

## Standing Fast in the Grace of God

# "Who Prophesied of the Grace"

## The Wonder of Grace Revealed

### 1 Peter 1:10-12

These verses continue the same paragraph that began in verse 3 and carry the thought of salvation a step further. Peter has spoken of the believer's "lively [living] hope" (vs. 3) and present trials (vs. 7), and now turns his attention to the revelation of that salvation (how it is foretold by the prophets, fulfilled in Christ, and now proclaimed).

The prophets of the Old Testament foretold of the grace that would one day come, yet they could not fully comprehend the time or manner in which it would be revealed. Even the angels in heaven couldn't comprehend this work of redemption that we now experience firsthand.

These verses remind us of the immeasurable value of grace and of the solemn responsibility that privilege brings – the privilege to live obediently and to preach the gospel of grace to others.

#### I. THE PREDICTION OF GRACE – VS. 10-11A

The prophets earnestly inquired and thoroughly searched concerning the salvation that would come through Christ.

##### A. Their desire to understand (vs. 10)

1. "Of which salvation the prophets have inquired..." (vs. 10a)
  - a) The word for "inquired" (ἐξεζήτησαν) means to search earnestly, to investigate diligently. It's in a verb tense here (aorist) that conveys the idea of a definite, purposeful effort – something they *set themselves to do*.

- b) This word often implies an *intense, deliberate seeking for understanding or fellowship with God*. It involves both the mind and the heart.

(1) Example in the Greek version of the Old Testament (LXX):

Deuteronomy 4:29

<sup>29</sup> But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek [ἐκζητησῇτε] him with all thy heart and with all thy soul.

Psalms 34:10

<sup>10</sup> The young lions do lack, and suffer hunger: but they that seek [ἐκζητοῦντες] the LORD shall not want any good *thing*.

(2) New Testament examples:

Acts 15:17

<sup>17</sup> That the residue of men might seek after [ἐκζητησῶσιν] the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Hebrews 11:6

<sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek [ἐκζητοῦσιν] him.

- c) In this verse, the emphasis is on their zealous desire to grasp the meaning of their own inspired prophecies. It isn't a just an intellectual curiosity, so to speak, but a deep desire stirred by the Holy Spirit to understand the redemptive plan of God about which they were writing.

2. "And searched diligently..." (vs. 10b)

- a) This word (ἐξερεύνησαν) means to examine, investigate, explore, or search through, often

implying careful analysis or scrutiny. It was often used of searching texts or records.

- (1) The root of this word is used as a call to careful study of the Word.

John 5:39

<sup>39</sup> Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

- (2) It's used for a thorough and penetrating examination.

Romans 8:27

<sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

- (3) It's used for a deep, discerning inspection.

Revelation 2:23 [speaking of "Jezebel" in the church at Thyatira]

<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

- b) The pairing of these two words is an example of Semitic intensification – two similar words used side by side to deepen the sense. "Inquired" (ἐξεζήτησαν) focuses on earnest desire and intent, "searched diligently" (ἐξηρευνήσαν) focuses on careful and thorough investigation – turning over every stone, so to speak.

3. "Who prophesied of the grace *that should come unto you*" (10c)

Although the prophets could not yet see the full revelation of the grace they foretold, they

were redeemed by that same grace – by faith in the promise of the coming Messiah. In every age, salvation has been by grace through faith (Eph 2:8-9), whether looking forward to Christ's cross or looking back to it. (Rom 4:3-5; Gal 3:6-9; Heb 11:13, 39-40)

## B. The Spirit revealed it (vs. 11a)

"Searching what, or what manner of time the Spirit of Christ which was in them did signify..."

a) "Searching what, or what manner of time" – they sought to know the timing and nature of the Messiah's redemptive work. They weren't searching for *whether* He would come for they already knew He would; they were searching for *when* and *what form* His redemptive work would unfold.

(1) "Searching" (ἐρυνῶντες) – continuing their investigation (this is what they were searching for).

(2) "What [time], or what manner of time" – the prophets were actively searching to understand "what or what manner of time" the Spirit was pointing toward, that is, the *timeframe and character of Messiah's* redemptive appearance and the events surrounding it.

"What [time]" – chronological expectation – "When would these predicted sufferings and glories take place?" They searched for that moment, but the answer remained veiled.

Daniel 12:4

<sup>4</sup> But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

### Daniel 12:8-9

<sup>8</sup> And I heard, but I understood not: then said I, O my Lord, what *shall* be the end of these *things*? <sup>9</sup> And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

"What manner of time" – qualitative expectation – "What kind of time (what circumstances or conditions) would accompany these things.

There's an example of this in Daniel 9:24-27 where Daniel understood "by the books" (Dan. 9:2) that the captivity was nearly complete but was told to *seal the vision* because the full timing was for "the time of the end."

He saw the sequence of events (Messiah cut off, then ultimate righteousness), yet not *the length of character* of the intervals between them.

- b) "...the Spirit of Christ which was in them did signify..."

"The Spirit of Christ" – the same Spirit who now indwells believers was the One inspiring the prophets.

### Romans 8:9

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

## II. THE PASSION AND PROMISE OF GRACE (VS. 11B)

"...when it testified beforehand the sufferings of Christ, and the glory that should follow."

