



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N5 February 4, 2024

HIGHER UP

"Living the Dream"

1 Peter 1:10-12

THIS WEEK'S CORE COMPETENCY

Jesus Christ

I believe that Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

"The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven."

Hebrews 1:3



Did the prophets understand their own prophecies?

His violent death comes as no surprise to Jesus. On his final journey to Jerusalem (Lk 17:11-19:28; Mt 19:1-20:34; Mk 10:1-52), Jesus tells his disciples "that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again" (Mk 9:31). He does this two more times (9:31; 10:33-34). The title Son of Man, Jesus' favorite appellation, is used in Daniel 7:13-14 to refer to a celestial figure who comes in the clouds of heaven, approaches the Ancient of Days, is given "authority, glory, and sovereign power," is worshipped by all nations and peoples, and exercises dominion over a kingdom will never be destroyed. According to 9:26, this celestial figure, called the "Anointed One," "will be put to death and will have nothing." The title Son of Man clearly has messianic implications, namely, that the Messiah will put to death and three days later resurrected. Surely these are two Old Testament prophecies that the prophets puzzled over in an effort to identify the person and understand the circumstances surrounding their fulfillment (1 Pe 1:10-11; cf. Lk 24:25-27).

But there are clearly other predictive passages that similarly puzzled the prophets of the Old Testament. Here are some prime examples. As the compiler implies, these prophecies are easily understood following their fulfillment.

"Of the best-known prophecies in the Hebrew Scriptures concerning the death of Messiah, Psalm 22 and Isaiah 53 certainly stand out. Psalm 22 is especially amazing since it predicted numerous separate elements about Jesus' crucifixion a thousand years before Jesus was crucified. Here are some examples. Messiah will have His hands and His feet 'pierced' through (Psalm 22:16; John 20:25). The Messiah's bones will not be broken (a person's legs were usually broken after being crucified to speed up their death) (Psalm 22:17; John 19:33). Men will cast

lots for Messiah's clothing (Psalm 22:18; Matthew 27:35).

"Isaiah 53, the classic messianic prophecy known as the 'Suffering Servant' prophecy, also details the death of Messiah for the sins of His people. More than 700 years before Jesus was even born, Isaiah provides details of His life and death. The Messiah will be rejected (Isaiah 53:3; Luke 13:34). The Messiah will be killed as a vicarious sacrifice for the sins of His people (Isaiah 53:5-9; 2 Corinthians 5:21). The Messiah will be silent in front of His accusers (Isaiah 53:7; 1 Peter 2:23). The Messiah will be buried with the rich (Isaiah 53:9; Matthew 27:57-60). The Messiah will be with criminals in His death (Isaiah 53:12; Mark 15:27).

"In addition to the death of the Jewish Messiah, His resurrection from the dead is also foretold. The clearest and best known of the resurrection prophecies is the one penned by Israel's King David in Psalm 16:10, also written a millennium before the birth of Jesus: 'For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.'

"On the Jewish feast day of Shavuot (Weeks or Pentecost), when Peter preached the first gospel sermon, he boldly asserted that God had raised Jesus the Jewish Messiah from the dead (Acts 2:24). He then explained that God had performed this miraculous deed in fulfillment of David's prophecy in Psalm 16. In fact, Peter quoted the words of David in detail as contained in Psalm 16:8-11. Some years later, Paul did the same thing when he spoke to the Jewish community in Antioch. Like Peter, Paul declared that God had raised Messiah Jesus from the dead in fulfillment of Psalm 16:10 (Acts 13:33-35)" (for more examples see the question, "Where do the Hebrew Scriptures prophesy the death and resurrection of the Messiah? www.gotquestions.org/death-resurrection-Messiah.html).

1 EXAMINE GOD'S WORD

Read 1 Peter 1:10-12

10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, 11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. 12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

Read in other translations

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 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. 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 1995)

10 Concerning this salvation, the prophets who predicted the grace that would come to you searched and investigated carefully. 11 They probed into what person or time the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ and his subsequent glory. 12 They were shown that they were serving not themselves but you, in regard to the things now announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven – things angels long to catch a glimpse of. (NET)

After reading the text, practice your Observation skills by noting the following:

- Circle “this salvation” in v. 10.
- Circle “grace” in v. 10.
- Bracket “intently and with the greatest care” in v. 10.
- Underline “trying to find out” in v. 11.
- Bracket “time and circumstances” in v. 11.
- Circle “Spirit of Christ” in v. 11.
- Highlight “sufferings” and “glories” in v. 11.
- Underline “was revealed” in v. 12.
- Circle “serving” in v. 12.
- Box “but” indicating *contrast* in v. 12.
- Bracket “look into these things” in v. 12.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, “This text is about _____.”



