

## Interest Of Angels And Prophets Shows Salvation Worth Suffering For (1:10-12)

### Prophets Prophesied Of God's Grace To Come

**1PE 1:10 As to this [eternal] salvation [in Christ], the prophets [inspired forth tellers] who prophesied of the grace [unmerited favor, salvation] that would come to you made careful search and inquiry,**

1. This "salvation" is the "great salvation." (Heb. 2:3).
  - a. It is great because it **offers complete forgiveness.** (Heb.8:12).
  - b. It is great because **it is for all.** (Jn. 3:16;1 Tim. 2:4; 2 Pet. 3:9; Acts 10:34, 35).
  - c. It is great because **Christ gives the abundant life.** (Jn. 10:10).
  - d. It is great because it **saves us from an eternal hell.** (Matt. 25:41, 46; 2 Thess. 1:8,9; Heb. 2:9).
  - e. It is great because it **promises a home in heaven.** (Jn. 14:1-3; 1 Pet. 1:4).
2. Peter assures them that the prophets were intently interested in the "grace" (favor, salvation) that they had prophesied.
3. They "prophesied" concerning things they did not fully understand.
  - a. They wanted to know more about their prophecies.
  - b. Being a mouthpieces of God did not assure or mean that they had complete understanding of the things they foretold.
  - c. Peter did not seem to understand the meaning of the words he spoke in Acts 2:39.

ACT 2:39 "For the promise is for you and your children, and **for all who are far off**, as many as the Lord our God shall call to Himself."

- d. He later came to realize that "for all who are far off" included Gentiles. See Acts 10:34, 35; Mk.16:15; Matt. 28:19, 20.
- e. We do not know who he included in these words on Pentecost, but it may have been limited to sinful Jews or perhaps Gentiles who became Jewish proselytes.

ACT 2:10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, **both Jews and proselytes,**

ACT 13:43 Now when the meeting of the synagogue had broken up, many of the Jews **and of the God-fearing proselytes** followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.

- e. It may have included Samaritans. (Jn. 4:6-42). Jesus converted many of them.

f. Jesus included the Samaritans in His directive to the apostles.

ACT 1:8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, **and in all Judea and Samaria**, and even to the remotest part of the earth. "

- 1) The church was only a few years old when Philip preached to the Samaritans. (Acts 8:5-15).
- 2). It appears that Philip had great success there. (Acts 8:12,13).
- 3) The apostles did not object to their conversion, but sent Peter and John to Samaria to pray for them “that they might receive the Holy Spirit.” (Acts 8:14,15).
- 4) They had received the Holy Spirit at baptism (Acts 2:38; 5:32), but they had not received the miraculous gifts of the Holy Sprit. (Acts 8:16,17).
- 5) These gifts gave through the laying on of the hands of the apostle. (Acts 8:17-22).

**1PE 1:11 seeking [inquiring] to know what person or time the Spirit of Christ (Holy Spirit) within them was indicating as He predicted [foretold] the sufferings of Christ and the glories [splendors] to follow.**

- It is noteworthy that the prophets recognize the Christ would first have “sufferings” and then “the glories” were “to follow.”
- **It would seem that most Jews were overlooking the suffering the Messiah would experience. They had come to the false conclusion He would be an earthly King.**
- “Within them” is from the Greek “en autois.” It does not have the same meaning as “the Spirit of God dwells in you” (1 Cor. 6:19), but means they were mouthpieces of the Holy Spirit..

1. "Spirit of Christ" denotes Holy Spirit. (Rom. 8:9; Gal. 4:6).

ROM 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 Holy Spirit is here called “the Spirit,” “the Spirit of God,” and “the Spirit of Christ.”

GAL 4:6 And because you are sons, **God has sent forth the Spirit of His Son** into our hearts, crying, "Abba! Father!"

Here the Holy Spirit is called “the Spirit of His Son.”

- a. The N.T. writers refer to the Holy Spirit in this way [Spirit of Christ] probably because of the fact that the sending of the Spirit was the work of Christ. (Jn. 16:7; Acts 2:33).

