

1Peter 11-01-07a

This is Friday, the 7th of January in the year 2011. We continue our study in the book of 1 Peter. We resume tonight at verse 13.

We got a few words into this verse last time. We'll take a moment at the outset to go before the Lord in prayer, and then we will begin. Father, what a privilege it is to enter into the activities of a new year with the knowledge that you have a plan and purpose for us.

You have made provision for us. Your understanding of what is best for us, what can help us to grow and prepare us for the eternal future is perfect and complete, and we are held in your hands and sustained by your grace. We thank you for the passage that is before us in this book tonight, and we ask your blessing on us as we study it together.

We ask these things in Jesus' name. Amen. You'll remember that Peter, in this section of his letter, has been talking about the revelation of the grace that has come to the church, and he says this was revealed to the Old Testament prophets.

He's talking not so much to the church ubiquitous or the church at large, but he's specifically still talking to these scattered Jewish Christians, the diaspora, or diaspora, depending on if you're a tomato or tomatoe type, but the scattered Jewish Christians in the first century. And why do I say that? Because Paul tells us that the church was a mystery that was not heretofore revealed. So how can Peter say this was written about by the prophets, and Paul can say, no, it wasn't.

Is this a contradiction? What's going on here? Well, if you remember, he says the deliverance, the soteria, the prophets inquired and searched carefully, prophesying of the grace unto you, searching what or what manner of time the spirit of Christ who was in them was indicating when he testified beforehand the sufferings of Christ and the glories that would follow. And these things are clearly manifest in the Old Testament scriptures. You know in the latter part of Isaiah, he is wounded for our transgressions, bruised for our iniquities.

The Lord hath laid on him the iniquity of us all. By his stripes we are healed. The suffering servant passages, the Psalms, give in great and extensive detail a foreview, a foreshadowing of the sufferings of the Lord Jesus.

This is the inception. This is what makes possible the current age of grace. And it is the common salvation that reaches back to the Old Testament dispensation and to all of the preceding dispensations going back to Adam and Eve and looks forward to the age of the church.

So we understand that when Peter says the prophets wrote about this salvation, this is super dispensational. This is above the dispensation. He's not saying they wrote about the church.

He's saying they wrote about Christ coming, bearing our sins in his own body on the tree,

suffering and securing our salvation and our entrance into the things of God. He says, To them it was revealed that, not to themselves but to us, they were ministering the things which have now been reported to you. And if you remember when we looked at this, the word translated that, to them it was revealed that, ought to be, in my opinion, because.

If you don't mind writing in your Bible, it makes a lot more sense. The word in Greek is *hoti*, H-O-T-I, and it means because or so that, among other things. In this context, it means because or so that.

Because look at the sense of verse 12. To them it was revealed that, not to themselves but to us, they were ministering these things. Do you really think that Peter is saying, Ezekiel and Isaiah and Jeremiah and these other guys understood that the prophecies they were getting weren't for themselves or their time, but it was for church-age believers? That would be a difficult thing to defend.

But it makes great sense if Peter is saying, to them these things were revealed. To them this salvation was revealed because, not to themselves but to us, they were ministering. Why? Because the salvation is in prospect that they're writing about.

In Ezekiel's day, Isaiah's day, Jeremiah's day, Elijah's day, all of these other ancient prophets, they are looking forward to a salvation that has not yet taken place. Christ has come. The cross has happened.

Death, burial, resurrection, ascension, and session has taken place. Now the fruit and the outworking and the practical results of that salvation are available. They wrote about it in prospect because it would be a ministry to those people who would study it in the Old Testament prophets, see what had happened in their day and ever since then.

So, to them it was revealed so that, or because, not to themselves but to us, they were ministering the things which have now been reported to you. They were giving you the advance notice. It happened.

Now it has been reported to you as fulfilled prophecy. Why is this important? We're sitting here tonight. It's a Friday.

Many of us have had a busy week. We say, well, okay. Sounds pretty theological, but when all is said and done, I'm still sitting here inside my shirt and I'm going to stand up in my shoes and I'm going to go out and do stuff.

Why do I care whether or not the prophets talked about this or not? Well, watch what Peter says. Watch where he goes with this introduction. Peter, if you want to talk about practical, there's lots of theologians.

