



### III. THE INQUIRED SALVATION (1 Peter 1:10-12)

#### A. The Inquiring of the Prophets (1 Peter 1:10)

1. The subject of their inquiry—"Of which salvation"
  - a. They were "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2).
  - b. They were "begotten...again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).
  - c. They had "salvation ready to be revealed in the last time" (1 Peter 1:5).
  - d. They would receive the end of their faith, even the salvation of their souls (1 Peter 1:9).
2. The identity of the inquirers
  - a. Their designation—"the prophets"
    - (1) The human instrument recording God's words in this epistle had an expectation of a reigning and conquering King rather than a suffering Saviour.
      - a) Peter's initial introduction to the Lord was from his brother Andrew, when he said, "We have found the Messiah, which is, being interpreted, the Christ" (John 1:41).
      - b) Peter boldly claimed Jesus as the Christ (Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21), but balked at Jesus being the crucified (Matthew 16:21-23; Mark 8:31-33; Luke 9:22).
      - c) When Judas and others approached to take the Saviour to His promised sacrificial death, Peter cut a man's ear off in hopes of keeping the Saviour from being taken (Matthew 26:47-54; Mark 14:43-47; Luke 22:47-51; John 18:1-11).
    - (2) Peter was not the only one to miss the promise of Christ's suffering for the sins of the world.
      - a) The first portion of Christ's ministry provided little, if any, clear information concerning the crucifixion of Christ (Matthew 16:21; Mark 8:31).
      - b) The disciples scattered from Jesus at the time of His capture (Zechariah 13:7; Matthew 26:31; Mark 14:27; John 16:32).
      - c) The disciples did not readily believe that Christ would be or had been resurrected from the dead (Mark 16:10-14; Luke 24:10-12; John 20:8-9).
    - (3) At the same time, the Lord continually stated that the law and the prophets spoke of this salvation and of His suffering (Luke 24:19-27, 44-48; Acts 24:14; Acts 28:23; Romans 3:21).
    - (4) That being said, the ignorance at the time of Christ's earthly ministry was a result of ignorance concerning the scripture (Matthew 22:29).



- b. Their duty—"who prophesied of the grace that should come unto you"
  - (1) The bruised seed that would bruise (Genesis 3:15)
  - (2) The killed one who would live (Psalm 16:8-11)
  - (3) The suffering one who would conquer (Psalm 22:1-31)
  - (4) The obedient one who would not be ashamed (Isaiah 50:4-9)
  - (5) The rejected one who would reign (Isaiah 53:1-12)
  - (6) The one cut off who would be anointed (Daniel 9:24-26)
  - (7) The wounded one who would be called upon (Zechariah 13:6-9)
  - (8) Etc.
- 3. The manner of their inquiry (i.e., Daniel 12:8-9)
  - a. They inquired diligently.
  - b. They searched diligently.

## B. The Research of the Prophets (1 Peter 1:11)

- 1. The indwelling of the Spirit
  - a. The identification of the Spirit—"the Spirit of Christ"
    - (1) This phrase is only found two times in the scripture (Romans 8:9; 1 Peter 1:11).
    - (2) However, just the Romans 8:9 passage alone clarifies that the Spirit of Christ is the Spirit which is the Spirit of God.
  - b. The indwelling of the Spirit—"which was IN THEM"
    - (1) Two common lines of thinking exist among believers and both appear to be problematic.
      - a) Some suggest that the Spirit's dealings with man remains unchanged throughout man's history.
      - b) Other suggest that there is a drastic difference in the Spirit's dealings and specifically in how He dwelt with/in man from before and after the cross (see John 14:17).
    - (2) As is somewhat common, the truth lies between these two viewpoints. After all, the scripture does seem to suggest a change would come after the cross, but there are plenty of Old Testament people who were said to be indwelt by the Holy Ghost.
      - a) Joseph (Genesis 41:38)
      - b) Moses (Isaiah 63:11)
      - c) Unnamed makers of Aaron's garments (Exodus 28:3)
      - d) Bezaleel and Aholiab? (Exodus 31:1-11; Exodus 35:30-35)
      - e) Joshua (Numbers 27:18 with Deuteronomy 34:9)
      - f) Ezekiel (Ezekiel 2:2; Ezekiel 3:24)
      - g) Daniel (Daniel 4:8-9, 18; Daniel 5:11, 14)
      - h) \*John Baptist (Luke 1:15)
      - i) The prophets (Nehemiah 9:30; 1 Peter 1:10-12)
      - j) Note: This last group immediately indicates that this list is not exhaustive. In other words, the list could be far greater than what we presently have.



