

# Dr. David Bauer, Inductive Bible Study, Lecture 29, 1 Peter 1:1-2

© 2024 David Bauer and Ted Hildebrandt

This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 29, 1 Peter 1:1-2.

As I mentioned, we want to go ahead and interpret one of the passages that we identified as a strategic passage from our book survey. The one that we've chosen is actually the preparatory statement, which is also a general statement in 1:1 and 2. Peter, an apostle of Jesus Christ, to the exiles of the dispersion, in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father, and sanctified by the Spirit, for obedience to Jesus Christ, and for sprinkling with his blood.

So, the question that we're answering here is, what is the meaning of the phrase, chosen by God? In Greek, it's actually electors, which could translate as the elect of God. This gets into the whole issue, the theological issue of election. And so, it's kind of an interesting theological issue as well.

Now, as we look at that question and look at the various types of evidence, possible evidence that we discussed, you know when we were looking at method, it seems to me that of that list of 16 or 17 possible types of evidence, the ones that would be most relevant here are preliminary definition. Of course, this has to do with the meaning of a term. Context is always relevant.

Word usage, again, has to do with the meaning of the term. Scriptural testimony, there's always a good bet that if we want to use that expression, that scriptural testimony will be relevant. And so, we put that down.

Etymology, the history of the formation of the word, perhaps, and the interpretation of others is always a relevant type of evidence. So, we begin with a preliminary definition. And we have here, as I say, the word here is *eklektos*, chosen.

Bauer-Denker defines it as chosen, select, and as choice or excellent. Now, that's the basic definition, those are the basic definitions at the top of the entry in Bauer-Danker's Greek-English lexicon. Notice when he says chosen, select, that this implies that chosen here may mean picked out, selected, with emphasis upon the choosing and the one who does the choosing.

On the other hand, insofar as they define it as choice or excellent, this may imply that chosen here has to do with an emphasis upon the readers and their quality.

That's to say they are choice or excellent. Whenever I read this, I think of going to the market and buying meat.

You have, you know, grade-A choice meat. This is choice meat. So, he may be making a statement here with regard to the quality of the readers, your choice or excellent.

That at least would be a possible inference from that second definition in Bauer-Danker. There, defines it as picked out, chosen. This implies that the emphasis may be upon their separation from the larger group out of which they were chosen.

Now, it so happens that Bauer-Denker described the etymology here and this, that's to say, the history of the formation of the word. It comes primarily from eklektos and comes from two words in Greek, ek, out of, and lego, to call or to speak. Hence, to speak out, to call out.

And this then would imply that chosen in one, one may mean selected from a larger group. We don't spend much time with preliminary definitions or even etymology. It's important to move on quickly to context because everything else being equal, evidence from context will be the most significant type of evidence.

So, we begin with immediate context, and I note that this choosing is linked to destined—chosen and destined by God the Father. More specifically, in the original Greek, comparison is involved.

Chosen or elect, kata prognosin, according to foreknowledge, according to the foreknowledge of God the Father. Now, this term foreknowledge, prognosin, obviously refers to knowing beforehand.

And the consideration that the verb form of this noun, the noun is prognosis, destined, or according to, according to the foreknowledge, that's a noun there. The verb form of that noun is found later in chapter one, in verse 20, talking about Christ. He was destined before the foundation of the world, prognosical.

Thankfully, the RSV has translated the noun and the verb by the same word. So, even in the English translation, you see the connection between the readers being chosen and destined by God and Christ, who was destined before the foundation of the world but was made manifest at the end of the times for your sake. I mentioned the consideration that the verb form of this noun is employed in 1:20, referring to God's knowing before the foundation of the world, suggesting that foreknowledge before the foundation of the world may be involved here in 11 as well.

When used of God, this word often implies not only divine foreknowledge but also divine intention or will, perhaps even predestination. However, this passage does not explicitly indicate what God foreknew or foreordained. Now, what inference can we

draw from all of this about the meaning of chosen or elect by God? This implies that the divine choosing is in accord with God's will even before God made the world.

This divine choice, this divine choosing, is in accord with God's will before God made even one molecule of the universe. Now, the agent of this choosing is God the Father, chosen and destined by God the Father, whose fatherhood is described in the immediate context in terms of His gracious, merciful acts. Note how Peter develops the notion of the fatherhood of God here in 3, 1, excuse me, in 1, 3, and following.

So, we read in verse 3, Blessed be the God and Father of our Lord Jesus Christ. By His great mercy, we have been born anew to a living hope through the resurrection of Jesus Christ from the dead and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. His fatherhood then is described in terms, in the immediate context, in terms of His gracious, merciful acts.

