

## KEY

**ATR** = Word Pictures in the New Testament (A.T. Robertson).

**BAG** = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

**B&W** = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

**Barclay** = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

**Bullinger** = Figures of Speech Used in the Bible (E.W. Bullinger).

**Calvin** = Calvin's Commentaries, Vol. XXII (John Calvin).

**DNTT** = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

**Fickett** = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

**Grudem** = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

**Grudem2** = Systematic Theology (Wayne Grudem).

**Guthrie** = New Testament Introduction (Donald Guthrie).

**Expositors** = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

**Keener** = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

**Leighton** = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

**Lewis** = Integrative Theology (Gordon Lewis and Bruce Demarest).

**MacArthur** = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

**Michaels** = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

**Morgan** = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

**NLEKGNT** = New Linguistic and Exegetical Key to the Greek New Testament.

**Schreiner** = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

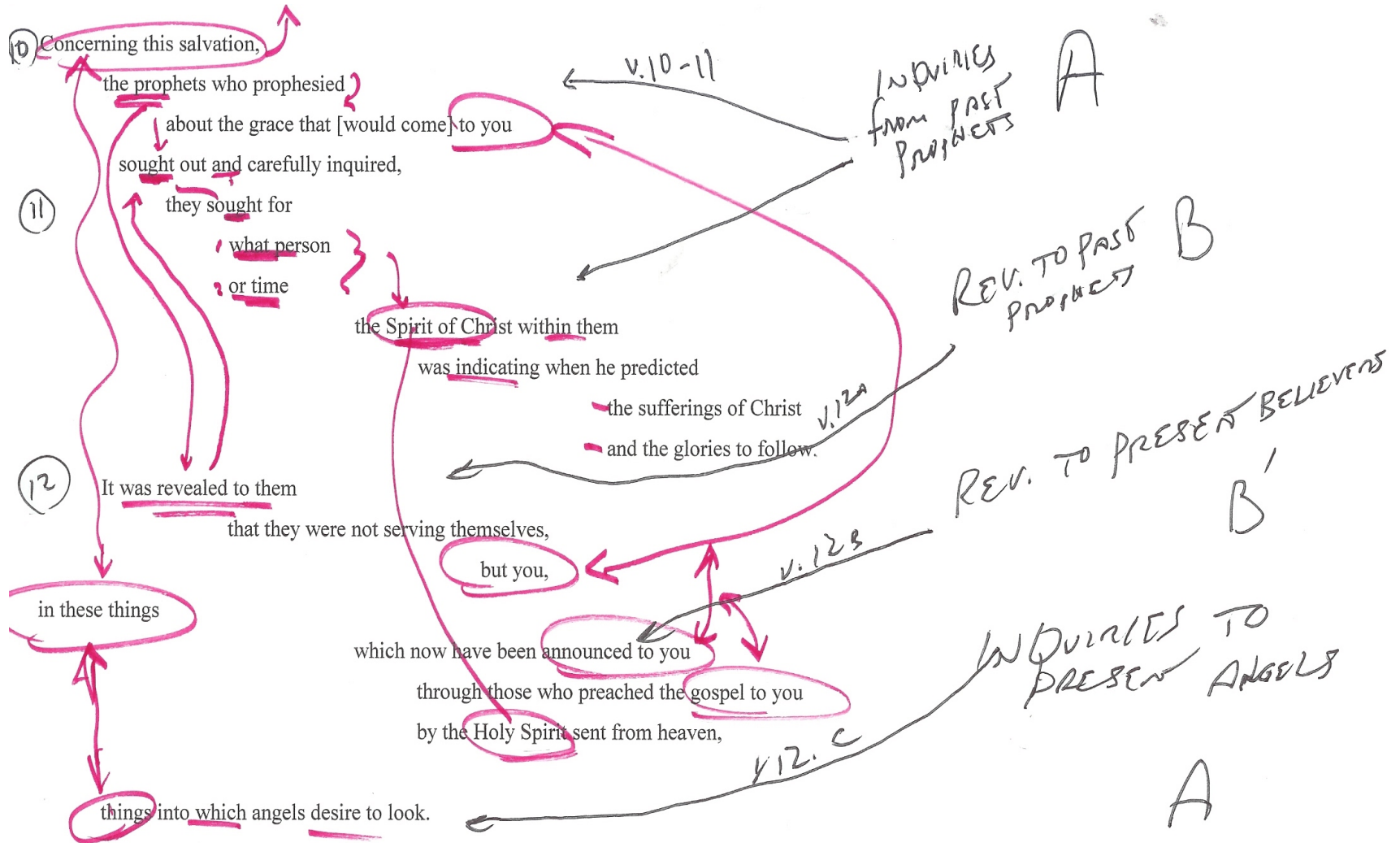
**Shedd** = Dogmatic Theology (W.G.T. Shedd), 3<sup>rd</sup> edition.

