



**Surprise!
The Unseen Realm Shocked!
Even We Can Be Saved!
1 Peter 1:10 – 12**

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Every wonder about the continuity between the Old Testament and the New? I mean today, there are those Bible teachers who want to totally disconnect from the Old Testament saying we need to only study the New Testament. I for one, reject that since for Jesus, Peter, John, Paul, James, Jude, Doctor Luke, Matthew and John Mark, the Old Testament was their Bible, and it was the one tool used to reach their generation for Jesus Christ.



Here in 1 Peter, Peter jumps into that issue with a rather unusual statement.

1 Peter 1:8–12

“and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith, the salvation of your souls. As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.” (NASB 2020)

You see, when Jesus came the first time, the Jewish leadership in the Temple were awaiting a conquering hero. Their understanding of the scriptures was that a conquering Messiah would come and defeat Israel’s enemies and establish God’s kingdom here on earth. His own disciples even got sucked into that.

It was a culturally attractive interpretation but not something Jesus supported. When Jesus directly talked to the issue it was a Sabbath and He was in Synagogue.

Luke 4:17–21

“And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: “The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD.” Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, “Today this Scripture is fulfilled in your hearing.”” (NKJV)

That was unexpected and it was not the entire verse from Isaiah either. Jesus stopped right in the middle because the second half was what everyone was expecting. They had ignored Isaiah 53.

There was popular teaching taking place at the time, and then there was what the scriptures actually said. Jesus related what was in the word of God, not popular teaching.

He stopped at a comma, because He was here to fulfill what Isaiah 53 said, not Zechariah 14. Here is what He quoted in Isaiah 61 and what He left out.

Isaiah 61:1–3

““The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD, **And the day of vengeance of our God; To comfort all who mourn, To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the LORD, that He may be glorified.**”” (NKJV)

His disciples, even after being with Him for three years, still were struggling with the whole idea of Him going to the cross, even after He clearly told them in Mark 8:31. They “were not clear about the need for His death on the cross (Matt. 16:13–28). They were still inquiring about the Jewish kingdom even after His resurrection (Acts 1:1–8). If the disciples were not clear about God’s program, certainly the Old Testament prophets could be excused!” (Wiersbe 1996, 395)



As we covered last time, the down payment has already been made for us. For those of us who have trusted in Jesus Christ, the Holy Spirit has come into us as the down payment that what He has begun, He will indeed finish. Just receiving the down payment is sufficient for praise. But when we consider what is yet to come...WOW!!!

So, about that, our **salvation**. That gentiles could be part of the family of God and be part of a fellowship called the ekklesia, the church, that must be all over the Old Testament. Right? That there would even be a thing called the body of Christ, His church, we see that there in the OT, right?

Go ahead and search I'll wait...actually, let me help you out, you will not find it anywhere in the OT. It isn't there. **The church age is hidden from the prophets** and the whole idea is a mystery that Paul had the privilege of revealing to gentiles. Peter will develop three steps of how this was revealed.

1 Peter 1:10–12

“As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.” (NASB 2020)

When I first started learning Greek, one of the things we were told was who was easy to translate, and who would be a challenge.

John would be on the easier side moving to Paul, Dr. Luke, James, Jude and Matthew and then at the far end of the scale, tougher to translate, we find Peter. Right here we see a classic example of how this professional fisherman, without any formal training, winds up writing Greek which is relatively complex and reflects deep language knowledge. The Holy Spirit has taught him all things, including Greek.

I am saying this intentionally. We have already seen how much doctrine Peter has packed into just a few words. His Greek, just as his thinking, is more complex than you would think as well.

Sticking to the Greek word order, v. 10 reads: “Concerning which salvation searched and sought prophets the ones about the for you grace prophesying.” “Prophets” is the subject of “searched and sought,” and everything from “the ones” through “prophesying” qualifies “prophets.” “For you” is nested inside “about the ... grace” and both of those are nested inside “the ones ... prophesying”—cool, isn't it? And a good example of the fluency of 1 Peter's Greek— neither Hebrew nor Aramaic nests prepositional phrases like that, so this passage is unlikely to have been composed by someone who had only limited formal training in Greek. (Vinson, Wilson and Mills 2010, 58)

This, added to the doctrine displayed and the idea packing, moves us miles away from the “ignorant fisherman” idea. The Holy Spirit, when He gets ahold of you, changes you. This is graphic evidence of how much Peter has changed since meeting Jesus in Galilee.