If you like getting theology up in the angelic halo realms, some of the early church fathers would

go off on these long excursions into theology that just never came down to the earth and answered a question like, well, so what? But remember who Peter is. Remember what a down-to-earth, practical-minded businessman, fisherman, let's get on with it kind of guy that he is. If Peter's writing a letter, he's not going to waste a lot of time on absent-minded theological speculations.

If he's writing this, it's for a reason. Well, here's the reason. This salvation was given to the Old Testament writers because when they wrote it down, when these things got reported by eyewitnesses, like Peter could say, like me, when I tell you about this stuff, you know I'm not just making it up out of whole cloth because it's a fulfillment of what these prophets wrote.

I've been talking to Catholics this week, and how do you know where to draw the line on listening to people who are talking from the past about stuff? You know, we're selective. We say if it's in the Bible, meaning it's in, let's say, the New Testament Scriptures that were written in the first century A.D. by an apostle or someone associated with an apostle, that's the Word of God. I'm going to take that to the bank.

I'm going to believe it. I'm staking my life and my eternal salvation that these guys were actually inspired by God and knew what they were talking about and that this is the real deal. But after a certain point when Ignatius or Irenaeus or Papias or one of these other guys writes, I don't take his stuff to the bank.

I can freely discern and decide that he's wrong. Well, they're all a bunch of old dead guys, so how do we know which is which? An even more interesting question, at least to me, is how do you know? When you think of all of the blight that the early church fathers have brought on the world, you think of, you know, thank you for the Catholic Church. Thank you for popes and bishops.

Thank you for indulgences. Thank you for, you know, holy smoke and praying to saints and the idolatry of Mary and all of this other stuff. Thank you, thank you, thank you, early church, because most of this stuff was invented in the first few centuries.

Well, this is the same crowd that decided what's in and what's out in the Bible, right? Church councils, Council of Trent and so on. This is in and this is out. Jude is in.

The Gospel of Peter is out. Revelation is in. The Acts of Paul and Thecla are out.

Well, if they messed up so many other things, how do we know we got the canon right? Well, I don't have time to go into all of that this evening because, again, we're on a practical bent. What difference does this make when we stand up and leave? But I will say this. Everybody believes that Peter was a disciple and an apostle and was commissioned by your most dyed-in-the-wool Catholic, believes that Peter knew what he was talking about.

Very few people dispute that 1 Peter was written by Peter. When you get to 2 Peter, it's a whole

different question. When we study that book, I'll fill you in on the details if you're interested.

But 1 Peter, people say, you know, Peter wrote this. So we can largely lay aside those questions and go back to why did he write it? What is he talking about? To these prophets, these foreshadowings, these prophecies of the coming of Christ and the salvation that he would secure in his work on the cross was a ministry for us so that when it was reported, we would know. How do you know? Because Old Testament prophecy clearly predates Christ.

Clearly. Dead Sea Scrolls, we've had abundant testimony evidence. We've had triangulation from even before the Dead Sea Scrolls.

We knew that this stuff predated Christ. And so the answer is that the secular narrative wells come back with is, well, the New Testament was crafted to make it appear as though Jesus fulfilled. Jesus is a myth.

They just made him up and said, he matched all of these Old Testament prophecies. So see, it really wasn't fulfilled prophecy because it'd be like somebody saying, well, the world is going to end in 2012. And so I go and build a nuclear bomb and blow the world up in 2012 just to make the prophecy come true.

Or 100,000 years from now, I say, look, the world blew up in 2012 just as the prophecy foretold. And you don't really know if it happened or not. We also know that the New Testament scriptures are valid because in the first century, people died for that testimony.

Now look, there's various latter-day prophets that have predicted the coming of Jesus Christ or the end of the world in some form or fashion just in the last 150 years. People have sold all their possessions and stood on hilltops waiting, as it were, for the mothership to come and take them. And it didn't happen.

Nobody, with the possible exception of the Jonestown Kool-Aid drinking crew, died for those beliefs. They stood around and waited. When it didn't happen, they quietly went to what they didn't sell or they went back and fell back and regrouped.

People don't suffer and endure persecution. They don't endure torture. They don't stand in front and watch their children get torn apart by lions.

They don't suffer the loss of their goods and being driven out into the world at large for a fable. People are very practical-minded. People in those days were especially practically-minded.

It was easy to die in those days. And it was much easier to just go along to get along than it was to stand and die. But there is no debate about the fact that the disciples of the Lord Jesus were almost all martyred.

In the first generation of the church, there were hundreds and hundreds of martyrs. People don't

die for a delusion. They just don't.

