

# *“BE The Trinity Family”*

1 Peter 1:2a-c

February, 19, 2023

**INTRO:** What would you say if I told you that today’s sermon & Scripture will answer some of humanity’s most difficult, most important, and most fought over questions?

Questions like:

1. *Is there a God?*
2. *Is there more than one God?*
3. *Who is God?*
4. *How do you know who God is?*

**VIDEO:** *“Is The Bible Truly God’s Word”*

5. *What has God done?*
6. *What does God do?*
7. *What will God do in the future?*
8. *What is God’s relationship to me/us?*
9. *What is my/our relationship to God?*
10. *What am I/we to do with all this?*

## **PRAYER**

**CONTEXT:**

- > Sermon series: 1<sup>st</sup> Peter (*“No Matter What!”*)
- > **Weeks 1-3** to cover verse 1...
- > Today we’ll go thru **75%** of verse 2

**T/S:** What is the most bewildering truth in all the Bible?  
~ ...most difficult to understand?  
~ ...most challenging to explain?  
~ ...most essential AND under appreciated?

**BIG IDEA:** The TRINITY  
sanctifies Christianity!

**PREVIEW:**

1. The Trinity's REALITY & DIVINITY
2. The Trinity's SYMMETRY & SYNERGY
3. The Trinity's ACTIVITY & FAMILY

**TEXT:**

Peter, an apostle of Jesus Christ, to the elect exiles of the Dispersion, in Pontus, Galatia, Cappadocia, Asia & Bithynia,

1 Peter 1:2a-c

*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:*

**T/S:** Before we unpack this passage, we need to look at how God put it together. Let me explain...  
**1 Peter 1:1-2 is loaded with 12 prepositions &/or prepositional phrases, each one adding detail to another part of the text.**

This is important because:

When reading our Bible, we need to slow down... to get to the point quicker!

- A. The first 2 explain Peter's apostleship:
  - i. *"of Jesus Christ"*
  - ii. *"to the elect exiles"*
  
- B. **The last 10 all add context & details** to our understanding of **the elect...**
  - i. *"of the Dispersion"*
  - ii. *"in Pontus, Galatia, etc."*
  - iii. *"according to the foreknowledge"*
  - iv. *"of God the Father"*
  - v. *"in the sanctification"*
  - vi. *"of the Spirit"*
  - vii. *"for obedience"*
  - viii. *"to Jesus Christ"*
  - ix. *"for sprinkling"*
  - x. *"with His blood"*

Hence today's sermon title:

# “BE **t**he TRINITY Family”

**T/S:** Listen as one of the Lord's loving sent-ones, sends a 'No matter what!' Messianic message to some of the Lord's loving sent-ones...

## I. Trinity's **REALITY & DIVINITY**

### A. REALITY:

- a. Named here and elsewhere in Scripture
  - i. Jesus' baptism
  - ii. Jesus's Great Commission
- b. *God's creation proves the reality of Creator God*

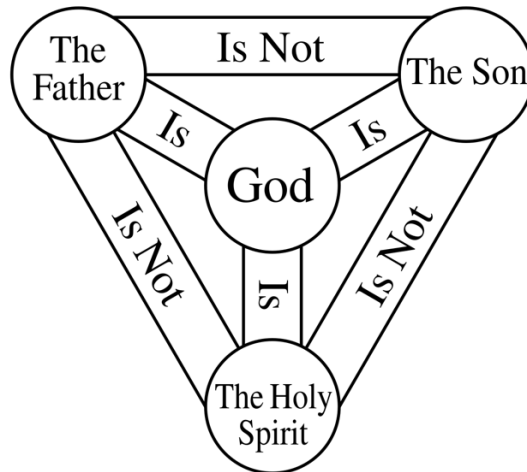
### B. DIVINITY:

- a. Genesis 1:1ff & John 1:1ff
- b. Genesis 3 & John 3

**VIDEO:** *Who Is God? God Is Trinity!*

## II. Trinity's **SYMMETRY** & **SYNERGY**

A. SYMMETRY = see the Trinity diagram



B. SYNERGY = working together...

[1 Peter 1:2a-c](#)

*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:*

**VIDEO:** *What Is The Trinity?*  
(GotQuestions.org)

## III. Trinity's **ACTIVITY** & **FAMILY**

- a. Trinity's **ACTIVITY**:
  - i. Set's Apart
  - ii. Saves
  - iii. Sanctifies

**VIDEO:** *Why Does The Trinity Matter?*

**T/S:** Don't miss the **4<sup>th</sup> aspect** of The Trinity...

- b. Trinity's **FAMILY**

### **1.ELECT:**

If you've been chosen you've been woven into the fabric of the family of God!