JOH 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, **I will send Him to you.**

Later in this chapter Jesus calls Him “the Spirit of truth.” (Jn. 16:13). See also John 14:26; 15:26.

ACT 2:33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

- b. The Holy Spirit is known by many names or descriptions: (1) Spirit (2) Comforter (3) Spirit of Christ (4) Spirit of truth (5) Spirit of God, etc.

c. This is not strange in view of the fact that both the Father and the Son are known by many names and descriptions.

2. The “the Spirit of Christ was within them [the prophets].”

a. They were verbally inspired [guided in their actual words] by Holy Spirit. (2 Pet. 1:21; 2 Tim. 3:16, 17).

2PE 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God NASB  
NIV “had its origin in the will of man.”  
“moved” is literally “being borne along.”

2TI 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; “inspired” is from “theopneustos” meaning “God-breathed.”  
2TI 3:17 that the man of God may be adequate, equipped for every good work.

b. Mere thought inspiration is not taught by the word of God.

c. They spoke the exact words God inspired them to preach, and because of this the words they spoke are to be carefully studied and applied to our lives.

d. Mere thought inspiration or partial inspiration makes an exegesis of God’s word futile since one could not determine what came from God and what came from the fallible writer.

### Revelation Was Made To Prophets

- He does not specify which prophets, but says “the prophets who prophesied of the grace...” (1 Pet. 1:10).
- Many prophets spoke of the coming of the Messiah and His suffering.

**1PE 1:12 It was revealed [made known] to them [the prophets] that they were not serving themselves but you in these things which now have been announced to you through those who preached the gospel [good news] to you by the Holy Spirit sent from heaven - things into which angels long to look [gain a clear glimpse].**

1. "the Holy Spirit sent from heaven" - Jn. 14:26; 15:26; 16:7-13.
2. “Angels” were interested in the marvelous salvation of man, but these things were hidden in the mind of God and could not be known until God chose to reveal the wonders of the great salvation.
3. "Angels" are interested in man. (Matt. 18:10; Lk. 15:7, 10; 1 Cor. 4:9; Heb.1:14). See Heb. 13:2.

**MAT 18:10 "See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven. “little ones” See Matt. 18:12-14; 1 Jn. 2:1, 18.**

**LUK 15:10 "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."**

**1CO 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.**

**HEB 1:14 Are they not all [the angels] ministering spirits, sent out to render service for the sake of those who will inherit salvation?**

a. We know that angels observe us and are interested in us.

b. Exactly how they minister to us is not revealed, but the Bible does teach they are “all ministering spirits” “for

the sake of those who will inherit salvation.”

- 1) There is no indication, in scripture, that each believer has his own guardian angel.
- 2) This sounds appealing until someone gets hurt or sick or dies. Where is their guardian angel?
- 3) In some unexplained way angels minister to believers.
- 4) God may use them in answering our prayers.

### **Soberness and Godliness Enjoined (1:13, 14)**

**1 PE 1:13 - Therefore, gird [prepare, equip] your minds for action, keep sober [be alert, level-headed] in spirit, fix your hope completely on the grace to be brought to you at the revelation [appearing second coming] of Jesus Christ.**

- “grace” (Tit. 2:11; Eph. 2:8-10; Rom. 6:23).
  - “grace to be brought to you at the revelation of Jesus Christ” - This is the grace that will be shown saints when Christ comes the 2<sup>nd</sup> time to raise men from the dead and judge the world.
1. “Gird [prepare] your minds for action” - They were to be busy doing God’s will.
  2. “Keep sober [level-headed, self-controlled] in spirit”
  3. “Fix your hope completely on the grace to be brought to you”
  4. “at the revelation [second coming] of Jesus Christ”
    - a. When Jesus comes again, the righteous will enjoy the rich grace [blessings] of Christ.
    - b. We should set our minds on this great hope.
    - c. This does not mean we are to be sky watchers.

**Note:**

1. “Girding up” is a vivid metaphor for the habit of the Orientals, who quickly gathered up their loose robes with a girdle when in a hurry or starting on a journey.
2. The idea is that of preparing the mind for action and being obedient to God’s will.

