

1:1-2

Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect they may be “pilgrims” (1:1), but they are **elect**. They may be known to nobody except God, but they are known to God, and nobody will live in your property in Heaven (1:4)! We have issues, it seems, with a God Who elects, yet we don’t have an issue with our ability to **elect** our spouses. We are even fine with the idea of **electing** a vehicle or a child at an orphanage or anything else; so we should have no issues with God **electing**. However, there are some qualifications and they are found in the very next phrases.

Elect doesn’t always relate to salvation of human beings. 1 Timothy 5:21 speaks of “**elect** angels.” Also, this same word refers to Jesus in 1 Peter 2:4-6 so we could say **elect** means “peculiar, chosen or precious.” It need not mean “to be saved.” This is a collective group as well (1 Peter 1:2 and 1 Peter 2:9).

^c**according to the foreknowledge of God the Father**, This doesn’t mean that God “chose those whom He knew would be saved.” 1:18-20 won’t allow for this since we see that Jesus is “foreordained” (same Greek word as “foreknew”). If God electing some to salvation means that He merely did what He knew He was going to do (in response to our response to His offer in our scenario) then 1:20 is pointless as it says that “God only offered up Jesus because He knew He was going to do it.” How sovereign is that? If God can only do what He knew He was going to do, then He cannot do anything that He wishes to do, and His sovereignty (power of choice) is limited to His knowledge.

John 17:3 speaks of “eternal life” which is knowing the Father and the Son. Apparently this “knowledge” is an intimate experience with them—resulting in “eternal life.” So then, God **elects** those with whom He was intimate beforehand. Matthew 1:25, 7:23, and 2 Timothy 2:19 also speaks of this word in the same way. He “knew” **elect** before His **elect** “knew” Him. God has had His mind on these “strangers” or “pilgrims” for a long time.

This same thing is well-demonstrated with Jeremiah in Jeremiah 1:5.

^d**in sanctification of the Spirit**, Somehow one is **elect** through the setting aside accomplished by the Holy **Spirit**. This is not the “sealing” (Ephesians 4:30) or the “indwelling” (1 Corinthians 6:19) or the “infilling” (Ephesians 5:18) or the “baptism of the Spirit” (1 Corinthians 12:13). The **Spirit** knew the will of the Father and made sure there was a day when the **elect** would be saved.¹

for obedience 1:22 says that when we believed we actually “obeyed the truth.” This was accomplished by **the Spirit**. 2 Thessalonians 1:9 says this is an issue of “obeying” since “believe the Gospel” (Mark 1:15) is an imperative.

and ^f**sprinkling of the blood of Jesus Christ**: done (see Scripture in footnote) when He mediated the New Covenant at Calvary (Hebrews 9:17).

^cRom. 8:29

^d2 Thess. 2:13

¹Hebrews 1:14 says the angels also have a hand in this.

^fIs. 52:15; Heb. 10:22; 12:24

Because of all this... **Grace to you and peace be multiplied.** Romans 8:32 says much the same as does Romans 5:10: “If God would do all this for His enemies...what would He do for His friends?”