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Peter continues to write about this subject. Identify it.
2. The prophets spoke about “the *grace* that was to come to you.” To what does that refer?
3. They also “searched and investigated” (NET). What *exactly* did they examine carefully?
4. Identify the goal of their examination.
5. To whom does the “Spirit of Christ” refer?
6. What did the “Spirit of Christ” predict?
7. Which prediction would have puzzled the prophets more?
8. Explain the *contrast* in verse 12.
9. Explain how prophecies of the Old Testament serve believers today.
10. **Discussion:** “Even angels long to look into these things.” Talk about what you infer about salvation from this.

Commentary On The Text

The doxology begun in 1 Peter 1:3 ends in verse 16. The last paragraph in that doxology concerns the salvation that the apostle mentions in verses 5 and 9. One commentator links the final paragraph to the doxology of which it is a part in these words: “The purpose of this paragraph is to show Peter’s readers that the spiritual blessings they now have are greater than anything that was envisaged by Old Testament prophets or even by angels. Thus Peter seeks to increase his readers’ appreciation for their great salvation in Christ” (Wayne Grudem, *1 Peter*, TNTC, 67).

According to Peter, the prophets, who spoke of the grace to be revealed in the salvation that Messiah would bring, were naturally curious as to his identity and the circumstances leading up to and surrounding his future sufferings and the glories that would follow. One commentator explains: “The focus of their eager interest was *what person or time* the Spirit within them was indicating. The translation of this phrase has been the subject of much discussion, but the RSV (and NASB) rendering *what person or time* is preferable to the NIV’s ‘the time and circumstances’ or the AV’s ‘what, or what manner of time’” (Grudem, 74; see extended discussion, 74-75).

They understood their prophecies – i.e., what they had written – but puzzled over their fulfillment – i.e., the identity of the Messiah and the exact nature of his sufferings and the glories that would follow. The Gospels help us here for they list various aspects of the predicted suffering of Christ, e.g., hatred by his people, betrayal by his friend, being forsaken by his flock, his scourging and crucifixion, etc. His glories include his transfiguration (2 Peter 1:17), his resurrection (1:21), his glorious return and his reign” (Edwin A. Blum, “1 Peter,” in *The Bible Expositor’s Commentary*, vol. 12, 222).

Put differently, the prophets predicted both Messiah’s suffering and his glory, but could not understand how to fit the two together. In much the same way, believers today understand predictions regarding Jesus’ return but puzzle over their fulfillment in events surrounding his second advent – e.g., Jesus’ coming to rescue versus his coming to reign, the identity of the Antichrist, divine wrath poured out in the day of the LORD, and judgments prior to the millennium. About the prophets’ bewilderment, another commentator writes: “At times they knew that they did not fully comprehend what they were communicating, so they ‘made careful searches and inquiries, seeking to know’ (vv. 10-11) these things. At other times they probably thought that they understood what they

communicated, but they did not completely see the full significance of it (cf. Dan. 9; 12:5-13; Hab. 2:1-4)” (Thomas L. Constable, “Notes on 1 Peter,” 2023 ed., 25, planobiblechapel.org/tcon/notes/pdf/1peter.pdf).

One example of an Old Testament prophecy that must have puzzled the prophet who penned it – as it has others who read it since, but later was understood by the first Christians, is Isaiah 53:1-12. The personal pronouns “he” and “him” appear in every verse with reference to the Servant of the LORD, who the prophet predicts will be “despised and rejected” (v. 3), “pierced for our transgressions,” and “crushed for our iniquities” (v. 5); will bear the iniquity of all humanity (v. 6), and after being “cut off from the land of the living” (v. 8), be “assigned a grave with the wicked and with the rich in his death” (v. 9); in this way, he will become “an offering for sin” (v. 10). But death will not mark his end for “after he has suffered, he will see the light of life and be satisfied” (v. 11). He will bear “the sin of many” and make “intercession for the transgressors” (v. 12). But who is this Servant, and when will he do these things? The “Suffering Servant” has been identified by ancient Jewish rabbis as the messianic redeemer who will one day come to Zion. Unfortunately, he has been identified as Israel, or Isaiah himself, or even Moses or another of the Jewish prophets by modern rabbis.