### **“As Obedient Children”**

**1PE 1:14 As obedient children, do not be conformed to the former lusts [evil desires] which were in your ignorance [former life].**

- “As obedient children” is literally “as children of obedience”

- Those not knowing God are living in ignorance. (Prov. 1:7; Jn. 8:32).
1. Previously without the gospel they had committed every imaginable sin. (Rom. 1:18-31).
  2. "do not be conformed" - Rom. 12:2; Jas. 4:4. We are to change the world - not become like it.
  3. Christians are to live a new life. (Col. 3:1,2; Gal. 5:22-25; Eph. 4; Col. 3).

### **Be Holy Because God Is Holy (1:15, 16)**

**1 PE 1:15 But like the Holy One [God] who called you, be holy yourselves also in all your behavior;**

1. "The Holy One" is God. (Jas. 1:13).
2. The words "Holy One" can also refer to Christ (Acts 2:27; Jn. 6:68; Acts 3:14) or the Holy Spirit.
3. We are admonished to "be holy" - 1 Thess. 4:7; 1 Jn. 3:3.

**1PE 1:16 because it is written [in the scriptures], "You shall be holy [ones], for I am holy."**

**LEV 11:44 'For I am the Lord your God. Consecrate yourselves therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.**

**LEV 11:45 'For I am the Lord, who brought you up from the land of Egypt, to be your God; thus you shall be holy for I am holy.' "**

1. We cannot even come close to God's absolute perfection [Jas. 1:23; 1 Jn. 15-6), but we still must pursue holiness.
2. We are admonished to holiness - not sinlessness, omnipotence, omnipresence, omniscience, etc.
3. Though we are sinful (Rom. 3:23; 1 Jn. 1:8, 10), we are still to "walk in the light." (1 Jn. 1:7; Eph. 5:8)..
4. We are to be "pure in heart." (Matt. 5:8). Holiness is inside out.

### **Be Holy Because of Judgment (1:17)**

**1PET 1:17 - And if [since] you address as [your] Father the One who impartially [without slightest favoritism] judges according to each man's work [life and deeds], conduct yourselves in fear [reverence] during the time of your stay [life, sojourn] upon the earth;**

- There would be no point in the impartial judging of each man's works if men are eternally secure regardless of conduct.
  - He is writing these words to Christians.
1. God is our "Father." (Matt. 6:9; Eph. 3:14; Rom. 1:7; 8:5; 1 Cor. 1:3, 8:6; 2 Cor. 1:3).
    - a. He is our Father by creation. (Gen. 1:26,27).
    - b. He is our Father by new birth. (Jn. 3:3, 5).

2. God's judgement will be impartial and for all. (Matt. 16:27; Rom. 14:12; 2 Cor. 5:10).
  - a. Nothing is hidden from God. (Prov. 15:3).
  - b. He knows everything. (Heb. 4:13; Rom. 2:16).
  - c. We cannot mock or deceive God. (Gal. 6:7,8).
3. "Each man's work" refers to the life we have lived.
  - a. The judgment will be individual, and impartial.
  - b. What others have done will not save or condemn us.
  - c. Our appearance, beauty, wealth, education, race, nationality, family, power will not help us in the judgment.
  - d. God judges the inner man. (1 Sam. 16:7).
4. We must "fear" (reverence) God. (Phil. 2:12; Eccles. 12:13; Heb. 10:21). Gr. "phobos" - "fear"
5. The words "the time of your stay" refers to our life "upon the earth."
  - a. We do not know how long we are to be on the earth. (Prov. 27:1).
  - b. Our time, short or long, should be spent living for and glorifying God.
  - c. The implication of these words is that the earth is our home. (1 Pet. 1:4; 2:11; 2 Pet. 1:11; 3:10-13).
6. This life is described elsewhere as being short. (Job 14:1,2; Jas. 4:14).