John 14:26

“But the Helper, the Holy Spirit, whom the Father will send in my name, **he will teach you all things** and bring to your remembrance all that I have said to you.” (ESV)

Yes, this is indeed a precious promise made by Jesus to His disciples in His final briefing to them before going to the cross. But most of the time when we read this, we only look at the surface of the promise and walk away believing that the Holy Spirit will only teach us all things about Jesus and the word. We are disconnecting the thoughts that are conveyed.



You see, when we come to Christ, no matter what shape or condition we come to Him in, He does not leave us there. He begins to do a work and changes us; all things are made new. And all means all. Peter is the classic example of that. We all are actually made new.

The Holy Spirit teaches us “all things.” Yes, He is indeed the one who opens the scriptures to us as believers and helps us to see truth and discern error. He does indeed do that. The job of the Holy Spirit though, through the Baptism of the Spirit and living in the Spirit, is to empower and enable us for ministry. What does that look like?

It looks like a high school dropout drug addict whose has been diagnosed as having multiple personalities due to abusing LSD and thoroughly destroying his life and family, coming to Christ and everything becoming new. Through the empowering of the Holy Spirit and because of his obedience to James 5:14, his mind was healed, and he was made whole. His marriage was restored, and he became a Calvary Chapel pastor at Horizon Christian Fellowship in San Diego. While planting over 100 churches and parachurch organizations, he eventually receiving two doctorates. The Holy Spirit made all things new, and Mike MacIntosh was fully yielded and available. He still is today.

Mike is a present-day example of what the Lord can do with someone who is fully yielded to Him. Peter was the model for that. Who taught Peter Greek like we see here, God did. The Holy Spirit took him and changed him and then created the desire to learn and do. Once you plug into that with the Spirit, you never want it to stop.

Peter was not perfect, far from it, but he was yielded to the Spirit and never stopped growing. So back to this mystery of grace that Peter alludes to, and Paul wrote about.

Ephesians 3:1–12

“When I think of all this, I, Paul, a prisoner of Christ Jesus for the benefit of you Gentiles ... assuming, by the way, that you know God gave me the special responsibility of extending his grace to you Gentiles. As I briefly wrote earlier, **God himself revealed his mysterious plan to me.** As you read what I have written, you will understand my insight into this plan regarding Christ. **God did not reveal it to previous generations, but now by his Spirit he has revealed it to his holy apostles and prophets. And this is God’s plan: Both Gentiles and Jews who believe the Good News share equally in the riches inherited by God’s children. Both are part of the same body, and both enjoy the promise of blessings because they belong to Christ Jesus.** By God’s grace and mighty power, I have been given the privilege of serving him by spreading this Good News. Though I am the least deserving of all God’s people, he graciously gave me the privilege of telling the Gentiles about the endless treasures available to them in Christ. **I was chosen to explain to everyone this mysterious plan that God, the Creator of all things, had kept secret from the beginning. God’s purpose in all this was to use the church to display his wisdom in its rich variety to all the unseen rulers and authorities in the heavenly places. This was his eternal plan, which he carried out through Christ Jesus our Lord.** Because of Christ and our faith in him, we can now come boldly and confidently into God’s presence.” (NLT)

It was all a mystery to Paul until the Lord revealed it to him. The mystery was that Gentiles would join alongside those Jews who believe, in this thing we call the church.

Peter, writing from Rome most likely shortly after the murder of Paul, is writing to the entire church, Jew and Gentile.

He was called by Jesus to minister to the flock and was clearly shown in Acts 10, when called to visit Cornelius, that flock means much more than just Jewish believers. This was a shock to Peter but was fully revealed to him by the Holy Spirit. For the church in Jerusalem, “these first believers were surprised that



God would accept pagan outsiders just as He accepted the chosen people—by faith in Christ. Still, for its first two decades, the new community was primarily Jewish.” (Richards 1987, 1026)

That all changed as persecution heated up in Jerusalem and missionary outreach began in earnest. It was at this point; the church began to take on a more gentile aspect. But the flock was the flock whoever was in it and that is who Peter was called to feed by Jesus personally. By the time Peter is writing, he is seeing a church moving more and more to identifying itself as being in Christ, to reflect what has taken place in those who believe. The old identities were beginning to disappear and the coming persecution from Rome of the church would finalize that movement.

He is still taken by the mystery in all of this.

Peter provides a Bible study for those reading the letter going back to the prophets and what it was they had to say.

Old Testament prophecy has a uniform message. The sovereignty of God, the Holiness of God and the love and grace of God. The need for repentance also plays a primary message. But the prophets did not fully understand everything the Lord revealed to them.