**Kittle** = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

**Turnbull** = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

**Vincent** = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

**Wuest** = First Peter in the Greek New Testament (Kenneth S. Wuest).



## TRANSLATION AND OUTLINE OF 1 PETER 1:10-12

### **GREEK TEXT:**

<sup>10</sup> περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, <sup>11</sup> ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας. <sup>12</sup> οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

### **ENGLISH TRANSLATION:**

**10 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. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, things into which angels desire to look.**

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

### **PASSAGE OUTLINE:**

#### I. The OT Prophets Inquire as to Yet-Future Salvation (10-11)

- A. They Sought and Carefully Inquired (10)
- B. For the Person or Time of the Sufferings and Glories of Christ (11)

#### II. The Prophets Revelation as to Future Salvation (12a)

- A. Not Yet - They were serving future generations

#### III. The Believers Knowledge of Present Salvation (12b)

- A. Announced to them by those who preach the gospel

#### IV. Angels Inquire as to Present Salvation (12c)

### **THEOLOGICAL OUTLINE:**

#### I. Salvation Questions from the Perspective of the OT Prophets (10-11)

- A. Their Diligence (They Sought and Carefully Inquired - 10)
- B. The Object of Their Diligence (For the Person or Time of the Sufferings and Glories of Christ - 11)

#### II. Salvation Answers for OT Prophets (12a)

- A. The Answer: "Not Yet" (They served future generations)

### III. Salvation Announced Through the Gospel of Grace (12b)

A. Announced by those who preach (12b)

### IV. Salvation Investigated by Angels (12c)

#### **INITIAL SERMON OUTLINE:**

#### I. Salvation Glory Anticipated by the OT Prophets (10-11)

A. Their Diligence (They Sought and Carefully Inquired - 10)

B. The Object of Their Diligence (For the Person or Time of the Sufferings and Glories of Christ - 11)

#### II. Salvation Answers for OT Prophets (12a)

A. The Answer: "Not Yet" (They served future generations)

B. Fulness of Time

### III. Salvation Announced Through the Gospel of Grace (12b)

A. Announced by those who preach (12b)

### IV. Salvation Investigated by Angels (12c)

**PASSAGE SUBJECT/THEME (what is the passage talking about):** the knowledge of salvation grace through Jesus Christ

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** was pursued by the prophets, announced to the believers through the proclamation of the Gospel, and is desired by the angels.

**PASSAGE MAIN IDEA (central proposition of the text):** Peter's readers are privileged to experience the salvation which was pursued by the OT prophets and coveted by the angels of heaven

**PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):** He wants us to understand the privilege we have as partakers of the New Covenant blessings and to be encouraged in light of these blessings.

**SERMON SUBJECT/THEME (what am I talking about):** Our privileged place in the salvation plan

**SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):** was pursued and predicted by the prophets, proclaimed to us by the preachers of the gospel, peered at by the angels of heaven

**INITIAL CENTRAL PROPOSITION OF THE SERMON:** 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.

**MEMORABLE CENTRAL PROPOSITION OF THE SERMON:** 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.

**SERMONIC IDEA/TITLE:** The Glory of our Salvation (Our Privileged Place in the Plan of Providence)

**FINAL SERMON OUTLINE:**

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

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

1. The Research of the Prophets
2. The Revelation Given to the Prophets

B. Proclaimed in the Present by Preachers (12b)

1. Our Present Place in the Plan!

C. Passionately Peered at by Angels (12c)

## HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

Verses 3-9 are usually thought of as a separate paragraph than vv. 10-12, but the entire section makes up one long sentence in the original text. Therefore, vv. 10-12 are an appendix of sorts. The extended section follows a trinitarian formula (vv. 3-5 the father; vv. 6-9, the son, vv. 10-13, the Spirit).