Somebody can spike their Kool-Aid. Somebody can lead a small group down the path. But it doesn't launch a movement that grows and spreads where there are hundreds of thousands of people being murdered for it.

For what? Because there is a truth. There is a reality that transcends the details of the myth. You can't just write a story and get people to buy it and start something like Christianity.

Its very existence and its very presence authenticates it. Well, this is what Peter is talking about. He says, look, I'm writing you this letter.

I am Peter. I walked with the Lord. I heard what He said.

I saw for myself. This is the Peter who said, when Jesus said, who do you say that I am? He said, you are the Christ, the Son of the living God. Jesus said, flesh and blood has not revealed this to you, but my Father who is in heaven.

Now, did the Father come down and whisper in Peter's ear? Peter says, no, the Spirit of Christ was in the prophets. And they wrote down, at the behest of God the Father, who Christ would be, what He would be like. Peter knew His prophets.

And when the Lord Jesus Christ came along, He said, this is it. This is what God foretold. So Peter is a first person eyewitness writing this letter saying, I'm telling you, I have seen with my own eyes the fulfillment of what the prophets wrote.

That's what's going on in verse 12. Because, listen, you need to have some kind of confidence that your faith isn't just something you inherited from your parents. It isn't just something that, well, I happen to be born in America.

If I'd have been born in India, I'd be something else. If I'd been born in the Far East, I'd be something else. It's just a happenstance.

I'm a cultural Christian. I'm a default Christian. Why do you believe what you believe? There is a chain of evidence that is much stronger than the idea that Jesus gave the keys of the kingdom to Peter who handed them to some unknown succession of guys and now this papal succession has come down and Benedict or John Paul or anybody else is speaking for Christ.

There is no scriptural documentation for that. The Spirit of Christ did not speak in the prophets and say there's going to come a papal succession. There's going to be a bunch of bishops and cardinals and there's going to be all of this indulgences and praying for the dead and praying to the dead and all this other happy nonsense that the Catholic Church has invented.

They are just like the Pharisees. Peter says, look, if you want to see the chain of custody that

makes this evidence valid, look at me. I stood and looked at the Lord Jesus.

I looked at the Scripture and it matched. He asked me what I thought and I said, you match the Scriptures. And he says, you know what, my father has revealed this to you and because of that you're the rock, your confession is the rock on which the Church is going to be built.

Your understanding. And Peter represents that first generation of Jewish believers who knew their Bible, witnessed the Lord Jesus and recognized that he was the fulfillment. That's the Petra.

That's the rock on which the Church is built. What is your faith built on? Are you just, your belief is kind of like a Muslim's belief or like a Buddhist belief or like a Confucianist belief or any other kind of religious belief? This is the rock. This is the confession.

And Peter not only is quoted in the Gospels giving that great confession, but he is giving it here in his letter to these scattered Jews. He says, I'm telling you, this is the real deal. I know my Scriptures.

I know the Lord Jesus. It's a one for one. This is your confidence.

Why am I emphasizing this? Because look where Peter goes in verse 12. After it was revealed to them, these things that had been reported to you. Peter is one of the reporters.

Remember all the trouble that reporter got into when they stood him in a studio with a blue screen and put a backdrop that made it look like he was actually in Baghdad or someplace and he wasn't. And he wasn't actually on the scene. We want eyewitnesses.

We want somebody that's there. That's why news teams get sent to where the action is. They had this big fire on I-30.

I saw some footage on it this evening. And they had people out there with cameras filming the flames. We're here.

This is really what happened. Peter says, this has been reported to you through those who have preached the Gospel to you by the Holy Spirit. Holy Spirit was in the prophecy.

Holy Spirit is in the report. If the Holy Spirit is in the recipient, you've got an ironclad chain of testimony. The Spirit bears witness with our spirit that we are the children of God.

Remember that verse? I don't remember where it is, but you can look it up. The Spirit bears witness with our spirit. It transcends mere somebody told me a story and that's the religion I choose.

God the Holy Spirit from start to finish. The Spirit sent from heaven. Things which angels desire to look into.

And that word look into is parakupsai. Kupsai means to stoop. And para means alongside.

Angels, you know, you walk along and you see something shiny. When I was a little kid, I was always thinking it's either gold or diamonds. You always hear about treasure.

And so you see something shiny. I think, ooh, it could be a diamond. It could be gold.