God commissioned each prophet to fulfill a particular role—to be “the servant of the Lord.” The prophets conveyed God’s message to men, and as “men of the Spirit” they had special abilities to carry out their tasks. As “interpreters,” they explained God’s acts to men; as “seers,” they saw what was hidden from others; as “spokesmen,” they voiced God’s truth. (Packer, Tenney and White Jr. 1997, 344)

So, what did it mean to be a prophet of the Lord?

The best way for us to learn what the word “prophet” means in the Scripture is to examine its use there. In the Bible, the prophet was the one who spoke for God. The Lord made Moses “as God to Pharaoh,” and Aaron his brother was his “prophet” (Exod. 7:1). This is, of course, just an analogy. Moses was not the ultimate authority; he could speak only as God commanded. Earlier in Exodus 4:16, we learn that Aaron was to be as a “spokesman” or “mouth” of Moses who was as God to him. This means that the prophet is “God’s spokesman” or “God’s mouth.”

When the Lord gave His standard for the prophets to come, including Christ, He said, “I will put My words in his mouth, and he shall speak to them all that I command him” (Deut. 18:18).

The term “prophet” implies that he was a forth teller, but not necessarily a foreteller. The greater portion of their work was to their own generation.

The thing that made one a prophet was not that he was foretelling the future, but that he was speaking the word of God as the Spirit directed him. (Jenkins 1989, 2-3)

And one more thing, not all the prophets we read about in the scriptures were men. They all would have an interview with the Lord and the Divine Council as well. Jeremiah clarified that for us.

Jeremiah 23:17–18

“They say continually to those who despise the word of the LORD, ‘It shall be well with you’; and to everyone who stubbornly follows his own heart, they say, ‘No disaster shall come upon you.’ ” For who among them has stood in the council of the LORD to see and to hear his word, or who has paid attention to his word and listened?” (ESV)



There were those things the prophets prophesied about that they fully understood. It was all part of the pattern to show to Israel that they were indeed speaking for the Lord. We call that validation prophecy. A validated prophet, when speaking of future events, can be trusted to be giving the word of God.

After the prophet had been validated, then would come the prophecies that go further into the future. Dealing with things we have not even seen take place today and are still waiting for.

Isaiah – And this is not all, but one example.

- Validation – Isaiah 7:1 – 9, Syria and the Northern Kingdom will not destroy you and Jerusalem, King Ahaz.
- Near – Isaiah 7:17, Assyria will become a continual headache for King Ahaz.
- Far – Isaiah 9:1 – 7, the King is coming the first time and the second time.

Daniel was one of those prophets and he went public about his lack of understanding.

Daniel 12:8–13

“I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end. Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days. But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days.”” (ESV)

Isaiah 7:14

“Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.” (ESV)

When Isaiah said this, he was giving, as far as he knew, a sign to King Ahaz; a King who had rejected God. However, when we read this from this side of the cross, we hear “in this passage a prophecy of Christ’s birth. The one interpretation does not void the other.” (Craddock 1995, 26)

Because we are on this side of the cross, as we read and study the Old Testament, we are shocked how much of it speaks to Jesus. But as we saw with Jesus when He was here, there was misunderstanding and a disconnect between all the various scripture references.

Jeremiah had his difficulties as well understanding all he was told to say and do. Jeremiah 32 would be a classic example.

Jeremiah 32:24–27

“Behold, the siege mounds have come up to the city to take it, and because of sword and famine and pestilence the city is given into the hands of the Chaldeans who are fighting against it. What you spoke has come to pass, and behold, you see it. **Yet you, O Lord GOD, have said to me, “Buy the field for money and get witnesses”—though the city is given into the hands of the Chaldeans.’**” **The word of the LORD came to Jeremiah: “Behold, I am the LORD, the God of all flesh. Is anything too hard for me?”**” (ESV)

Two things, the people would return in 70 years, and they did. Oh, and we wouldn’t know what the scroll and seals are in Revelation except for this.



The prophets were all just as curious about prophecy as we are today. They wanted to know about the fulfillment of what they heard and then communicated. Then there were those who were time travelers, and they too wanted to know the when and what. Meanwhile, we struggle with their descriptions of 21st century warfare using language of their day and era.

Here is important point number one, OT continuity into the NT is real. The prophets of Israel prophesied about this grace we experience today but did not understand what they were saying.