### A. The sufferings of Christ foretold

1. "When it testified beforehand" – speaking of

the Holy Spirit as it moved the writers of the OT to prophecy the coming Redeemer

2. "The sufferings of Christ" – this is plural, including His rejection, agon, crucifixion, and burial. (Psalm 22; 69; 88; Isaiah 53; Zech. 12:10)

Luke 24:26

<sup>26</sup> Ought not Christ to have suffered these things, and to enter into his glory?

## **B. The glories that follow**

The plural of the word suggests this is not just one event but a sequence or spectrum of glorious outcomes following His sufferings.

1. The resurrection (Acts 2:24; Rom. 1:4)
2. The ascension (Heb. 1:3; Phil. 2:9-11)
3. His intercession (present ministry in heaven as High Priest and Advocate) – Heb. 7:25; 1 John 2:1
4. The Rapture (1 Thess. 4:13-18)
5. The Second Coming and Kingdom (Matt. 25:31; Rev. 19-20)
6. The eternal state (Rev. 21-22)

## **III. THE PROCLAMATION AND PRIVILEGE OF GRACE – VS. 12**

### **A. The prophets served a future generation (vs. 12a)**

1. They realized the fulfillment would come after them.

Hebrews 11:13

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were

persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

2. Grace spans the Old and New Testaments – one salvation plan with differing dispensations.

They were not saved differently – they just had to believe in faith in the grace of God that would be revealed rather than, as we today, believing in faith in the grace of God that has been revealed.

3. “They did minister the things” refers to the prophetic service of the Old Testament writers who declared, under the Spirit’s inspiration, the truths concerning the sufferings of Christ and the glories that would follow. Though they did not live to see their fulfillment, they faithfully ministered those revelations for our benefit (Rom 15:4; Heb 11:13, 39-40). Their ministry was preparatory – ours is participatory – both under the same Spirit’s direction.

## **B. The preachers declare it now (vs. 12b)**

“Which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven...”

1. “Which are now reported unto you” refers to the present proclamation of the same redemptive truths once revealed to the prophets. What they ministered in foresight, we have heard in fulfillment. The message concerns the sufferings of Christ and the glories that follow, now announced through Spirit-empowered preaching in this age of grace. (Rom 16:25-26; Titus 1:3; Acts 2:33; 1 Thess 1:5.)

2. "By them that have preached the Gospel unto you" refers to the apostles and early missionaries who proclaimed the fulfilled message of redemption to Peter's audience under the power of the Holy Spirit sent at Pentecost (Acts 2:33).

Although the immediate reference is to the apostolic preachers, the principle extends to every believer who shares the same gospel in the same Spirit's power. The message of grace is still delivered through Spirit-empowered proclamation – whether from the pulpit or in everyday life.

3. "With the Holy Ghost sent down from heaven"
  - a) The phrase modifies the verb "preached the gospel" and points to the preaching by Peter on the Day of Pentecost (Acts 2), the historical moment when the Holy Spirit was sent from heaven to indwell and empower the Church.
  - b) Describes the manner or means by which they preached. In other words, it explains how they preached: empowered and accompanied by the Holy Spirit.
  - c) Several theological implications are seen in this phrase, pointing back to Acts 2 and Pentecost:

- (1) It marks the beginning of the Church age.

The Spirit's descent at Pentecost distinguished the new era of grace (Acts 2; 1 Cor 12:13).

- (2) It shows the unity of revelation.

The same Spirit who *inspired* the prophets now *empowers* the preachers – one message, two eras.



(3) It highlights divine authorship.

The gospel is not merely the word of men; it is the word of God proclaimed *in the power of the Holy Spirit* (1 Thess 1:5).

(4) It underscores Peter's dispensational flow.

(a) *Past*: The Spirit of Christ in the prophets (v. 11).

(b) *Present*: The Spirit upon the preachers (v. 12).

(c) *Future*: The glory that even angels long to see.

### C. The angels marvel at it (vs. 12c)

1. "Desire to look into" – the word for "look into" (παρακύψαι) means to stoop and look intently. The word was used by John for those at the tomb of Jesus "stooping down" to look inside (John 20:5, 11).
2. Even the heavenly angels marvel at redemption's mystery. What they can only observe, we can experience (Eph. 3:8-12)

#### Ephesians 3:10

<sup>10</sup> To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

### Conclusion:

These verses conclude the greater paragraph that began in verse 3, the entirety of which is meant to lift the hearts of those that were enduring trials by lifting their hearts to praise God for His great salvation, and it's meant to do the same for us today.

In verses 3-5 we saw the source of that salvation – the mercy of the Father who “hath begotten us again unto a lively hope.”

In verses 6-9 we saw the strength of that salvation – how it is tested, refined, and proven genuine through the fires of trial.

And now, in verse 10-12, we have seen the story of that salvation – how it was promised by the prophets, accomplished through the redemptive work of Christ, preached by the apostles (and by application, by all of us today), and even pondered by the angles in heaven.

The entire text points to the great truth that we today stand in the full light of God’s redeeming grace. What the prophets longed to understand and what the angles desired to “look into,” we have been privileged to experience.

The message Peter gave by inspiration of the Holy Spirit is simple: we can rejoice in our salvation (vs. 3-5), remain steadfast in our trials (vs. 6-9), and respond faithfully to the grace that has been revealed (vs. 10-12).

We have been given much in this Age of Grace that previous dispensations did not have, and because of this, *“To whom much is given, of him shall much be required”* (Luke 12:48).