

The Calling of the Elect of God

S. R. 1 Peter 1:1,2

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- A. In our studies thus far we have found the words “elect” and “chosen” frequently used in Scripture with reference to becoming one of *God’s people*.
- B. To many this is enough to reach the conclusion that God selects the individuals He will save, and (in His “inscrutable wisdom”) leaves others to be lost.
- C. Paul wrote of “the dispensation of the grace of God which is given to me for you, how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, *you may understand my knowledge in the mystery of Christ . . .* revealed by the Spirit to His holy apostles and prophets” (Eph. 3:2-5).
- D. We can understand things revealed in God’s word, and they teach *an election and choosing that respects free will and response on man’s part*.

I. “ELECT,” “CHOSEN,” AND “CALLED”

- A. “Elect” and “chosen” Mt. 22:14 translated from the same Greek word, *eklektos*.
- B. “Elect” and “chosen” are linked to the word “called,” as seen in Rev. 17:14.
- C. 1 Pt. 1:1,2 is addressed to the “elect [*eklektos*] according to the foreknowledge of God.”
- D. 1 Pt. 1:2 continues: “in [*en*] sanctification of the Spirit [*lit., spirit*].”
- E. Later, in 1 Pt. 1:17,18, Peter says God judges according to every man’s work, but we should be humbled in the knowledge that *acceptable obedience is response to the “call” that precedes it – a call made possible by Christ’s sacrifice*. We are “born again” by obedience to the word of God “which by the gospel was preached to you” (1 Pt. 1:22-25).
- F. A parallel passage is 2 Thess. 2:13,14.
- G. *Light and darkness* represent the two extremes or realms of *right and wrong*, and 1 Pt. 2:9 says God had *called* His people “out of darkness into his marvelous light.”

II. THE NECESSITY OF HEEDING GOD'S CALL

- A. "And with many other words he testified and exhorted them, saying, 'Be saved from this perverse generation.' Then *those who gladly received his word* were baptized; and that day about three thousand souls were added unto them" (Ac. 2:40).
- B. A study of the *people of God* repeatedly brings us back to that which "went forth" from Jerusalem: "the law and the word of the Lord" (Isa. 2:3).
- C. God calls the whole world population. (Matthew 28:18 - 19)

III. GOD'S WORD, THE INSTRUMENT USED BY THE HOLY SPIRIT

- A. We have seen that the Holy Spirit guided the apostles into all truth (Lk. 24:46-49; Jn. 16:12,13), and spiritual gifts endowed others in those formative years with wisdom, prophecy, etc. (1 Cor. 12:7-11).
- B. Today those who accept their message are guided by the Spirit, through the instrumentality of the word.
- C. Peter says *God's people*, having believed, will "add to [their] faith virtue; to virtue, knowledge; to knowledge, self-control; to self-control, perseverance; to perseverance, godliness; to godliness, brotherly kindness; and to brotherly kindness love" (2 Pt. 1:5-7).
- D. For those who abound in these things, there are great promises; but for those who lack them, there are serious warnings - 2 Pt. 1:18,19.
- E. And Peter concludes: "Therefore, brethren, be even more diligent to *make your call and election sure*" (2 Peter 1:10,11).

Conclusion:

- A. The "elect" and "chosen" people of God are those who respond in the obedience of faith to the "call" of the gospel - Rev. 17:14.
- B. God's calling through the gospel is to all mankind, an offer of His grace to any and all who will accept, on His terms, the sacrifice of His Son for their sins - 2 Cor. 5:18f.
- C. To refuse to obey the call of God is to be lost eternally - Hb. 4:7.
- D. God has provided the *means* by which we may be saved, but He will not take away the free will He gave us. Will we *choose* to *accept* God's offer of salvation

