

Chosen By God
1 Peter 1:1-2
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INTRODUCTION

1. Today we are beginning a new study in a NT letter
2. For the past two years we studied Paul's first letter to the Corinthians
3. Today we're looking at a letter that was:
 1. Written by a Jewish fisherman (Jn.21:3)
 2. Who was led to Jesus by his brother (Jn.1:40-41)
 3. Who became a follower of Jesus (Jn.1:42)
 4. Who became the first missionary to the Gentiles (Acts 10)
 5. Who was an Apostle of Jesus Christ (1 Pet.1:1)
 6. Who was the leader of the twelve (mat.10:2; Mk.3:16; Lk.6:14; Acts 1:13)
 7. Who declared that Jesus was the Christ, the Son of the Living God (Mat.16:13-19)
 8. Who rebuked Jesus on one occasion (Mat.16:22-23)
 9. Who cut off the ear of Malchus when Jesus was arrested (Jn.18:10-11)
 10. Who denied Jesus three times (Jn.18:25-27)
 11. Who was later restored (Jn.21)
 12. Who preached and 3000 were saved on Pentecost (Acts 2)
 13. Who did miracles (Acts 3)

14. Who walked on water (Mat.14:28-31)
15. Who watched his wife being crucified (MacArthur)
16. Who after seeing this was also crucified upside down at his request (Fox's Book of Martyrs)
17. The man I'm referring to had five forms of his name in the NT:
 1. Simon Bar-Jonah (Mt.16:17)
 2. Simon (Mat.4:18)
 3. Simeon (Acts 15:14)
 4. Cephas (Jn.1:42)
 5. Peter (1 Peter 1:1)
18. His name Peter (from petros) meant "a stone"
19. But Kenneth Wuest gives us more to the meaning of "stone" when he says that petros means, "a detached but large fragment of rock," and is used [in John 1:42] metaphorically to describe Peter as a man like a rock by reason of his firmness and strength of soul.

The name "Peter" is the English spelling of the Greek *petros* (πέτρος) which is the word chosen by the Holy Spirit that would adequately translate the meaning of the Aramaic "Cephas." In answering Peter's great confession of His deity, the Lord Jesus says, "Thou art Peter (*petros* (πέτρος)), and upon this rock (*petra* (πέτρα)) I will build my church" (Matt. 16:18). Thayer quotes Schmidt as treating *petros* (πέτρος) and *petra* (πέτρα) as synonyms, *petros* (πέτρος) meaning "a detached but large fragment of rock," *petra* (πέτρα) "the massive living rock."

The foundation of the Church of Jesus Christ is that massive living rock, the Son of God seen in His deity, acknowledged as such by Peter. Peter is but a fragment of that massive rock in the sense in which he speaks of

believers as "lively stones," deriving their eternal life from the great Living Stone Himself (2:4, 5.)

It was the fulness of the Holy Spirit at Pentecost that transformed Simon into Peter, the Rock-Man." (Wuest, Kenneth S. [Wuest's Word Studies from the Greek New Testament: For the English Reader](#). Vol. 11. Grand Rapids: Eerdmans, 1997. Print.)

4. That's the author of the letter we are beginning today
5. So please take God's Word and turn to 1 Peter chapter 1
6. Peter wrote this letter sometime in A.D. 64 to 65 prior to the Roman persecution by Nero
7. As you're turning to 1 Peter chapter one, let me suffice it to say that the theme of this letter is suffering
8. Peter wanted his readers to be prepared for suffering at the hands of ungodly men
9. He mentions suffering in its various forms 22 times
10. He describes it as "trials" (1:6), "tested by fire" (1:7), "suffering unjustly" (1:19), "suffering" for doing what's right (1:20), being "slandered" (3:16), "reviled" (3:16), "maligned" (4:4), and calls it a "fiery ordeal" (4:12)
11. So to encourage them to stand firm, he reminds them of their election, their inheritance, and their example of the sufferings of Christ
12. Let's begin by reading verses 1-2:
13. "(1) Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen (2) according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure."