Christians know the Servant to be Christ and that for good reason. Jesus quotes Isaiah 53:12, “It is written: ‘And he was numbered with the transgressors.’” And then in the same breath, he continues, “And I tell you that this must be fulfilled in me. Yes, what is written *about me* is reaching its fulfillment” (Lk 22:37). Clearly, if Isaiah 53:12 is according to Jesus about himself, then all of Isaiah 53 is about Jesus. Jesus is the Servant of Yahweh who dies for sinners.

In their search for clarity regarding these things, it was revealed to the prophets, that is, God revealed to them, that they were serving future generations, namely, those who would hear the gospel preached to them, rather than themselves. But how so? Peter answers the question by linking the prophecies of the prophets to the message of the apostles. As one commentator explains: “The content of the gospel preaching which Peter’s readers heard was the declaration of these prophecies and the announcement that they found their fulfillment in Jesus Christ and in the establishment of his church” (Grudem, 72). Put succinctly, fulfilled prophecies served as an apologetic for the good news. And the prophets weren’t the only curious. Peter concludes by pointing out that “even angels long to look into these things” (v. 12).

Word Studies/Notes

v. 10 *this salvation* “Verses 10 to 12 should be understood in connection with verse 9 because the first three Greek words in verse 10 mean ‘Concerning which salvation’ (that is, the ‘salvation’ mentioned in v. 9, *the progressive obtaining by believers of more and more of the full benefits of their salvation*)” (Wayne Grudem, *1 Peter*, TNTC, 67-68, italics added).

v. 10 *grace* The close connection of “grace” and “salvation” in verse 10 implies that the two words are used synonymously and so salvation is by grace. Grace is used here “to refer to the New Covenant experience of salvation blessings (cf. *charis*, ‘grace’, used similarly in 3:7; also Acts 20:24; Rom. 5:2; 6:14; Heb. 12:15” (Grudem, 68). “Some interpreters have seen the phrase ‘the grace that would come to you’ (v. 10) as a reference to the salvation of Gentiles. The Old Testament prophets predicted this too (e.g., Isa. 52:15). Peter’s original audience was probably made up predominantly of groups of Gentile Christians. It seems more likely, however, that Peter was not referring exclusively to prophecy about Gentile salvation. He seems to have been referring to *the grace that God promised to bestow on believers generally, including Gentile salvation*, about which he had been speaking in verses 3-9” (Thomas L. Constable, “Notes on 1 Peter,” 2023 ed., 25, italics added, planobiblechapel.org/tcon/notes/pdf/1peter.pdf).

v. 10 *intently, greatest care* Cf., “searched and inquired carefully” (ESV). “Neither term [*searched, inquired*] means that they merely pondered or wondered – the words both imply active effort in looking to find something” (Grudem, 67-68). Salvation is the major concept that Peter discussed. He wanted his readers to remember that it included suffering as well as glory. The Old Testament prophets had predicted that Messiah would experience both suffering and glory (e.g., Isa. 61:1-3). *However they did not understand how His suffering and glory would fit together*. It is possible to understand that mystery only after Jesus’ earthly ministry” (Constable, 24, italics added).

v. 11 *trying to find out* “Trying to find out translates one word, *eraunōntes*, a verb used elsewhere of searching the Scriptures (John 5:39; 7:52)” (Norman Hillyer, *1 and 2 Peter*, Jude, NIBC, 41).

v. 11 *time and circumstances* Cf. “what person or time” (ESV, NET). “The OT prophets would certainly be keen to know the identity of the coming Messiah as well as the time of his appearance” (Hillyer, 42).

v. 11 *Spirit of Christ* “The title Spirit of Christ occurs elsewhere in the New Testament only in Romans 8:9. In both places it probably signifies not only that the Spirit came from Christ, but also that the Spirit witnesses to Christ as His representative (cf. John 15:26-27). Peter was stressing the Spirit’s witness to Christ in the Old Testament, rather than the preexistence of Christ” (Thomas L. Constable, “Notes on 1 Peter,” 2023 ed., 24-25, planobiblechapel.org/tcon/notes/pdf/1peter.pdf).

