I. AUTHOR
A. Peter (1Pet 1:1, 8; 5:1) Peter’s authorship was not questioned until the nineteenth century (Constable).
   1. Peter’s given name was Simon.
   2. Jesus gave him the name Cephas (John 1:42). Cephas means stone or rock. The Greek translation of the Aramaic word Cephas is petros which also means stone or rock. Peter is the only man in the New Testament called by this name.
      i. Petros. apostolos. iesous christos. parepidemos diaspora. pontos galatia. kappadokia. asia. bithunia
   3. Peter occupied a favored place among the apostles. (Matt 10:2-4, Mk 3:16-19, 5:37, 9:2; Lk 6:13-16)

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<td>2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3. Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4. Simon the Zealot, and Judas Iscariot, the one who betrayed Him.</td>
<td>16. And He appointed the twelve: Simon (to whom He gave the name Peter), and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; 19. and Judas Iscariot, who betrayed Him.</td>
<td>13. And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: 14. Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; 15. and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; 16. Judas the son of James, and Judas Iscariot, who became a traitor.</td>
<td>13. When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.</td>
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i. The three names at the head of each group seem to have been the group leaders. The three groups always appear in the same order: first Peter’s group, then the group led by Philip, then the group headed by James. (MacArthur, John (2002-11-18). Twelve Ordinary Men (p. 30). Thomas Nelson. Kindle Edition. )

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3/16/2014 7:54 PM  1  1 Peter Notes

5. He married and lived in Capernaum.
6. He worked in fishing business with his brother Andrew. (John 1:40, John 6:8))
7. The Lord came to him in a special appearance after the resurrection (Luke 24:34; I Cor. 15:5).
8. God used Peter to win 3,000 souls to Christ on Pentecost. (Acts 2)
9. Peter had an important part in the first Church council in Acts 15 (AD 50; Peter is not mentioned after this in the book of Acts).
10. Paul refers to Peter in Galatians 1:18; 2:11; 1Cor. 1-4; 9:5.

B. Peter was literate but unschooled.
1. “What qualified these men to be apostles? Obviously it was not any intrinsic ability or outstanding talent of their own. They were Galileans. They were not the elite. Galileans were deemed low-class, rural, uneducated people. They were commoners—nOB. But again, they were not selected because they were any more distinguished or more talented than others in Israel at the time.” MacArthur, John (2002-11-18). Twelve Ordinary Men (pp. 9-10). Thomas Nelson. Kindle Edition.
2. “God chooses the humble, the lowly, the meek, and the weak so that there’s never any question about the source of power when their lives change the world. It’s not the man; it’s the truth of God and the power of God in the man. (We need to remind some preachers today of this. It’s not their cleverness or their personality. The power is in the Word—the truth that we preach—not in us.) And apart from one Person—one extraordinary human being who was God incarnate, the Lord Jesus Christ—the history of God’s work on earth is the story of His using the unworthy and molding them for His use the same careful way a potter fashions clay. The Twelve were no exception to that.” MacArthur, John (2002-11-18). Twelve Ordinary Men (pp. 11-12). Thomas Nelson. Kindle Edition.

i. Called from his trade as a fisherman to be a “fisher of men:” (Luke 5:1-11; Matthew 4:18-19; Mark 1:16-20)

C. Peter’s public ministry spanned 30 years and stretched from Jerusalem to Rome.

D. Peter employed Silas as his secretary to write the letter (I Pet. 5:12). Silas was a Roman citizen (Acts 16:36-37).


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<th>1 Peter 1:20 (NASB)</th>
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<td>20</td>
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<td>For He was foreknown before the foundation</td>
<td>this Man, delivered over by the</td>
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of the world, but has appeared in these last
times for the sake of you

1 Peter 4:5 (NASB)
5 but they will give account to Him who is ready
to judge the living and the dead.

Acts 10:42 (NASB)
42 "And He ordered us to preach to the
people, and solemnly to testify that this is
the One who has been appointed by God as
Judge of the living and the dead.

1 Peter 2:7-8 (NASB)
7 This precious value, then, is for you who
believe; but for those who disbelieve, "THE
STONE WHICH THE BUILDERS REJECTED,
THIS BECAME THE VERY CORNER stone,"
8 and, "A STONE OF STUMBLING AND A
ROCK OF OFFENSE"; for they stumble because
they are disobedient to the word, and to this
doom they were also appointed.

