . . .” and not tainted by sin
- the third description, our “. . . . . inheritance . . . . . does not fade away . . . . .” meaning; ‘it will never lose its brilliance and it's magnificence’
- I Pet 1:24-25; “. . . . . the grass withers, and the flowers fades away, but the word of the Lord endures forever”
- and so too, the Word of God describes “**The Saint's Inheritance**” as “. . . (never) fading away . . .”
- turn with me please to I Pet 5:4

- the fourth description, **“The Saint’s Inheritance”** is “. . . . . reserved in heaven for you”
- having pledged that **“The Saint’s Inheritance”** is permanent in nature, Peter adds to his reader’s security, by declaring that the believer’s “. . . . . inheritance . . . . . (is) reserved in heaven . . . . .”
- friends, the nature of the saints inheritance is fixed and unalterable
- you see, the word “. . . . . reserved . . . . .” literally means; ‘guarded or watched over’
- the perfect tense of the phrase “. . . . . reserved in heaven . . . . .” conveys the idea that the **“inheritance”** was place under safe keeping and that the preservation of it is still in force
- the perfect tense also implies that God is the One guarding, watching over, and keeping safe **“The Saint’s Inheritance”**
- in short, the **“inheritance”** is certain because of God’s watchful eye
- and its preservation “. . . . . in heaven . . . . .” adds to the measure of its safety
- because your **“inheritance”** is safely out of reach of any destructive forces
- and this “. . . . . inheritance . . . . . (is) reserved in heaven for you”
- the phrase “. . . . . for you” makes it personal and specific for only the **“elect”**
- beloved, “. . . . . our citizenship is in heaven . . . . .” Phil 3:20
- therefore, **the nature of the saint’s inheritance** “. . . . . (is) reserved in heaven for you, incorruptible and undefiled and that does not fade away . . . . .”

## V. The Strength of the Saint's Inheritance: vs. 5

- vs. 5; “who are kept by the power of God . . . . .”
- this is the heart and soul of the passage
- this is the heart and soul of “**The Saint's Inheritance**”
- this is the heart and soul of the eternity of salvation
- this is the heart and soul of the security of the saints
- so, I want to go back to vs. 3 and read through to vs. 5 in order to grasp the full thrust of the passage's context
- join me once again in reading I Pet 1:3-5
- beloved, the key to the believer's **perseverance**
- the key to the believer's preservation
- the key to the believer's “**inheritance**” is because God is “**keeping**” you from stumbling
- because God is “**keeping**” you from “totally (and) finally falling away from the state of grace”
- the key to the eternity of your salvation rests in the divine strength, the divine “**. . . . . power of God . . . . .**” to keep you
- look once again at vs. 5; “(you) are kept by the power of God . . . . .”
- the N.A.S.B. rendered vs. 5; “(you) are protected by the power of God . . . . .”
- the N.I.V. rendered vs. 5; “(you) are shielded by the power of God . . . . .”
- loved ones, all three of these translations are accurate
- each of these words “**kept, protected, and shielded**” comes from the same Greek word which literally means; ‘to keep, to protect, to guard’
- it's a military term implying; ‘strength’

- the words convey the idea that the heirs of salvation need “keeping, protecting, and guarding” from enemies
- furthermore, the entire phrase has been purposely set in the present tense
- those of you that have sat under me know that I always stress the presence tense
- you see, the presence tense means that “the keeping, the protecting, and the guarding” is continual
- “the keeping, the protecting, and the guarding” activity is continual and it never ceases until “the last time”
- that is, until you arrive in heaven
- friends, the **strength** is identified as “. . . . the power of God . . . . .”
- thus, **the strength** behind “**The Saint’s Inheritance**” is “. . . . the power of God . . . . .”
- in other words, we are “kept” coupled by “. . . . the power of God . . . . .”
- you see, “**God’s power**” is the guard, the garrison, for “**The Saint’s Inheritance**”
- “**God’s power**” is the garrison for your **perseverance**
- “**God’s power**” is the garrison for your eternal security
- now, I want to develop this a little further
- turn with me please to **Jude 1, 24**
- note that Jude says in **vs. 1** that we are “. . . . preserved by Jesus Christ . . . . .”
- the word “**preserved**” comes from the same Greek word as “kept”
- the word “**preserved**” could have been translated “. . . . kept by Jesus Christ . . . . .”
- now, put your finger in Jude and turn with me please to **I Thes 5:23**
- in **I Thes 5:23**, Paul says; “. . . . preserved blameless . . . . .”

- once again we have the same words that Peter and Jude used in their letters
- Paul could have rendered vs. 23; “. . . . . kept blameless . . . . .”
- now, turn back if you will to Jude 1, 24
- beloved, “Now to Him (to Jesus Christ) who is able to keep you from stumbling . . . . .”
- or “to Him who is able to preserve you from stumbling . . . . .”
- or “to Him who is able to protect you from stumbling . . . . .”
- or “to Him who is able to guard you from stumbling . . . . .”
- the language is unambiguous, it’s as clear as a bell
- Jesus’ half-brother Jude is praising God the Father because “. . . . . He is able to keep you and I from stumbling . . . . .”
- and make note, that not only “(is) He able to keep you from stumbling . . . . .” but He’s also able to “. . . . . present you faultless before the presence of His glory with exceeding joy . . . . .”
- loved ones, **the strength of the saint’s inheritance** rests on the fact that you and I are “kept by the power of God”
- now, I said to you earlier that Peter is proof positive of a believer who can temporarily stumble
- but, because he has been “kept by the power of God” he never falls “totally nor finally”
- so, I’d like to show you how “. . . . . God’s protecting power kept . . . . .” Peter from falling “totally and finally”
- turn with me please to Luke 22:31-32
- Jesus “. . . . . prayed for (Peter), that (his) faith would not fail . . . . .” vs. 32
- and when Jesus “prays” for anyone, He always “prays” in the Father’s will
- Paul said in I Tim 2:5; “For there is one Mediator between God and men, the Man Christ Jesus”