Peter reflects on the mystery of grace that the OT prophets sought and that has been revealed to the sons of this present generation in Christ.

Ephesians 3:3-6 3 that by revelation there was made known to me the mystery, as I wrote before in brief.<sup>4</sup> And by referring to this, when you read you can understand my insight into the mystery of Christ,<sup>5</sup> which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;<sup>6</sup> to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,

This section also serves as a reminder that though they still suffer, the salvation that they experience is still "the real deal" (it is what the prophets looked unto and angels look into) and also a reaffirmation that the future salvation is still a present reality.

Note the chiasmic a b b' a' structure==>

### A - Inquiries from Past Prophets

*10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.*

### B - Revelation to Past Prophets

*12a It was revealed to them that they were not serving themselves, but you,*

### B' - Revelation to believers in the present

*12b in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven*

### A' - Inquiries from Present Angels

*12c —things into which angels long to look.*

Peter seeks to increase his reader's appreciation for the salvation they have in Christ and what it cost Him and them. Also that they are privileged to live in the "fulness of time" of Galatians 4:4.

Polycarp's 2<sup>nd</sup> c. paraphrase of this passage in his letter to the Philippians (1:3): "In whom, without seeing him, you believe with inexpressible and glorious joy—into which joy many desire to enter, knowing that by grace you are saved, not from works, but by the will of God through Jesus Christ." [cited in Michaels, 49]

## EXEGETICAL NOTES ON 1 PETER 1:10-12

### → EXEGESIS 1:10 ←

#### GREEK TEXT:

περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφήται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

περὶ ἧς (συ \* Gen. Sing. relative pronoun). "Concerning this" or "As to this."

σωτηρίας (σωτηρία -- \* Gen. Fem. Sing.). Adverbial Gen. of Reference.

ἐξεζήτησαν (ἐκζητεω - seek out \* 3P 1<sup>st</sup> aorist active indicative). Constativ aorist. Past action with no reference to specific time or progress. "They sought out."

καὶ ἐξηραύνησαν (ἐξερευνω - to inquire carefully \* 3P 1<sup>st</sup> aorist active indicative). Past action with no reference to specific time or progress. "They carefully inquired."

προφήται ( \* Nom. Masc. Pl.). Subject Nom.

οἱ \* Def. Article, Nom. Masc. Pl.).

περὶ τῆς εἰς ὑμᾶς (συ \* Accus. Pl. 2d person indep. personal pronoun = concerning the for you).

χάριτος (Gen. Fem. Sing.). Adverbial Gen. of Reference.

προφητεύσαντες, (προφητεω - to prophesy \* Nom. Masc. Pl. Aor. Act. Ptcp.). Attributive ptcp giving a verbal idea to the word προφήται.

#### ENGLISH TRANSLATION:

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

#### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**Concerning this salvation, the prophets who prophesied about the grace that [would come] to you sought out and carefully inquired,** (περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφήται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,)

What salvation? Connection goes back to 1:9 and the context of vv. 3-9. Refs. to "our salvation" all over the place (themes: Sov. source of our salvation; sov. joy of our salvation) . . .

This is not to say that the OT prophets didn't have "salvation" in a similar sense in which we have (Romans 4 and Abraham). But they didn't possess the fulness of the promise of Christ (cf. Simeon who upon seeing Christ was satisfied with death).

προφήται ( \* Nom. Masc. Pl.). Subject Nom. "One who proclaims and expounds divine revelation" [DNNT, 3:81] (Mound Round of Expound). In one sense, I'm a prophet (though I don't use that term). We always think "prediction" but prediction was not an implicit part of prophesy, proclamation was. In a Jewish sense, there was not much distinction between the prophet and the teacher (in Jesus' time the Rabbis had taken upon themselves the title of prophets) [DNNT, 3:87-88]

Talking about "the prophets" (indef. - single class). What prophets? What was a prophet in the OT sense of t/word?



What was "prophecy" in this sense?

They are the prophets who prophesied about a specific thing. What? Future grace. "The grace" (χάριτος) that would come.