Acts 4:10-11 (NASB)
10 let it be known to all of you and to all the
people of Israel, that by the name of Jesus
Christ the Nazarene, whom you crucified,
whom God raised from the dead—by this
name this man stands here before you in
good health.
11 "He is the STONE WHICH WAS
REJECTED by you, THE BUILDERS, but
WHICH BECAME THE CHIEF CORNER
stone.

1. In the last passage, Psalm 118:22 is quoted and applied to Christ to refer to his rejection by
Jewish leaders.
F. I Peter is quoted extensively in early church hi story.
1. This epistle was quoted extensively in the early church in such writings as the letters of
Polycarp, Clement and Irenaeus.
2. Martyred by Nero (Tertullian, Cyprian, Lactantius; Clement of Rome, Dionysius of Corinth tell us
he suffered martyrdom).
3. Origin said he was crucified with his head downwards.
4. He died AD 67-68.

II. DATE
A. AD 64
B. This was shortly before Nero’s persecution.
   • After this, the first five years of Nero’s reign were markedly virtuous; later Romans gave
them the name Quinquennium Neronis. Possibly his tutor Seneca was able to dominate him
in his youth, or else he succumbed to the family curse of progressive dementia. In any case,
from the age of twenty on his private behavior began to sink first towards overindulgence,
and towards insanity. In 58, he fell in love with Poppea, the wife of his friend Otho. Nero sent
Otho off to a distant province and invited Poppea to stay in the palace; he was actually
married already, but ignored his wife’s protests. In 59, he decided to get rid of his mother for
good. He built a collapsible boat which was supposed to fold in upon her and drown her, and
then sent her off on a river cruise; he was not yet mad enough to be unconcerned about
appearances. But she swam to shore, much to his dismay; according to one account, he
ordered a servant to stab her as soon as she got to land. He then divorced his wife and then
had her murdered and her head brought back to Poppea as a trophy. He also declared a
divorce between Poppea and her husband Otho, and married her himself. Bauer, Susan
Wise (2007-03-17). The History of the Ancient World: From the Earliest Accounts to the Fall
   • In AD 64, a fire began in Rome, and spread quickly through the poorer parts of the city. A
wind picked it up and strengthened it. The city was crammed with dry wood houses,
shoulder to shoulder, and the fire burned its way to a height never seen before. “The
disaster which the city then underwent, had no parallel save in the Gallic invasion,” wrote
Dio Cassius. “The whole Palatine hill, the theater of Taurus, and nearly two thirds of the rest

- The fire, the insanity, and the treason trials together impelled a group of senators to plan an assassination in April of 65. The Senate had not been this desperate since Caesar’s death, over a hundred years before. But the plan was discovered, the conspirators put to death, and Nero spiralled further into paranoia. His old tutor Seneca himself, learning that he was suspected of treason, killed himself with his wife, in their home, to avoid torture and execution. Bauer, Susan Wise (2007-03-17). The History of the Ancient World: From the Earliest Accounts to the Fall of Rome (Kindle Locations 11971-11974). W. W. Norton & Company. Kindle Edition.

- Around this time the persecution of Christians began: Nero, while putting to death all suspected conspirators against him, needed to deflect attention from his own misdeeds. Christians provided him with a convenient scapegoat for the fire as well. But he also seems to have been motivated by genuine hatred. Sulpicius Severus’s Chronicle says: Nero could not, by any means he tried, escape from the charge that the fire had been caused by his orders. He therefore turned the accusation against the Christians, and the most cruel tortures were accordingly inflicted upon the innocent. Nay, even new kinds of deaths were invented, so that, being covered in the skins of wild beasts, they perished by being devoured by dogs, while many were crucified or slain by fire, and not a few were set apart for this purpose, that when the day came to a close, they should be consumed to serve for light during the night. At that time Paul and [the disciple] Peter were condemned to death, the former being beheaded with a sword, while Peter suffered crucifixion. 14 Bauer, Susan Wise (2007-03-17). The History of the Ancient World: From the Earliest Accounts to the Fall of Rome (Kindle Locations 11974-11982). W. W. Norton & Company. Kindle Edition.