### **Be Holy Because Of Great Redemption Price (1:18-21).**

**1PET 1:18 - knowing that you were not redeemed [ransomed] with things like silver or gold from your futile [sinful, empty, useless] way of life inherited [passed on] from your forefathers,**

- Silver and gold were used to buy slaves out of slavery, but they are useless in redeeming men from sin.
- All the money in the world cannot atone even for a single sin.
- In their former life they had followed the sinful, empty useless lives of their "forefathers."

1. Our salvation was not purchased with perishable things like silver or gold.
2. We have been "redeemed" - Matt. 20:28; Lk. 24:21; 1 Cor. 6:20; Tit 2:14; Heb.9:12.

MAT 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. "lutron" is "ransom."

LUK 24:21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

TIT 2:14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds. “lutro’o” is “redeem.”

1CO 6:20 For you have been bought with a price: therefore glorify God in your body. “agorazo” is “bought, purchased.”

HEB 9:12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. “lutrosis” is redemption.

- a. “lutroo” [lu tro’ o] means “to redeem, ransom, deliver, liberate”
- b. We were slaves to sin and doomed to condemnation, but Jesus freed us by the shedding of his “precious blood”
- c. Through obedience to Christ, Christ’s blood cleanses us of all sins. (1 Jn. 1:7, 9).

### **Redeemed “With Precious Blood”**

**1 PET 1:19 - But with precious blood, as of a lamb unblemished and spotless, the blood of Christ.**

1. "the blood of Christ" - The Bible teaches blood salvation.
  - a. It is described as “precious blood.” Gr. “tim’ios” has two ideas.
    - 1) Costly, of great value.
    - 2) Highly esteemed, held in great honor.
  - b. Acts 20:28; Rev. 1:5.
    - 1) “the church of God which He purchased with His own blood.”
    - 2) “and released [freed] us from our sins by His blood.”
2. "lamb unblemished"
  - a. “amomos” [am’ o mos]- “without blame, blameless, unblemished”
  - b. John 1:29; Heb. 9:14. - “offered Himself without blemish to God.”
  - c. Jesus had no sins. (1 Pet. 2:22; 1 Jn. 3:5).
  - d. The sinless Lamb died **as the propitiation for our sins**. (1 Jn. 2:1,2; 4:10).

### **“Before The Foundation Of The World”**

**1PE 1:20 - For He was foreknown before the foundation [beginning, creation] of the world, but has appeared in these last times for the sake of you**

1. Note the time Christ appeared is described as “in these last times.”
- 2 The coming of Jesus to be our Savior was "foreknown before the foundation of the world" - Acts 2:23; 1 Pet. 1:2;

Eph. 1:4; Rev. 13:8.

3. Christ “has appeared in these last times.” (Heb. 1:2).
4. He appeared [came into the world] at the end of the Jewish Age. See Gal. 4:4.

HEB 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

4. Christ appeared “for the sake of you.” ( Lk. 19:10; Matt.20:27,28).

### **Christian Readers**

**1PET 1:21 - who through Him [Jesus] are believers in God, who raised Him [Jesus] from the dead and gave Him [Jesus] glory, so that your faith and hope are in God.**

1. They had become “believers in God” through Jesus.
  - a. Some, especially most Gentiles, did not believe in God before the resurrection of Jesus.
  - b. His resurrection convinced them that there is a God.
2. God produced that faith by raising Jesus from the dead. (Rom. 1:4).
3. God raised up His Son by the Holy Spirit. (Rom. 8:11).

ROM 8:11 **But if the Spirit of Him who raised Jesus from the dead dwells in you**, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

### **Brotherly Love Enjoined (1:22,23)**

**1PET 1:22 - Since you have in obedience to the truth [of the gospel] purified [cleanse] your souls for a sincere [un-hypocritical] love of the brethren, fervently [earnestly] love one another from the heart,**

1. They had obeyed "the truth" - Jn. 8:32
2. “Purified” is from “hagnizo” [hag nee’ zo] meaning “to purify or cleanse.”
  - a. The gospel purified or cleansed their immortal souls by leading them to Christ.
  - b. See 1 Pet. 1:9; Jas. 4:8.
3. "Sincere love of the brethren" must be fervent and “from the heart.” (1 Pet. 2:17; 3:8; Jn 13:34, 35; Rom. 12:10; Heb.13:1).
  - a. They are exhorted to “a sincere love of the brethren” implying that some may have manifested insincere love.
  - b. Some may have only pretended to love some or all of the brethren.