περὶ τῆς εἰς ὑμᾶς (συ \* Accus. Pl. 2d person indep. personal pronoun = concerning the for you).  
χάριτος (Gen. Fem. Sing.). Adverbial Gen. of Reference.

I.E. "the grace that was to be yours" (ESV). Grace doesn't miss its mark. You were marked out in eternity past to be struck with the arrow of God's grace! This "grace" is not to be differentiated from the "salvation" which begins this paragraph. Both are qualified by the prep. περὶ. Grace isn't just an attribute of God, it is the gift itself. Called, "the gospel of the grace of God" in Acts 20:24.

Not absent from the OT (Rom. 4). Salvation always by grace through faith. Plenty of grace in the OT.

"Noah received grace from the Lord (Gen. 6:8). Moses was fully aware of that grace when he first recorded the moral and property right principles of God's law, as Exodus 22:26-27 demonstrates: 'If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets, for this is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious' (cf. 33:19; Gen. 43:29). 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)." [MacArthur, 52]

God has always been gracious; salvation has always been accessible to God's people. Full manifestation of that grace was yet future in the person and work of JC. (OT saints saved in anticipation of the cross - the cross still paid for their sin).

These prophets did two things (our blessing to be this side of the cross)⇒

ἐξεζήτησαν (ἐκζητεω - seek out \* 3P 1<sup>st</sup> aorist active indicative). Constativ aorist. Past action with no reference to specific time or progress. "They sought out." The prep. ἐξ makes it intensive/emphatic. This is the "out searching" and careful scrutiny after the things of X. More searching than seeking (note the diff.).

Begs the question, how much time and effort do we spend in seeking the things of God, particularly hearing God's Word and studying it?

καὶ ἐξηραύνησαν (ἐξερευναω - to inquire carefully \* 3P 1<sup>st</sup> aorist active indicative). Past action with no reference to specific time or progress. "They carefully inquired." The two verbs together make this very emphatic/intense. Same 2 verbs are linked in the LXX version of Psa. 118 (119): 2 w/refer. to "searching" the testimonies of the Lord and "seeking out" the Lord himself w/one's whole heart. Used only here in NT. Used in ancient lit. of searching through something, like a house, or a tent, or a city, or a country in order to find a person or thing [Grudem, 68]

Emphasis is more on the prophets seeking and searching continued revelation from God (progressive rev. principle) rather than their seeking the Scriptures or the writings/oracles of past prophets [so Michaels, 40]

GEN 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.

DAN 2:44 "And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and {that} kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

ZEC 6:12 "Then say to him, 'Thus says the \Lord\ of hosts,' Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the \Lord.\

LUK 24:25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!

LUK 24:27 And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

LUK 24:44 Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

JOH 5:39 "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me;

ACT 3:22-24 22 "Moses said, '\The Lord God shall raise up for you a prophet like me from your brethren; to Him you shall give heed\ in everything He says to you. 23 'And it shall be that every soul that does not heed that prophet shall be utterly destroyed from among the people.' 24 "And likewise, all the prophets who have spoken, from Samuel and {his} successors onward, also announced these days.

ACT 10:43 "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."

What were they "searching for and inquiring after?" See v. 11.

→ EXEGESIS 1:11 ←

GREEK TEXT:

ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

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ἐραυνῶντες (ἐρευναω - to search \* Nom. Masc. Pl. Pres. Act. ptcp.). Substantival PTCP. "They sought."  
εἰς τίνα (τις - which, who, what \* Accus. Masc. Sing. interrogative).

ἢ (conjunction "or").

ποῖον (ποιος - of what sort? Here, "of what sort of person" \* Adjectival interrogative pronoun, Masc. sing. accus.).  
Double Accusative of personal and impersonal objects (person and time).

καιρὸν (καιρος \* accus. masc. sing). Double Accusative of personal and impersonal objects (person and time).  
ἐδήλου (δηλω - to make plain, declare, indicate \* 3S impf. act. ind.). Descriptive Imperfect (continuous past action). "Was indicating."

τὸ ἐν αὐτοῖς (αὐτος \* dative masc. sing. 3P indep. personal p.n.).

πνεῦμα (\* nom. neut. sing.). Subject Nom.