- In addition Nero’s behavior had gotten, unbelievably, worse. He had kicked his pregnant wife to death in a rage, and then he had ordered a young boy named Sporus, who bore a resemblance to his dead wife, castrated so that he could marry Sporus in a public ceremony. Bauer, Susan Wise (2007-03-17). The History of the Ancient World: From the Earliest Accounts to the Fall of Rome (Kindle Locations 11994-11995). W. W. Norton & Company. Kindle Edition.

1. Peter warns that persecution is imminent.

III. DESTINATION

A. Peter wrote to the five Roman provinces of Asia Minor in what is modern day northern Turkey. (1Pet 1:1, Acts 2:9-10) – See map of Paul’s missionary journeys.

B. Many Jews lived in these provinces therefore many quotations from the Old Testament are found in 1 Peter. “Diaspora” (Jews who lived outside Palestine and yet looked on it as their native land)


D. Peter was especially the Apostle to the Jews (Gal. 2:7-8).

E. The epistle was written predominantly to Hebrew Christians but also includes Gentile Christians.

IV. PURPOSE

A. The purpose of I Peter is to enable Christians to face persecution in the grace of God (1Pet 5:12), to prepare them for suffering.

1. “…five major motifs in 1 Peter. These are: (1) the believer’s behavior, (2) the believer’s unfair circumstances, (3) the believer’s deference, (4) the believer’s motivation by Christ’s example, and (5) the believer’s anticipation of future glory” (2013 Edition Dr. Constable’s Notes on 1 Peter)

B. A secondary purpose is to encourage believers to face persecution and suffering (1Pet 1:6-7; 5:8-9).

C. Peter encourages believers to lift their eyes above present difficulties to God’s grace. He shows them the hope ahead (1Pet 1:3). He points to the example of Christ (1Pet 2:21-23).

V. OUTLINE

A. Salutation (1Pet 1:1-2) A. Author (1Pet 1:1a) B. Addressees (1Pet 1:1b-2)

B. Perspective in Suffering (1Pet 1:3-2:10)

1. The perspective of hope (1Pet 1:3-12)

2. The perspective of the Word (1Pet 1:13-25)

3. The perspective of a new position (1Pet 2:1-10)
C. The Pressures of Suffering (1Pet 2:11-4:11)
   1. Pressure of evil desires (1Pet 2:11-12)
   2. Pressure of the state (1Pet 2:13-17)
   3. Pressure of employment (1Pet 2:18-25)
   4. Pressure of the home (1Pet 3:1-7)
   5. Pressure of social life in the church (1Pet 3:8-12)
   7. Pressure of service (1Pet 4:7-11)

D. Prescriptions for Suffering (1Pet 4:12-5:11)
   1. Prescriptions for endurance in suffering (1Pet 4:12-19)
   2. Prescriptions for right attitudes in suffering (1Pet 5:1-11)
      • Attitudes of elders (1Pet 5:1-4)
      • Attitudes of all believers (1Pet 5:5-10)

E. Conclusion (1Pet 5:12-14)

VI. CANONICITY (PROOF OF WHY THIS BOOK BELONGS IN THE BIBLE)
   A. External Evidence (Note year indicates the earliest date for author’s writing)
      1. Irenaeus quotes it (175 A.D.)
      2. Tertullian quotes it (190 A.D.)
      3. Clement (Alexandria) quotes it (195 A.D.)
      4. Clement of Rome quotes it (96 A.D.)
      5. Polycarp quotes it (116 A.D.)
      6. Epistle of Diognetus quotes it (117 A.D.)
      7. Testament of the 12 patriarchs uses it (120 A.D.)
      8. Papias uses it (120 A.D.)
      9. Hermas uses it (130 A.D.) Unanimously cited as authentic
   B. Internal Evidence
      1. Calls himself Peter (1Pet 1:1)
      2. Acquainted with the life of Christ and his teachings:
         • 1Pet 5:5 - allusion to Christ girding himself with a towel (John 13:5-20, 31-35)
         • 1Pet 5:2 - feed the flock (John 21:15-17)
         • 1Pet 5:1 - “witness of the sufferings of Christ” (1Pet 3:18; 4:1)
         • Lingers over the person of Christ in his sufferings (1Pet 2:19-24)

VII. BACKGROUND
   A. Asia Minor was highly heterogeneous.
   B. Asia Minor was prosperous.
   C. Religion was eclectic.
   D. Jews had privileged position in Asia Minor.