They were doing mountain top prophecy. I learned this analogy in Bible school as we were trying to understand what they were seeing using their eyes. You are standing on a mountain top and can fully explain what you find there. Off in the distance, on the other side of the valley, you can see other mountain tops and some of what is there you clearly see. But if you were in California looking from the Sierra Nevada mountain range towards the Coastal Range in January, due to Tule fog in the valley, you would have no idea of anything in that valley. It would all be a mystery to you. The church age is that valley.

Peter though tells us that the good news of salvation by Jesus Christ came to us via the OT prophets. 1 Peter 1:10–12 “As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.” (NASB 2020)

They could not reconcile the glorious future of Christ with the sufferings predicted. Two comings was not a clear concept for them.

Peter tells us that the Spirit that was in the Old Testament prophets is the same Spirit that is inside of us. It is the Spirit of Christ. The Holy Spirit was in them.

They wanted to know who they were prophesying about, when would this take place and what about the sufferings and glory? All I can think about is how conflicted Isaiah must have been. In Isaiah 61 he writes of the first and second coming of Jesus Christ.

Yet he also writes in Isaiah 53 about the suffering Messiah and provides at least 22 prophecies that can only be fulfilled in Jesus Christ.

The word used here in verse 11 is ἐραυνῶντες (eraunōntes). This word means “to make a careful or thorough effort to learn something, search, examine, investigate.” (Arndt, et al. 2000, 389)

The Lord gives them a word, they communicate it, and then they would search and investigate the scriptures, carefully, to see what it all means. They were diligent, this was not just a passing idea for them. They really wanted to know. Daniel was told not to worry about it. Jeremiah also had a disconnect and God just reminded Him that He is God. He did provide some additional insight, but Jeremiah was still a bit gobsmacked over it all.

They wanted to know the who and what. When? When will Messiah come? When will the Kingdom begin? When will the Beast be defeated? And on and on.

This wanting to know was still evident at the time of Jesus. John the Baptist knew, yet as he languished in prison, his comment reflects the culture of Judah. “and said to Him, “Are You the Coming One, or are we to look for someone else?”” (Matthew 11:3, NASB 2020)



This was also reflected in the line of questioning from the High Priest during one of the illegal trials of Jesus prior to His crucifixion. Remember, the people were looking for a military leader, someone to overthrow Rome and take over. That day is still in the future.

Mark 14:61–62

“But he was silent and did not answer. Again the high priest questioned him, “Are you the Christ, the Son of the Blessed One?” “I am,” said Jesus, “and you will see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven.”” (NET 2nd ed.)

Jesus clearly identified Himself with the one Daniel wrote about in Daniel 7:13-14. They could not accept that and crucified Him.

They were busy serving Satan. But they also had a dichotomy of ideas about who Messiah was supposed to be and could not reconcile the two.

The rabbis, like the prophets, were unable to reconcile the two prophetic themes of suffering and glory. Therefore, the rabbis created the theory of two Messiahs. The first Messiah was “Messiah, the son of Joseph,” who would fulfill the suffering passages. He would be followed by the second Messiah, “Messiah, the son of David,” who would fulfill the reigning and glorying prophecies. But, the New Testament does not teach a “Two-Messiah” theory; instead, the New Testament teaches there is one Messiah who will come twice. (Fruchtenbaum 2005, 329)

The one who told the prophets in the Old Testament about what is to come, “the Revealing Agent who gave the prophets their insight into a grace to come was Christ Himself—the very Christ now known to the Church as the subject of O. T. prophecy and the finisher of salvation.” (Salmond 1890, 12)

It was the Holy Spirit that spoke through David as he wrote Psalm 22. Did he know he was writing about Jesus on the cross and the supernatural war raging all around Him? Did he even know what crucifixion was as he describes what Jesus sees looking down from the cross?

Then there is Isaiah writing of the suffering Messiah and providing detail that only an eyewitness would know.

Isaiah wrote in the fifty-third chapter of the sufferings of Christ; then in the eleventh chapter he wrote of the Messiah coming in power and glory to the earth to establish His kingdom. This seeming contradiction was very puzzling to the prophets, and they tried to find out how both could be true. As the prophets looked down the corridors of time, they saw these two events as two great mountain peaks, but they could not see the valley of time between them. (McGee 1997, 682)

But we also see our second connection with the Old Testament, they accurately prophesied of the coming King. Seeing Peter refer to the Holy Spirit as the Spirit of Christ points also to continuity with the OT. This phrase points therefore to the continuity between prophets and gospel: both have the same inspirer and ultimately the same content. (Achte-meier 1996, 110)

Verse 11 demonstrates for us the continuity that Peter is striving to demonstrate. It was the preincarnate Christ who was directly involved in the prophetic message just as it is now Christ crucified and resurrected providing the fulfillment along with His glorious return.