Χριστοῦ (\* Gen. Masc. Sing.). Gen. of possession.

προμαρτυρόμενον (προμαρτυρόμαι - to bear witness to beforehand, to predict \* Nom. Neut. Sing. Pres. Middle PTCP). Substantival PTCP (agreeing with πνευμα). "When he predicted."

τὰ εἰς Χριστὸν (\* Accus. Masc. Sing.). Double Accusative of personal and impersonal objects ("sufferings of Christ" and "glories").

παθήματα (παθημα - Suffering \* Accus. Neut. Pl.). Double Accusative of personal and impersonal objects ("sufferings of Christ" and "glories").

καὶ τὰς μετὰ ταῦτα (ταυτα - these \* near demonstrative pronoun).

δόξας. (\* Accus. Fem. Pl.). Double Accusative of personal and impersonal objects ("sufferings of Christ" and "glories").

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ENGLISH TRANSLATION:

**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.**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**they sought for what person or time** (ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν)

ἐραυνῶντες (ἐρευναω - to search \* Nom. Masc. Pl. Pres. Act. ptcp.). Substantival PTCP. "They sought."

εἰς τίνα (τις - which, who, what \* Accus. Masc. Sing. interrogative). "If *τινα* is taken as a pronoun independent of *ποιον καιρον*, the meaning is 'what person or time' . . . This is unlikely because Peter gives no indication of any mystery of doubt about the 'person' in whom the hope of salvation entered. The person was 'Christ' . . . It is preferable . . . to understand *τινα* as an adjective coordinate with *ποιον*, yielding the translation 'what or what kind of time' (i.e., the prophets were trying to find out when the promised salvation would be revealed, or in what sorts of times . . ." [Michaels, 41] – however from their OT perspective, they didn't know the person – even Jesus' contemporaries (many of them) denied that he was the Christ. [TB]

ποῖον (ποιος - of what sort? Here, "of what sort of person" \* Adjectival interrogative pronoun, Masc. sing. accus.).  
Double Accusative of personal and impersonal objects (person and time).

καιρὸν (καιρος \* accus. masc. sing). Double Accusative of personal and impersonal objects (person and time).

These are the dual referents in OT Jewish thought: 1) What time? 2) What Person? Time sometimes related to the end of the age or the time that the person of messiah would lead the jews to the end of the age. Examples include Dan. 12:5-13; Ezra 4:33-51; Hab. 2:1-4; Matt. 24:3; Acts 1:6.

There is some difference of opinion as to how this should be translated (cf. NIV, "the time and circumstances" or "person or time," cf. NASB). For a good discussion of this issue, see Grudem, 74ff.

**the Spirit of Christ within them** (ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ)

πνεῦμα (\* nom. neut. sing.). Subject Nom.

Χριστοῦ (\* Gen. Masc. Sing.). Gen. of possession.

The Spirit of Christ was in them! Jesus spiritually present in the OT prophets.

Cf. 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.

**was indicating when he predicted the sufferings of Christ and the glories to follow.** (προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.)

ἐδήλου (δηλω - to make plain, declare, indicate \* 3S impf. act. ind.). Descriptive Imperfect (continuous past action). "Was indicating."

Spirit is a "he" not "it" as in KJV. (cf. also KJV errs with singular "glory").

τὰ εἰς Χριστὸν (\* Accus. Masc. Sing.). Double Accusative of personal and impersonal objects ("sufferings of Christ" and "glories").

παθήματα (παθημα - Suffering \* Accus. Neut. Pl.). Double Accusative of personal and impersonal objects ("sufferings of Christ" and "glories").

Interesting parallel to the grace above (we were destined for grace, or grace for us, v. 10). Same idea here. Sufferings were destined for Christ and that's why grace could be destined for you.

Note that the believers to whom Peter writes "suffered" so the theme continues with a reminder that Christ "suffered" for them (2:21, 4:1, 5:10), leaving an example for them to follow (2:21). Also the principle that affliction precedes glory, for Christ and for us (cf. context and parallels).

δόξας. (\* Accus. Fem. Pl.). Double Accusative of personal and impersonal objects ("sufferings of Christ" and "glories"). The plural indicates the successive steps in X's glorification (glory of his resurrection, glory of

his ascension, glory of his second coming, glory of his future eternal reign. These can be seen in 1 Peter (1:3; 3:21; cf. 1:21; 3:22; 3:19; 3:22).