### **“You Have Been Born Again”**

**1PET 1:23 - for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding [enduring] word of God.**



- “through the Word of God which lives and abides”
1. They had been "born again"
    - a. “anagennaο” [a na gen na’ o]- “I beget, cause to be born again.”
    - b. Jn. 3:1-5; 1 Pet. 1:3.
    - c. Everyone must be twice born to be saved.
  2. The "seed" is God’s word. (Lk. 8:11).
  3. The word “imperishable” is defined by the words “living and abiding word of God.” (1 Cor. 4:15; Jno. 1:18, 21; Heb. 4:12).
  4. The words “living and abiding word of God” are identical with the words “the word of the Lord abides forever.” (1 Pet. 1:25).

### **The Word Of God Abides Forever (1:24, 25)**

**1Pet 1:24 - For, "All flesh [mankind] is like [perishable] grass And all its glory like the flower of grass.**

1. Men are made from the dust of the earth. (Gen. 2:7), and to dust they must return. (Eccles. 12:7).
2. We should take care of ourselves, but we still must die. (Eccles. 3:2; Heb. 9:27).
3. This does not frighten the Christian. (1 Cor. 15:49-58; 1 Thess. 4:13-18).

**The grass withers [dries up],  
And the flower falls [drops] off, Isa. 40:6-8 Septuagint**

1. "All flesh" has reference to mortal man and the brevity of his life. See Jas. 4:14.
2. It is vital that we recognize the brevity and uncertainty of life.
3. Being presumptuous about life may cost us our souls and the opportunity to lead others to Christ.

**1PET 1:25 - But the word of the Lord abides [lives on, remains] forever [into the age]." And this [word of the Lord] is the word which was preached [as good news] to you.**

1. “The word of the Lord” “was preached” (as good news) to them. (Rom. 1:16; 1 Cor. 15:1-4; Mk. 16:15, 16.).
2. The Greek “euangelizo” [eu an ge lee’ zo] means to preach “good news.”
3. Jesus made this grand promise about the word. (Matt. 24:35).
4. We never know when our time or the time of others will end.

MAT 24:35 "Heaven and earth will pass away, but My words shall not pass away.

5. Peter also stresses “the word of the Lord abides forever.”

- a. “forever” is from “eis ton aiona ” [into the age]
  - b. Bibles may be burned and God’s word may be maligned or outlawed, but no one can destroy God’s word.
  - c. It will abide until Christ comes, and then we will be delivered to the Father in heaven. (1 Cor. 15:24-28).
  - d. God’s word will exist in heaven through there will be some or many changes.
6. **And this [word of the Lord] is the word which was preached [as good news] to you.**
- a. There is no question in regard to the message preached to them.
  - b. Peter was sure that the gospel was preached to them, and was confident it would transform their lives.
  - c. That word could be understood and obeyed then and now.
  - d. Neither can the church (the kingdom) be destroyed or shaken (destroyed). (Matt. 16:18; Heb. 12:28; Dan. 2:44).

<p>MAT 16:18 "And I also say to you that you are Peter, and upon this rock I will build My church; <b>and the gates of Hades shall not overpower it.</b></p>	<p>HEB 12:28 Therefore, <b>since we receive a kingdom which cannot be shaken</b>, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;</p>	<p>DAN 2:44 "And in the days of those kings the God of heaven will <b>set up a kingdom which will never be destroyed</b>, 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.</p>
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**Threats and Enemies To God’s Word**

1. Some completely neglect the word of God and never learn God’s will.
2. Some belittle Christ, thus belittling what He said.
3. Some seek to forbid the reading of it in public.
4. Some promote versions that completely mis-translate the word of God.
5. Some seek to burn it or forbid the possession of it.
6. Some try to argue it cannot be understood, and that it is only partially true.
7. Some deny its heavenly origin, and maintain it is a work of fallible men.

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