VIII. PLACE OF WRITING
   A. Babylon (1 Pet 5:13), the city on the Euphrates, not Rome.
   B. Babylon was the center of the Eastern Dispersion.

IX. OCCASION
   A. Ominous shadow of persecution was the occasion for the letter.
   B. After Nero’s persecution in Rome, Christians lived in fear for their lives.
   C. The persecution was unofficial, sporadic and social rather than legal (1 Pet 3:17; 4:1).
   D. The nature of the persecutions were slanderous attacks (1 Pet 4:14,15; 4:4,5; 2:11-17; 5:2-3)
      1. Suffering is mentioned 16 times (cf. 1Pet 1:6; 2:19; 3:14,17; 4:12-16; 5:9)

X. THEMES
   A. Comfort for suffering Christians
   B. Hope in time of trial C. Cf. 1Pet 1:6,7; 2:12,19,20,21; 3:13,14,16,17; 4:1,4,12,14-16,19; 5:9-10

XI. KEY VERSES
   A. 1Pet 1:3-7
   B. 1Pet 4:12-13

XII. KEY WORDS
   A. “Hope” (5 times)
   B. “Glory” (16 times - with cognates)
   C. “Precious” (5 times)
   D. “Grace” (10 times)
   E. “Suffering” (16 times; implied 6 times)
XIII. PECULIARITIES
A. Parallelisms with other epistles (especially with Romans and Ephesians)
C. Many Old Testament allusions and quotes
D. Excellent Greek
E. Primarily practical rather than doctrinal epistle

XIV. MISCELLANEOUS MATTERS
A. Peter’s name occurs 210 times in the New Testament, Paul’s name 162 times and all other apostles 142 times.
B. I Peter was copied by Silvanus (1Pet 5:12). Mark was with Peter.
C. There are 5 chapters and 105 verses.

I. Introduction 1 Peter 1:1-2
A. 1 Peter 1:1 what do you say to folks who are suffering or about to suffer more.
   1. The author identifies himself as “Peter”
   2. His title is “apostle of Jesus Christ”
      i. Called to discipleship (John 1:41-42)
      ii. Called to apostleship (Mark 3:13-20)
         ◦ Grace Notes article "Apostleship"
         ◦ The word “apostle” (apostolos) is from the Greek, meaning "an ambassador; one who is sent; a delegated authority." The word was used for high-ranking naval officers in classical Greek times. An apostle of Jesus Christ was the highest ranking official in the local churches, 1 Cor. 12:28.
         ◦ Apostles of Jesus Christ were appointed by God the Father for the purpose of establishing churches and spreading new truth, Eph. 3:1-10.
   1. Notes from Eph. 3:1-10
      i. vs. 2 Believers have to hear the word of God in order to function in the Christian life.
         1. “Because of the universal Satanic blindness upon the minds of unregenerate people (2 Corinthians 4:3, 4) the scope of the transforming work of salvation is not always understood, even where such knowledge is boldly assumed, and many religious leaders, through this blindness, have ignorantly turned away from the real Gospel and have sincerely espoused "another gospel" of social reform, ethical culture, humanitarianism, or morality. In turning to these good but subordinate things they have revealed, both by their careless rejection of the one Gospel of Grace and by their unbounded enthusiasm for these unworthy substitutes, that the riches of the glorious Gospel of Christ have not dawned on them.” True Evangelism: Winning Souls by Prayer.
      ii. Vs. 3-5. The new doctrine, "Mystery Doctrine" was communicated by the Apostle to them. This doctrine forms the foundation of what follows. Rom. 10:19-21; Rom. 16:25-26; Col 1:25-26; John 13-17.
      iii. Vs. 5. Information passes directly from the Lord to the Apostle.
      iv. Vs. 5. Knowledge then came from the Indwelling of the Holy Spirit and Apostles.
      v. vs. 4 this is not just for information, but to duplicate what the Apostles taught to others.
      vi. Vs 6. Includes Gentiles. The Church Age had many new aspects which were foreign to Jewish believers and now they were to teach this new Truth.
vii. vs. 7 the role of “minister” is a gift from God, not a popularity contest, or any of the characteristics that get politicians elected these day. We are all teachers based on the doctrines we have bothered to learn.