Luke 24:25-27 – 25 And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken! 26 “Was it not necessary for the Christ 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.

Also have enthronement passages in the OT, such as Psa. 2, Psa. 16:8-11; 110.

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

The prophecies declared that the Messiah would suffer. Psalm 22 describes his crucifixion as does Isaiah 53. But not only would he suffer, he would also triumph over suffering (Psa. 2:6-9, 16:10 – X did rise from the dead and ascend to heaven 40 days later. Isa. 9:6-7 says that the govt. would rest on his shoulders, that he would be called mighty God. Also that the messiah would save (Isa. 61:1-2). Jesus read those very words to the congregation of his hometown and pronounced that he was the fulfillment of them (Luke 4:16-21).

Note the theme of suffering followed by glory in 4:13, 5:1,6).

Hebrews 11:1 ff. for the prophets who died in faith but did not receive the promises. Also see Acts 2.

Matthew 13:17 “For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see it; and to hear what you hear, and did not hear it.

Luke 10:24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them.”

John 12:41 These things Isaiah said, because he saw His glory, and he spoke of Him.

Cf. Daniel 9:2, 12:4; Acts 2:17,31, 3:24. 3:19?

GEN 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel. "#

PSA 22:1 (For the choir director; upon Aijeleth Hashshahar. A Psalm of David.) My God, my God, why hast Thou forsaken me? Far from my deliverance are the words of my groaning. Note the entirety of Psa. 22.

ISA 9:6-7 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of {His} government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the \Lord\ of hosts will accomplish this.

ISA 53:1 Who has believed our message? And to whom has the arm of the \Lord\ been revealed? Note the entirety of Isa. 53.

JOH 12:41 These things Isaiah said, because he saw His glory, and he spoke of Him. Cf. Isa. 6.

→ EXEGESIS 1:12 ←

GREEK TEXT:

οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

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οἷς (ὅς \* Dat. masc. pl. relative p.n.). "to whom" or "to them."

ἀπεκαλύφθη (ἀποκαλυπτω - to reveal \* 3S aorist passive ind.). "It was revealed." Constative Aorist.

ὅτι οὐχ ἑαυτοῖς (ἑαυτου - Masc. Dat. pl. reflexive p.n.).

ὑμῖν (συ \* Dat. pl. 2P indep. personal p.n.).

διηκόνουν (διακονεω - to serve, care for \* 3P Impf. ind. act.). With οὐχ ἑαυτοῖς = "were not serving themselves."

Descriptive imperfect.

αὐτά (αυτος - Nom. or Accus. Pl. 3<sup>rd</sup> person indep. personal p.n.). "In these things."

ἃ νῦν (ὅς \* Nom. or Accus. Pl. Relative p.n.). "which."

ἀνηγγέλη (ἀναγγελλω - to disclose, announce, proclaim \* 3S aor. pass. ind.). Culminative aorist (perfective).

"Have been announced."

ὑμῖν (συ \* Dat. pl. 2P indep. personal p.n.).

διὰ τῶν εὐαγγελισαμένων (εὐαγγελιζω - to proclaim good news \* Masc. Gen. Pl. Aor. Midd. PTCP). "through those who preached the gospel." Substantival PTCP.

ὑμᾶς (συ \* Accus. Pl. second person indep. personal p.n.). "you."

[ἐν] πνεύματι (\* Dat. Neut. Sing). Dative or Instrumental of Agency (rare use). "by the Spirit." Note Metzger's textual note here.

ἁγίῳ (ἁγίος \* Adj. Dat. Neut. sing.).

ἀποσταλέντι (ἀποστελλω \* Dat. Neut. Sing. Aor. Pass. PTCP). Attributive PTCP.

ἀπ' οὐρανοῦ, (ουρανος \* Masc. Gen. Sing.). Genitive or Ablative of source. "From heaven."

εἰς ἃ (ὅς \* Accus. Pl. Relative p.n.). "Things which."

ἐπιθυμοῦσιν (ἐπιθυμεω \* 3P Pres. act. ind.). Descriptive Present.