1 Peter 1:12

“It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.” (NASB 2020)



What else were they looking for? Peter himself in his very first sermon after the Baptism of the Holy Spirit on Pentecost tells us. They were looking for the Kingdom, they were looking for the last days, that time when God's Spirit would be poured out on mankind. Pentecost created the church, Christ's body. They did not know that was what they were pointing to, but, well what did Peter say?

Acts 2:15–24

“For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet Joel: ‘And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved.’ “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.” (NKJV)

There is now a new covenant, one which has been formed because of the blood of Christ on the cross. **Joel, along with all of the prophets wanted to know the who and when but they left that up to the Lord.** They were not serving themselves, but the Lord and what it is they prophesied, is now being used by the Holy Spirit to reach us today for Jesus Christ. This is new. This is the mystery being talked about. Salvation for all who believe.

Here we have the great truth of the Body of Christ, its living Head, the Lord Jesus Himself, its members, all believers of this Age of Grace which began at Pentecost and closes with the Rapture, Jew and Gentile becoming one body in Christ. (Wuest 1997, 31)

And notice who wants to learn more about what is going on. The unseen realm wants to know more. In fact, they desire to know more.

The word translated “long” is the word ἐπιθυμοῦσιν (epithumousin). The word means “to have a strong desire to do or secure something desire, long for of the thing desired.” (Arndt, et al. 2000, 371) This is a strong word, and it is in the present tense too. That means they are still learning from the church as they watch us.

The faithful unseen realm is in awe over the plan of salvation, and they desire to see just how that works out in the church. They want to look and see.

The word look is παρακύψαι (parakypsai). “The word means, “to look at with head bent forward, to look into with the body bent, to stoop and look into.” Metaphorically it means, “to look carefully into, to inspect curiously.” It is used in the latter sense in this passage. The preposition para (παρα) prefixed to the verb means “beside” and is used at times with a case denoting separation. Thus the angels peer into the mysteries of Church truth from beside it, like the cherubim bending over the Mercy Seat where man has access to God through a substitutionary sacrifice that cleanses him from sin. They are not participants in the salvation but spectators of it.” (Wuest 1997, 32)

Remember what we saw earlier when we looked at Ephesians 3? This is the same thought here.

Ephesians 3:10



“to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,” (NKJV)

Yes, **you are indeed helping to train members of the unseen realm who have remained faithful to the Lord.** The word picture being drawn for us by Peter, through the use of this word here, brings the idea of the heavenly realm stooping, stretching to see from heaven what it is the Lord is doing through His own, the church.

The passage reminds us that a divine nature does not translate to omniscience. Like humans, angels are imagers of God and therefore share his attributes, but neither possess them fully or have God's perfect nature. We can clearly discern that angels are intelligent beings, both in their obedient service and self-willed rebellion. They are also emotional beings, as they “rejoice when sinners believe” (Luke 15:10; Heb 12:22). (Heiser 2018, 128)

Angels are created beings. Yes, some of them have made bad decisions and by the time we arrive in Revelation, 1/3 of them have chased after the lie told by Lucifer. As created beings, they are not omniscient nor are they omnipresent. They learn just like we learn. Where we have a few years here on earth to learn, they have been learning continually since creation.

They do not know when Jesus will return (Matthew 24:36) and, as we are learning here in 1 Peter, they did not know the details of God's plan of salvation. If they did not know, neither did the fallen ones either. And their ignorance is more pronounced.

1 Corinthians 2:6–9

“Yet when I am among mature believers, I do speak with words of wisdom, but not the kind of wisdom that belongs to this world or to the rulers of this world, who are soon forgotten. No, the wisdom we speak of is the mystery of God—his plan that was previously hidden, even though he made it for our ultimate glory before the world began. **But the rulers of this world have not understood it; if they had, they would not have crucified our glorious Lord.** That is what the Scriptures mean when they say, “No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him.”” (NLT)

Angels are outside of redemption looking in. There is no redemption available for fallen angels. Because they are outside of it, they learn from us because nothing in their experience helps them to understand the concept of forgiveness and being redeemed through the blood of Jesus Christ. They are spectators looking on and studying.

But here is the thing, redemption is for us humans. Whenever the angels see someone saved, they rejoice (Luke 15:10).

Have the angels had a party over you yet?

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God's glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly



declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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