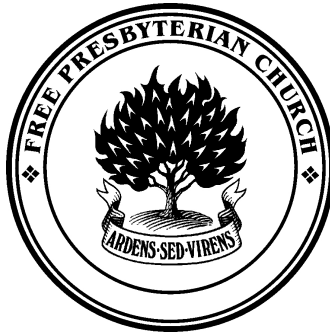


Omagh
Free Presbyterian Church



Prayer Meeting Studies

1 Peter 1:2

#2

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Peter was writing to Jewish Christians who had fled from Jerusalem. It is probable that they had left under the rule of the Emperor Claudius, and had settled in little communities in Asia Minor. It's not hard to imagine the sense of loss and suffering, and perhaps despair, that would have filled their minds. When Peter wrote to them, he almost immediately moved to remind them that they were God's people who had been chosen, called, and converted. He encouraged them with truths concerning the great salvation they had received through the Lord Jesus Christ. "Peter takes a great deal of time to show what a true Christian is. We are sinners by nature; we are Christians by grace. At the very commencement of this book Peter sounds the note of sovereign grace" (Dr. A. Cairns).

1. God the Father has appointed our salvation.

Salvation does not begin with man, it begins with God. It is God who moves to save sinners. Before we ever came to know and love the Lord we are the objects of His special, sovereign and saving love. He chose us unto salvation. The word "elect" in 1 Peter 1:2 means that God sovereignly elected to save these people. He decreed or appointed their salvation.

The doctrine of election is referenced in numerous places in Scripture: for example, **John 15:16**, **John 17:9** and **Acts 13:48**. The Westminster Confession of Faith teaches: *"...by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life."* Election is God's sovereign choice of some of Adam's race to be His people.

Ephesians 1:4-6

- (i) God's election of His people pre-dates time.
- (ii) It is an election in Christ.
- (iii) Election is according to God's unchangeable purpose, and the secret counsel and good pleasure of His will.
- (iv) Election is not based on any merit in the people chosen, but out of God's free grace.
- (v) God's purpose in election is to make us His children

God's election of His people points to His sovereignty, mercy and glory.

We are Christians because God set His love upon us in the decree of eternal election. Left to ourselves none of us would ever choose God or His Christ.

2. God the Son has accomplished our salvation.

The sinner can in no way save himself. He needs an acceptable Saviour; one with authority, approval and ability. Only Christ meets that criteria. The sinless Saviour covenanted to do all that was required for the salvation of God's people.

(i) He covenanted to **keep the law** on their behalf, i.e. live in perfect obedience to the law of God (1 Peter 1:2, Philippians 2:8 "obedient unto death", Psalm 40:8 "I delight to do thy will, O my God: yea, thy law *is* within my heart". John 8:29 "...I do always those things that please him." Christ kept the law that we broke in Adam.

(ii) He covenanted to **offer himself** as a sacrifice for our sin. Philippians 2:8 “obedient unto death even the death of the cross” Christ was obedient in life and in death. This was part of His humiliation. Ephesians 5:2.

Christ purchased or accomplished our salvation by His vicarious life and death. He cried “It is finished” and the accomplishment of His work was testified to by His resurrection. Our salvation has been secured at highest cost. It is through Christ’s blood that we receive remission of sins (Romans 3:25); are justified before God (Romans 5:9) and have peace with God (Colossians 1:20).

3. God the Spirit has applied our salvation

1 Peter 1:2 “...through sanctification of the Spirit.”

“sanctification” means to set apart. The Christian has been set apart by the Holy Spirit. This refers to the Christian’s effectual calling which is by the working of the Holy Spirit.

1 Corinthians 1:26-28. Those whom God’s elects will be effectually called by the Spirit. The Spirit effectually calls a person out of a state of sin and into a state of grace. He regenerates them thus making them new creatures. The Spirit applies what has been appointed by the Father and accomplished by the Son.

1 Peter 1:2 is a Trinitarian text. The entire Trinity is involved in a believer’s salvation. Salvation is all of God – from first to last of grace, therefore it is secure. **Romans 8:35-39**