

Lesson Three — A Salvation Ready to be Revealed

Day One — “Sit at My Right Hand, Until...” Part 1

Day Two — “Sit at My Right Hand, Until...” Part 11

Day Three — He Shall Appear a Second Time

Day Four — A Future Salvation, the Inheritance

Day Five — The Glory of Christ

In the first two weeks of this study, we have looked at some foundational truths in Scripture and have begun to build upon those truths. This week we will look at a salvation which the Scripture says is “ready to be revealed in the last time.” It is a salvation that is yet future.

Following this week we will begin to study how God adds details to the foundation through the use of types and antitypes, which in themselves teach prophecy building up to this future salvation. The use of types and antitypes is a central means through which God writes His own commentary, as Scripture interprets Scripture. Since this is the way in which God laid out His Word, we would do well to study along these lines, looking for and understanding the various word pictures as He gave His Word, thus being able to understand prophecy correctly. And isn’t it always our goal — to understand Scripture correctly? That is our goal in this study of prophecy, to be sure.

This six-day/seventh-day structure at the opening of God’s Word is *divinely arranged*, and becomes the basis for God’s revelation to man. As we have seen, it is not only historical, it is also prophetic. In the age (or ages) past, God made a perfect universal creation, but a portion of that creation fell into ruin through the rebellion of the anointed cherub who was created by God and placed as ruler over that province. The foundation of God’s revelation to man reveals the pattern by which God deals with a ruined creation; and this pattern is something that cannot be improved upon, having originated from the Immutable One Who is perfect in all His ways.

Therefore, since God cannot improve on perfection, He could only again deal with any subsequent ruin *in exactly the same way, using exactly the same pattern*. His dealing with the ruin of man, who was originally created perfectly but fell into a ruined state, could only follow *the exact same perfectly established pattern*. Simply stated, God will take another six-day period to restore a ruined creation, and He will again rest on

the seventh day. The ways and means of the restoration of the first ruined creation was perfect, and the ways and means of the restoration of the second ruined creation can only follow suit. (God is immutable and will not change His ways.) Only this time a day is a 1,000-year period as stated in II Peter 3:8 rather than a 24-hour period day as it was previously in Genesis chapter one.

As we continue to strive to understand more of the 7th day, we will see the connection between the 7th day and the “salvation ready to be revealed in the last days” which has to do with the seventh day. According to Peter, this is the reason for our being born again.

I Peter 1

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

This is our subject of study this week — the salvation ready to be revealed in the last time having to do with the seventh day. Let’s get started.

Day One — “Sit at My Right Hand, Until...” Part 1

Let’s look once again at the overall Biblical timeline. (Don’t forget the reason for the seven-year shortfall in the space between Abraham and the first coming of Christ. It was the result of the Nation of Israel’s rejection and crucifixion of their Messiah. These seven years, comprising the seven year tribulation, will be completed just prior to Christ coming to the earth a second time.)

Chart 3:1



So far in history, what has been the most pivotal point in time? Mark it on the timeline.

As shown on the timeline, what is the next pivotal point in man's history?

With that in mind, read the following passage from the Book of Hebrews.

Hebrews 12

1 Therefore, since we have so great a cloud of witnesses surrounding us [the O. T. faithful believers who are given as our examples in Hebrews chapter eleven], let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2 fixing our eyes on Jesus, the author <747> and perfecter <5051> of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Because we have a race before us, what are we commanded to do?

In this race, upon Whom are we to fix our eyes?

How does v. 2 describe Jesus?

What do the words “author” <747> and “perfecter” <5051> imply? (The definitions are in the Appendix.)

According to the passage, *why* did Jesus endure the cross?

How did He feel about the shame of the cross?

According to the end of v. 2, what is Jesus presently doing?

Yes, Jesus is sitting at the right hand of the Father, but He is doing so with a *purpose*, with an *end* in view! We have just looked at a passage from Hebrews chapter twelve; now let's look back at the beginning of the Book of Hebrews for a moment to see if we can discern this *purpose* as well as the *end* of His sitting at the right hand of the Father.