And what do you do? You stoop down and take a closer look. This has caught the attention of the angels and they stoop down to see what it is. There's really actually no word for looking here at all.

It means to stoop alongside, to bend over next to. Angels bend over next to this because they want to. They want to get closer to it.

Therefore, this is where we pick up tonight. Therefore, Dio, gird up the loins of your mind. We've already talked about what it means to gird up.

Get your mind ready. This is action time. Peter's a man of action.

He's a practical guy. He says you've got to do something about this. Your faith is real.

God in heaven is real. The Lord Jesus Christ is real. The salvation that He secured is real.

The power that comes into your life from God is real. It's not pie in the sky. It's not something in the distant future that conveniently never comes to pass.

This is another accusation that unbelievers make. Well, you Christians, you've always got something that's off in the future. Where's God right now? How come God's not solving the problems of the world? Why is He letting little children starve? Why is He letting all the evil go on in the world? Why is there cancer? Why is there suffering? Where are the miracles? How come nobody's healing today? Your God is the God of the unprovable past or the indefinite future.

You've got nothing now. How totally wrong that is. You and I have the Holy Spirit, the same Spirit that imbued the prophets and carried them along so that they would write down God's truth.

The same Holy Spirit that authenticated those prophets and the apostles and their message. The same Holy Spirit that authenticated the Lord Jesus Christ dwells in you and in me. And I don't need physical evidence.

I don't need sensory demonstration. People have gotten sensory demonstrations in the past, and it didn't keep them convinced. Look at the Israelites.

They saw the ten plagues, saw the pillar of cloud and fire. All they had to do was turn around and look out the tent flap. There's the pillar of cloud by day, pillar of fire by night.

And they rebelled, and they rejected, and they were faithless and apathetic, and they dropped in the wilderness. Sensory demonstration isn't what we need. We need conviction.

We need to know on a higher level than the physical, on a higher level. And that's what God the Holy Spirit gives us. And you either believe Him or you don't.

The Holy Spirit convicts all of us of sin and righteousness and judgment. We have His ongoing presence. Therefore, Peter says, having girded up the loins of your mind.

What do you know about the aorist participle in a Greek sentence? The action of the aorist participle precedes the action of the main verb. You've got to do this first. Before you can rest your hope, you've got to gird up the loins of your mind.

How do you do that? Well, this isn't a direct connection, but we do have Paul's exhortation about the full armor of God, right? Put on the full armor of God. We know what these components are. We know how to get our mind ready.

Laying aside every weight and the sin that so easily besets us, we know how to acknowledge our sins. We know how to be cleansed and forgiven and brought back into the light. We know how to maintain fellowship with God.

We know how to maintain fellowship with one another by confessing our faults one to another, not random faults, specific faults. I have wronged you and I'm sorry. I spoke hastily.

I did a bad thing to you. It's my fault. We acknowledge sins to God, and when we sin against one another, we ought to tell each other.

I messed up, and I sinned against you, just as I sinned against God. Confess your faults one to another. Acknowledge your sins before God.

Get the slate cleared. Get the decks clean. We have just as much of an obligation to forgive when someone acknowledges they're wrong.

Remember what Jesus said. Forgive us our trespasses as we forgive those who trespass against us. And if somebody says, look, I messed up, I'm wrong, I'm sorry, and you continue to hold that, if you ever bring it up again, you dig up that old bone in some subsequent argument, guess what? God's going to start digging up old bones that you thought were forgiven and forgotten because of homo legao.

We are forgiven as we forgive, and one of the most important things we can do in terms of girding up the loins of our mind is don't go digging in the hamper for something to put on your mind. Don't go into the dirty clothes and put something back on your mind. Gird it with something clean.

Don't drag up old stuff unless you want God to start dragging up old stuff that the blood of Christ

washes clean. Having girded up the loins of your mind, then it says be sober in your English. It doesn't say be sober in Greek.

It says being sober. The first one was an eros participle. This is a present participle.

Having girded the loins of your mind and being self-controlled. Sober means self-control. It's used this way in 2 Timothy 4-5.

You be self-controlled in all things. Endure afflictions. Do the work of an evangelist.

Fulfill your ministry. This is Paul talking to Timothy. He says, you're a pastor.

You've got to have self-control. Maintain your self-control in all things. Endure your afflictions.

Do the work of a good news teller. That's what an evangelist is. Euangelos.

Good message. Give the good message. People say evangelism is giving the gospel.

