

I Peter Series

Title: The Prophets Minds' Were Girded

Text: 1 Peter 1: 10-13

Date: February 3, 2011

Place: SGBC, New Jersey

When studying the epistles, it is helpful to read the first words and the last words and to draw a line between the two. This often gives us the theme of the letter.

In (v1) Peter writes to... "*strangers scattered*". The believer is a stranger to this world. We are called to bear witness of Christ. As we do so, we shall suffer tribulation in this world. This world often persecutes, pushes away, the believer.

Now, look at the last word of exhortation in the letter--*1 Peter 5: 10: But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle [you]. 11: To him [be] glory and dominion for ever and ever. Amen.*

The theme of this letter is: the sufferings of Christ and the glory that shall follow. Christ has suffered, in doing so he redeemed every elect child of God. He has entered into his glory. The believer's life is one of following Christ, suffering for his name's sake, yet believing on Christ, our hope is that he shall save us in great glory to follow when he returns (1 Peter 2: 9...21-25...3: 22; 4: 1).

Here is the exhortation of our text tonight:

1 Peter 1:13: Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

In the Orient they wore long flowing garments. These garments would interfere with walking when they were travelling. So when taking a journey they would gird up their garments around their loins--the private parts, where life is.

Brethren, you who are born of the incorruptible seed are so-journers in this life (v17). There are many thoughts, many fleshly pursuits which are like bulky garments. They only corrupt our minds, from the faith and hope we have in Christ (1 Peter 2: 11).

So as you journey, gird up the loins of your mind—feed the inner part regenerated by the incorruptible seed, *be sober* in thought, in meditation *and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ*

How am I to gird up the loins of my mind? What do I use to do so? Where is Peter going? (1 Peter 1: 22-2: 2).

Proposition: In the midst of suffering in this life, faith, hope and love are grown in the believer through the Spirit of God through the preaching of the gospel and diligent study of the word and prayer as we ask God to reveal Christ to us and to settle our hearts on him. Peter says in v13: "Wherefore." So let's go back to the example Peter had just given. Peter uses the example of the prophets to encourage us.

1 Peter 1: 10: Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you: 11: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12: Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Few saints have actually seen Christ face-to-face. More have believed by faith, without seeing him face-to-face, than those who have. The prophets of old believed on Christ by faith the same as you and I do today. The prophets of old did not see Christ incarnate in human flesh. But the Spirit of Christ was in them. The Lord blessed their hearts through the word even as he blesses ours through the preaching of the gospel.

First, they differ in that these were prophets sent of God, given by the Lord to prophecy of the grace that has come unto us, to write the scriptures.

2 Peter 1: 21: For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.

Note here: The Spirit of Christ was in them. Though not come in human flesh, he was beforehand in Spirit, the Son of God, the Christ. The preachers and ministers were men, but Christ was the teacher--the Gospel is "the gospel of God". It came through men because it pleased God to do so, but the gospel is of God. By the same Holy Spirit the apostles preached and wrote the New Testament (v12--*which are now reported to you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven*)

Secondly, the message of the prophets and the message of the apostles and our message today is the same--the sufferings of Christ, and the glory that should follow.

By Christ suffering unto death he has accomplished the complete redemption of every child given him before the world began. He has entered into his glory at the right hand of the Father because God is well-pleased for his righteousness sake. There is not the slightest possibility that any one for whom Christ died shall perish. The prophets wrote of Christ. The Lord said after his resurrection to the two on the road to Emmaus:

Luke 24: 26: Ought not Christ to have suffered these things, and to enter into his glory? 27: And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

But here is what we will focus on from these verses. The prophets searched these things as they were taught them, comparing what they had been moved to write with what they were being taught. And so, in the midst of their own suffering, they girded up their minds and hoped to the end for the grace to come unto them through Christ Jesus.

For example: when the Spirit of God moved Isaiah to write:

Isaiah 46: 13: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry, and I will place salvation in Zion for Israel my glory

Isaiah was sober concerning these things. He meditated upon them, inquired and searched diligently. Perhaps, he thought like this: there is a righteousness which God calls his righteousness--distinct from that of Moses. It is a righteousness the Lord will bring near; a righteousness that should not be far off. God will "place salvation in Zion for Israel his glory."

So then when the Spirit of God dictated to him Isaiah 53, he saw Christ to come: "wounded for our transgressions and bruised for our iniquities," "the Lord laid on him the iniquity of us all." He saw how it pleased the Lord to bruise Christ. He searched this glorious good news, that he would make his soul an offering for sin and that by doing so he would "see of the travail of his soul and be satisfied."

As he searched those things, Isaiah could see the necessity of Christ's sufferings and the glory that should follow: "he would see his seed"; "he would prolong his days"; "the pleasure of the Lord would prosper in his hand". By entering into his glory he would carry each and everyone of his children with him for unending days forever.

He could look back to his own prophecy already delivered in Isaiah 11 and understand better that "a rod should come out of the stem of Jesse, and a Branch should grow out of his roots," on whom the Spirit of the Lord should rest. He would see his mighty power in smiting the earth with the rod of his mouth, and slaying the wicked with the breath of his lips; and he would see righteousness and faithfulness cleaving to him, and worn by him as the girdle of his loins.

So as the prophets themselves searched and inquired, the Spirit of Christ not only testified beforehand the sufferings of Christ and the glory that should follow, they were not only used to give us the scriptures, but the Spirit enlightened the prophets and fed their faith in the midst of their own sufferings--so that the prophets themselves rested by faith, assured that as

the Savior would suffer and enter into his glory, so the prophets were assured they would be saved after suffering awhile.

Though it was "revealed unto them" that Christ was not coming in their day...yet having faith, they girded up their minds--they hoped unto the end, knowing that in their dying day, grace would be brought to them by the appearing of Christ Jesus himself.

Application: So Peter encourages the saints then and us now. Rather than being depressed by afflictions, turned away from the hearing of the gospel, instead of being conformed to this world who has better things to do than search diligently the scriptures, oh, may we set our minds on this holy word, be sober, and thereby gird up the loins of our minds and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

Throughout the rest of the epistle, Peter encourages us in faith, by setting forth our afflictions in light of what Christ suffered for us. But after Christ suffered, glory followed. This is the privilege of our holy union with Christ--after that we have suffered awhile, glory shall have its completion.

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