– JDP

### **2.EXILES:**

John 17:13-26

**13**But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. **14**I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. **15**I do not ask that you take them out of the world, but that you keep them from the evil one.<sup>a</sup> **16**They are not of the world, just as I am not of the

world. **17** Sanctify them<sup>b</sup> in the truth; your word is truth. **18** As you sent me into the world, so I have sent them into the world. **19** And for their sake I consecrate myself,<sup>c</sup> that they also may be sanctified<sup>d</sup> in truth.

**20** “I do not ask for these only, but also for those who will believe in me through their word, **21** that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. **22** The glory that you have given me I have given to them, that they may be one even as we are one, **23** I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. **24** Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. **25** O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. **26** I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

**Question:** Why did Jesus only have approx. 125 followers at His ascension? Really... Why?

**Answer:** It was no different, in many ways, from today, **very few want the biblical Christ.**

### 3. EVANGELISTS:

~ As God's family of ambassadors we engage & explain:

- Universal conditions...
- Personal questions...
- Cultural corruptions...
- Biblical instructions...
- Developmental transformations...
- Missional applications...
- Eternal relocations.

**We ultimately answer the age-old question:**



Now What?

**with.... *this "fishing net"***



It's time for Truth in love.



[HISbridge.com](http://HISbridge.com)

**VIDEO:** *"BRIDGE Family – This Is Us!"*

**CLOSE:**

God's Trinity family is created, called, commanded, & commissioned, from birth till burial... to BE His  
**DISCIPLED WARRIORS!**

(Our Belief; Our Blueprint; Our Bullseye; Our Blessing; Our BE-coming)

**Our Belief**

**FIRST:** (GOSPEL GRACE) We need God's grace! Even more, by God's grace... we need to realize how much we desperately need God's saving and sanctifying grace... every step of the way, each and every day.

**Our Blueprint**

**SECOND: (GOD'S WORD)** We need to be 100%, absolutely & truthfully committed and surrendered to the 100% authoritative, absolute truth in love of God and God's Word, will, and ways... righteously affirming, abiding-in, obeying, and exemplifying **2 Timothy 3:16-17**.

### **Our Bullseye**

**THIRD: (CHRIST-LIKE WITNESS)** We need to champion Christ... by championing both, His Great Commandments as well as His Great Commission... all in the context of spiritually wearing ALL of Christ's armor. Therein, we are to be radically intentional, biblical, and missional - all while BE-ing... (learning, loving, and living) as great ambassadors engaged in the kingdom's great combat.

### **Our Blessing**

**FOURTH: (LOVING SERVANTS)** We NEED to recognize our need to WANT to meet the needs (vs. wants) of other people, by, in part, serving them biblically, holistically, and missionally... which requires us to go locally, regionally, & globally... empathetically contextualizing and customizing the Christ-like informing, inspecting, and inspiring ministry they received.

### **Our Becoming**

**FIFTH: (MISSIONAL PERSEVERANCE)**

Pray. Obey. Love & Repeat.

**PRAYER**

**WORSHIP:** *Miracle Power & We Believe*

## Research & Study NOTES:

### New American Standard Commentary: (Schreiner)

**1:2** The NIV begins v. 2 with the words “who have been chosen,” and interpretively this is fitting; but, in fact, those words do not appear in the Greek text of v. 2.

The phrase “*according to the foreknowledge of God the Father*” actually modifies “*elect aliens*” in v. 1.

The NIV repeats the concept since the phrases are separated by so many intervening words. Some scholars maintain, on the contrary, that God’s foreknowledge here refers to all of v. 1. It is unlikely, though, that every idea in v. 1 is modified by the prepositional phrases in v. 2. Even though “*elect*” is an adjective, it is likely that the three prepositional phrases in v. 2 modify it. The term “elect,” as we noted, is a common one for Israel as God’s people. As an adjective it still carries significant weight in the sentence, and the prepositional phrases in v. 2 yield the most normal sense if they modify the word “elect.”