Evangelism is giving the word of God. It includes but is not limited to the saving work of Christ on the cross. Do the work of a good news communicator.

Be self-controlled. Sober. Balanced.

Is the idea here of NAPHO. N-E-P-H-O. So, having girded up the loins of your mind.

Being a well-balanced, well-rounded, controlled individual. Now we get the imperative. Hope.

There's no word for rest. It says you hope. You expect.

You count on. And then we have the word telios. Telos is the word that means to end a thing.

To complete it. To get to the fullness of it. So they say rest your hope fully.

But this means hope completely. Set your hope completely. Completely expect.

Fully expect. Having girded your mind. Being self-controlled.

Fully expect. And you have epi which means upon. But when you have a word like hope and you're going to designate the object of the hope you use epi.

And it's not always even best to translate it. Fully expect the grace. Epi here is a preposition.

It really says this is what your hope should be in or upon. Fully expect the grace. Then it says in your New King James that is to be brought to you at the revelation of Jesus Christ.

There is no Greek for that is to be. It's not there. You can scratch it out.

There is no that is to be. This is pharaoh meno. Pharaoh means to bear.

And meno gives us a participial form. This is a present participle. Fully expect the grace being brought.

It's a present passive participle. Fully expect the grace being brought. It's like somebody says I just sent over some food.

It's on the way. Well, if you believe the person that's telling you that you fully expect it's going to show up here in a minute. Fully expect the grace now being brought.

Currently being brought. It's a present participle. It's not to be brought.

It's not that will be brought. Having girded your mind. Being sober.

Fully expect the grace being brought to you in, E-N, which means in, by, or with. This is the grace being brought to you by the revelation of Jesus Christ. Revelation is apocalypse.

Apocalypse. Apocalypse. But what revelation is Peter talking about? Is he saying, has he been talking in this context about pie in the sky by and by? Or is he talking about the rapture or the second coming? What has he been talking about? Why did I go over verse 12 and 13? The prophets were given a revelation by the Spirit of Christ.

The reporters who witnessed and communicated this to you did it in the power of the Spirit from heaven. That's the revelation. The revelation is in the scripture.

The revelation is in the witness of the apostles and early church writers who gave us the New Testament. This apocalypse is not the, don't say, well, you know, hang on grimly in the dark storm until Jesus comes back. It isn't what he's saying at all.

Peter's a practical guy. He says, therefore, wrap up the clothing. Get your mind going.

Having done that, being self-controlled, fully expect the grace that is now being brought to you. The grace currently being brought to you through these revelations. The revelation you have now.

This is the already given truth of the word of God. The grace is now. The girding should have already taken place.

The self-control should be a condition of our daily life and our full and confident expectation that God's grace is going to sustain us and deliver to us this salvation now. Salvation out of futility, out of a wasted life, out of the grip and the pull of sin, out of the pull of the world and the flesh and the devil. We have salvation now.

It makes a difference now. Fully expect it. This grace is being brought to you through the revelation of Jesus Christ that you've got in front of you.

From the prophets, from the apostles, from those who witnessed it and communicated it, from the Spirit, through the Spirit, to the Spirit. It's guaranteed by the very presence of the Spirit of God from start to finish. So it ought to make a difference now.

It's a present participle. Grace being brought to you now. So my question is this.

My question is this. Do we see the grace? Are we looking at and looking for the grace being brought to us? Or are we trudging manfully onward? The grace is being proffered. The grace is being offered.

The grace is being handed. The grace is being provided. The grace is being brought.

And we're just walking right by it. Have you ever... I know this hasn't happened to you. I've heard that this has happened to people who look all over the house for their glasses only to find that they're sitting right on their head.

The grace is here. What a tragedy to miss it. It is being brought to us.

How do we get the grace? We have to have already girded our minds. We have to be exercising self-control, which is the ultimate fruit of the Spirit. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control, temperance.

Hoping fully. Hoping completely. Hoping end-fully.

It's hard to translate telaios into English. But telaios really has the idea of telos. Telos means the end of something.

And there isn't any more hope than what you already have. You've got the whole thing from one end to the other. The grace being brought to you by the revelation of Jesus Christ in the revelation of Jesus Christ that you've already got.

It's so tragic to me that they cast this all in the future. Like, hang on, Grimley. Hang on, Sloopy.

Jesus will come someday. As obedient children is where verse 14 begins. What does it mean to be an obedient child? Well, we'll pick up in verse 14 when we come back from the break.