

TITLE: The Glory of our Salvation (Part 1) *Our Privileged Place in the Plan of Providence*

PASSAGE: 1 Peter 1:10-11

THEME: Our privileged place in the salvation plan

NUMBER: 1PET23-0605

DATE: June 26, 2005

Opening Prayer

One summer day toward the end of the 19th c. an English city boy went swimming in a small countryside lake. After swimming quite a distance from the shore he was beset by a severe cramp and began to drown. A farm boy working nearby heard the swimmer's desperate cries for help and ran as fast as he could to help. Diving into the water he reached him before the drowning boy went under and brought him safely to the shore.

Several years later the two boys again met. The city boy, still filled with gratitude was thrilled to see the farm boy again and asked him what career he had decided to pursue. The farm boy replied that he had chosen medicine. Since the city boy's parents were quite wealthy and were greatly indebted to the young man for saving their son's life, they volunteered to pay for the young farmer's medical education. The young man went on to have a brilliant career in the medical field.

In 1928 that farm boy, by then both a physician and a bacteriologist, discovered the famous wonder drug penicillin. In 1945 he shared the Nobel prize with two other scientists for the discovery and development of that antibiotic. That Scottish farm boy turned scientific genius who died in 1955 was Alexander Fleming.

The rescued city boy also gained great recognition. During WWII he contacted a life-threatening case of pneumonia. He recovered in a hospital after receiving penicillin, which meant that the one-time farm boy, Alexander Fleming had now saved his life twice, once directly and once indirectly. That twice-saved city boy was no other than Winston Churchill, the famous wartime Prime Minister of Britain. Ironically, Churchill in 1953 also won a Nobel Prize, for his incisive writings on the history of the Second World War.

[adapted from John MacArthur, 1 Peter, 49-50]

As a young boy myself, sometime around 1975 I attempted to swim across a narrow but rather brisk river in the upper desert of Arizona. Nearly half-way across, I ran out of breath and panicked. Attempting to turn back to the shore from which I jumped in, I was being carried downstream. I began to bob in and out of the water like a cork when a bystander rescued me. I have little doubt that I could have just as easily drowned that day.

Whether you're a future Nobel prize winner or a 12 y/o boy from AZ, it's a wonderful thing to have your life saved.

Just this past week in Chicago about 30 residents of an apartment building had to be rescued from a spectacular four-alarm fire that witnesses said sent rolls of flames and smoke pouring from an adjacent office building.

During t/Trade Towers collapse of 9-11, 18 people were saved by a mysterious man wearing a red bandana who gave his own life in t/process. It was months before he was identified as an off-duty firefighter who was known for always carrying a red bandana in his back pocket. No doubt those men/women who were rescued by him have unspeakable gratitude in their hearts for his sacrifice that saved their lives.

To be rescued from a burning building is a wonderful thing. Words cannot express what one must feel to have had their life spared. As wonderful as it is, it pales in comparison to being rescued from the plight of sin and death which all of us were born into, the end of which is a X-less eternity in hell. There cannot be a more comforting concept than to know that you have been rescued from that!

A very common sitcom theme is having one character save the life of the other. The rest of the comedy has to do with the grateful person expressing his great appreciation to the one who saved him.

Peter wants his readers (us) to come to a fresh realization of what it means to have God rescue us from eternally drowning in our sin by rescuing us with the cross of JC. Almost like we were spiritually drowning, no one else could rescue us. All of the people on the shore are like all the religions of man. They're about as helpful as a life preserver made of lead. But then God came along in the person of JC and did what we couldn't even do ourselves. He didn't throw us a life-ring (we were dead, we didn't even have the ability to grab it). No, he dove in and pulled us out to the shore of new life in Him.

Think about it

In order to be rescued, a person has to be in a real plight. He has to be unable to rescue or save himself.

Message of God's Word is that we are unable to rescue ourselves from the damning consequences of our sin. Eph. 2:1-3 (we were dead in our sin, by nature children of God's wrath).

IOTBR, there needs to be someone else who has the power to rescue. God alone has that power (Heb. 7:25 - He is able to save us forever).

IOTBR, the rescuer has to be willing to save. God is willing to save all who will call on His holy name (**whoever will call upon the name of the Lord will be saved**, Rom. 10:13).