The word “foreknowledge” (*prognōsis*) could simply mean that God foresaw whom would be his elect or chosen. No one doubts, of course, that such an idea is included. The question is whether the term means more than this, whether it also includes the idea that God ordains whom would be elect. We should begin by observing the covenantal dimensions of the word. The word “know” in Hebrew often refers to God’s covenantal love bestowed upon his people (cf. Gen 18:19; Jer 1:5; Amos 3:2). The rich associations of that term continue in the New Testament. That

foreordination also is involved is clear from Acts 2:23, where foreknowledge is paired with predestination.

Romans 11:2 drives us in the same direction. Paul queries whether God has “rejected his people whom he foreknew” (NRSV). The terms “rejected” (*apōsato*) and “foreknew” (*proegnō*) function as antonyms.

We could rephrase the verse, “Has God rejected his people whom he chose?” Paul wondered if God had set aside Israel, upon whom he had set his covenantal favor. The same notion informs **Rom 8:29**, where **we see that God has foreknown those whom he predestined**. God foreknew “people,” not objects or things. He has set his love upon them (cf. also 1 Cor 8:3; Gal 4:9).

Probably the most important verse for Peter is 1 Pet 1:20, where it says that Christ “was chosen before the creation of the world.” The term translated “chosen” by the NIV is actually “foreknown” (*proegnōsmenou*). Peter was not merely saying that God foresaw when Christ would come, though that is part of his meaning. He was also saying that God foreordained when Christ would come. Indeed, God had to plan when he would come since Christ was sent by God. Christ’s coming hardly depends on human choices.

Therefore... when Peter said that believers are elect “according to the foreknowledge of God the Father,” he emphasized God’s sovereignty and initiative in salvation.<sup>23</sup> Believers are elect because God the Father has set his covenantal affection upon them.

The words “according to” (*kata*) may designate “result” or “cause.”

The second prepositional phrase, “*through the sanctifying work of the Spirit*” (*en hagiasmō pneumatōs*), also modifies “elect.”

*Not only does God the Father foreknow whom the elect will be, but the Spirit is the source of their sanctification.*

The term “sanctification” often refers to the progressive growth of holiness in the lives of Christians (cf. 1 Thess 4:3). In this context, however, the focus is on conversion.

Peter explained how believers came to be part of God’s elect people. When believers are converted, they become God’s holy and set-apart people (e.g., 1 Cor 1:2).

Michaels probably is correct, then, in suggesting that **this work of God accompanies the preaching of the gospel (1:12).**

*As the gospel is proclaimed, the Spirit sanctifies some by bringing them to faith, by bringing them into the realm of the holy.*

The most difficult phrase to interpret is the last one. We begin with the preposition *eis*, translated “for” in the NIV. One could translate the phrase as causal. Believers are elect pilgrims because of the obedience of Jesus Christ and the sprinkling of his blood.<sup>28</sup> According to this view, “Jesus Christ” is a subjective genitive, that is, it refers to his obedience. This interpretation has two deficiencies that make it untenable. First, it is unlikely that the obedience described is that of Jesus Christ. **Peter reflected on God’s work in the lives of believers. They are foreknown, sanctified, and obedient.**

Indeed, Peter anticipated the theme of the believer’s obedience, which was central to his theology (1:14, 22). Second, and even more decisive, the preposition *eis* occurs three times in the subsequent verses (vv. 3–5), and in every instance the preposition designates result. In this case, however, the result also includes the idea of purpose since Peter spoke of the outworking of God’s saving plan. A causal reading of the preposition is unusual in any case, and it is more natural to understand it in terms of result/purpose. Another interpretation is suggested by the NRSV, “to be obedient to Jesus Christ and to be sprinkled with his blood” (cf. also RSV). In this case Jesus Christ functions as the object of the noun “obedient” and as the subject of “sprinkled with his blood.” This interpretation should be rejected as awkward and “a grammatical monstrosity.” It is too confusing to imagine that Jesus Christ would be both an objective and subjective genitive in the same phrase.