In the first chapter, the author of the Book of Hebrews uses seven Old Testament Messianic prophecies as the basis for the foundation of this epistle. The final Old Testament passage that the author quotes in Hebrews chapter one is from the Psalm 110. In quoting from this Psalm, he asks the question:

Hebrews 1

13 But to which of the angels has He ever said, "SIT AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET"?¹ 14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Until what time (or event) is Jesus to sit at the right hand of the Father?

Because of its importance, this Psalm is printed in the entirety. We'll study through it today; then tomorrow we will see the various places where this Psalm has been quoted in the New Testament. We can know that Psalm 110 is Messianic in scope. Take time to study this Psalm now.

Psalm 110

1 (A Psalm of David.)

The LORD says to my Lord:

"Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."

**2 The LORD will stretch forth Thy strong scepter from Zion, saying,
"Rule in the midst of Thine enemies."**

**3 Thy people will volunteer freely in the day of Thy power;
In holy array, from the womb of the dawn,
Thy youth are to Thee as the dew.**

**4 The LORD has sworn and will not change His mind,
"Thou art a priest forever
According to the order of Melchizedek."**

**5 The Lord is at Thy right hand;
He will shatter kings in the day of His wrath.**

**6 He will judge among the nations,
He will fill them with corpses,
He will shatter the chief men over a broad country.**

**7 He will drink from the brook by the wayside;
Therefore He will lift up His head.**

¹ Remember that capital letters in the NASB reveal that what is capitalized is being quoted from the OT.

In Psalm 110, David makes the prophetic statement that the Father tells the Son to sit at His right hand *until a particular event*. Again, what is the event that Jesus is waiting for?

Psalm 110:2-4 depicts what will happen when Jesus' enemies are made a footstool for His feet. Describe what will take place at that time.

Go back and reread the first part of v. 4. What is the message that God seems strongly intent upon getting across to the readers of this Psalm?

Verses 5-7 seem to form somewhat of a summary statement of the end of this present age. In your own words, summarize vv. 5-7.

We'll pick up tomorrow.

Day Two — “Sit at My Right Hand, Until...” Part Two

Continuing from yesterday's lesson, we are looking at a Psalm written by King David concerning Christ's present location. To show how much focus is brought to this Old Testament prophecy, I have printed the places wherein references are made to Psalm 110 in the New Testament. Study through these passages, making notes in the margins.

At least three of the four gospel writers record Jesus referring to this Psalm:

Matthew 22 (Jesus was questioning the Pharisees, when He quoted David)

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, “What do you think about the Christ, whose son is He?” They said to Him, “The son of David.” 43 He said to them, “Then how does David in the Spirit call Him ‘Lord,’ saying, 44 ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT THINE ENEMIES BENEATH THY FEET”’?

Mark 12

35 And Jesus answering began to say, as He taught in the temple, “How is it that the scribes say that the Christ is the son of David? 36 “David himself said in the Holy Spirit, 'THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT THINE ENEMIES BENEATH THY FEET.”’

Luke 20

42 “For David himself says in the book of Psalms, ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, 43 UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET.”’

Go back and underline the word *until* in each of the passages.

Peter extensively quoted from the Old Testament when giving his bold message to the Jewish crowds on the Day of Pentecost ten days after Christ’s ascension. Here is a portion of that message:

Acts 2

29 “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 And so, because he [David] was a prophet, and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS UPON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 This Jesus God raised up again, to which we are all witnesses. 33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this, which you both see and hear. 34 For it was not David who ascended into heaven, but he himself says: ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, 35 UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET.”’ 36 Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ — this Jesus whom you crucified.”

About what prophetic events did Peter mention in this portion of his message?

Also Paul mentions these things in his writings. Paul wrote to the Church at Corinth, saying:

1 Corinthians 15

25 For He [Jesus] must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him. 28 And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

Look back at vv. 25, 26. During Jesus’ reign, what will be the last enemy to be abolished?