14. As already stated, Peter, also known as Simon Bar-jonah, Simon, Simeon, and Cephas is the man who is mentioned in verse 1
15. He describes himself as "an apostle of Jesus Christ"
16. The word "apostle" is the word apostolos
17. It's a compound word made up of apo, "off," and stello, "to send"
18. This is a technical word used of one sent from someone else (Wuest)
19. Peter was sent to "execute a commission" (Barnes)
20. This word is used of all the apostles "because [they] were *sent out* by Jesus Christ to preach his gospel, and to establish his church." (Barnes, Albert. [Notes on the New Testament: Romans](#). Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)
21. Not everyone was an apostle nor is anyone an apostle today
22. To be an apostle you had to have seen the risen Christ (Acts 1:21-22)
23. Peter said, "(21) Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us— (22) beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection."
24. Second you had to have the "signs of a true apostle" as 2 Corinthians 12:12 says, "The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles."
25. He mentions those who were the recipients of this letter as "those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen."
26. To refer to them as "aliens" (parepidemois) is to say they were "persons who belong to some other land and people, who are temporarily residing with a people to whom they do not belong.

27. They are for the time being aliens, foreigners, strangers and not natives." (Lenski, R. C. H. [*The Interpretation of the Epistles of St. Peter, St. John and St. Jude*](#). Minneapolis, MN: Augsburg Publishing House, 1966. Print.)
28. Like all believers, they were residents of an eternal city (Phil. 3:20; Heb. 13:13, 14)." (MacArthur, John, Jr., ed. [*The MacArthur Study Bible*](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.)
29. So these believers were "settled down alongside of the unsaved." (Wuest)
30. That is true of Christians today
31. This is not our home
32. Our "citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" (Phil.3:20)
33. Therefore we "desire a better country, that is, a heavenly one" (Heb.11:16)
34. Those "aliens," Peter says, are "scattered" (diaspora)
35. With the Gr. definite article, "dispersion" is sometimes a technical term for the scattering of the Jews from Israel throughout the world (John 7:35; James 1:1).
36. But here, without the article, it is used in a non-technical sense referring to spiritual pilgrims, aliens to the earth, whether Jews or Gentiles (cf. v. 17; 2:11), i.e., the church. (MacArthur, John, Jr., ed. [*The MacArthur Study Bible*](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.)
37. Lenski says, "Dispersion" implies that heaven is their true home, that the earth and the world are to them a foreign land which they would at any time gladly leave for their home above." (Lenski, R. C. H. [*The Interpretation of the Epistles of St. Peter, St. John and St. Jude*](#). Minneapolis, MN: Augsburg Publishing House, 1966. Print.)

38. Peter says these believers are "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia"
39. These provinces were in Asia Minor which would be modern-day Turkey and was part of the Roman empire
40. Pontus was in the far north
41. Galatia was in central Asia Minor where Derbe, Lystra, and Iconium were located
42. Cappadocia was in the east portion of Asia Minor, north of Cilicia
43. Asia included most of western Asia where Mysia, Lydia, Caria, and Phrygia were
44. Bithynia was in north-west Asia Minor
45. So Peter is writing to churches in a wide area
46. Some of these areas were churches like Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea, and Colossae
47. Peter addressed such a wide audience because the Roman persecution of Christians had swept across the Empire.
48. Believers in every place were going to suffer (cf. Luke 21:12; Phil. 1:29; James 1:1–3).
49. The apostle wanted those believers to remember that, in the midst of potentially great suffering and hardship, they were still the chosen of God, and that as such they could face persecution in triumphant hope (cf. 4:13, 16, 19; Rom. 8:35–39; 2 Tim. 3:11; Heb. 10:34–36). (MacArthur, John F., Jr. [1 Peter](#). Chicago: Moody Publishers, 2004. Print. MacArthur New Testament Commentary.)
50. Peter ends verse one referring to his readers as those "who are chosen"