*The foreknowing work of God and the sanctifying action of the Spirit*

*result in human obedience and the sprinkling of Christ's blood.*

**This interpretation is the most satisfying.**

It separates the noun “obedience” and the phrase the “sprinkling of the blood of Jesus Christ.” The first refers to human obedience; and the second, to Christ’s work of cleansing and forgiveness.

Grudem argues that obedience here refers to ongoing obedience in the Christian life, not the initial obedience of receiving the gospel. He thinks Peter never used obedience to refer to conversion and that no clear example of obedience referring to conversion can be found in the New Testament. Grudem rightly maintains that the term “obedience” may refer to ongoing progress in the Christian life (e.g., Rom 6:16; Phlm 21; 1 Pet 1:14). He is mistaken, however, in saying that it never refers to conversion, and in fact, a reference to conversion is most likely in this verse. First, the “obedience of faith” (NRSV) in Rom 1:5 and 16:26 most naturally refers to conversion. Second, the “obedience from the Gentiles” in Rom 15:18 (NRSV) refers to Paul’s missionary work in bringing them to salvation. Third, in the context of Rom 10:14–17 the statement “not all have obeyed the good news” (Rom 10:16, NRSV; cf. Acts 6:7) clearly refers to conversion. Fourth, the most natural way to interpret 1 Pet 1:22 (“Now that you have purified yourselves by obeying the truth”) is to see a reference to conversion. Fifth, that conversion is intended is confirmed by the parallel phrase on the sprinkling of Christ’s blood.

Two different sides of  
conversion are  
contemplated—the  
believers’ obedience to

the gospel and Christ's  
cleansing and forgiveness.

**What Peter said here is important.**

*Conversion is not  
merely an intellectual  
acceptance of the  
gospel, nor is it faith  
with a blank slate.  
Conversion involves  
obedience and  
submission to the*



*gospel, what Paul called the “obedience of faith” (Rom 1:5; 16:26).*

### **To what does the sprinkling of blood refer?**

In the Old Testament the sprinkling of the blood is used for the cleansing of a leper (Lev 14:6–7), for the sprinkling of priests in ordination (Exod 29:21), and the sprinkling of the blood when the covenant with Moses was inaugurated (Exod 24:3–8). We can reject the sprinkling of blood in the ordination of priests immediately since the context suggests nothing about ordination.

Grudem thinks the background is in the cleansing of lepers, arguing that it is an apt picture of the need of cleansing and forgiveness for the sins that disrupt fellowship with God after conversion. In addition, he thinks a reference to sprinkling that occurs at conversion is unpersuasive since this sprinkling comes *after* sanctification and obedience. Grudem’s view is possible, but once again it is ultimately unpersuasive.<sup>36</sup> His objection about the order of sanctification and obedience only stands if both of these terms refer to life *after* conversion, but I have already argued that both of these terms refer to conversion as well.

*Sanctification, obedience, and the sprinkling of blood*

*are three different ways of describing the conversion of believers in this context.*

Further, **Exod 24:3–8 is the most probable background to the passage.** The covenant is inaugurated with sacrifices in which blood is shed and sprinkled on the altar (Exod 24:5–6). The people pledge obedience to the God of the covenant (Exod 24:3, 7). The promise to obey matches the obedience Peter noted in the first part of the *eis* clause. Moses then sprinkled the people with the blood, stating, “This is the blood of the covenant that the LORD has made with you” (Exod 24:8). The blood of the covenant signifies the forgiveness and cleansing the people needed to stand in right relation with God.

We see, then, **that entrance into the covenant has two dimensions: the obedient response to the**

# **gospel and the sprinkling of blood.**

Similarly, God's work of foreknowing and the Spirit's work of sanctifying introduce the readers into God's new covenant.

*Believers enter the covenant by obeying the gospel and through the sprinkled blood of Christ, that is, his cleansing sacrifice.*

Some scholars see a reference to baptism in the sprinkling of blood, but the allusion is scarcely clear, for nowhere else is baptism described as a bloody sprinkling.

**[Warren Weirsbe's BE Commentary:](#)**

## Christians Are Born for Glory (1 Peter 1:2–4)

Because of the death and resurrection of Jesus Christ, believers have been “begotten again” to a living hope, and that hope includes the glory of God.

