

**Excerpts from Life-Study of 1 Peter,**

**Message 5**

**The Full Salvation of the Triune God**

**and Its Issues (2)**

**Bible Verses:**

**1 Pet. 1:5 Who are being guarded by the power of God through faith unto a salvation read to be revealed at the last time;**

**1 Pet. 1:6 In which time you exult, though for a little while at present, if it must be, you have been made sorrowful by various trials,**

**1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;**

The salvation spoken of in verse 5 is full salvation, ultimate salvation. Specifically, it refers not to salvation from eternal perdition but to the salvation of our souls from the dispensational punishment of the Lord's governmental dealing.

Even though we are saved, we need to ask ourselves if we are now ready to stand before the judgment seat of Christ. If the Lord Jesus were to come back today, would you be ready

to appear before His judgment seat? Could you stand before Him there in peace? No doubt, your conscience would tell you that in many things you have not yet been saved. If this is your situation, then the judgment at the judgment seat of Christ may have a negative result as far as you are concerned. However, I hope that the result for us all will be positive. But should the result be negative, we will experience some kind of punishment. That will not be eternal perdition; rather, it will be the dispensational punishment of God's governmental dealing.

The full salvation of the Triune God is in three stages and comprises many items. The first stage, the initial stage, is the stage of

regeneration. This stage is composed of redemption, sanctification (positional—1:2; 1 Cor. 6:11), justification, reconciliation, and regeneration. In this stage God justified us through the redemption of Christ (Rom. 3:24-26) and regenerated us in our spirit with His life by His Spirit (John 3:3-6). Thus we received God's eternal salvation (Heb. 5:9) and His eternal life (John 3:15) and became His children (1:12-13), who shall not perish forever (10:28-29). This initial salvation has saved us from God's condemnation and from eternal perdition (3:18, 16).

The second stage of salvation, the progressing stage, is the stage of transformation. This stage is composed of

freedom from sin, sanctification (mainly dispositional—Rom. 6:19, 22), growth in life, transformation, building up, and maturing. In this stage God is freeing us from the dominion of indwelling sin—the law of sin and of death—by the law of the Spirit of life, through the subjective working of the effectiveness of the death of Christ in us (vv. 6-7; 7:16-20; 8:2).

The third stage, the completing stage, is the stage of glorification. This stage is composed of the redemption (transfiguration) of our body, conformity to the Lord, glorification, the inheritance of God's kingdom, participation in Christ's kingship, and the topmost enjoyment of the Lord. In

this stage God will redeem our fallen and corrupted body (Rom. 8:23) by transfiguring it into the body of Christ's glory (Phil. 3:21). He will conform us to the glorious image of His firstborn Son (Rom. 8:29), making us holy and absolutely like Him in our regenerated spirit, transformed soul, and transfigured body. He will cause us to inherit His kingdom as the topmost portion of His blessing (James 2:5; Gal. 5:21)—even that we may reign with Christ as His co-kings, participating in His kingship over the nations (2 Tim. 2:12; Rev. 20:4, 6; 2:26-27; 12:5) and sharing His royal, kingly joy in His divine government (Matt. 25:21, 23).

At this point I would like to comment further on the Spirit's sanctification. First, the sanctifying Spirit separates us positionally from things that are common and worldly. This positional sanctification is objective. Simultaneously, the sanctifying Spirit also begins to sanctify us dispositionally. This means that the Spirit is sanctifying our disposition. This is the subjective side of the sanctifying work of the Holy Spirit. By now we should be clear concerning the two aspects of sanctification. The first aspect takes place before justification. The second aspect, with its two sides, takes place after justification. After we have been justified and regenerated,

the Spirit works to sanctify us positionally and also dispositionally.

In 1 Peter 1:5 Peter says that we are being guarded by the power of God through faith unto a salvation, and this salvation is ready to be revealed at the last time. The last time refers to the time of the Lord's coming (v. 7). This last time does not denote a day or an hour. Rather, it signifies a period of time. At the end of this particular period of time, the Lord Jesus will come back.

God's full salvation will be revealed to us, or brought to us, by the Lord's coming back. That is the time this full salvation will become complete to us in experience. Even now this salvation is ready to be revealed.



In 1:6 Peter inserts the phrase if it must be. Peter's intention is to give the suffering saints a comforting word. Sometimes we need a certain trial, a trial that makes us sorrowful. When we are made sorrowful by a particular trial, we need to realize that such a trial is necessary. However, this trial is "for a little while at present." The "last time" is coming. At that time God's full salvation will be revealed to us. Therefore, we should exult in the last time.

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