LESSON

I. The Chosen Are the Elect of God (v.1)

1. The Greek word for "chosen" is eklektos
2. This is a plural adjective form of the verb eklego
3. It means "to pick out" or "to select out of a number" (Wuest)
4. This verb is "found twenty-two times in the New Testament
5. It is used eight times of Christ's choosing or electing his disciples (Luke 6:13; John 6:70; 13:18; 15:16 (twice),19; Acts 1:2; 2:4)
6. On one occasion Jesus is himself the person chosen (Luke 9:35)
7. Six times it is used in a context that does not pertain to salvation (Luke 10:42; 14:7; Acts 6:5; 15:7,22,25)
8. The remaining seven occurrences refer to men and women as the objects of election to eternal life (Mark 13:20; Acts 13:17; 1 Cor. 1:27 (twice),28; Eph. 1:4; James 2:5)
9. The noun "elect" (eklektos) is also used twenty-two times in the New Testament
10. On three occasions Jesus is the "elect" one (Luke 23:35; 1 Peter 2:4,6), and in one text the word refers to angels (1 Tim. 5:21)
11. There is also one passage in which the word has no bearing on salvation (Rom. 16:13)
12. In the seventeen remaining cases the word is used of men and women as God's "elect," those chosen to eternal life (Matt. 22:14; 24:22,24,31; Mark 13:20,22,27; Luke 18:7; Rom. 8:33; Col. 3:12; 2 Tim. 2:10; Titus 1:1; 1 Peter 1:1; 2:9; 2 John 1,13; Rev. 17:14)" (Dr. Sam Storms, The Biblical Terminology of Election, Enjoying God Ministries, <http://www.enjoyinggodministries.com/article.asp?id=293>)
13. Charles Spurgeon said, "You cannot look to Christ before He has looked to you. If you are willing to be saved, He gave you that

will" (Effectual Calling, March 30, 1856)

14. John 6:37-45 says, "(37) All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. (38) For I have come down from heaven, not to do My own will, but the will of Him who sent Me. (39) This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. (40) "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day." (41) Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." (42) They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?" (43) Jesus answered and said to them, "Do not grumble among yourselves. (44) No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. (45) It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me."
15. The doctrine of election means "God elects, chooses, before the foundation of the world whom He will save and whom He will pass by and leave to unbelief and sin and rebellion. He does this unconditionally, not on the basis of foreseen faith that humans produce by a supposed power of ultimate self-determination ("free will")" (John Piper, Summary of the Sovereignty of God in Salvation, December 10, 1997)
16. "Election is...that decree of God which He eternally makes, by which, with sovereign freedom, He chooses to Himself a people, upon whom He determines to set His love, whom He rescues from sin and death through Jesus Christ, unto Himself in everlasting glory" (Herman Hanko, The Five Points of Calvinism)
17. John MacArthur says, "We are redeemed not because of anything good in us, but because God chose us unto salvation. He chose certain individuals and passed over others, and He made that choice in eternity past, before the foundation of the world (Eph.1:4). Moreover, He chose without regard to anything He foresaw in the elect; simply 'according to the good pleasure

of His will [and] to the praise of the glory of His grace' (vv.4-6, KJV). Election arises from the love of God. Those whom He chose, He 'loved...with an everlasting love [and drew them to Himself] with lovingkindness' (Jer.31:3) [p.12]

18. When did He do this? Ephesians 1:4 says, "before the foundation of the world"
19. That means "from all eternity' (Fritz Rienecker, The Linguistic Key to the Greek NT, 521)
20. 2 Timothy 1:9 says, God "saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."
21. The apostle John John "emphasizes the eternality of election at the end of the New Testament when he notes that the Book of Life existed before the foundation of the world (Rev. 13:8; 17:8; cf. 3:5; 20:12, 15; 21:27).
22. From eternity past, God has had a large body of believers in mind whom He chose to love (1 John 4:10; cf. Rom. 10:20), to save from their sin (Eph. 2:1–5; Col. 2:13), and conform to the image of His Son (Rom. 8:29; 1 Cor. 1:7–9; 2 Cor. 3:18; Jude 24–25).
23. And each one of those names, from every nationality and every era of history, God specifically secured in eternal purpose before the world began. (MacArthur, John F., Jr. [1 Peter](#). Chicago: Moody Publishers, 2004. Print. MacArthur New Testament Commentary.)
24. This doctrine has certainly divided many in the church
25. A.W. Pink said, "No doctrine is so detested by proud human nature as this one, which make nothing of the creature and everything of the Creator; yea, at no other point is the enmity of the carnal mind so blatantly and hotly evident" (The Doctrine of Election).
26. Without the doctrine of election we would not understand salvation