But, **what do we mean by “the glory of God”?**

The glory of God means the sum total of all that God is and does.

**“Glory” is not a separate attribute or characteristic of God, such as His holiness, wisdom, or mercy.**

**Everything that God is and does is characterized by glory. He is glorious in wisdom and power, so that everything He thinks and does is marked by glory.**

*He reveals His glory in creation (Ps. 19), in His dealings with the people of Israel, and especially in His plan of salvation for lost sinners.*

When we were born the first time, we were not born for glory. “For all flesh is like grass, and all the glory of man like the flower of grass” (1 Peter 1:24, quoted from Isa. 40:6).

Whatever feeble glory man has will eventually fade and disappear; but the glory of the Lord is eternal.

The works of man done for the glory of  
God will last and be rewarded  
(1 John 2:17).

But the selfish human achievements of sinners will one day vanish to be seen no more.

*One reason that we have encyclopedias is so that we can  
learn about the famous people who are now forgotten!*

Peter gave two descriptions to help us better understand this wonderful truth about glory.

***A Christian's birth described (vv. 2–3).***

This miracle all began with God: we were chosen by the Father (**Eph. 1:3–4**). This took place in the deep counsels of eternity, and we knew nothing about it until it was revealed to us in the Word of God.

This election was not based on anything we had done, because we were not even on the scene. Nor was it based on anything God saw that we would be or

do. God's election was based wholly on His grace and love. We cannot explain it (Rom. 11:33–36), but we can rejoice in it.

**“Foreknowledge” does not suggest that God merely knew ahead of time that we would believe, and therefore He chose us. This would raise the question, “Who or what made us decide for Christ?” and would take our salvation completely out of God’s hands.**

In the Bible, *to foreknow* means “to set one’s love on a person or persons in a personal way.” It is used this way in Amos 3:2: “You only have I known of all the families of the earth.” God set His electing love on the nation of Israel.

**Other verses that use “know” in this special sense are Psalm 1:6; Matthew 7:23; John 10:14, 27; and 1 Corinthians 8:3.**

But the plan of salvation includes more than the Father’s electing love; it also includes the work of the Spirit in convicting the sinner and bringing him to faith in Christ. The best

commentary on this is  
[2 Thessalonians 2:13–14.](#)

*Also, the Son of God had to die  
on the cross for our sins, or  
there could be no salvation.*

**We have been chosen  
by the Father,  
purchased by the Son,  
and set apart by the  
Spirit. It takes all three  
if there is to be a true**

# experience of salvation.

As far as God the Father is concerned, I was saved when He chose me in Christ before the foundation of the world. As far as the Son is concerned, I was saved when He died for me on the cross. But as far as the Spirit is concerned, I was saved one night in May 1945 when I heard the Gospel and received Christ. Then it all came together, but **it took all three Persons of the Godhead to bring me to salvation.**

If we separate these ministries, we will either deny divine sovereignty or human responsibility; and that would lead to heresy.

**Peter does not deny man's part in God's plan to save sinners.**



In [1 Peter 1:23](#) he emphasizes the fact that the Gospel was preached to these people, and that they heard it and believed (see also [1 Peter 1:12](#)).

Peter's own example at Pentecost is proof that we do not "leave it all with God" and never urge lost sinners to come to Christ (Acts 2:37–40). The same God who ordains the end—our salvation—also ordains *the means to the end*—the preaching of the Gospel of the grace of God.

## [St. Andrews Commentary \(R.C. Sproul\)](#)

### *Sprinkling of the Blood*

Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ (v. 2). We do not have to wait to get to the doctrine of election; it is at the beginning of the epistle. He reminds his readers that, even though they are pilgrims and exposed to suffering, pain, and persecution, they ought not to forget who they are. They are the elect by the providence and eternal appointment of God.

When we talk about the work of redemption, we talk about it as a triune activity.

1. There is the Father's work in election and His sovereign plan to save His people.
  2. That redemption is accomplished by Christ and
  3. applied to people's lives by the Holy Spirit.
- A. The Father sends the Son,
  - B. the Son accomplishes the work, and
  - C. that work is brought home to the lives of individuals through the intervention and the power of the Holy Spirit.