From what Paul wrote to the Church at Corinth, it is evident that all enemies *will not be* under Christ’s feet *at the beginning of Christ’s reign*; but rather, all enemies will be brought under subjection to Him *during* His reign, taking the complete Day (one thousand years) to do so. Actually, vv. 25-28 fill in the details of a statement, which Paul made immediately preceding these verses; he previously stated:

I Corinthians 15

20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all shall be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until...

The details given in vv. 25-28 actually fit in between vv. 23 and 24. For study purposes only, the passage has been re-arranged to make a chronological point. It could be understood in the following order:

20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all shall be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, **25 for He Jesus must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. 28 And when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.** 24 Then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

Would you briefly write what this passage basically states?

Paul also wrote of these things to the Church at Colossae:

Colossians 3

1 If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

What did Paul tell the Church to do (vv. 1, 2)?

Why is the Church to do this (vv. 3, 4)?

Having seen these other New Testament passages wherein Psalm 110 was either quoted or at least referred to, let's go back to the Book of Hebrews. Not only does the author quote from Psalm 110 in chapter one, he also quotes the same Psalm in chapter ten, when he compares the animal sacrifices to the sacrifice Christ made. Even in this text, the focus is forward-looking. Read it and see.

Hebrews 10

10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all. **11** And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; **12** but He, having offered one sacrifice for sins for all time, **SAT DOWN AT THE RIGHT HAND OF GOD**, **13** waiting from that time onward **UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET**. **14** For by one offering He has perfected for all time those who are sanctified.

Again, the point is made obvious. What is Jesus presently waiting for?

As we end our study today, let's go back to the initial passage wherein we began today and reread that passage, and continue with a remaining portion of the same chapter.

Hebrews 12

1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, **2** fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God...

18 For you have not come to a mountain that may be touched and to a blazing fire, and to darkness and gloom and whirlwind, **19** and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word should be spoken to them. **20** For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED." **21** And so terrible was the sight, that Moses said, "I AM FULL OF FEAR AND TREMBLING."

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, **23** to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect, **24** and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel. **25** See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less shall we escape who turn away from Him who warns from heaven. **26** And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." **27** And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. **28** Therefore, since we receive a kingdom, which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; **29** for our God is a consuming fire.

Keeping in mind everything we have studied today, and seeing this remaining portion of Hebrews chapter twelve, perhaps it is now easier to answer the question asked at the beginning of today's study: *What does our race have to do with?* Can you answer the question more concisely now? Please do!

See you tomorrow.

Day Three — He Shall Appear a Second Time

Pray before you begin.

In yesterday's lesson, we looked at two pivotal points in the history of mankind on the timeline. What two points were they?

Each of these events — the death of Christ for the salvation of man, and the return of the Christ for the setting up of His kingdom — has been extensively prophesied in the Old Testament. And each of these events *has to do with a salvation relative to man*. (Be sure to understand that last sentence.) Let's look at this.

We will again look at a passage in the Book of Hebrews, as both appearances of Christ are most succinctly stated here, along with the purpose for each appearance.

Hebrews 9

27 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

According to the first part of v. 28, what was the purpose of Christ's *first* appearance?

Now, go back and underline the last half of v. 28. Though this particular passage does not specifically state *the purpose* for His second appearance, what does the passage say about it?

Through Christ's death in His first coming, He offered salvation unto eternal life for those who would put faith in Him and His finished work on Calvary. But the author of Hebrews speaks of a *second appearance with respect to a future salvation* (as did Peter in I Peter 1:5). According to Hebrews 9:28, this second appearance has to do with a salvation, which is *without* reference to sin. Write out what you think that means. (And remember, this all has to do with prophecy!)