2. The signification of the Spirit
  - a. The timing of the signification—"beforehand"
    - (1) Two criteria typically exist before a man can properly and authoritatively chronicle an event.
      - a) The event had to have already taken place.
      - b) The one telling of the event had to have been an eyewitness or received an accurate account from one who was.
    - (2) We could argue that both of these are true of the Lord and therefore He could give the account of the sufferings and glory of Christ, but nonetheless we know that God told the future before it happened, and it was a sure word of prophecy (Isaiah 46:10; Acts 15:18).
  - b. The testimony of the signification
    - (1) It testified of the **sufferings** of Christ.
    - (2) It testified of the **glory** that should follow.
3. The pursuit of the prophets
  - a. What/how—"Searching what"
    - (1) This, in and of itself, seems to indicate that the manner of Christ's sufferings and glory was important to the same degree as the timing in which it would happen.
    - (2) The declaration of the gospel actually includes this concept when it says, "HOW that Christ died for our sins according to the scriptures" (1 Corinthians 15:3).
  - b. When—"Searching...what manner of time"; Note: Nobody recorded this as clearly as Daniel (Daniel 9:26).

#### C. The Findings of the Prophets (1 Peter 1:12)

1. The means of their findings—"Unto whom it was revealed"
2. The understanding in their findings
  - a. It was not unto themselves.
  - b. It was unto us that they did minister the things.
3. The fulfillment of their findings
  - a. The reporting of the fulfillment
    - (1) The timing of the reporting—"now"
    - (2) The means of the reporting—"them that have preached"
    - (3) The empowering of the reporting—"with the Holy Ghost sent down from heaven" (John 15:26; John 16:7-15; Acts 2:4; Acts 4:8; 1 Thessalonians 1:5-6)
  - b. The subject of the fulfillment
    - (1) The general—"the things"
    - (2) The specific—"the gospel"

#### D. The Privilege of the Prophets (1 Peter 1:12)

1. The angels also desired to inquire or look into the "things."
2. Specifically, they desired to look into the sufferings and glory of Christ.



## The First Epistle General of Peter

### *Exhortations in View of the End*

#### *1 Peter 1:13-25; 1 Peter 2:1-10*

- I. An Exhortation to Sobriety (1 Peter 1:13-25)
  - A. The Stating of the Exhortation (1 Peter 1:13)
    1. The foundation of the exhortation—"Wherefore"
      - a. As it pertained to self (1 Peter 1:3-9)
        - (1) They had a future inheritance (1 Peter 1:3-5).
        - (2) The present life would yield beneficial troubles (1 Peter 1:6-9).
      - b. As it pertained to others (1 Peter 1:10-12)
        - (1) The prophets inquired and searched diligently only to learn that their prophecies of the sufferings and glory of Christ would be fulfilled in future generations (1 Peter 1:10-12).
        - (2) The angels desired to look into this salvation (1 Peter 1:12).
    2. The content of the exhortation
      - a. Gird up the loins of your mind.
        - (1) The explanation of girding
          - a) To gird something up is to tie it off so that it does not hinder necessary activity.
          - b) The concept as it pertains to the mind is that we need to remove from our minds those things that corrupt or hinder our right thinking.
        - (2) The purpose of girding
          - a) The girding of the loins speaks of preparedness (Exodus 12:11).
          - b) The girding of the loins speaks of effectiveness (1 Kings 18:46).
        - (3) The object of girding
          - a) Minds that can be evil affected (Acts 14:2)
          - b) Minds that can be ready to receive the word of God (Acts 17:11)
          - c) Minds that can be the source of humility (Acts 20:19)
          - d) Minds that can choose to serve the Lord or the flesh (Romans 7:25)
          - e) Minds that can glorify God (Romans 15:6)
          - f) Minds that can be willing (2 Corinthians 8:12)
          - g) Minds that can be corrupted (2 Corinthians 11:3)
          - h) Minds that have desires (Ephesians 2:3)
          - i) Minds that affect one's walk (Ephesians 4:17)
          - j) Minds that can be defiled (Titus 1:15)