When the Holy Spirit brings us to faith in Christ, He does not stop with the initial work of regeneration or rebirth; He is also the chief architect of our sanctification, of our being brought into conformity to Christ.

***All that is contained in this verse of introduction.***

Peter uses an interesting image in verse 2 to speak of the work that Christ has accomplished for us:

*the sprinkling of His blood.*

We see in the New Testament that we are purchased by the blood of Christ and that Christ's blood has been poured out, but the *sprinkling* of Christ's blood is clearly a reference to the Old Testament.

On the Day of Atonement, when reconciliation was made for the people of God, the blood of slain animals was taken by the high priest into the Holy of Holies and sprinkled on the mercy seat. That sprinkling of the blood of the sacrifices served as a blood covering on the throne of God. It was a symbol of the covering of our sins by the blood of the sacrifice. All the symbolism carried out on the Day of Atonement pointed beyond the Old Testament to the sacrifice that was made once for all in the atoning death of Jesus Christ, who effects our reconciliation by shedding His blood.

*When Jesus was on the cross, His blood was not sprinkled but poured out, yet the same principle is in view here. What took place on the Day of Atonement in the Old Testament points to the accomplishment of our redemption by Jesus with the pouring out of His blood on the cross.*

**LIFE APPLICATION Study Notes:**

**1:2** Peter encouraged his readers by this strong declaration that they were *chosen* by God the Father.

At one time, only the nation of Israel could claim to be God's chosen people; but through Christ, all believers—Jews and Gentiles—belong to God.

*Our salvation and security rest in God's merciful choice; no trials or persecutions can take away the eternal life he gives to those who believe in him.*

**1:2** This verse mentions all three members of the Trinity: God the Father, God the Son (Jesus Christ), and God the Holy Spirit. All members of the Trinity work to bring about our salvation. The Father chose us before we chose him (Ephesians 1:4). Jesus Christ, the Son, died for us while we

were still sinners (Romans 5:6–10). The Holy Spirit brings us the benefits of salvation and sets us apart (makes us holy, sanctifies us) for God’s service (2 Thessalonians 2:13).

### **1:2 How did God “choose” us?**

Don’t we make our own choices? God alone originates and accomplishes our salvation because of his grace; we do nothing to earn it.

Being “chosen” in no way removes the necessity for people to choose to follow.

*The fact that God knows all events and decisions beforehand, even ordains*

*them beforehand, does not mean that he forces the actions of his creatures or leaves them with no choice.*

Instead, God's foreknowledge means that he took the initiative and chose people before they had done anything to deserve it. God had intimate knowledge of these future believers; he knew who would believe, and he knew them personally. Those chosen ones were known by God the Father as a father knows his children, except that God knew about them from eternity past.

**God is not trapped in time—what he knows is from eternity past into eternity future.**

*Believers are chosen, but not against their will. When the time comes, they accept the gospel message.*

## **MacArthur Study Bible Notes:**

**1:2 elect**

This is from the Greek word which connotes **the “called-out ones.”**

**The word means “to pick out” or “to select.”**

In the OT, it was used of Israel (Deut. 7:6), indicating that God sovereignly chose Israel from among all the nations of the world to believe in and belong to Him (cf. Deut. 14:2; Pss. 105:43; 135:4).

Here the word is used as a term for Christians, those chosen by God for salvation (**cf. Rom. 8:33; Col. 3:12;**

**2 Tim. 2:10).** The word is also used for those who receive Christ during the Tribulation time (Matt. 24:22, 24), and holy, unfallen angels (1 Tim. 5:21).

To be reminded that they were elected by God was a great comfort to those persecuted Christians (*see notes on Eph. 1:3–14*).

## **foreknowledge.**

The same Greek word is translated “foreordained” in verse 20. In both verses,

the word does not refer to awareness of what is going to happen; rather, it clearly means a predetermined relationship in the knowledge of God.

God brought the salvation relationship into existence by decreeing it into existence ahead of time.

Christians are foreknown for salvation in the same way Christ was foreordained before the foundation of the world to be a sacrifice for sins (cf. Acts 2:23).

**Foreknowledge** means that God planned before, not that He observed before (cf. Ex. 33:17; Jer. 1:5; Amos 3:2; Matt. 7:23). Thus, God pre-thought and predetermined or predestined each Christian’s salvation (*see notes on Rom. 8:29; Eph. 1:4*).