Paul dealt extensively with the second coming of Christ in his writings. An example is found in his letter to Titus, wherein he dealt with both appearances. Paul wrote:

Titus 2

11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God

and Savior, Christ Jesus; 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds. 15 These things speak and exhort and reprove with all authority. Let no one disregard you.

Verse 11 speaks of Christ's first coming. What has the *grace of God* done for us?

Verse 12 relates instruction for this present age concerning this future salvation. What is the instruction?

Verse 13 speaks of Christ's second coming. What does it say about this?

While v. 13 deals with this second coming, v. 14 refers back to His first coming, stating another reason for it. What is the reason stated in v. 14 for His first coming?

According to this passage, *why are we instructed to live godly lives* in this present age?

According to v. 13, specifically, what is our blessed hope?

The structure of the Greek grammar in this passage makes *the hope* and *the appearing of His Glory* one in the same. *The blessed hope is the appearing of His Glory!*

And finally, according to v. 15, what did Paul want Titus to do with this message?

Again Paul speaks of these same things to Titus:

Titus 3

5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 that being justified by His grace we might be made heirs according to the hope of eternal <166> life.

Again, vv. 5-6 have to do with the first coming of Christ. What does it say that He did for us?

Verse 7 has to do with the future. What does this verse say the future may hold for us?

Paul also spoke of these things in his letter to the Philippians. He wrote:

Philippians 3

20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ

What is the present aspect of this verse?

What is the future aspect of this verse?

And in his letter to the Colossians, Paul wrote:

Colossians 1

3 We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus and the love which you have for all the saints; 5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel...

What is laid up in heaven?

Relate this word “hope” back to Titus 2:13. Again according to Titus 2:13, specifically, what is the hope?

And to Timothy, Paul wrote:

2 Timothy 4

1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; 4 and will turn away their ears from the truth, and will turn aside to myths.

Staying within v. 1, list the order of the things that Christ is yet to do.

1)

2)

3)

In this passage, what did Paul charge Timothy to do?

In a time that was yet future to Paul and Timothy's time, what did Paul say would be the condition of people who should hear the message?

Do you think that time has come to pass? Why or why not?

Paul instructs Timothy on how he should respond to this type of situation (i.e., people turning aside from truth to myths). Continuing in chapter 4, Paul wrote:

5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. 6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

What did Paul tell Timothy to do in v. 5?

In the way of encouragement, what did Paul tell Timothy was in the future for those who, along with Paul, love Christ's future appearance?

As you go your way today, think on these things. See you tomorrow.

Day Four — A Future Salvation, the Inheritance

Yesterday, we looked at a few places where the Apostle Paul dealt with a future salvation. Today we are going to see that Peter also dealt with same topic — the future aspect of our salvation. As we study from Peter's first letter, remember what Paul told Titus about the blessed hope — that *our hope is the appearing of the Glory of the Lord Jesus Christ*. Of course, the writings of both Paul and Peter would be congruent with each other on what the blessed hope is, since it is the Holy Spirit Who inspired the Word, though each writer may present different facets of our hope.

Be sure to pray as you begin.

We will review a passage from I Peter.

I Peter 1

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again [lit., be brought forth from above] to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

Both contextually (v. 3) and textually, being “brought forth from above” has to do with the salvation that is yet future, not the salvation that a Christian presently possesses. This *future* salvation has to do with the hope that is set before us, which we have already seen as *Christ appearing in glory*.

Herein, Peter is not dealing with our *past spiritual birth* — the free gift (though our *being brought forth from above* is based upon that free gift); rather, he is dealing with our being brought forth from above with respect to the salvation which has to do with our potential of appearing with Christ in glory! This affords believers *a future hope*, which wholly transcends the notion of simply “dying and going to heaven.”

While Christ’s first appearance had to do with the free gift of eternal life based upon His death and shed blood, *our future hope* has to do with *an inheritance* to be obtained *in the coming age* (v. 4) and is based upon the resurrection of Christ from the dead. Think about the implication of this. What do you think it implies?