- b. Be sober.
    - (1) Most people unfortunately limit the meaning of sobriety to the absence of alcohol, but scripturally speaking, the meaning involves a much broader scope.
    - (2) Sobriety is the opposite of being beside oneself (2 Corinthians 5:13) or mad (Acts 26:25) and is akin to being alert (1 Thessalonians 5:6).
    - (3) The word *sober* is used in conjunction with the words grave (1 Timothy 3:11; Titus 2:2) and temperate (Titus 1:8; Titus 2:2) indicating that it is accomplished when one is in control, down to earth, and finds the proper balance in his thoughts and actions.
    - (4) One who is sober is humble (Romans 12:3), not drunken (1 Thessalonians 5:7-8), and well aware of the circumstances surrounding him at all times (1 Thessalonians 5:6, 8; 1 Peter 5:8).
  - c. Hope.
    - (1) The fulfillment of the hope
      - a) To the end
      - b) At the revelation of Jesus Christ
    - (2) The gift of the hope—"for the grace"
- B. The Comparison of the Exhortation (1 Peter 1:14-16)
- 1. The earthly example (1 Peter 1:14)
    - a. The example used—"As...children"
    - b. The desire stated—"As obedient" (contrast with Ephesians 2:2; Ephesians 5:6)
    - c. The avoidance stated
      - (1) The work—"Not fashioning yourselves"; Note: The word *fashion* has to do with an appearance or nature change often accomplished by shaping or molding (see Job 31:15; Psalm 33:15; Psalm 119:73; Isaiah 44:12; Isaiah 45:9; Philippians 3:21).
      - (2) The manner—"according to the former lusts" (see Romans 12:2; Ephesians 4:18-22; Colossians 3:5-7; 1 Peter 4:2-3)
      - (3) The problem—"in your ignorance" (see Titus 3:3-5)
  - 2. The heavenly truth (1 Peter 1:15-16)
    - a. The standard presented (1 Peter 1:15)
      - (1) He which hath called you
      - (2) Is holy
    - b. The expectation presented (1 Peter 1:15)
      - (1) The connection made—"as...so"
      - (2) The commandment given—"be ye holy"
      - (3) The extent stated—"in all manner of conversation"
    - c. The authority presented (1 Peter 1:16)
      - (1) The authority claimed—"BECAUSE"
      - (2) The authority identified—"IT IS WRITTEN"
      - (3) The authority cited—"Be ye holy; for I am holy."



- d. Special notes on the Christian's call to holy living
- (1) Terminology and the suggestion
    - a) Godly living
      - i) Various uses of godly (godliness, godly, ungodliness, ungodly) appear sixty-one times in fifty-seven verses. The root word *god* is self-explanatory. The suffix *ly* can either suggest "having the qualities of, of the form or nature of" or "in a manner denoted by."
      - ii) In other words, the word *godly* suggests that one is like God.
    - b) Christian living
      - i) The word *Christian(s)* appears three times in scripture (Acts 11:26; Acts 26:28; 1 Peter 4:16).
      - ii) The first use indicates that the title was initially used by those who saw the disciples as being like Christ (Acts 11:26).
      - iii) Later, Agrippa used it as being akin to salvation (Acts 26:28).
  - (2) Holiness or godliness begins internally
    - a) The original assault
      - i) The clarity once existing (Genesis 1:26-31; Genesis 2:7-9, 15-25)
      - ii) The assault on the mind (Genesis 3:1-6; 2 Corinthians 11:3)
      - iii) The confusion that ensued (Genesis 3:6-19)
    - b) The change of mind
      - i) The mind of the lost
        - (a) Reprobate mind (Romans 1:28)
        - (b) Blinded mind (2 Corinthians 3:14; 2 Corinthians 4:4)
        - (c) Vain mind (Ephesians 4:17); Note: In the context, this also involves darkened understanding and a blind heart (see Ephesians 4:17-19).
        - (d) Fleshly mind (Colossians 2:18)
        - (e) Corrupt mind (1 Timothy 6:5; 2 Timothy 3:8)
        - (f) Defiled mind (Titus 1:15)
      - ii) The mind of saved
        - (a) Right mind (Mark 5:15; Luke 8:35)
        - (b) Sound mind (2 Timothy 1:7)
    - c) The importance of the mind
      - i) It holds the thoughts (Isaiah 65:17; Daniel 2:29)
      - ii) The molder of the will (1 Chronicles 28:9; 2 Corinthians 8:12)
      - iii) The seat of emotions (see Genesis 26:35; Deuteronomy 28:65)
      - iv) The decision maker
        - (a) The source of pride (Daniel 5:20)
        - (b) The source of doubt (Luke 12:29)



