

1Pet 1.1-2, Part 1—Strangers and yet Elect

We are strangers in this world

- I. Peter's audience is Christian converts living outside of Palestine in Roman provinces, dispersed throughout Asia Minor.
 - A. He calls them exiles or strangers, people living in a foreign land.
 - 1. He's putting their temporal condition in perspective. They're born from above and their true home is in heaven. They are on pilgrimage to a homeland.
 - B. The effect this truth should have on their life becomes more clear in 2.11, where Peter uses the word again, coupled with an imperative which naturally flows from it.
- II. The application to ourselves is obvious.
 - A. *We* are Peter's strangers scattered abroad. We're born from above and yet live in the world, among the unsaved. We are guided by the Holy Spirit while they are guided by the evil spirit, Eph 2.2
 - B. We are strangers here, Jn 15.19. We'll never be at home until we're in heaven. We'll always be going against the grain of culture.
- III. Why is it so important that we understand this?
 - A. If believers are strangers in this world, then it should never surprise us when the world treats us poorly, Jn 15.18-21
 - B. If we're strangers in this world, then it's incumbent upon us to live like it, Col 3.1-3. We must live as those who seek a homeland, Heb 11.13
 - C. If we're strangers in this world, then just think what comforts you can draw from this in every sad condition! Ps 42.11
 - D. If you're tempted to think that it's too hard to be a stranger in this world and not worth the suffering, what will it profit you to live at home in this world only to be found a stranger of God on the day of judgment? Mk 8.36-37

But we're also the elect of God

- I. The first and most fundamental reality of our spiritual condition is that we're elected by God.
 - A. We may be strangers in the world, but we're also the elect of God, Rom 8.33; Tit 1.1
- II. To be elect is to be chosen not only by someone, but also unto some purpose; and according to Peter we're: "elect *according to the*

foreknowledge of God the Father, *in the sanctification of the Spirit for obedience, to Jesus Christ and for sprinkling with his blood.*"

- A. God's election of us is the beginning and cause of three distinct steps by which God takes us out of the world and graciously makes us His own: election, justification, and sanctification.
- III. First, we're elect according to the foreknowledge of God the Father.
 - A. The word literally means to be picked out, as from a crowd.
 - 1. The salvation of sinners is a sovereign, gracious, merciful, free act of God's own secret will, Isa 41.8-9; 45.4
 - 2. Our salvation began in God's election before time, Eph 1.4
 - B. God will not save all men. Many will justly go to hell; some will be mercifully saved, Jn 3.36; 17.6, 9; Rom 9.21-24; 2Th 3.2
 - C. God's election of some for salvation is an unmerited, undeserved, free act of His self-motivated love, Jn 15.16; Acts 13.48; Rom 9.16, 18; Jn 1.12
 - D. Our election was according to the *foreknowledge* of God the Father. The word is more than bare prescience and carries the idea of fore-ordination or fore-appointment, Acts 13.48; Eph 1.5
 - 1. Election is not/cannot be rooted in some good God foresaw in us, because His election of us is unto any and all good that ever arises in us. We are elected unto faith, unto salvation, unto sanctification, unto glory, etc. Acts 13.48; 2Tim 2.25; Jn 6.44, 65; Jn 17.6; Rom 8.28-30
 - 2. To be a Christian is to be elected according to and by the initiative of God's eternal counsel and free love.
 - 3. God *foreknew* us *in order that* we might be saved, Rom 8.30
- IV. Why did God elect some to salvation and pass others by? In order that He might manifest and magnify His *mercy* to sinners on the one hand, and His just *wrath* against sin on the other, Rom 9.18-26. He owes no man anything and therefore in election does no man wrong.
- V. Why did God chose to make "Peter" a vessel of mercy and "Judas" a vessel for wrath? Because it seemed good to Him, Mt 11.25-28
 - A. The choice is entirely God's, so that He gets all the glory and we're kept on our knees in humility and gratitude, Eph 2.8-10
 - B. God's election of some sinners and not others is a deep that we cannot fathom and must simply admire, Rom 11.33
- VI. "How can I know whether I'm one of God's elect?" By its fruit. Believe on Jesus Christ for salvation and you will know it.
- VII. Concluding Reflections