ἄγγελοι (\* Nom. Masc. Pl.). Subject Nom.

παρακύψαι. (παρακυπτω - to steal a glance, stoop to look at \* Aor. Act. Infin.). Substantival Infinitive as a direct object of a verb (ἐπιθυμοῦσιν).

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ENGLISH TRANSLATION:

**It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, things into which angels desire to look.**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**It was revealed to them that they were not serving themselves, but you,** (οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν)

The content of the revelation - Not yet for them! They're revelation was that the time for full revelation was not yet to come in their time. This concept that the prophets ministered for later (Xn) believers is common in the NT. For example, Romans 4:23-24; 15:4; 1 Cor. 9:9-10; 10:-11. Peter in Acts 2:25-26 argues that David in Psalm 16:8-11

was speaking not of himself, but of X in his resurrection, something that they all were witnesses of (Acts 2:2:32).

Cf. story by William Barclay about the blind lamplighter who went about lighting street lamps. "He tapped his way from lamp-post to lamp-post bringing to others a light which he himself would never see." [181]

ἀπεκαλύφθη (αποκαλυπτω - to reveal \* 3S aorist passive ind.). "It was revealed." Constativ Aorist. Who did the revealing? God. This word is always used (26x) of revelation given by God to men.

Note and expand upon the principle of "revelation after research." Basic principle of understanding truth about God from the Bible (2 Tim. 2:15). Cf. the old theologian who replied to the person who said that the "Spirit tells them what the Bible says" by handing that person a Gk. NT to read. Note also Luke who researched.

Inspiration of the Spirit, as in 1:21.

Note that the prophets looked to the hope of first coming of Messiah, much as we look to the hope of his second coming. God applied the New Covenant grace to OT saints, even though the New Covt. had not yet been ratified at the cross.

ὅτι οὐχ ἑαυτοῖς (ἑαυτου - Masc. Dat. pl. reflexive p.n.).

ὑμῖν (συ \* Dat. pl. 2P indep. personal p.n.).

διηκόνουν (διακονεω - to serve, care for \* 3P Impf. ind. act.). With οὐχ ἑαυτοῖς = "were not serving themselves."  
Descriptive imperfect.

**in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven,** (αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,)

αὐτά (αυτος - Nom. or Accus. Pl. 3<sup>rd</sup> person indep. personal p.n.). "In these things." I..E. back to the idea of salvation.

ἃ νῦν (ὅς \* Nom. or Accus. Pl. Relative p.n.). "which."

ἀνηγγέλη (αναγγελω - to disclose, announce, proclaim \* 3S aor. pass. ind.). Culminative aorist (perfective).  
"Have been announced."

ὑμῖν (συ \* Dat. pl. 2P indep. personal p.n.).

διὰ τῶν εὐαγγελισαμένων (ευαγγελιζω - to proclaim good news \* Masc. Gen. Pl. Aor. Midd. PTCP). "through those who preached the gospel." Substantival PTCP.

These are preachers, proclaimers. First recorded sermon this side of the cross in Acts 2 (cf. 2:38-39; cf. 2 Cor. 6:2). You have Peter, the rest of the 12, Paul, Barnabas, Silas, Timothy, Philip, James and Jude both ½ brothers of Jesus, Stephen, and others. Plus all of those faithful to the Word t/o history.

ὑμᾶς (συ \* Accus. Pl. second person indep. personal p.n.). "you."

[ἐν] πνεύματι (\* Dat. Neut. Sing). Dative or Instrumental of Agency (rare use). "by the Spirit." Note Metzger's textual note here.

May be better understood as "through" (cf. RSV). Whole concept of "Spirit-empowered preaching."

1 Corinthians 2:1-5 1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.<sup>2</sup> For I determined to know nothing among you except Jesus Christ, and Him crucified.<sup>3</sup> And I was with you in weakness and in fear and in much trembling.<sup>4</sup> And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,<sup>5</sup> that your faith should not rest on the wisdom of men, but on the power of God.

Cf. Romans 1:16-17.

Paul put people to sleep, why can't I?

Priority of preaching, see my notes on the last clause below.

ἀγίω (ἅγιος \* Adj. Dat. Neut.. sing.).