27. We would be left to "boast" thinking we had something to do with it
28. But because it is here in God's Word, it confirms the opposite---our salvation is wholly of God
29. God calls, elects, chooses "before the foundation of the world" or "from all eternity"
30. He is in control of our salvation from start to finish
31. In the words of Romans 8:29-30, "(29) For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; (30) and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified."
32. A.W. Pink again says, "God is not working at random: the gospel has been sent forth on no uncertain mission: the final outcome in the conflict between good and evil has not been left indeterminate; how many are to be saved or lost depends not on the will of the creature. Everything was infallibly determined and immutably fixed by God from the beginning, and all that happens in time is but the accomplishment of what was ordained in eternity."
33. So "Let it be plainly announced that salvation originated not in the will of man, but in the will of God (see John 1:13; Rom. 9:16), that were it not so none would or could be saved—for as the result of the fall man has lost all desire and will unto that which is good (John 5:40; Rom. 3:11)—and that even the elect themselves have to be made willing (Ps. 110:3), and loud will be the cries of indignation raised against such teaching" (The Doctrine of Election).
34. Remember that Jesus said to His disciples in John 15:16, "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you."

35. Notice Peter says in verse 2...

II. The Elect Are Chosen According to the Foreknowledge of God (v.2a)

1. The word "foreknowledge" (prognosis) means that God planned before, not that He observed before (cf. Ex. 33:17; Jer. 1:5; Amos 3:2; Matt. 7:23).
2. God pre-thought and pre-determined or predestined each Christian's salvation (MacArthur, John, Jr., ed. [*The MacArthur Study Bible*](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.)
3. Part of that plan is found in 1 Peter 1:20-21 which says, "(20) For He (Christ) was "foreknown" before the foundation of the world...(21) who raised Him from the dead and gave Him glory,"
4. That means from eternity past God predetermined to send His Son to redeem sinners
5. The Father did not react to the Fall with a last-minute fix; before the Fall—even before the creation—He predetermined to send His Son as the Savior (Acts 2:23; 4:27–28; 2 Tim. 1:9; Rev. 13:8; cf. Isa. 42:1; Rom. 8:29–30; Eph. 1:5–11). (MacArthur, John F., Jr. [*1 Peter*](#). Chicago: Moody Publishers, 2004. Print. MacArthur New Testament Commentary.)
6. Peter said in Acts 2:23 says, "this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death."
7. Acts 4:27-28 says, "(27) For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, (28) to do whatever Your hand and Your purpose predestined to occur."
8. "Foreknowledge" (prognosis) always refers to persons
9. There are some that define "foreknowledge" as referring to the actions of the person

10. That is, God looks down the corridor of time and sees who will believe the gospel and who will not and therefore chooses or elects them on the basis of their actions
11. This is the prescient view
12. This view teaches, as R.C. Sproul states, "that from all eternity God knew how we would live. He knew in advance whether we would receive Christ or reject Christ. He knew our free choices before we ever made them. God's choice of our eternal destiny then was made on the basis of what he knew we would choose. He chooses us because he knows in advance that we will choose him. The elect, then, are those who God knows will choose Christ freely." (Sproul, R. C. [Chosen by God](#). Wheaton, IL: Tyndale House Publishers, 1986. Print.)
13. The problem is that foreknowledge is never used in this way in Scripture
14. The Bible teaches that God predetermines a relationship with some individuals
15. It's based on His eternal plan not on an advanced knowledge that observes how people will respond to His offer of salvation
16. God said to Moses in Exodus 33:17 that "I will do this thing of which you have spoken; for you have found favor in My sight and I have known you by name."
17. In Jeremiah 1:5, God said, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations."
18. God said of His foreknowledge of Israel in Amos 3:2, "You only have I known of all the families of the earth."
19. God does not just know about some individuals, He establishes a relationship with some individuals
20. Foreknowledge is God establishing that by divine decree before time began

21. James White concludes, "God's election of individuals to salvation is free and sovereign; His action is not based upon anything in the creature either of merit or action. God's action in predestination is based solely on Himself and His own will."
(<https://www.aomin.org/aoblog/uncategorized/foreknowledge-its-new-testament-meaning>)
22. Last Peter says...

III. The Elect Are Chosen By The Sanctifying Work of the Spirit (v.2b)

1. The sanctifying work (hagiasmo) refers to separation, consecration, and holiness (MacArthur)
2. It includes all that the Holy Spirit produces in salvation
3. All that the Spirit does is a "gift" to the individual
 1. Faith is the "gift of God" (Eph.2:8-9)
 2. Repentance is "grant[ed]"

2 Timothy 2:24-26 says, "(24) The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, (25) with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, (26) and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will."
 3. Regeneration is "not on the basis of deeds which we have done...but by the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5)
 4. In Adoption "The Spirit Himself testifies with our spirit that we are children of God," (Romans 8:16)
 5. In Sealing "the Holy Spirit" 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." (Ephesians 1:13-14)

6. "Wisdom from God...righteousness and sanctification, and redemption" was "by [God's] doing"

"But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption."