Now list all the things which you can know about this inheritance just from the text of I Peter 1:3-5:

Now, let’s look at the next portion in I Peter chapter one.

I Peter 1

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 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, 9 obtaining as the outcome of your faith the salvation of your souls.

Underline the first two words in this passage. These two words tie the remainder of the passage *inseparably* to what had just been stated. So we cannot study this second portion of the passage without seeing it connected to the previous. “*In this* you greatly rejoice”...*in what* could they greatly rejoice?

Write down what Peter was saying — in what should they greatly rejoice (v.5)?

They could rejoice in *a salvation ready to be revealed in the last time*, which has to do with a *hope connected with Christ's future appearance in glory*, which they have because they have *been born again (past)*. They could rejoice in the fact that they have an inheritance to obtain, and that this inheritance is *imperishable, and undefiled, and will not fade away*. This inheritance is *reserved in heaven for those who are protected by the power of God through their faith* — their ongoing, living and abiding faith! The inheritance is inseparably tied to a salvation ready to be revealed in the last days.

This inheritance has to do with a future salvation — a salvation, which will be revealed at a future time. Peter is not dealing with salvation having to do with the free gift, for believers already possess that. Rather, Peter is dealing with salvation having to do with a *future inheritance*.²

It is for this one fact that they should greatly rejoice — the fact that they have a future salvation set before them, which has to do with a *future inheritance*; an inheritance that is reserved in heaven; an inheritance which is imperishable, undefiled and will not fade away; an inheritance kept by the power of God Himself through their ongoing and abiding faith! And it is because of this one fact (!) that they should greatly rejoice, even when their faith was being tested by various trials (*cf.* Heb. 3:6; Jas. 1:3f).

Think for a moment how this can apply to you personally. Answer the following questions, then you will be given an opportunity to write out any additional thoughts you may have.

Putting vv. 8 and 9 together, why are you to *greatly rejoice with inexpressible joy* through your trials?

In turning attention to your trials, is it the first coming of Christ, or His second coming, toward which Peter is focusing your attention? Why?

Verse 9 tells what the outcome of faith will be, a faith that is tested and proven firm. According to the passage, what will be the outcome of faith?

The English transliteration of the Greek word for the English word *outcome* is *telos*. Here is the Strong's number and definition for this word:

² In the early 1960's, A. Edwin Wilson said, "The epistles of I and II Peter have been written to encourage Christians who are being tried, tested by holding up before them prizes, rewards, compensations, which are described in the epistles as the salvation which is to be revealed — the salvation of the soul."

5056 — telos

to set out for a definite point or goal; properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination — literally, figuratively or indefinitely), result (immediate, ultimate or prophetic).

Telos has to do with *the end in view*, and thus — the goal in view. Keying in this definition, what would you say is *the goal* of their faith (v. 9)?

Do you have any other thoughts on how this may apply to you personally?

See you tomorrow.

Day Five — The Glory of Christ

So far during this week of study, we have learned about *a salvation, which is ready to be revealed in the last time*. This salvation has to do with *an inheritance that is reserved for us in heaven*. And it is due to this future salvation — this future inheritance — that a believer who is facing various trials in their faith, should rejoice in the trials because the end result of enduring such trials will be glory and honor at the revelation of Christ. This salvation is referred to as *the salvation of the soul*, and *should be* the goal of, and the revealed end for every believer. These are things that should be taught to and understood by every believer.

As we begin our study today, please stop and pray for your own understanding, as well as for the others in your class.

Now we will reread the entire passage from yesterday's homework and continue in the passage below.

I Peter 1

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 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, 9 obtaining as the outcome of your faith the salvation of your souls.

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, 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.

Underline the first four words in v. 10.

Connecting v. 10 with v. 9, and according to the end of v. 9, what is the outcome of a faith that has been tested by various trials?

Then continuing in the text, as to *this salvation*... What salvation? Look back at the end of verse nine and write out what salvation this passage is dealing with.

Is this something that believers already possess or something that will be granted to those who suffer yet future? How do you know?