- (c) The source of hope (Lamentations 3:21)
  - (d) The source of love (Matthew 22:37; Mark 12:30; Luke 10:27)
  - (e) The enabler of receiving the word of God (Acts 17:11)
  - (f) The enabler of serving the Lord (Acts 20:19; Hebrews 12:3)
  - (g) The enabler of obedience (Romans 8:7)
  - (h) The help for stability (James 1:8)
- d) The attention given to the mind
- i) We talked earlier about the state of being, act of doing, and joy of feeling. It must be understood that the state of being is tied undeniably to the condition of the mind/heart/soul.
  - ii) Outside of the holiness we have as a result of our position in Christ, practical holiness depends upon holiness of mind/heart/soul.
  - iii) This is why the Bible admonishes believers to ensure they have right minds.
    - (a) Transformed by the renewing of the mind (Romans 12:2)
    - (b) Renewed in the spirit of the mind (Ephesians 4:23)
    - (c) Put on humbleness of mind (Colossians 3:12)
    - (d) Gird up the loins of the mind (1 Peter 1:13)
    - (e) Stir up pure minds (2 Peter 3:1)
  - iv) Again, it should be remembered that godly living or holy living (also known as Christian living) **STARTS** internally (identified above as state of being) and eventually works its way outside (see Philippians 2:12). As such, consider the following:
    - (a) The Lord is holy in His being and He calls us to **BE** the same (1 Peter 1:15-16).
    - (b) We are holy in our position in Christ, but there is also a call to be holy internally in a practical sense (2 Peter 3:11).
    - (c) The Lord was critical of Israel for honouring Him with their lips while their hearts were far from Him (Matthew 15:8; Mark 7:6). In Mark 7:6, this is identified as hypocrisy.
- (3) Holiness or godliness progresses outwardly
- a) Holiness can be feigned without (2 Timothy 3:1-5; see 1 Timothy 1:1-11).
    - i) The conundrum discussed
      - (a) The pursuit of knowledge (1 Corinthians 8:1; 2 Peter 1:5; 2 Peter 3:18)
      - (b) The implementation of knowledge



- (i) Knowledge must be met with virtue (2 Peter 1:5).
      - (ii) Knowledge must be followed by implementation (2 Peter 1:6-7).
    - ii) The conundrum demonstrated
      - (a) The possession of a form
        - (i) The word *form* can indicate shape or appearance (Philippians 2:6-7).
        - (ii) The word *form* can indicate a structure (Romans 6:17; 2 Timothy 1:13).
        - (iii) The problem was not that these people failed to possess the *form* of godliness.
        - (iv) In fact, the opposite was true.
      - (b) The denial of the power
        - (i) I have always been led to believe that this spoke of those who outwardly appeared godly but denied godliness' power to work in their lives.
        - (ii) However, if you read the context you might be convinced otherwise (2 Timothy 3:2-4).
        - (iii) In fact, it seems to match the description Paul offered in Romans 1:18.
    - iii) The conundrum explained
      - (a) Knowledge of right and wrong informs one of the standard of true godliness.
      - (b) True godliness begins in the heart and empowers one's walk.
      - (c) Unfortunately, the form of godliness can be feigned; however, it will show up in the disconnect of the power of godliness showing up in one's walk.
      - (d) In short, true godliness starts in the state of being and moves to the act of doing.
  - b) True godliness shows
    - i) Living in the Spirit calls for walking in the Spirit (Galatians 5:25).
    - ii) Walking in the Spirit disallows fulfilling the lust of the flesh (Galatians 5:16).
    - iii) The natural progression for a child of God is the growth of the fruit of the Spirit (Galatians 5:22-23).
3. True holiness/godliness repels and draws
  - a. Persecution comes to those who live godly (2 Timothy 3:12).
  - b. The cross of Christ crucifies the world to the believer and the believer to the world (Galatians 6:14).
  - c. A right heart among the persecuted tends to eventually convict and draw the guilty (1 Peter 3:14-16). For an example of this, look no further than Saul's conversion following Stephen's persecution.