ἀποσταλέντι (ἀποστειλλω \* Dat. Neut. Sing. Aor. Pass. PTCP). Attributive PTCP.

ἀπ' οὐρανοῦ, (ουρανός \* Masc. Gen. Sing.). Genitive or Ablative of source. "From heaven."

**things into which angels desire to look.** (εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.)

ἐπιθυμοῦσιν (ἐπιθυμεω \* 3P Pres. act. ind.). Descriptive Present. Common word for "lust." Used of any strong desire and can be a good desire (as here). Used of the prodigal son in his "desire" to fill his stomach with the pods meant for pigs (Luke 15:16) and of the flesh lusting after the spirit (Gal. 5:17).

παρακύψαι. (παρακυπτω - to steal a glance, stoop to look at \* Aor. Act. Infin.). Substantival Infinitive as a direct object of a verb (ἐπιθυμοῦσιν).

"To stretch forward the head, esp. through a window or door, sometimes inward, more often outward. When used fig., it commonly implies a rapid and cursory glance. The word means to bend down to look and often suggest a fleeting glance; i.e., 'to peep,' 'to catch a glimpse of' (Hort; Kelly). The main idea here rests on the intense interest in what has taken place and on the limitations of their power and knowledge (Michaels)."  
[NLEKGNT]

"To stoop sideways" [Vincent]

Same word (παρακυπτω) is used in Luke 24:12 and John 20:5,11 of Peter, John and Mary "stooping down to look into the empty tomb" (another glimpse into Petrine authorship, as also with v. 8). It's to look with the head bent forward, to look into with the body bent. [Wuest, 32] Also used in James 1:25:

But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

I picture a small child who isn't tall enough to look over a wall or railing at something of great



interest. The child is limited by his abilities. Same with the angels, they long to catch a glance at the greatness of the salvation we experience.

Note the little poem about the "salvation story" and angels who "fold their wings" since they do not understand it personally.

The prep. *παρὰ* means alongside of. Idea that the angels peer into the mysteries of the church from beside of it. They are not participants, but spectators.

Cf. Eph. 3:8-12 and context==>

8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,<sup>9</sup> and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;<sup>10</sup> in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.<sup>11</sup> This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,<sup>12</sup> in whom we have boldness and confident access through faith in Him.

"Through the church" - "through" = *διὰ* = the prep. of intermediate agency. It is the instrument of t/CH that makes known the truth of God's wisdom. The church is the teacher of angels. When I proclaim the truth of God's Word you're not the only audience. I preach to t/hosts of heaven (and hell). Why we are to take t/proclamation of the Word so seriously.

Cf. my conversation with Alpha and Omega Ministries last week about PC and D. Steve Camp's website A1M.org = "audience of One" (my response was that th is was a good reminder for preaching). I preach to please God first and foremost. That's why I will preach what I will preach for as long as I will preach it because it is my conviction that God would have me do so. I preach before God as my audience and the angels as witnesses.

1 Corinthians 4:9 For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.

According to Michaels (48) the nearest parallel to this phrase in Peter is found in Hebrews 1:5-2:18.

Note the rejoicing of the angels when a sinner comes to repentance.

Angels are not omniscient; they are not fully aware of the plan God has for men. They're subject to learning in this sense.

On the angels interest in the Incarnation, see Luke 2:13ff. Also note in Ryrie's Basic Theology (or my notes) the ministry of angels t/o Jesus' life. Interconnection there.

Angels announced Christ's birth (Luke 1:26-35; 2:10-14); Angels ministered to Christ during his time of testing (Matt. 4:11); they stood by the grave after he rose from the dead ((Matt. 28:5-7); they attended at his ascension to heaven (Acts 1:10-11).

Time element that swings from vv. 10-12 - prophets in OT seeking and searching and questioning, they were looking forward. Have angels in the present who are trying to peek over the edge of their realm into ours to gain

insight into the things of Christ, we're sort of in the middle being the recipients of the grace of X.

We assist the angels in worship when we worship!

Sum up points from this passage culminating in the angels of heaven who have a burning desire to taste of what we have digested.

"Now all these things tend to show this one thing, that Christians, elevated to the height of their felicity, ought to surmount all the obstacles of the world; for what is there which this incomparable benefit does not reduce to nothing?" [Calvin, 38]