v. 11 *sufferings, glories* (Regarding sufferings) “Peter probably has in mind passages such as Ps. 22:1, 7-8, 18; 34:20; 69:21; Isa 50:6; 52:14-53:12; Zech. 12:10; 13:7). (Regarding glories) “Messiah’s glory is referred to in e.g., Ps. 2:6-12; 16:10; 45:7; 110:1 (the most quoted OT verse in the NT); Isa. 9:6; 40:3-5, 9-11; 42:1-4; 61:1-3; Jer. 33:14-15; Ezek. 34:23-31; Dan. 7:18, 27; Hos. 2:23; Joel 2:28-32; Zep. 3:14-20” (Hillyer, 42; see also the list in Grudem, 70).

v. 12 *was revealed* An example of a divine passive, meaning God revealed it to them. “In the NT the verb *apokalyptein* (to reveal) always refers to a divine disclosure and never to some human communication” (Hillyer, 42).

v. 12 *serving* “The word translated ‘serving’ (*diēkonoun*) is significant for it points to the fact that the writing of the OT are of service to the new community – the church” (Blum, 222). “The content of the gospel preaching which Peter’s readers heard was the declaration of these prophecies and the announcement that they had found their fulfillment in Jesus Christ” (Grudem, 72). In other words, the gospel message Peter’s readers heard was verified by the prophecies of the Old Testament.

v. 12 *look into . . .* “God had fulfilled the prophecies about Messiah’s sufferings in Peter’s day, but He had not yet fulfilled the prophecies of Messiah’s glorification. Even the angels are waiting to see how and exactly when God will fulfill them (cf. Heb. 1:5–2:18)” (Constable, 25). “For all their privileges in the spiritual world, even to that of being commissioned to reveal some of God’s secrets to human beings (Ezek. 40:3; Zech. 1:9; Luke 1:13, 26; Rev. 21:9, 15), even angels are not privy to all the details of God’s salvation plan. Naturally enough, like the OT prophets in their situation, the angels long to know more, for it is clear to them that the subject is of supreme importance in the divine scheme of things” (Hillyer, 40-41).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Praise God for the salvation prophesied in the Old Testament – which occasioned curiosity on the part of prophets and of angels – has been preached to and received by you.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

It doesn't matter who you are or what you do, we all have 24 hours in a day. You might be a stay-at-home mom or an executive of a Fortune 500 company, but the playing field is the same. What do you do with these 24 hours? Be honest with yourself—how much of this time is wasted? You're one blink away from this short season ending. My kids are all young adults or teenagers and I think they're pretty amazing. But they didn't just magically turn out to be great people. There was a tremendous amount of exhausting work that my husband and I put in to shaping their hearts and minds. There was daily sacrifice, diligence, consistency and so, so much prayer. My mantra when they were little was "no wasted minutes," because let's face it—time is short. Kids are only young once and the moments we have with them slip quickly through our fingers. We aren't promised tomorrow, so today has to really count. The opportunities to disciple your kids are right there in front of you, so take advantage of every open or slightly cracked door. This month, Central Kids is launching *Conversations With Kids*, a program that will offer quick and simple discipleship tools to start conversations and create meaningful moments with your family. You opt in and we'll send a short and sweet weekly text to help you disciple your kids. Time is precious and we don't know the moment of Jesus' return. So, let's make every moment count as we seek to bring Him glory as we parent our children according to His Word.

What Does The Bible Say?

Read 1 Peter 1:10-12

1. What were the prophets searching for?
2. What was revealed to them in this process?
3. Who else wants to know when Jesus will return?

What Do You Think?

If you knew the date and time of Jesus' return, would you do anything differently today?

What Do You Do?

Make a log of how you spend your time throughout the week. What did you spend most of your time on? How does this compare to the time you spent with God? What should you change for next week?

CORE COMPETENCY: Jesus Christ

I believe Jesus Christ is fully God and perfectly man and died for my sins.

MEMORY VERSE: Hebrews 10:23

"Let us hold unwaveringly to the hope we profess, for He who promised is faithful."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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