viii. Vs. 8-9, the result of not teaching these new Truths is congregations that are weak and “duped by any political, philosophical, or historical stupidity that comes along.” (Eph. 4:14).

ix. vs. 10, "Note that here the church (we believers) is expected to make the wisdom of God known to heavenly 'principalities and powers', which is a reference to demons and leadership among fallen angels."

x. vs. 11, "The body of Christ (the church) is a university. Christians are the professors (pun intended). Angels are the students. The curriculum is the 'wisdom of God.'"

xi. Vs. 9-11, see the long view of Jesus Christ's plan. The long running battle between angels and Satan for control of the Kosmos.

There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle, Eph. 4:11-16, 1 Cor. 12:28, 29. GAL. 2:8.

1. Notes from Eph. 4:11-16
   i. Vs 11, Note the roles existent with a thriving body. (1Peter 5:12).
   ii. Vss. 12-13, the foundation built by the Apostle results in a thriving church which seeks to mature and by "full in Christ." (Phil 1:9-11; Col 1:9; 1Cor 2:16; Phil 3:10; John 14:23);
   iii. Vs 14, Satan seeks to frustrate the will of God.
      1. The operational will of God (what God wants us to do); James 4:7,8; Gal. 5:7.
      2. The mental, or intellectual, will of God (what God wants us to think); 1 Tim. 4:1.
      3. The geographical will of God (where God wants us to be): 1 Thess. 2:18.

The office of apostleship was the authority to function as an apostle, Rom. 1.5, ACTS 1:25, GAL. 2:8.

In the classical Greek period (4th and 5th centuries B.C.), apostolos was used by Lysias and Demosthenes to refer to the commander of a naval expedition. When the Athenians went to war, there was a number of men qualified to command the fleet. One of these was elected by lot and sent to the fleet to command it. He was called apostolos.

The apostles of Jesus Christ to Israel, Luke 6:12-16. These were appointed by Jesus Christ according to the will of God the Father. These men were authorized to announce to Israel that their Messiah was present; and they were endowed with miraculous powers, Luke 9:1, 2.

The apostles of Jesus Christ to the Church. These included the eleven disciples Matthias (Acts 1:26), Paul (Rom. 1:1, etc.), James the brother of Christ (Gal. 1:19), Barnabas (Acts 14:14).

Application: The “sent one” today is the missionary. Everyone is a missionary. Just as all believers are priests so all Christians are “sent ones” (Acts 1:8; II Cor. 5:18-20). Every person who has accepted Christ is an ambassador of Christ. (Phil 3:19-21; Col 3:1; Eph. 2:6)

The Qualifications of an Apostle
   1. An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven, Eph. 4:11. The gift was imparted by the Holy Spirit on the Day of Pentecost, 1 Cor. 12:11; Acts 2.
   2. The apostle received his gift and office by the sovereign decision of God the Father, 1 Cor. 1:1; 12:18; Eph. 1:1; Col. 1:1.
3. The apostle had to have been an eyewitness of the resurrected Lord, Acts 1:22; 1 Cor. 9:1.

   **The Credentials of an Apostle**
   1. An apostle was endowed with miraculous powers of miracles, Heb. 2:4; 2 Cor. 12:12.
   2. An apostle had success in evangelism, 1 Cor. 9:2; 2 Cor. 3:1-3; Gal. 2:7-9.
   3. An apostle had the capacity to suffer patiently, 2 Cor. 12:12.

   iii. Pillar of the church (Galatians 2:9)
   iv. “Of Jesus Christ” – Indicates that Peter’s authority lies in Jesus Christ.
      ◦ Peter by himself does not have this authority
      ◦ Establishes the common ground Peter has with his readers.
      ◦ The name Jesus Christ embodied the basic conviction that the human Jesus was the
        anointed Messiah, the bringer of messianic redemption (Heibert).
      ◦ Early in the gospels Christ is the name of the expected Messiah (Matt. 2:4, John 1:20; etc.) (Heibert)