According to v. 10, what did the prophets do? What did they seek to know?

According to the end of v. 12, who else longs to look into these things?

WOW! What a thing to comprehend. The prophets of old sought to better understand the various things having to do with this *future salvation*, things that the Spirit of God moved them to pen; and even angels long to look into and understand these things — things having to do with this future salvation. Amazing!

If Peter were dealing with the simple message of salvation through faith, the free gift of God — eternal life — what would be so difficult for the prophets to understand? But the fact has already been established that Peter *is not dealing with the free gift*; he is dealing with things beyond the free gift of salvation. He is dealing with the salvation connected to an inheritance which is reserved in heaven — the salvation of the soul (I Pet. 1:9). These are not my words, but the words specifically stated in the text. Do you see that?

Therefore, contextually (in the New Testament), it must be understood that the *salvation of the soul*, pertaining only to the saved, *has to do with a heavenly inheritance*, which had remained a mystery in the Old Testament. God has seen fit to reveal things surrounding the mystery to those who comprise the church, and even to Satan and his angels *through* the Church (Eph. 3:10)! What an awesome thought!

Previously, the Apostle Paul had extensively ministered to the people in the region to whom Peter was now

writing. He had taught them about *this mystery of Christ*, which had to do with the inheritance connected to the future salvation.

Let's take a moment and look at this mystery of which Paul was made a minister. Read the passage below carefully and thoughtfully. It is found in his letter to the church at Ephesus, which is a church in Asia, — the area to which Peter sent both of his letters.

Ephesians 1

9 He [God] made known to us the mystery of His will, according to His kind intention which He purposed in Him [Jesus] 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ should be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

In your own words, summarize what this passage is dealing with. (The reason I have you summarize a passage is so that you will critically think through what the passage is saying.)

Now, let's jump a little ahead in Ephesians:

Ephesians 3

1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles — 2 if indeed you have heard of the stewardship of God's grace which was given to me for you; 3 that by revelation there was made known to me the mystery, as I wrote before in brief. 4 And by referring to this, when you read you can understand my insight into the mystery of Christ, 5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; 6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the

promise in Christ Jesus through the gospel, 7 of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. 8 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 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, 12 in whom we have boldness and confident access through faith in Him.

The "mystery of Christ" is mentioned at the end of v. 4. From this passage, list everything you learn about this mystery.

Relate Ephesians 3: 5, 9 and 10 to what Peter said about the prophets seeking to gain understanding of this mystery in I Peter 1:10-12.

And to whom is it now being made known (v. 10)?

Who are the rulers and authorities in the heavenly places?

And this takes you back to what Peter says in I Peter 1:10-12 about the angels longing to look into it. In your own words, what are the angels longing to look into?

OK. With this information gained from these passages in Ephesians and connecting it with I Peter, what do you understand about the mystery and the inheritance now?

Both in person (Acts 20:24ff) and in letter, Paul had given the people to whom Peter was writing, *the whole counsel of God's Word* — the gospel of the grace of God (salvation having to do with the free gift), and the gospel of the kingdom (a salvation having to do with an inheritance connected to the kingdom [Acts 20:25]). Paul had instructed them about the gospel of grace, as well as the gospel of the glories of the kingdom, relating the latter that to the *inheritance that is to be shared among those who are sanctified* (Acts 20:32). And according to Peter, it is the latter (the gospel of the kingdom), not the former (the gospel of the grace of God), into which the prophets made careful search and inquiry, and into which the angels long to look. (Check the text of I Peter 1:3-12 to see if this is true.)

As time permits, for more study into the mystery which has been discussed here, you may want to do some careful observation in Ephesians chapters one and three, and Colossians chapters one and two.

Please continue to pray for your progressive understanding. It is important for you to be constantly seeking the Lord in the matter of *rightly dividing* the Scriptures. And PLEASE remember — the only and best commentary on Scripture is Scripture itself!

See you in class.

Lecture Notes