- the writer of Hebrews said in Heb 7:25; “Therefore (Jesus) is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them”
- you see, Jesus is the “Mediator” and the “Intercessor” behind the “keeping power of God”
- and “. . . . . (Jesus) always lives to make intercession for (God’s) elect”
- allow me to show this further
- turn with me please to John 17
- the first thing that I’d like to bring to your attention is that John 17 has historically been recognized as Christ’s high priestly intercessory prayer
- so, first off, we need to establish who is Christ interceding for ? ? ?
- look at vs. 2; “as You (Father) have given (Me) authority over all flesh, that (I) should give eternal life to as many as You have given (Me)”
- friends, Jesus is “praying” to God the Father on behalf of all the believers “. . . . . whom the Father gave to (Christ) . . . . .” both now and forever more
- look at vs. 4; “. . . . . I finished the work which You have given Me to do”
- what is the “. . . . . work which the (Father) gave (Jesus) to do” ? ? ?
- well, one of those roles is “. . . . . to keep . . . . . those whom God gave Him . . . . .”
- you see, Christ’s intercessory prayer is only “. . . . for those whom God has given to Christ . . . .”
- look at vs. 9; “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours”
- this intercessory prayer of Jesus is an appeal to God the Father on behalf of “. . . . . those whom (God) gave to (Christ) . . . . .”
- in other words, this prayer is for the “elect” only, for believers only, for the **saints** only
- and the **saints** my friends, are “. . . . . those whom (God) gave to (Christ) . . . . .”
- now, look at vs. 11-15

- loved ones, it is the business of the Good Shepherd to “keep” His sheep
- that means, that He always “keeps” a watchful eye on them
- and so, Christ “kept” Peter from falling “totally and finally”
- He “kept” Peter from “. . . . . the evil one . . . . .” John 17:15
- Christ didn’t save Peter for a temporary enterprise
- no, Christ saved Peter for eternity and guaranteed him for that future glory
- but, not only did Jesus “keep” Peter from stumbling, but God the Father was engaged in “keeping” Peter also
- turn with me please to John 10:27-29
- beloved, “. . . . . no one was able to snatch (Peter) out of (Christ’s) and (God’s) hand”
- that’s why Jesus could say with certainty in John 11:41-42; “Father, I thank You that You have heard Me. And I know that You always hear Me . . . . .”
- may I say with assurance, that Christ is “always” praying to the Father “. . . . . to keep . . . . . those whom the Father gave Him . . . . .” and that includes all those who have embraced Christ today
- turn with me please to Heb 7:25
- Christ prayed for Peter and He prays to the Father to “keep” us
- turn with me please to II Thes 3:3, II Tim 1:12
- you see, “**The Saint’s Inheritance**” rests in “**the power of God**” through the Lord Jesus Christ and His Holy Spirit
- and as “**heirs of God**” we are “**kept, protected, and guarded**” by “**the power of God**”
- and because God is immutable, that is unchanging, the “**elect**” shall be saved unto eternal life
- and the “**keeping power of God**” is **the strength of the saint’s inheritance** coupled by the intercession of Jesus Christ and the engagement of His Holy Spirit

## In Closing:

- turn back if you will to **I Pet 1:3-5**, where we first began
- together, let's read Peter's great anthem of praise for what God the Father has done on behalf of our salvation and the eternity of **"The Saint's Inheritance"**
- to solidify **"The Doctrine of the Perseverance of the Saints"** let's probe a little more evidence from Scripture
- turn with me please to **Num 23:19, I Sam 2:9, Psa 37:28, Psa 89:3-4a, 33-34, Isa 54:10, Jer 32:40, Rom 5:10, Rom 8:28-39, Rom 11:29, Eph 1:3-14, Eph 2:1-10, Phil 1:6, Phil 3:20-21, I Thes 5:23-24, I John 2:24-25, I John 5:13, Mal 3:6**
- regarding the eternity of **"The Saint's Inheritance"** the great preacher Charles Spurgeon said this; "The believer, like a man on a shipboard, may fall again and again on the deck, but he will never fall overboard"
- regarding **"The Perseverance of the Saints"** A.W. Pink said so eloquently this; "All saints are preserved in God's love and favor, and accordingly they persevere in the faith, eschewing all damnable errors; they persevere in a life of faith, clinging to Christ like a drowning man to a life-buoy; they persevere in the path of holiness and obedience, walking by the light of God's Word and being directed by His precepts; not perfectly, nor without wandering, but in the general tenor of their lives . . . ."
- beloved, **"The Perseverance of the Saints"** is not dependent on the Christian **"keeping"** himself in good standing with God
- no, **"The Saints Inheritance"** is fully, solely, and wholly dependent upon God's grace, God's mercy, and God's **"power to keep us"**
- that why the hymn writer wrote; "O to grace how great a debtor daily I'm constrained to be; Let Thy goodness, like a fetter, bind my wandering heart to Thee; Prone to wander, Lord, I feel it, prone to leave the God I love; Here's my heart, o take and seal it, seal it for Thy courts above."
- **"Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be (the) glory and majesty, dominion and power, both now and forever. Amen." Jude 24-25**