

What Saints Are Elected To (1 Peter 1:1-5)

- I. This epistle was meant to be a testimony of the *true* grace of God. **1PE 5:12.**
 - A. There are popular testimonies in the world of *false* grace which scorns election, perverts it or mingles it with works, an impossible mixture. **ROM 11:6.**
 - B. The apostle's testimony of God's true grace begins with election!
 - C. The epistle is addressed "...to the strangers..." (v. 1). God's election causes one to be a stranger in this world and to this world. **JOH 15:19; 1PE 4:4; HEB 11:13-16.**

- II. Saints are elect:
 - A. "...according to the foreknowledge of God the Father..."
 - 1. This is not foreknowledge of merit in a person. **ROM 9:11-16.**
 - 2. It is foreknowledge of His chosen people in the sense of His acceptance of them and special favor towards them. **ROM 8:28-29; 11:1-2.**
 - 3. The Father foreknew them in Christ *according to His own purpose and grace*, not their purposes and works. **2TI 1:9.**
 - B. "...through sanctification of the Spirit..."
 - 1. sanctify: To set apart as holy.
 - 2. This verse refers to covenant sanctification which is the act of God whereby He set apart His people unto holiness in choosing them before the foundation of the world. **EPH 1:4.**

- III. Saints are elected *unto*:
 - A. "...obedience...of Jesus Christ."
 - 1. Men are not elected *because* of their obedience but *unto* Christ's obedience.
 - 2. Jesus Christ obeyed God in His life and death. **JOH 8:29; PHIL 2:8.**
 - 3. Jesus Christ's obedience to God results in the elect being made righteous by being made sin for them and suffering its penalty for them. **ROM 5:19; 2CO 5:21.**
 - B. "...sprinkling of the blood of Jesus Christ:..." This speaks of the application of the blood.
 - 1. Blood makes atonement. **LEV 17:11; 16:15-19.**
 - 2. Blood cleanses from defilement. **HEB 9:13-14, 21-22; EXO 29:20-21.**
 - 3. The application of Christ's blood cleanses sinners from sin that they might serve God. **HEB 9:14; 10:22; REV 1:5.**
 - 4. Under the law, there was blood on the book of the law (implying its inability to justify sinners), worshipper, on the place of worship, and on the instruments of worship. **HEB 9:19-21.**
 - 5. God is emphasizing that nothing that sinners can do is acceptable to Him without blood!
 - 6. "...Grace unto you, and peace, be multiplied." Those represented by Christ's obedience and sprinkled with His blood can reap this increase. **JOH 10:10.**

- IV. Peter expounds upon further benefits and ends of God's election in **vs. 3-4.**
 - A. The elect are *begotten again*.
 - 1. This is the same as being *quicken*ed, *regenerated*, *born again*. **EPH 2:1; JOH 3:3.**
 - 2. This operation is an act of God; men are passive in this. **JOH 3:8; 6:63.**
 - 3. It is *according to God's abundant mercy*.
 - a. mercy: Forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness; kind and

- compassionate treatment in a case where severity is merited or expected.
 - b. Regeneration is not based on man's merit, but on God's mercy. **TIT 3:5.**
 - 4. This begetting is "...unto a lively hope..."
 - a. **lively**: Possessed of life; living, animate.
 - b. This hope is living because it is a living Christ.
1TI 1:1; 1TH 4:13-14; JOH 14:19.
 - c. If one has no hope, then he may well doubt that he is born again.
 - 5. This begetting again is "...by the resurrection of Jesus Christ from the dead."
 - a. There is no salvation without the resurrection of Jesus Christ.
1CO 15:13-19.
 - b. The elect are in union with Christ so that it is by His resurrection that they live. **EPH 1:4; 5:23, 30; ROM 6:8.**
 - c. The elect are quickened together WITH Christ; they thus partake of His resurrection. **REV 1:5-6; EPH 2:4-6; REV 20:6.**
 - B. The elect are also begotten again "...to an inheritance...in heaven."
 - 1. This inheritance is *incorruptible*; it cannot decay or perish. **MAT 6:20; REV 21:4.**
 - 2. This inheritance is *undefiled*. **REV 21:27.**
 - a. This is why one must be begotten again to this inheritance.
 - b. Those who are begotten again have a new nature incapable of sin. **1JO 3:9.**
 - 3. This inheritance *fadeth not away*. Nothing in heaven ever loses its freshness, vigor or brilliance. **2CO 4:17-18.**
 - 4. This inheritance is reserved for specific persons, "...for you."
 - a. This inheritance is specifically for such as have been elected, sprinkled by the blood of Jesus, and begotten again. **ROM 8:30.**
 - b. The inheritance only goes to God's sons whom He predestinated. Reservations were made IN ADVANCE.
EPH 1:5, 11; GAL 4:7; MAT 25:34.
 - c. Contrast this reservation with the one in **2PE 2:17.**
- V. Those whom God has elected are also kept by the power of God. **v. 5.**
- A. This sets forth the final preservation of God's elect. The reserved are preserved. **PSA 37:28.**
 - B. It is the power of God that keeps His people because they are in Christ. **JOH 10:27-28; JUDE 1:1.**
 - C. This keeping is *through faith*.
 - 1. If this is the faith of God's children, then there is a danger that they will not be kept since they do not always have faith. **MAR 16:14.**
 - 2. This preservation is through God's faith. **ROM 3:3; 1TH 5:23-24; PSA 89:29-34.**
 - D. The elect are kept "...unto salvation ready to be revealed in the last time."
 - 1. This is the future phase of salvation which includes the redemption of the body. **ROM 8:23; PHIL 3:20-21.**
 - 2. This will occur when Christ appears or is revealed the second time. **HEB 9:28; 1JO 3:2.**
 - 3. This salvation is even now ready; the inheritance is reserved. **JOH 14:2-3.**
 - 4. This phase of salvation will be revealed at the last day. **JOH 6:39.**
 - a. This present age is the last time. **1JO 2:18.**
 - b. The coming of Christ at the end of this age will end time.
 - E. Thank God for His election unto Christ's obedience and blood which makes us a kept people with an incorruptible inheritance. **JUDE 1:24-25.**