3. His immediate audience are "the chosen [elect] exiles of the dispersion" – those dispersed in
   Roman Provinces of what is now western half of Turkey.
   i. Refers back to the captivity of the Northern kingdom of Israel in 722 BC by Assyria.
   ii. Southern Kingdom in 586 BC by the Babylonians.
   iii. Greek reads: “parepidēmos diaspora”
      ◦ παρεπιθημος parepidēmos/ par-ep-id'-ay-mos adj.dat.pl. s<3927>: a people. A stranger, sojourner; not simply one who is passing through, but a foreigner who has settled down, however briefly, next to or among the native people. Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament. (Heb. 11:13, 1Pet 1:1, 2:11)
   iv. Although the Jews who had settled in other lands had in some cases departed from the
      pious observances of their co-religionists in Palestine, theirs was the exception, and not the
      rule, as even the successful zeal of so many to win proselytes to Judaism amply attested.
      A History of the Jewish Nation after the Destruction of Jerusalem under Titus.
   v. Application to us as dispersed, or scattered among unbelievers. Peter envisions their current
      situation as being similar to the Jewish dispersion. (Phil. 3:19-21, 2Cor. 5:19-21; Col 3:1; Eph. 2:6)

4. The phrase “who are chosen” is not in the Greek text. It’s there to explain the beginning of the
   next verse.

B. Vs 2. These are folks who are saved in these regions.
   1. English versions add “who are chosen” or “elect” prior to the beginning of vs. 2 or tack on
      “chosen” to the end of vs. 1.
      i. Note that ESV adds nothing on the end of vs. 1, reads closely to the Greek word order.
      ii. The “elect” are the “chosen exiles” mentioned in vs. 1
         ◦ ἐκλεκτός eklektos/ek-lek-tos' s<1588>: is the quality of being “chosen, elected, set
           apart.”
iii. God handpicked these believers scattered over Asia Minor.

- “Election” is to special privilege. Often, as here, the New Testament uses of the election of salvation. It means election to eternal life. “Election” is a title of dignity, which applies only to the Christian. The preeminent thought in election is privilege, not deliverance from judgment.

- This is not to say some never offered the gift of salvation. All men are lost and in need of salvation. This does say that election is a privilege not a escape from judgment.

- God makes the selection and our decision are involved in the process.

- Scripture teaches both selection and free will.

- Election DOES NOT mean that God chooses some to be saved and other to be lost. John 1:11-13, John 5:40, John 6:37, Rev 22:17

- Application: The Bible teaches both the sovereign election of God and the free agency of man. Man, however, is free only in a relative sense, or else there would be billions of semi-gods and God would no longer be the first cause of all things. Therefore, we are only free to choose within the framework God has set up for us.
  1. God has elected some to be saved, but he has given to each person a human will to choose to be saved or not.

- “Elect” simply says we are in the plan of God. It anticipates the suffering the believer is to face. I Peter deals with how the Christian relates to suffering from God’s viewpoint.

- Scripture observes election from a number of viewpoints.
  1. God elects us out of the world (John 15:19)
  2. He elects us to salvation (I Thess. 1:4, 5).
  3. He chooses us to special service (Acts 9:15; I Peter 2:9).
  4. He elects us to conform to the image of his Son (Romans 8:29).
  5. He does all of this according to his own will (Ephesians 1:11).
  6. Others Rom. 8:33, Ephesians 1:3-5, 2Thess 2:13-14, Col 3:12, Titus 1:1, 2Peter 1:10, Rev 17:14.

- Principle: Nothing will ever touch us that is not in the plan of God. Nothing is too great for the plan of God. God’s plan is greater than any suffering, any heartache, disappointment, difficulty or loss that we might sustain. Nothing is too great for his plan. God has made provision for any disaster that we will ever face. Whether we experience blessing in these disasters or not depends on your appropriation of his provisions. In other words, we understand his promises and lay hold of them.

2. “according to” => chosen by some mean or standard

3. “Foreknowledge”, comes from two Greek words: “before” and “know.” So, God knows beforehand that the elect will come to him (Acts 2:23; Romans 8:29, 11:2; I Peter 1:20).

i. Note: Foreknowledge is simply the knowledge that something will take place. God sees all things at once from the beginning to the end. However, this pre-knowledge does not mean that he is the cause of all things he foresees will come to pass.

ii. Occurs seven times in the Bible, two of which are in this chapter of 1Peter.

iii. Foreknowledge is basically looking at things from our point of view. In other words, whatever I may learn or know in this instant, God had foreknowledge of it.