## ***sanctification of the Spirit.***

To sanctify means “to consecrate,” “to set apart.”

The objective of election is salvation, which comes to the elect through the sanctifying work of the Spirit.

***The Holy Spirit thus makes God’s chosen holy, by setting them apart from sin and unbelief to faith and righteousness (cf. 1 Thess. 1:4; 2 Thess. 2:13).***

Sanctification thus begins with justification (declaring the sinner just before God by graciously imputing Christ’s righteousness to him, **cf. Phil. 3:9**), and continues as a process of purification that goes on until glorification, when the Christian sees Jesus face to face.

## ***for obedience.***

Believers are set apart from sin to God in order that they might obey Jesus Christ.

***True salvation produces obedience to Christ (cf. Eph. 2:10; 1 Thess. 1:4–10).***



***sprinkling of the blood of Jesus Christ.***

This phrase is based on Moses' sprinkling sacrificial blood on the people of Israel as a symbol sealing their covenant as they promised to obey God's Word (see *Exodus 24:4–8*).

Likewise, in the New Covenant, faith in the shedding of Christ's blood on the Cross not only activates God's promise to give the believer perfect atonement for sin, but also brings the believer into the covenant by one's promise of obedience to the Lord and His Word.

**SPURGEON Quote:**

***Let us not be mistaken. God never gave us faith to play with. Faith is a sword.***

***But it was not made to exhibit upon a parade ground. It was***

*meant to cut and wound and slay. Whoever has it may expect, between here and heaven, to learn what battle means... He made faith with the intent that it should be used to the utmost and exercised to the full.*

### **The Preacher's Complete Homiletic Commentary:**

Ver. 2. **Elect.**

The usual idea of the Jews as a nation. But Peter intimates that the Christian Jews were elect in a new sense.

“The word and the thought that the disciples of Christ are what they are by the election or choice of God characterises the whole teaching of the New Testament.”

**Foreknowledge.**

—Plumptre says that the word hovers between a mere “prevision of the future” and the higher sense in which **“knowing” means “loving” and “approving,”** as in **1 Cor. 8:3; Gal. 4:9, and probably Rom. 8:29, 11:2.**

## **God the Father.**

—St. Peter’s clear conception of the *Sonship* of Christ gave him a clear and strong impression of the Fatherhood of God.

## **Through sanctification of the Spirit.**

—Which practically carries out the electing purpose of God. “Separating,” rather than “making holy,” is the idea of sanctification here, after the familiar meaning of the term to Jews. Compare “consecration.”

The election of God, as a Divine purpose, realised or manifested itself in their being separated from the world, and set apart as consecrated ones.

## **Unto obedience.**

—The response of the consecrated one to the grace of his separation. To secure such obedience is the purpose of God’s election, and the work of the sanctifying Spirit. So, the obedience of the Jewish nation was the proper response to the national election.

## **Sprinkling of the blood.**

—Which bears direct relation to infirmities in the obedience of the sanctified ones, as is even more clearly expressed in **1 John 1:7.**

It should be noticed that this cleansing and sprinkling of the blood of Jesus is applied to those who *are* Christian, who are separated or sanctified. “The daily being sprinkled by Christ’s blood, and so cleansed from all sin”  
(Fausset).

## Barnes Notes on The Bible:

*Elect.*

That is, chosen. The meaning here is, they were *in fact* chosen. The word does not refer to the *purpose to choose*, but to the fact that they were chosen or selected by God as his people.

It is a word commonly applied to the people of God as being *chosen* out of the world, and called to be his. The use of the word does not determine whether God had a previous eternal purpose to choose them or not. That must be determined by something else than the mere use of the term. **This word has reference to the *act* of selecting them, without throwing any light on the question why it was done.** See Matt. 24:22, 24, 31; Mark 13:20; Luke 18:7; Rom. 8:33; Col. 3:12, Comp. Notes on John 15:16. The meaning is, that

**God had, on some account, a preference for them above others as his people, and had**

## chosen them from the midst of others to be heirs of salvation.

The word should be properly understood as applied to the *act* of choosing them, not to the *purpose* to choose them; the *fact* of his selecting them to be his, not the *doctrine* that he would choose them; and is

a word, therefore, which should be  
freely and gratefully used by all  
Christians, for it is a word in frequent  
use in the Bible, and there is nothing  
for which men should be more  
grateful than the fact that God has  
chosen them to salvation.

