

FIRST PETER

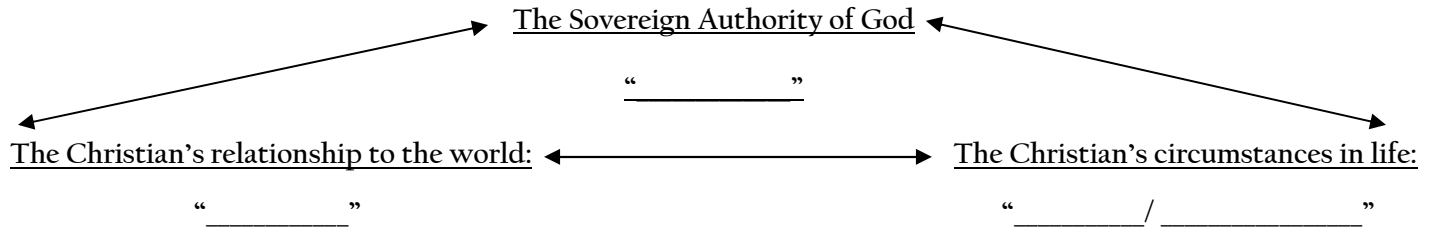
The Christian's Life in Exile —Part 2

1:1-2— “Election and Exile” (Part 1 of 2)

“Happiness is not only a hope, but also in some strange manner a memory ... we are all kings in exile.”

—G.K. Chesterton, *The Thing*

Peter's Themes:



The Greeting:

The format of Peter's greeting followed the pattern that was common in Greek letters of the N.T. period.

- The author identifies himself: “Peter, an _____ of Jesus Christ” (1:1a)
- He identifies the recipients of the letter: “To those who are elect exiles of the _____” (1:1b)

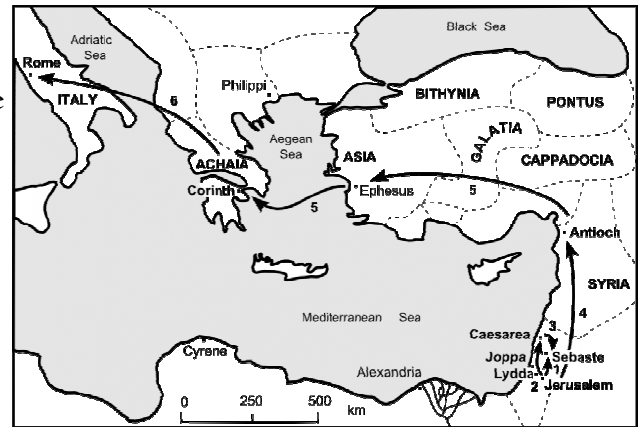
[*diaspora*]—“A _____, a dispersion.”

⇒ The words “diaspora” and “exile” here should bring to mind the Jewish Diaspora that occurred as a result of the Assyrian (B.C. 722) and Babylonian (B.C. 586) captivities.

“Peter's use of [these terms] does not imply that he was writing only the Jewish Christians... There was undoubtedly a mixture of both Jews and Gentiles in the churches that received this letter.” — Warren Wiersbe

“...in Pontius, Galatia, Cappadocia, Asia, and Bithynia...”

- ⇒ Roman provinces in the Northern portion Asia Minor.
- ⇒ It's possible that either Peter or Silas had been involved in evangelizing these areas.



- He closes with a salutation or blessing: “May grace and peace be multiplied to you.” (1:2d)
 - ⇒ “Multiplied”—[*plēthynō*]—“...in the fullest measure.” (NASB)
 - ⇒ This statement serves as a _____ of the entire message of the letter. Because of the gracious work of the Triune God, though these Christians are exiles in the world, they can live with hope and experience peace even in the midst of suffering and trials.

The Sovereign Authority of God in Salvation

We will now focus ourselves on the two words that Peter uses to describe these believers for they are used of all believers in Jesus Christ and not of these alone: “Elect” and “Exiles”

“Lord, how great is our dilemma! In Thy Presence silence best becomes us, but love inflames our hearts and constrains us to speak. Were we to hold our peace the stones would cry out; yet if we speak, what shall we say? Teach us to know that we cannot know, for the things of God knoweth no man, but the Spirit of God. Let faith support us where reason fails, and we shall think because we believe, not in order that we may believe. In Jesus' Name. Amen.”

— A.W. Tozer, *The Knowledge of the Holy* (A prayer regarding incomprehensibility of God)

“To those who are elect exiles...”(ESV)— “To those who reside as aliens...who are chosen...” (NASB)

The Christian’s Status as “Elect”

eklektos— “Picked out, selected, chosen”

- In scripture, the term is used _____ of groups like the Church (Eph. 1:4) or Israel (Is. 44:1) as well as individually of Christ (1 Pet. 2:9).
- The doctrine of election necessarily includes God’s sovereign choice of individuals for _____ who then comprise each of these groups.

“One of the principle passages concerning election is Ephesians 1:4 in the statement “He chose us.” The verb “chose” is the Greek “eklego” which means “to call out” from among people. The word means that God selected some individuals from out of the masses. Moreover, the word is always used in the middle voice, meaning God chose for Himself. This describes the purpose of the choosing—God chose believers to be in fellowship with Him and to reflect His grace.”

—Peter Enns, *The Moody Handbook of Theology*

The Trinitarian Work of Salvation in 1 Peter 1:2:

1. The _____ of our election → “...the foreknowledge of God the Father...”

prognōsis— “To know before or to choose beforehand. Related to the Hebrew *yada* (Jer. 1:5)

⇒ This is more than simply knowledge of what will happen in the future. It involves God’s active relationship to that which is, or those who are, foreknown (Acts 2:23; 1 Pet. 1:20).

2. The _____ of our election → “...in the sanctification of the Spirit...”

hagiasmos— “To set apart, to make holy, to purify”

⇒ This is a reference to the Christian’s _____ in Christ. (2 Thess. 2:13)

3. The _____ of our election → “...for obedience to Jesus Christ and for sprinkling with His blood.”

This presupposes the conversion that we experience when we come to Christ by faith. We then seek to live lives that are worthy of the Gospel (Phil. 1:27), obeying our Lord Jesus in all things (1:14, 22).

⇒ The work of Jesus on the cross in the shedding of His blood secures for us forgiveness of sin (Heb. 9:22) The language here recalls the covenant ratification in Ex. 24:3-8 but with reference to the blood of Jesus who is the mediator of a/the New Covenant (Heb. 12:24), a covenant of grace as opposed to one of law.

Helpful Summary Statements:

“The idea expressed in this verse is that God in His wisdom has chosen us to salvation through the work of the Holy Spirit, applying in us the worth of the death of Christ so that we might be obedient to Him.”

*“His purpose, His good pleasure, and His will are all involved in that choosing.
God’s purpose is to glorify Himself.”*

—Charles Ryrie