

## OUR GLORIOUS SALVATION

TEXT: 1 Peter 1:10-12

Words for kids: salvation, glory, prophets

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Scr. Reading: 1 Peter 1:3-12

Series: 1 Peter

John Newton:

"I went one day to Mrs. G.'s, just after she had lost all her fortune. I could not be surprised to find her in tears; but she said, 'I suppose you think I am crying for my loss, but that is not the case. I am now weeping to think I should feel so much uneasiness on the account.' After that I never heard her speak again upon the subject as long as she lived. Now this is just as it should be. Suppose a man was going to York to take possession of a large estate, and his carriage should break down a mile before he got to the city, which obliged him to *walk* the rest of the way. What a fool we should think him, if we saw him wringing his hands, and blubbing out all the remaining mile, 'My carriage is broken! My carriage is broken!'"

We show how little we think of our salvation by how we murmur, complain, and protest against the temporary losses we encounter on our journey home to God. Our fortune in the there and then must be small indeed if it has so little effect on us in the here and now.

ILL: the boys fighting over a LEGO toy (vs. their best friend, summer vacation, mom and dad...)

The sermon's title is "Our Glorious Salvation," and our text proves it is. The word "glory" comes from a root in Hebrew which means weight. Paul alludes to that definition in 2 Corinthians 4:17:

*For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison*

Hear the phrase "weight of glory." Glorious things are weighty, heavy. If you put glorious things at the center of your life, their weightiness gives your life stability. It's the same principle used in shipbuilding: when a vessel is too light in itself to withstand the battering of the wind and waves, engineers install a heavy ballast in the bottom of the ship to give it stability in the water. If you find that the storms of life leave you emotionally battered, mentally tossed, and spiritually upended, it's likely that your life is centered on things that are less than glorious. They are light, unimportant, and momentary.

God's gift of salvation is gloriously weighty, and a heart centered on it is stable and steadfast. One way to center your heart and mind on salvation is to memorize passages from the Bible that describe it and then meditate on them, which is what we are encouraging you to do with 1 Peter 1:3-9. Today we're up to verse 5:

**1 Peter 1:5** *Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,<sup>4</sup> to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,<sup>5</sup> who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.*

Glorious means weighty, but what does salvation mean? What do we need to be saved from?

- Self-destruction  
**1 Peter 2:11** *Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.*
- God's judgment  
**1 Peter 4:17-18** <sup>17</sup> *For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? <sup>18</sup> And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?"*
- The Devil  
**1 Peter 5:8** *Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.*

Salvation is God's gift of rescue 1) from sins that destroy us from the inside out and 2) from God's judgment that would give us what we deserve in hell forever and 3) from the devil who seeks to devour and destroy us.

What are we saved to?

- Righteousness, healing, and a Shepherd/Overseer for our soul  
**1 Peter 2:24-25** <sup>24</sup> *He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have*

been healed. <sup>25</sup> For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

- God  
**1 Peter 3:18** For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,
- Eternal glory  
**1 Peter 5:10** And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.

This is what we are given in salvation: righteousness, healing, Jesus as our personal caregiver and guard, God as our treasure, and eternal glory as our destiny.

This is a glorious salvation! When we think about what we can be saved from and saved to, and when we deliberately draw this salvation into the center of our life, the sheer weight of its glory will make us stable and strong in any storm of life.

This is what Peter is referring to when he says, “Concerning this salvation...” in verse 10. And now he proceeds to tell us five more facts about our salvation to help us appreciate its glory even more. My challenge to you would be to take one or two of these and meditate on it this week, especially when you feel tossed and turned by some trial or disappointment.

## THE PROPHETS FORETOLD IT.

**1 Peter 1:10** Concerning this salvation, the prophets who prophesied about the grace that was to be yours...

Who are “the prophets”? There’s a specific category of OT writers who wrote what we call “the books of prophecy”—Isaiah, Jeremiah, Ezekiel, Daniel, Hosea... But we know Peter thinks of more than just these men when he uses the term “prophets.” We read Peter’s first sermon in Acts 2, and when he quotes from Psalm 16, he explicitly calls the psalmist,

King David, a prophet (Acts 2:30). Similarly, when Jesus talked with the disciples on the Emmaus Road, we read:

**Luke 24:25-27** <sup>25</sup> And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?” <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

We see, then, that when Peter says “the prophets who prophesied about the grace to be yours,” he’s referring to every writer of the OT. All of them wrote of Jesus. Every book speaks predictively of Him, including Genesis, Exodus, Joshua, Judges, Samuel, Kings, Ezra, Job, Proverbs, Ecclesiastes, Isaiah, Hosea, Jonah, Malachi, and every book in between.

Jesus of Nazareth is the culmination and fulfillment of the history of ancient Israel. He did not begin a new religion. Rather, He brought Yahweh’s redemptive plan of the ages to completion. The great promises of the OT are fulfilled in Him.