That was us, unable to save ourselves, God rescued us by t/grace of X. That brings us to our passage . . .

Read Passage

Peter writes about greatness of God's grace in JC. He reflects on how t/prophets of t/OT searched for t/fulness of t/grace what would come through JC // how t/angels of heaven desire to look into t/things of X, things that we experience here on earth // we are a privileged people caught in t/balance: those who know t/fulness of grace that is in Him.

No doubt you are familiar with the Mother Goose tongue twister you learned as a child==>

Peter Piper picked a peck of pickled peppers. Did Peter Piper pick a peck of pickled peppers? If Peter Piper Picked a peck of pickled peppers, Where's the peck of pickled peppers Peter Piper picked?

I have put t/main idea of this passage in a similar tongue twister==>

Our privileged place in the salvation plan was pursued and predicted in the past by prophets, proclaimed in the present by preachers, passionately peered at by the angels.

I don't expect you to remember that. Here==>

We possess a privileged place in the providential plan.

Our main point for next two weeks==>

I. Our Privileged Place in the Plan of Providence (10-12)

Era we live in is a privileged one. We are blessed to be part of t/fulness of t/CH age in JC, to know t/truth of t/gospel – to know and love JC.

As a reminder of our privilege, Peter begins by looking back into biblical history, into t/OT (part. OT prophets).

Fulness of grace that we experience in JC was something (point A) ==>

A. Pursued in the Past by Prophets (10-11)

Concerning (about) this salvation . . .

What salvation? Connection goes back to 1:9 and the context of vv. 3-9. Refs. to "our salvation" all over the place.

vv. 1-2 - Sovereign Source of our Salvation

Selected by the Father; Sanctified by the Spirit; Saved by the Son (Triune God secured our eternal salvation from sin)

vv. 3-9 - Satisfaction in the Sovereign Joy of our Salvation (3b; 5; 9).

There's a connection here. Our section (vv. 10-12) is usu. thought of as a separate paragraph from vv. 3-9, but the entire section actually makes up one long sentence in the original Greek text in which Peter wrote. Really, vv. 10-12 are an appendix of sorts.

Again, we can't escape t/Trinity. Entire section follows a trinitarian formula (vv. 3-5 the Father; vv. 6-9, the Son, vv. 10-13, the Spirit).

Peter is telling us that it is this salvation (that which we know) which was ==>

A. Pursued in the Past by Prophets (10-11)

Two aspects of this pursuit ==>

1. The Research of the Prophets (10-11)

2. The Revelation Given to the Prophets (12a)

1. The Research of the Prophets (10-11)

Concerning this salvation, the prophets who prophesied about the grace that [would come] to you sought out and carefully inquired,

a. The word "prophets"

Indef. in t/Gk. - single class of prophets, namely t/OT prophets. The prophets were those who proclaimed t/truth of God, often under direct inspiration. They proclaimed & they predicted. As it says here, they "prophesied" (not some sort of ecstatic experience like we picture t/term today. Actually may have been more like preaching than anything).

b. What did they "prophesy" about?

... prophesied about the grace that [would come] to you ...

They are the prophets who prophesied about a specific thing. Future grace. "The grace" (χάρις) that would come. Lit. ==>

... [they] prophesied concerning the for you grace ...

"the grace that was to be yours" (ESV).

IOW - they're back here looking forward. They knew that a Savior was to come. Something that was familiar to them going back to Moses who in Deut. 18:15 declared that **"The Lord your God will raise up for you a prophet like me from among you ..."**

Looking forward to that which they anticipated, they ==>

... prophesied about the grace that [would come] to you ...

We possess a privileged place in the providential plan.

You were marked out in eternity past to be struck with t/arrow of God's grace! (grace is t/same as t/salvation that begins t/verse). Both are qualified by same prep. περὶ. (concerning or about). Grace isn't just an attribute of God, it is the gift itself. To receive salvation is to receive grace and vice versa. Salvation is called, "the gospel of the grace of God" in Acts 20:24.

c. "Was grace absent before Jesus came?"

Absolutely not! Listen - Salvation always by grace through faith. Always. Why I don't like it when people talk about "the age of grace." Implies that there was an age when there wasn't grace. Not true. Certainly was plenty of grace in the OT.

Noah received grace from the Lord (Gen. 6:8).

