

Peter and his Epistles

Lesson 6: God's Elect (1 Peter 1:1)

I. Salvation

Meaning of Salvation	Obstacle to Salvation	Means of Salvation
Salvation is the change of position before God, from guilty to innocent.	Sin breaks relationship with God. Man's nature is spoiled and inclines toward evil.	Being justified by faith in the finished work of Christ and receiving the Holy Spirit of God in regeneration, indwelling and sealing unto the day of redemption.

II. Salvation

Concept	Teaching of Old Testament	Teaching of New Testament
Law	God established a covenant with his people by grace. The law was simply the standard God set for those who would adhere to that covenant (Gen. 17:7)	The role of the law is not justify, but to show us what sin is. It was a schoolmaster, to lead us to Christ (Gal. 2:16; 3:24).
Salvation	Based entirely on the work of Christ. Grace was indirectly received. Believers did not know how that grace had been affected. It was achieved by the future death of Christ. Grace was mediated by priests and sacrificial rites; it did not come about through a direct personal relationship with Christ. The Holy Spirit had not come in his fullness.	Based entirely on the work of Christ. He became a curse for us. HE is the propitiation for our sins. Grace is received directly through faith, which is a gift of God. The Holy Spirit permanently indwells the believer (Rom. 3:25; Gal. 3:13; Eph. 2:8-9).
Justification	God established a covenant with his people. Although the covenant was certified by an external ritual, circumcision, that alone did not save. A circumcision of the heart was required as well (Deut. 10:16; Jer. 4:4). Not was it the fulfillment of the law that saved; salvation came through faith. Abraham believed God, and his faith was accounted to him as righteousness (Gal. 3:6). If personal fulfillment of the law had been required, no one would have been saved.	We are justified by faith in Christ. His sacrifice satisfied God's righteous demands, and he now counts as righteous all those who trust in him (Rom. 4:5, 5:1).
Regeneration	There is no proof that O.T. saints were not regenerated. Moses identified a number of Jews who had circumcised hearts (Deut. 30:6). They were "true Jews" who were cleansed from within, having their lives altered to conform to the will of God (Rom. 2:28-29). Isaiah also described changes that resemble the New Testament depiction of the new birth (Isa. 57:15). These appear to be more than figurative.	The spiritual change wrought in person by the Holy Spirit, by which he becomes the possessor of a new life. The change from the state of spiritual death to that of spiritual life. A change in our nature (2 Cor. 5:17; Eph. 2:1; 1 John 4:7).

Concept	Teaching of Old Testament	Teaching of New Testament
Sanctification	In the Old Testament we find cases of what the New Testament terms the "fruit of the Spirit." Noah and Job were both righteous men, blameless in conduct. Special attention is given to Abraham's faith, Joseph's goodness, Moses' meekness, Solomon's wisdom, and Daniel's self-control. These believers did not have the fullness of the Holy Spirit, but enjoyed his indwelling (Ps. 51:10-12) and gifts (Exod. 36:1; Num. 11:26-30).	The work of God in developing the new life and bringing it to perfection. The separation from the sinful and setting apart for a sacred purpose. Though sanctified fully in Christ, we are gradually becoming experientially what we are positionally (Rom. 6:11; 12:1; 1 Cor. 1:2).

A. Specific terms in 1 Pet. 1:2

1. "Elect" - from the verb meaning "to pick out" or "to select." It's the idea of being "called out ones." See Rom. 8:33, Col. 3:12 and 2 Tim. 2:10.
2. "Foreknowledge" – same word as in 1:20 ("foreordained"). Seems to suggest that "Christians were foreknown for salvation in the same way Christ was foreordained before the foundation of the world to be a sacrifice for sins." (MacArthur Study Bible, p. 1939) See Acts 2:23