7. So "The election that was purposed by the Father was carried into effect by the agency of the Spirit in making them holy." (Barnes, Albert. [Notes on the New Testament: James to Jude](#). Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)

4. Last Peter says...

IV. The Purpose of Election is to Obey Jesus Christ (v.2c)

1. "To obey Jesus Christ" is the results of divine election
2. Ephesians 2:10 says, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."
3. Obeying Jesus Christ is synonymous with being saved
4. It is called "the obedience of faith" in Romans 1:5
5. Romans 16:25-26 says, "(25) Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, (26) but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith."
6. Peter refers to the elect in verse 14 as "obedient children" and in verse 22 says they "have in obedience to the truth purified [their] souls..."
7. Obedience to Jesus Christ is a demonstration of salvation
8. Being "sprinkled with His blood" refers to "cleansing from sin, or to holiness" (Barnes) and is a reference to Exodus 24:7-8 where

Moses sprinkled the people with blood after they said "All that the LORD has spoken we will do, and we will be obedient."

9. This was a symbol sealing their covenant with God as they promised to obey God's Word
10. "When believers trust in Christ's atoning sacrifice for them, they are not just accepting the benefit of His death on their behalf.
11. They are also submitting to His sovereign lordship (cf. Matt. 7:24–27; 1 Thess. 1:9; 2:13; James 1:21–23).
12. And Christ's blood, shed at the cross, acts like a seal to that covenant.
13. In fact, the night before He died, when He instituted the Lord's Supper, Jesus echoed Moses' words in Exodus 24:8, "And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins' " (Matt. 26:27–28).
14. Inherent in the New Covenant was the promise that the Lord would come and redeem sinners and they would respond by keeping His Word.
15. Peter states that when believers were spiritually sprinkled with Christ's blood, they entered into a covenant of obedience." (MacArthur, John F., Jr. [1 Peter](#). Chicago: Moody Publishers, 2004. Print. MacArthur New Testament Commentary.
16. Kenneth Wuest says, "We have therefore the three steps taken by the three Persons of the Triune God. God the Father chooses the sinner to salvation. God the Spirit brings the sinner thus chosen to the act of faith. God the Son cleanses him in His precious blood." (Wuest, Kenneth S. [Wuest's Word Studies from the Greek New Testament: For the English Reader](#). Vol. 11. Grand Rapids: Eerdmans, 1997. Print.)
17. Last, Peter gives...

V. The Advantage of Election is Grace and Peace (v.2)

1. This type of salutation is found in many other NT epistles (Rom.1:17; 1 Cor.1:3)
2. But here Peter wanted it for his readers "in the fullest measure" or "in maximum allotment or quantity" (MacArthur)
3. Lenski says this is the "optative of wish"
4. The optative is a mood in Greek that describes an expression of a wish
5. Peter wished for "grace and peace [to] be made yours in a multitude of ways" (Lenski, R. C. H. [*The Interpretation of the Epistles of St. Peter, St. John and St. Jude*](#). Minneapolis, MN: Augsburg Publishing House, 1966. Print.)

CONCLUSION

1. So the chosen are the elect of God
2. The elect are chosen according to the foreknowledge of God and by the sanctifying work of the Holy Spirit
3. The purpose of election is to obey Jesus Christ and be cleansed from all sin
4. And the advantage of election is grace and peace
5. Kenneth Wuest ends this section with asking, "How can I know whether I am one of those whom God has chosen?"
6. The answer is simple.
7. Put your faith in the Lord Jesus as your personal Saviour, the One who died on the Cross in your stead to make atonement for your sins, and God will save you.
8. You will find that God the Father chose you for salvation, God the Spirit brought you to the act of faith, and God the Son cleansed you from your sin. (Wuest, Kenneth S. [*Wuest's Word Studies from the Greek New Testament: For the English Reader*](#). Vol. 11. Grand Rapids: Eerdmans, 1997. Print.)

9. Remember as Charles Spurgeon said, "You cannot look to Christ before He has looked to you. If you are willing to be saved, He gave you that will" (Effectual Calling, March 30, 1856)
10. Has He given you that will this morning?
11. Let's pray