The prophet Jonah, even as he struggled to accept the Ninevites' repentance, acknowledged God's grace: '. . . I knew that you were a gracious God, slow to anger and abundant in lovingkindness, and the one who relents concerning calamity' (Jonah 4:2)."

Paul builds an entire argument for t/abiding grace of God and the principle that justification has always been by grace through faith in Romans chapter 4.

(1) Turn to Romans 4

(a) Go back to 3:23-25, 26

v. 24 "justified"

v. 25a "propitiation" (emphasize satisfaction of God's wrath)

v. 25b "in the forbearance of God, He passed over the sins previously committed" (ties right in to our question above - c.)

Basically, what I think Paul is saying, is that God was able to forgive men, demonstrate his grace to them in passing over their sins, because of t/future sacrifice of JC on t/cross. IOW - OT saints saved in anticipation of t/cross - the cross paid for their sin, even though Jesus had not yet come to live and die.

(b) Chapter 4: Example of Abraham

vv. 1-2 {read and paraphrase}

v. 3 - Credited to him as "δικαιοσύνη" - "Righteousness" or "Satisfaction of God's just demands". A quote from Gen. 15:6.

v. 4 - Example.

v. 5 - {read}

v. 6 - What about David, who lived 1000 yrs. after Abraham?

Quote of Psa. 32:1-2

v. 9 (answering t/? - what about circumcision? what about t/Law?).

Rem. this was before t/giving of t/formal law through Moses. But t/whole idea of circumcision as a sign of t/covt. became inseparable from t/law, so it was natural for those who believe in salvation through t/law to want to extrapolate that all t/way back to Abraham.

v. 10 - The answer. Gen. 15:6 comes before Gen. 17:11.

v. 11 {read}

(c) What's the point?

Grace isn't nothing new. God has always been gracious; justification has always been through faith on t/basis of God's grace. However, t/full manifestation of that grace was yet future in the person and work of JC.

They longed to see how this would all work out. Just because their debts before God were paid doesn't mean that they didn't long to see t/person and time when that would all work out.

Parallel might be our longing to see Him face to face. Longing that resonates in t/heart of every true believer. Our longing for him to come, so much so that we echo t/sentiment of John when he closes t/Bible w/the word, "Even so, come Lord Jesus." OT saints/prophets had that same sort of longing in their hearts.

i. Remember Simeon in Luke chapter 2?

And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, 28 then he took Him into his arms, and blessed God, and said, 29 "Now Lord, Thou dost let Thy bond-servant depart In peace, according to Thy word; 30 For my eyes have seen Thy salvation,

I. Our Privileged Place in the Plan of Providence (10-12)

Concerning this salvation . . . (salvation ratified by blood of X).

. . . the prophets who prophesied about the grace that [would come] to you . . .

1. The Research of the Prophets (10-11)

Prophets did two things

. . . sought out and carefully inquired . . .

d. Two words complement each other

(1) First: (ἐκζητεω)

ζητεω "to seek" with the prep. ἐκ added to it as a prefix. Intensifies t/verb. "to search out." Constativ aorist - past action with no reference to specific time or progress. They simply "sought out"

(2) Carefully inquired (ἐξερευναω)

Word that's only used here in NT. Ancient lit. was used of searching through something, like a house, or a tent, or a city, or a country in order to find something or someone. [Grudem, 68]

e. Where were they searching?

No doubt they searched the Scriptures. They asked questions, they sought more revelation from God on t/matter (principle of progressive revelation - God reveals his plan to mankind in an unfolding, progressive sort of way).

They had passages such as Genesis 49:10==>

"The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him {shall be} the obedience of the peoples.

f. They wanted something more specific (v. 11) ==>

they sought for what person or time the Spirit of Christ within them was indicating when he predicted the sufferings of Christ and the glories to follow.

a. There are Three Things Here: "What" "Who" "How"

(1) What ==>

... they sought for what person or time ...

(a) Some translations have "time or circumstances" (NIV)

Better to translate t/pronoun as "person." As far as Messianic prophecies were concerned (& end of t/age) these were t/2 things that t/Jews thought about: 1) What time? (when is it going to happen?) 2) What Person? (who's going to bring it about?). Even t/disciples, following Jesus' resurrection, wondered about t/when (even thought they knew t/who). So they asked in Acts 1:6 "Is it at this time that you're going to restore the K.D. to Israel?"