III. Scriptures of interest concerning the Divine and Human roles in salvation

A. Biblical data emphasizing God's sovereignty and eternal purpose(s):

Matthew 25:34

John 6:37, 44-45, 65; 17:2, 6, 9

Acts 2:23

Romans 8:28-30; 9: 11-24; 11:5-7

Ephesians 1:4-12; 2:10

2 Thessalonians 2:13

2 Timothy 1:9

1 Peter 1:2-5, 20

B. Biblical data emphasizing human responsibility

Isaiah 1:19-20; 65:1-2

Jeremiah 9:6; 27:13

Matthew 23:37

John 3:36; 5:24

Romans 1:28

2 Thessalonians 2:10

Hebrews 2:3; 3:6, 14; 12:25

C. Biblical data which combines both Divine sovereignty/purpose and human freedom

Acts 2:23 (3:23); 4:27-28; 13:46-48

Romans 6:17-23

Philippians 2:12-13

2 Peter 1:10-11; 3:9

D. Biblical data for comparison concerning the extent of God's plan for salvation:

1. Material which states that redemption was for all

Matthew 28:19

John 12:32

Romans 5:18 (1 Corinthians 15:22)

1 Timothy 2:4, 6; 4:10

Hebrews 2:9

2 Peter 3:9

1 John 2:2

2. Material which appears to restrict the efficacy of redemption to the elect

John 10:11, 15, 26-28

Acts 20:28

Ephesians 5:25-27

IV. Major Evangelical Views of Election

	Arminianism	Calvinism	Moderate Calvinism
Definition	The conditional choice of God by which he determined who would believe based on his foreknowledge of who will exercise faith. It is the <i>result</i> of man's faith.	The unconditional and loving choice of God by which he determines who <i>must</i> believe. It is the <i>cause</i> of man's faith.	The unconditional and loving choice of God by which he determines who <i>will</i> believe. It is the <i>cause</i> of man's faith.
Notable Adherents	Jacobus Arminius, John Wesley	John Calvin, Charles Spurgeon	Millard J. Erickson
Historical Roots	In the early 17 th century, the Dutch pastor Arminius, while attempting to defend Beza's view, became convinced that the Beza and Calvin were wrong. Wesley later went beyond Arminius by emphasizing prevenient grace	During the Reformation, Calvin picked up on Augustine's emphasis on God's irresistible grace, man's sin nature, and predestination. Calvin was succeeded by Beza, who went a step further.	Primarily a recent interpretation.
Pros	<i>Emphasizes the responsibility of man to make a choice.</i> Also acknowledges man's depravity and helplessness without God's intervention. Most attractive aspect is its allowance for man's free will to choose. Man can resist God's grace.	<i>Emphasizes the holiness and sovereignty of God</i> and thus his right to make such decrees as election to salvation. Rightly emphasizes the total depravity of man and his inability to choose what is right unaided. The overriding doctrine is the absolute sovereignty of God, who is not dependent on the whim or will of man. Man cannot resist God's grace. The view is supported by an overwhelming amount of scriptural evidence.	<i>Emphasizes the holiness and sovereignty of God while at the same time persevering the idea of man's responsibility.</i> God's grace is irresistible but only because God has chosen to make it so appealing to the elect that they will accept, it in other words, God enables the elect to want his grace. Thus God works his sovereign will through the will of the elect. Strikes a <i>balanced</i> position between traditional Calvinism and Arminianism.
Cons	<i>Deemphasizes God's sovereignty.</i> By putting God in a position of dependence on the decisions of a created being, this view makes it appear that God is not in control of his universe. Also, acknowledging the doctrine of total depravity required Wesley to come up with prevenient grace, which has no basis in Scripture.	<i>Deemphasizes man's responsibility.</i> Seems to eclipse man's free will and thus his responsibility for his sin. Critics charge that it is fatalistic and destroys motive for evangelism. Biggest problem: apparent logical contradiction to human freedom.	<i>Lacks a clear precedent</i> in church history. Borders on semantical dodging when it distinguishes between God's rendering something certain and something necessary (God's deciding that something will happen as opposed to deciding that it must happen).
Scriptural Evidence	Central text: No logical treatises can be found to support the Arminian position. Thus, they appear to the universal character of God's invitation to salvation; 1 Timothy 2:3-4 is offered as evidence that God desires all people to be saved (see also Isa. 55:1; Ezek. 33:11; Acts 17:30-31; 2 Peter 3:9).	Central text: Romans 9:6-24. This demonstrates that election is based on God's just character and his sovereignty. Therefore, he will not make an unjust decision, and he is not required to explain to man why he still finds fault with those whom he did not choose.	No central text is specifically offered. Erickson bases his position on the strengths of the Calvinist position and the weakness of the Arminian and is motivated by the apparent contradiction of God's sovereignty and man's free will. He would lean to the Calvinist position in most passages.