

Text: 1 Pt 1.12

Proposition: With this passage, we want to renew the sense of wonder we should always have about our salvation in Jesus Christ.

Last week I left off the last phrase of our passage. I wanted to emphasize it and give it more weight than I could in a message including all the bits we talked about last time.

Let's read the whole passage again. Remember, this is just one sentence in Greek.

Read 1 Pt 1.3-12

The subject is salvation.

The whole sentence is a long meditation and exultation in the blessings of salvation, with an object to bringing praise to our great God who gave us this incredible gift.

For this message, our text is the last phrase of v. 12:

things into which angels long to look.

As we consider what this one phrase means to the whole message of Peter's long sentence, we find it designed to stir in us once again the glory of salvation.

We lose our sense of wonder when new things become old...

- In an earlier message, I remarked on how the view out our windows once was "Wow!" and now is sort of "Oh, yeah, we have a great view."
- When I was a child, Christmas Day excited us with *new things*. How long did that sense of newness last?
- I think my appreciation for good gifts endures a bit longer now that I am (somewhat) more mature. Yet even so, it is all too human to become used to good gifts that come to us.

Proposition: With this passage, we want to renew the sense of wonder we should always have about our salvation in Jesus Christ.

I. The various viewpoints of the whole passage

A. The viewpoint of those standing "outside" the pool (so to speak)

1. Three groups mentioned in v. 12

a. The prophets who understood the message was for us, not them

b. The preachers who endured hardship to carry the message from the Holy Spirit to us

(of course, the preachers are standing inside the pool also)

c. The angels who “long to look”

2. A comment from Hiebert:

“Those great and glorious realities concerning the Messiah that fascinated the prophets and engaged the energies of the messengers of the gospel also are the objects of intense angelic interest.”¹

3. The outsiders find the object intensely interesting

B. The viewpoint of the insiders

1. Consider the group named in the first many phrases of the passage

- a. “us to be born again” (3)
- b. “reserved in heaven for you” (4)
- c. “In this you greatly rejoice” (6)
- d. “even though now for a little ... you have been distressed” (6)
- e. “the proof of your faith” (7)
- f. “though you have not seen Him ... you love Him” (8)
- g. “though you have not seen Him ... you believe in Him” (8)
- h. “you greatly rejoice” (8)
- i. “obtaining ... the salvation of your souls” (9)
- j. “the grace that *would come* to you” (10)
- k. “they were not serving themselves, but you” (12)
- l. “these things ... have been announced to you” (12)

2. What do these words express about our viewpoint?

- a. By grace, we are born again (made new)
- b. In response, we rejoice, we love, we believe
- c. Our possession of the message involves God bringing it to us (prophets, preachers, Spirit), not our seeking

¹ D. Edmond Hiebert, *1 Peter* (Winona Lake, Ind.: BMH Books, 1997), 80.

II. The intense desire of the angels

A. The desire of angels explained

1. **long**: “a strong interest or craving”²

- a. Used of the prodigal who desired to eat the pig’s food
- b. Used of Lazarus who desired to eat the crumbs that fell from the rich man’s table
- c. Used by Jesus who “earnestly desired” to eat the Passover with his disciples before he suffered
- d. Present tense

2. **look**: has the idea of ‘bending over’ to observe more closely

- a. The disciples at the door of the tomb, bending over and looking in
- b. James 1.25: the man who peers closely into the law of liberty

“The angels in 1 Peter are pictured as watching the unfolding of the drama of human redemption to understand it more fully.”³

B. The desire of angels stirred (Eph 3.8-10)

Ep 3.8-10 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,⁹ and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;¹⁰ so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.

² Hiebert, 80.

³ Hiebert, 80.

C. The witness of angels described

1. Their interest in the gospel work

1 Cor 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.

1 Tim 3.16 By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

2. Their joy in the gospel “effect” (the salvation of sinners)

Lk 15.7 “I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

Lk 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.”

III. The glorious purpose of the text

A. The mention of angels intensifies the message

B. The object of the whole paragraph is to intensify our interest

“The object of this reference to the angels is the same as that to the prophets. It is to impress on Christians a sense of the value of that gospel which they had received, and to show them the greatness of their privileges in being made partakers of it.”⁴

Conclusion:

Proposition: With this passage, we want to renew the sense of wonder we should always have about our salvation in Jesus Christ.

“Looking back over Peter’s heartfelt thanksgiving for our great salvation, one is awed by its depth and richness. The paragraph provides an amazingly comprehensive presentation of Christian salvation. The New Testament pictures Peter as a man of

⁴ Barnes, *Notes on the New Testament*, 123.

aggressive action. First Peter 1:3–12 establishes that he was also a clear thinker; that he had a firm grasp of the great spiritual realities of the Christian gospel. He displayed an impressive ability to present his message in a balanced, cohesive, and comprehensive manner.”⁵

In this we greatly rejoice! We jubilate!

⁵ Hiebert, 80.