(1) What ==>

... they sought for what person or time ...

(2) Who ==>

... the Spirit of Christ within them was indicating ...

(a) Spirit of Christ = Holy Spirit

Romans 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

The work of t/H.S. in inspiration. Bible is an inspired book, a collection of writings that were written by men who were inspired by God through t/H.S.

2 Tim. 3:16 (θεοπνευστος); 2 Peter 1:20-21==>

But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

(1) *What* ==> "what person or time"

(2) *Who* ==> "Spirit of Christ" or the "Holy Spirit"

(3) *How* ==>

... when he predicted the sufferings of Christ and the glories to follow.

(a) KJ translators err twice in this verse

... when it testified beforehand the sufferings of Christ, and the glory that should follow.

What we should have, as I would translate it==>

... when he predicted the sufferings of Christ and the glories to follow.

330 prophecies related to Christ, some 100 of which fulfilled in his birth.

(b) Prophecies relate to two seemingly contrary things:

That the Christ (Messiah) would suffer and then be glorified.

i. The prophecies declared that the Messiah would suffer

* Psalm 22 (written around 1000 BC)

v. 1 (Jesus' cry from the cross)

v. 6 (note, worm = Heb. "tolath" sometimes translated "crimson" or

"scarlet". There was a particular worm (by that name) that was crushed because it contained a red dye. Put t/imagery together . . .

This word comes from "tola" which is translate "scarlet" in t/Messianic passage in Isa. 1:18 {quote}

vv. 7-8 {read} (Matthew 27)

vv. 14-18 {read}

* Isaiah 53 (written around 700 BC)

Note vv. 4- 6 {read} – More if we took the time to read through the entire passage.

Little doubt that Messiah would suffer. Acts 3:18, the same Apostle Peter wrote: **“But the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled.**

i. Not only would he suffer, he would also triumph over suffering

That's the==>

. . . **glories** (plural) **to follow.**

Psalm 16:10 **For Thou wilt not abandon my soul to Sheol; Neither wilt Thou allow Thy Holy One to undergo decay.**

Psalm 2 says that he would have t/nations as his inheritance.

Isa. 9:6-7 says that the govt. would rest on his shoulders, that he would be called mighty God.

Isaiah 61:1-2 says that The Spirit of the Lord would be upon him, because he was anointed to preach good news to the afflicted; and sent to bind up the brokenhearted and to proclaim liberty to captives, And freedom to prisoners and to comfort all who mourn.

In Luke 4 we read that Jesus went to his hometown of Galilee, stood up in t/synagogue (where no doubt many knew him from t/time he was a young boy) read those very words to the congregation and pronounced that he was the fulfillment of them.

(c) Word δόξα (glory) is in the plural - "glories" (doxology)

Would indicate that there would be several stages to t/glory that X would receive. It began in his incarnation, people came from all over t/world to worship him, it continued when he rose from t/dead in glory & ascended to heaven 40 days later. Culminated in his return in glory (shekinah glory - t/glory of God) and his reign in eternity.

1. The Research of the Prophets (10-11)

Luke 24, Jesus, following his resurrection met w/the 2 disciples on t/road to Emmaus. In dispelling their ignorance about what happened to Him in Jerusalem, Jesus said to them,

“O foolish men and slow of heart to believe in all that the prophets have spoken! “Was it not necessary for the Christ (note this) to suffer these things and to enter into His glory?” 27 And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

We possess a privileged place in the providential plan.

Fulness of grace that we experience in JC was something (point A) ==>

A. Pursued in the Past by Prophets (10-11)

Concerning this salvation, the prophets who prophesied about the grace that [would come] to you sought out and carefully inquired, 11 they sought for what person or time the Spirit of Christ within them was indicating when he predicted the sufferings of Christ and the glories to follow.

Hebrews 11:1 ff. for the prophets who died in faith but did not receive the promises.

We have received those promises because we have received t/person of promise.

We possess a privileged place in the providential plan.

It says in v. 10 that the prophets==>

... prophesied about the grace that [would be ours] ...

You were destined for grace. But only because X was destined for t/cross. Sufferings were destined for Christ and that's why grace could be destined for you.

{invitation}