

Salvation in a Nutshell - 1Pe 1:1-5

- I. The entire plan and execution of the eternal salvation of God's children is given in **1Pe 1:1-5**.
 1. The phases of the eternal salvation of man are as follows:
 - A. The Planning Phase: God chose to save some of the human race (the elect) from their sins before the foundation of the world.
 - B. The Legal Phase: The Word became flesh in the person of Jesus Christ and died for the sins of the elect.
 - C. The Vital Phase: God regenerated the elect, giving them eternal life at some point in their lives.
 - D. The Final Phase: God will glorify the bodies of the elect at the resurrection.
 2. The doctrine of grace consists of the following:
 - A. Total depravity: Man is born totally corrupted by sin and incapable of making himself righteous or of changing his nature.
 - B. Unconditional election: God elected a portion of the human race unconditionally based on His own will alone.
 - C. Limited atonement: Jesus Christ died only for the elect.
 - D. Irresistible grace: God sovereignly gives eternal life to the elect, in which operation they are entirely passive.
 - E. Preservation of the saints: God ensures that all of the elect will be saved eternally without losing any of them.
 3. All of this important Bible truth is found in the first five verses of Peter's first epistle.
- II. **1Pe 1:1** - "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,"
 1. First of all, notice that the doctrine that is being declared in the following verses is not from John Calvin or Augustine, but rather from the apostle Peter.
 2. Secondly, consider that Peter is writing to a select group of people, not to all people.
 - A. He wrote "to the *strangers scattered throughout* Pontus, Galatia, Cappadocia, Asia, and Bithynia," not to all of the inhabitants of those places.
 - B. Given that Peter is writing to a limited number of people (**1Pe 1:1**) for whom Jesus Christ shed His blood and died (**1Pe 1:2**), Peter is teaching *limited atonement*.
- III. **1Pe 1:2** - "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."
 1. Those to whom Peter wrote are the elect whom God chose (**Mar 13:20**).
 2. Elect *adj.* - 1. Picked out, chosen; also, chosen for excellence or by preference; select, choice. Also *absol.* a person or persons chosen. 2. a. *spec. in Theol.* Chosen by God, esp. for salvation or eternal life. Opposed to reprobate. Often *absol.* with plural sense, *the elect*.
 3. They are elect *according to the foreknowledge* of God.
 - A. Foreknowledge *n.* - Knowledge of an event, etc. before it exists or happens; prescience.
 - B. According *adv.* - 4. *According to.* a. In a manner agreeing with, consistent with, or answering to; agreeably to.

- C. God foreknew that He would elect sinners to save by His grace, and He chose them in a manner that agreed with what He knew that He would do.
 - D. God chose the elect to make them holy (**Eph 1:4**), not because they were already holy.
 - E. It was the *identity of the elect* that God foreknew and elected accordingly (**Joh 10:14,27 & 2Ti 2:19 & Gal 4:9 c/w Mat 7:23**), not their faith or good works that they didn't have which He allegedly foresaw (**Psa 14:2-3 c/w Rom 3:9-12**).
 - F. Therefore, God's children were saved by *unconditional election*.
 - G. This was the *planning phase* of salvation.
4. The elect were elected *unto the sprinkling of the blood of Jesus Christ (1Pe 1:2)*.
- A. The sprinkling of Christ's blood purged our hearts of sin (**Tit 1:15 c/w Heb 10:22 c/w Heb 9:14**).
 - B. This is the *legal phase* of salvation.

IV. **1Pe 1:3** - "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,"

1. God has *begotten us again*, which is another term for:
 - A. Regeneration (**Tit 3:5**).
 - B. Quickening (**Eph 2:1; Col 2:13**).
 - C. Born again (**Joh 3:3-7**).
 - D. Born of the Spirit (**Joh 3:6,8**).
2. God has begotten us again unto a lively hope *by the resurrection of Jesus Christ* from the dead.
 - A. Christ was the first to rise from the dead (**1Co 15:20; Col 1:18**).
 - B. Christ was *begotten* from the dead (**Act 13:33**).
 - C. We are *quickened* with Christ (**Eph 2:5-6**).
 - D. This is the first resurrection (**Rev 20:4-6**).
3. At the time the elect were quickened, they were spiritually dead (**Eph 2:1**).
 - A. The elect were called from spiritual death unto life by the voice of Jesus Christ in like manner as Lazarus was from physical death unto life (**Joh 11:43-44; Joh 5:25**).
 - B. The elect are entirely passive in the call of regeneration.
4. This is the doctrine of *irresistible grace*.
5. This is the *vital phase* of salvation.

V. **1Pe 1:4** - "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,"

1. God chose the elect to be made legally holy and spiritually pure so they could become heir to their inheritance.
2. The inheritance is their *heavenly inheritance* (**Joh 14:1-3**).
3. Corruptible flesh and blood cannot inherit the incorruptible kingdom of God (**1Co 15:50-53**).
4. The elect must first have their vile bodies changed into immortal bodies (**Php 3:21; Rom 8:30**).
5. Their heavenly inheritance is:
 - A. Incorruptible

- i. Incorruptible *adj.* - 1. Incapable of undergoing physical corruption; that cannot decay or perish; everlasting, eternal.
 - ii. It will never corrupt, decay, or perish.
 - B. Undefiled
 - i. Undefiled *adj.* - 1. Not rendered morally foul or impure; unpolluted, untainted.
 - ii. No sinners are allowed there (**Rev 21:27**).
 - C. It fadeth not away
 - i. Fade *v.* - 1. *intr.* Of a flower, plant, etc.: To lose freshness and vigour; to droop, wither. 3. *trans.* To weaken; to deprive of freshness or vigour; to corrupt, taint. 6. a. *intr.* To pass away or disappear gradually; vanish, die out. Also with *away*.
 - ii. It is an eternal inheritance (**Heb 9:15**).
 - D. It is reserved for the elect
 - i. Reserved *ppl.* - 5. a. Set or kept apart; specially retained for some person or purpose, etc. (See the verb.)
 - ii. Reserve *v.* - 1. a. *trans.* To keep for future use or enjoyment; to store up for (gto) some time or occasion; to refrain from using or enjoying at once. 3. a. To set apart, keep (†to or) for another.
 - iii. They obtained their inheritance by predestination (**Eph 1:11**).
- 6. This is the *final phase* of salvation.

VI. **1Pe 1:5** - "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

1. The elect are kept by the power of God unto the final salvation of the body at the resurrection.
2. God will perform the good work that He began in the elect until the day of Jesus Christ (**Phi 1:6**).
3. God preserves them forever (**Psa 37:28**).
4. God's salvation shall outlive the heavens and the earth (**Isa 51:6**).
5. No man can pluck the elect out of God's mighty hand (**Joh 10:28-29**).
6. Jesus will lose none that the Father gave him to save, but will resurrect them at the last day (**Joh 6:39**).
7. They are kept through God's faith, not theirs.
 - A. God has promised to preserve them eternally: body, soul, and spirit (**1Th 5:23**).
 - B. The Lord will not cast off His people (**Psa 94:14; Rom 11:2**).
 - C. God will not repent (change His mind) when it comes to the eternal salvation of His elect (**Rom 11:28-29**).
 - D. Even if they don't abide faithful, God will (**Rom 3:3-4; 2Ti 2:13**).
8. This is the doctrine of *the preservation of the saints*.

VII. The fact that **1Pe 1:1-5** teaches that God is entirely responsible for the salvation of the elect implicitly proves that man is entirely incapable of saving himself, which is the doctrine of *total depravity*.