

I Peter 1:2

The Elect Who Were Sanctified By The Spirit Unto Obedience

I. Introduction:

A. Let's define terms in this verse that we will talk about (elect, foreknowledge, and sanctification).

1. Elect [ἐκλεκτός]: "1) picked out, chosen; 1a) chosen by God; 1a1) to obtain salvation through Christ; 1a1a) Christians are called 'chosen or elect' of God; 1a2) the Messiah in called 'elect', as appointed by God to the most exalted office conceivable; 1a3) choice, select, i.e. the best of its kind or class, excellence preeminent: applied to certain individual Christians" (Thayer's Greek-English Lexicon; Strong's # 1588).
2. Foreknowledge [πρόγνωσις]: "1) foreknowledge; 2) forethought, pre-arrangement" (Thayer's Greek-English Lexicon; Strong's # 4268).
3. Sanctification [ἀγιασμός]: "1) consecration, purification; 2) the effect of consecration; 2a) sanctification of heart and life" (Thayer's Greek-English Lexicon; Strong's # 38).

B. In what we are about to study in one verse (**I Peter 1:2**), we can find additional information by looking at the letter to the saints in Ephesus (**Ephesians 1:1-14**).

1. How the Gospel of salvation came to Ephesus, the Holy Spirit, etc. is recorded for us in the second letter to Theophilus (**Acts 19:1-7**).
2. Furthermore, as should be reasonably obvious; being elect, sanctified, and washed did not mean the work was done or that they were eternally secure (**Acts 20:17-32**, **I Timothy 1:3**, **II Timothy 4:12**, and **Revelation 2:1-7**).

II. Body: *"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Peter 1:2).*

A. There is no doubt that we are reading about those chosen of God (**I Peter 2:5-9**).

1. Whenever we talk about the elect, we have to understand that election occurs through the Gospel (**I Thessalonians 1:1-6**).
2. Again, this is not meaning that one's salvation is forever secured by any means. The elect still have work to do as we see written to the saints in Thessalonica that had received the election of God (**I Thessalonians 2:12**, **I Thessalonians 3:1-5**, and **I Thessalonians 4:1-6**).
3. The elect, Christians, still have to continue to grow and obey the Lord's will to make their/our *"calling and election sure"* (**II Peter 1:1-11**).
4. When talking about the elect there are differences in who you could be referring to:
 - a. In general, a reference to Christians (**Colossians 3:12**).
 - b. Also, such can be in reference to angels (**I Timothy 5:21**).

- c. Even in reference to Christ by men (**Luke 23:35**).
5. Now, pay attention to this... Why do you think they were being called the elect of God? Come back to **I Peter 2:9**. Now, let's look at **I Peter 2:9-10** together.
 - a. Many Jews did not want the Gospel preached to Gentiles (**Acts 13:13-52** and **I Thessalonians 2:14-16**).
 - b. Gentiles were made out to be like unwanted step-children. Remember, Peter was at one time part of that problem (**Galatians 2:11-17**).
 - c. They thought they were right in these things (**John 16:1-3** and **Romans 10:1-3**).
 - d. The statements in **I Peter 1:2** are clearly declaring that such is not the case (cf. **Romans 3:29-30**).
 6. Think about this for us Gentiles in the flesh today. We can rest assured that we are not second class citizens in the kingdom (**Acts 2:21** [cf. **Acts 22:16**] **Romans 1:16-17**, and **Romans 10:13**; cf. **Romans 8:17**).
- B. God's foreknowledge is undeniable (**Isaiah 45:21**, **Isaiah 46:5-10**, **Acts 2:22-23**, **Acts 15:1-21**, and **I Peter 1:18-20**).
1. A person then or now could have been confused by statements made thinking Jesus was only a Savior to Israel (**Acts 5:31** and **Acts 10:36**).
 2. The verse we are studying (**I Peter 1:2**) shows they could trust in Christ as the Savior of the Gentiles (**Isaiah 11:1**; **11:10** and **Romans 15:8-12**).
 3. Such was clearly prophesied (**Hosea 2:23** and **Romans 9:25-26**).
 4. The Gospel was to be preached to all (**Mark 16:14-16**).
 5. Jesus was not just the Savior of the Jews (**I John 4:14**).
- C. Let's talk about sanctification (**I Thessalonians 4:7** and **Hebrews 12:14**).
1. Sanctification of the spirit and being chosen are inseparable from the declared word of God (**II Thessalonians 2:13-17**).
 2. The Holy Spirit has a role in the renewal and sanctification of those whom obey the Gospel (**Romans 15:14-19** and **Titus 3:1-7**).
 - a. Washed, sanctified, and justified (**I Corinthians 6:9-11**).
 - b. The figure of being raised up and the work of the Spirit in such (**Romans 6:1-11**, **Romans 8:1-11**, and **Colossians 2:11-12**).
 - c. Whether Jew or Gentile (**I Corinthians 12:13**).
 3. That is not to say that the obedient believer does not have a part in his or her own renewal (**Romans 12:1-2** and **Ephesians 4:21-24**).
- D. That the Gentiles could obey (**Acts 15:7**; cf. **Acts 10:1-11:18**).
1. We know those addressed in this letter are not being called unto initial obedience, for they had already done so (**I Peter 1:22-25**).
 2. The end result for obedient Gentiles is that we are made fellowheirs and of the same body (**Ephesians 3:1-12**).
- E. The sprinkling of the blood of Jesus Christ (**Hebrews 12:24**).
1. If we go back to the Law of Moses this language is indicative of the sin offering (**Leviticus 5:9**).

2. Not that we should think of the blood of Christ equal to that of sacrifices under the Law of Moses. The blood of Christ is so much more than what was under the Law of Moses (**Hebrews 10:1-22**).
3. This is a huge point for Gentiles (**Ephesians 2:1-17**).
4. The blood of Christ truly was/is capable of washing away sins (**Revelation 1:5**).

F. Grace and peace multiplied (**II Peter 1:2**).

1. Epistles commonly included the extension of grace and peace (**Romans 1:7, I Corinthians 1:3, II Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, I Thessalonians 1:1, II Thessalonians 1:2, I Timothy 1:2, II Timothy 1:2, Titus 1:4, Philemon 1:3, II John 1:3, and Revelation 1:4**).
2. Grace and peace multiplied is something to think about. The word translated “multiplied” [πληθύνω] is defined as: “1) to increase, to multiply; 1a) to be increased, (be multiplied) multiply; 2) to be increased, to multiply” (Thayer’s Greek-English Lexicon; Strong’s # 4129).
3. One would think that this would remind brethren that they need to grow in grace (**II Peter 3:18**).
4. Additionally, peace should come to mind and how that we have peace in and through Christ (**Philippians 4:7** and **I Peter 5:14**).

III. Conclusion: Our next study: *“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time”* (**I Peter 1:3-5**).