

1 PETER 1:3-12 | EVENTUAL KINGDOM SALVATION

- Verses 3-4 – *see session 1*
- Verse 5 –
  - Does it not appear that Peter speaks of two salvations?
    - One, in verse 4, is **reserved in heaven** and the other, in verse 5, is **to be revealed in the last time**.
    - It seems impossible that **the last time** would be anything other than the Second Coming.
    - My conclusion is that Peter speaks of Pauline salvation in verse 4 and Kingdom salvation in verse 5, and that his recipients, therefore, are in the unique position of being able to participate in both.
      - This position comes from being a believing obedient Jew *and* living prior to the destruction of Jerusalem when Kingdom salvation was no longer an offer (being reserved now for the last days).
  - It is the **power of God** that would keep the Jewish remnant all the way to the end. Though they are kept **through faith**, the manner of entrance into this *last day's* salvation is not discussed in this passage.
- Verse 6 –
  - The scattered recipients **greatly rejoice in something!** The question for interpretation is, *to what does wherein refer?*
    - Our first response is likely the **salvation** of verse 5, but the Greek does not allow it (**salvation** is in the masculine, while **wherein** is in the masculine).
    - There are several choices beyond salvation, but the best seems to be that the reference is to the entire “package” of verses 3-5.
  - Rejoicing, however, does not overcome the fact that they were in a **season of heaviness through manifold temptations**.
    - They were likely **scattered** (v. 1) due to their religious views, and things would only get worse in the decade in which they were living (approx. 60AD).
    - Their **manifold temptations** are in the form of *many trials*.
- Verse 7 –
  - It is not the **trial** itself, but its result that is **more precious than of gold**.
  - *A proven faith* is part of the Kingdom life, and is brought into the light of judgement **at the appearing of Jesus Christ** (that is, the Second Coming).
  - Peter is careful to do the things that will make his Kingdom followers have a faith that is **found unto praise and honour and glory** at the Second Coming.
- Verse 8 –
  - Since the verb **having seen** (with the negative) is an *aorist active participle*, it could also be translated as *not seeing*, thus we should not assume that the recipients had *never seen* Jesus Christ.

- Peter goes on to say **now ye see him not**, which would be an odd thing to say had none of them *never seen Him*.
    - They are not seeing Him now, nor are they looking at Him now, but they are loving and believing, along with rejoicing **with joy unspeakable and full of glory**.
  - Peter is showering praise upon the scattered saints.
- Verse 9 –
  - This *tried and proven faith* has a result: **the salvation of your souls**. The word *soul* in the New Testament is always ψυχή [psuche] and has a broader meaning than “the spiritual aspect of man.” It is used here to simply emphasize the personal nature of salvation. See Appendix 110 in *The Companion Bible* for a more in-depth discussion of the word.
  - It should be noted that the word translated **receiving** is inherently a *works-based word*.
    - It is not simply *to receive* but *to receive back*.
    - Compare the word as used in Mark 25:27, 2 Corinthians 5:10, Ephesians 6:8, Colossians 3:25, Hebrews 10:36.
    - The use of this word makes it virtually *impossible* that Peter is speaking of *Pauline* salvation. The word *only fits with Kingdom salvation*.
- Verse 10 –
  - This verse verifies our position that the salvation in view in verses 5-9 is a Kingdom salvation.
    - The **prophets** did not *inquire nor search diligently* for the **dispensation of the grace of God** (Eph. 3:2), which was still a hidden mystery during the times of the prophets.
    - The prophets did give prophecy of **the grace that should come unto you** providing that such grace concerned Kingdom salvation.
  - Many reject Paul’s argument that the Pauline salvation was hidden, and thus find instances where they believe they see it foreshadowed in the Old Testament. In all cases, these foreshadows are actually of Kingdom salvation, and *things that are similar are not the same*.
- Verse 11 –
  - The prophets longed to know *prophesied* matters, such as the **sufferings of Christ** on the cross, and **the glory that should follow**, a glory that, though prophesied, has still not taken place.
  - Having only a “mountaintop” view, they were unaware of the “valley” between the **sufferings** and the **glory**.
- Verse 12 –
  - The prophets were able to know (by revelation) that the things of which they spoke were *distant future* rather than *close future*.
  - The **gospel** of which Peter speaks is *the one committed unto him* in Galatians 2:7, which is the one that was **preached...with the Holy Ghost sent down from heaven**.
  - The **angels desire to look into** this Gospel because of the *timing* of its fulfillment, as stated in Mark 13:32.