It began in the Garden of Eden with the very first oracle of a Redeemer, God speaking of victory over the serpent through the future Son of the woman. It continued in God’s promise of blessing to Abraham, pledging to bless all nations of the earth through this one childless nomad. We get a taste of fulfillment in the golden age of David and Solomon, but it doesn’t last. And so the prophets began to cast a vision of a great and glorious Messianic age which would take them way beyond anything they had experienced or expected before: not just Israel but all the nations, not just a restless political peace but prosperity and flourishing in every way, not just making the best of it in a fallen world but a wholesale reversal and removal of the curse of sin. This incredible glory, the prophets said, would come to God’s people only because God Himself would come. They saw that day coming from afar, but for us, the wait is over. The glorious day of salvation the prophets predicted is here.

## THE PROPHETS EAGERLY INVESTIGATED IT.

**1 Peter 1:10-11** ...the prophets who prophesied about the grace that was to be yours searched and inquired carefully, <sup>11</sup> inquiring what person or time the Spirit of Christ in them was indicating...

These OT prophets didn't just write about our salvation, close the book, and walk away. They "searched and inquired carefully, inquiring what person or time the Spirit was indicating." They searched and studied, but it's not just because these were bookish old men. They were excited about this subject, and Peter highlights their eagerness and intensity.

Book publishers know that one of the best ways to advertise the worth of a new book is to secure a few key endorsements from well-known people. (*7 Habits* has nothing but endorsements on the back cover and the front and back flyleaves. First 7 pages are endorsements, even before the title page.) Peter is using that same principle of endorsement here. Abraham and Joseph and Moses and David and Isaiah and all the others wanted a piece of this salvation. Jesus spoke similarly when He said:

**Matthew 13:17** "Truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it."

We learn the worth of our salvation from the eager curiosity of these holy men of old.

## THE SPIRIT OF CHRIST REVEALED IT.

**1 Peter 1:11** ...the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

These prophecies that captivated the prophets were not just good guesses on their part. They were predictive promises from God Himself, given through the Holy Spirit. But notice how Peter refers to the Spirit: "the Spirit of Christ."

Peter tends to do this. He portrays God as Trinitarian, but he makes Jesus Christ the focal point. The Father is "the Father of our Lord Jesus Christ" (1:3), and here the Spirit is "the Spirit of Christ" (1:11).

Paul also uses the phrase "the Spirit of Christ," and it's clear he is speaking of the Holy Spirit:

**Romans 8:9** *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.*

But when Peter calls the Spirit "the Spirit of Christ," he draws our attention to the connectedness between these two members of the Trinity. As the Spirit speaks, Jesus speaks. It's noteworthy because it means Jesus is not simply the one *of whom* the prophets speak; He is the one *through whom* the prophets speak (cf. Clowney, p 58). In other words, the Savior Himself spoke of His suffering centuries before it happened. He knew what was coming, He revealed it to these men, and He fulfilled His own promises through His death and resurrection. We see that it's a glorious salvation when we consider that Jesus has been mulling it over for a long, long time.

## THE PROPHETS WERE SERVING US IN IT.

**1 Peter 1:12** *It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven...*

Did the Spirit give them answers to all their questions as they searched and inquired? No. But He did reveal at least this one thing: the Spirit showed them that they were writing their prophecies as a ministry to us. Peter is arguing, not simply that these prophets were serving us, but that *they knew* they were serving us through the Spirit's revelation to them. In other words, the OT prophecies not only apply to us; they were intended for us! (Schreiner, 74)

This is Peter's paradigm for how he reads the OT. It speaks of Christ and His followers, and it was written expressly *for them*. It makes the OT suddenly very important, doesn't it? If we fail to study and understand the OT, we fail to receive the ministry of the OT prophets which was intended for us.

## ANGELS LONG TO LOOK INTO IT.

**1 Peter 1:12** ...*things into which angels long to look.*

You know it must be a glorious salvation if it attracts the attention of angels. The verb “long” is present tense, indicating that this is an ongoing desire on the part of holy angels. Peter uses language which implies that angels are looking in from the vantage point of outsiders. They don’t know salvation by experience, but they are irresistibly attracted to it. Their curiosity highlights the wonder and worth of our salvation.

Angels know it’s a glorious salvation. They are preoccupied with it, almost as though they have to be torn away from their study in order to fulfill some other duty. What preoccupies you?

Friends, we are more privileged than the “prophets of old or the angels above” (Jobes, 105). And to the extent that we believe these truths, meditate on them, and bring them into the center of our lives, we will be stabilized by the weight of our glorious salvation.

***[Lord’s Supper]***

***[Prayer Focus: open floor for requests from congregation]***

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