*Elsewhere* we learn that **the purpose to choose them was eternal, and that the reason of it was his own good pleasure. See Notes on Eph. 1:4, 5.**

*According to the foreknowledge of God the Father.*

The Father is regarded, in the Scriptures, as the Author of the plan of salvation, and as having chosen his people to life, and given them to his Son to redeem and save, John 6:37, 65; 17:2, 6,

11. It is affirmed here that the fact that they were elect was in some sense in accordance with the 'foreknowledge of God.' On the meaning of the phrase, see [Rom 8:29](#).

The passage does not affirm that *the thing* which God 'foreknew,' and which was the reason of their being chosen, was, that they would of themselves be disposed to embrace the offer of salvation. The foreknowledge referred to might have been of many other things as constituting the reason which operated in the case'; and it is not proper to *assume* that it could have been of this alone. It *may* mean that God foreknew all the events which would ever occur, and that he saw reasons why they should be selected rather than others; or that he foreknew all that could be made to bear on their salvation; or that he foreknew all that he would himself do to secure their salvation; or that he foreknew them as having been designated by his own eternal counsels; or that he foreknew all that could be accomplished by their instrumentality; or that he saw that they would believe; but it should not be assumed that the word means necessarily any one of these things.

**The simple fact here affirmed, which no one can deny, is, that there was foreknowledge in the case on the part of God.**

It was not the result of ignorance or of blind chance that they were selected. But if *foreknown*, must it not be *certain*? How could a thing which is foreknown be contingent or doubtful?

*The essential idea here is, that the original choice was on the part of God, and not on their part, and that this choice was*

*founded on what he before  
knew to be best.*

He undoubtedly saw good and sufficient *reasons* why the choice should fall on them. I do not know that the reasons why he did it are revealed, or that they could be fully comprehended by us if they were. I am quite certain that it is *not* stated that it is because they would be more disposed of themselves to embrace the Saviour than others; for...

the Scriptures abundantly teach, what every regenerated person feels to be true, that the fact that we are disposed to embrace the Saviour is to be traced to a Divine influence on our hearts, and not to ourselves.

See **John 6:65; Rom. 9:16; Titus 3:5; Psa. 110:2-3.**

*Through sanctification of the Spirit.*

**The Holy Spirit, the third person of the Trinity.**

The Greek is, 'by (ἐν) sanctification of the Spirit;' that is,

**it was by this influence or agency.**

*The election that was purposed by the Father  
was carried into effect by the agency of  
the Spirit in making them holy.*

The word rendered *sanctification* (ἁγιασμός) is not used here in its usual and technical sense to denote *the progressive holiness of believers*, but in its more primitive and usual sense of *holiness*. Comp. Notes, [1 Cor. 1:30](#).

It means here *the being made holy*; and the idea is, that we become in fact the chosen or elect of God by a work of the Spirit on our hearts making us holy; that is, renewing us in the Divine image.

**We are chosen by the Father, but it is necessary that the heart should be renewed and made holy by a work of grace, in order that we may actually *become* his chosen people. Though we are sinners, he proposes to save us; but we are not saved *in* our sins, nor can we regard ourselves as the children of God until we have evidence that we are born again.**

The purpose of God to save us found us unholy, and we become in fact his friends by being renewed in the temper of our mind.



A man has reason to think that he is one of the elect of God, just so far as he has evidence that he has been renewed by the Holy Spirit, and so far as he has holiness of heart and life, AND NO FARTHER.

*Unto obedience and sprinkling of the blood of Jesus Christ.*

**This expresses the *design* for which they had been chosen by the Father, and renewed by the Spirit.**

It was that they might obey God, and lead holy lives.

On the phrase '*unto obedience,*' see **Rom. 1:5.**

The phrase 'unto sprinkling of the blood of Jesus Christ,' means to cleansing from sin, or to holiness, since it was by the sprinkling of that blood that they were to be made holy.

See **Hebrews 9:18–23; 12:24.**