Inference then for the meaning of elect or chosen by God. The fact that this election is performed by God in His role as Father implies not a mechanical, arbitrary election but a dynamic, personal one. Also, it implies that God's election of one-one is in continuity with and complementary to His nature as Father.

However, you understand election, according to this piece of evidence, it must be understood as gracious, as merciful, and as loving. Now, we also note that these readers were elect or chosen unto obedience, eis hupakoen, unto obedience, with the means of this obedience by the Holy Spirit. That is the object of the choice, chosen unto obedience, or it could even be translated as chosen for obedience.

This piece of evidence implies that this election is to obedience or holiness. It implies a functional election, that is, election to the function of obedience or the function of holiness. Now, we all come to passages we interpret with certain background knowledge and the like, and you know, I assume, as well as I do, that there are basically two ways of understanding election in the New Testament.

One is to understand it, one might say, soteriologically or salvationally. That is to say, that election has to do with God having chosen certain persons to experience salvation, and of course, the corollary, other persons are not chosen to experience salvation. But a second way of understanding election is functional, that is to say, that involves God's choice that people or that His people should function a certain way.

And this piece of evidence, at least, seems to point in that direction here. That's not that they've been chosen to be saved, but that they've been chosen for obedience, they've been chosen to obey. Now, the immediate context describes these readers

as exiles of the dispersion, 1:1, and later as aliens and exiles, 2:11. Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh.

Now, although these designations suggest or may suggest a Jewish audience in the Diaspora, you know, scattered throughout the Mediterranean world, context, as we saw when we looked at the various data there within the book itself, pointing to the readership, context, and historical background, I might also say scriptural testimony, where the rest of the New Testament indicates that these churches here in Galatia, Cappadocia, Asia, Bithynia were largely Gentile churches, as well as historical background, context and historical context, scriptural testimony, and historical background indicate that these were Gentile Christians living in their native land. Hence, the reference to exiles here may be metaphorical. Broader book context indicates that they were living as aliens and exiles on the earth, away from their true heavenly home, and that this alien exilic status had especially to do with the fact that their lifestyle was to be in accord with their divine birth and their heavenly home so that their righteousness and holiness over against the wickedness of their neighbors is emphasized by these terms in this passage.

Note here how these passages, for example, point to the structure of Christian existence in 1 Peter. Actually, you have, as I mentioned before, the main issue in 1 Peter is Christian identity, and he goes ahead and sets forth the essence of their Christian identity in 1:3 and 4. Blessed be the God and Father of our Lord Jesus Christ. By His great mercy, we have been born anew, to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time.

So, at the center of the structure of Christian existence that is set forth in 1 Peter is the fact that they have been born again, born anew, born of God, a new divine birth, which then, of course, is a basis for their heavenly hope. Because of that, they live in the hope of heaven. Because of it, they have a new citizenship.

He develops this notion of their new citizenship throughout the book. And because of that, they are inheritors. Of course, birth suggests sonship, which suggests inheritance.

On the basis of this new birth by God, they are inheritors of a heavenly home. Peter draws from that essential identity of Christians that they should then live out their new divine birth, live out the reality of their heavenly hope, their new citizenship, their being inheritors of a heavenly home by way of a new different lifestyle that stems from hope. Really, Peter's understanding of the Christian faith, he presents at least his understanding of the Christian faith in analogy to the Jews in Babylonian exile.

Even as the Jews were sent into exile there with the promise of the hope of a return to the land ringing in their ears, a promise from Hosea and from Ezekiel and from Jeremiah and other prophets too so that they go into Babylonian exile in the hope of return, but it's not just a return, of course, to the kind of life that they've always had in Judah, but to a kind of eschatological experience. That is to say, there will be something like end-time blessings when they return to the land.

Jeremiah, of course, insisted that they would be in exile for 70 years, and that turned out to be the case. And he says, while you're living in exile, remember you do not belong in Babylon. You are not really citizens of Babylon.

Your citizenship is really in this new land to which you will come at the end of 70 years. Live in hope of God's promise of that inheritance of this newly redeemed land. And that's exactly the way Christians are on the earth.

They are to consider themselves aliens and exiles, even as the Jews were aliens and exiles in Babylon. And that means, really, living in hope. And living in hope has ethical implications.

If you live in Babylon not as citizens of Babylon, not as people who really belong there, but as people who are citizens of a new home, you will avoid the kind of inculturation that comes from living in a place where you root your identity. Your identity belongs in this new home to which you will go, and you live in light of that. As I say, that seems to be what's involved there.

Now, if in fact that's the case, this implies that election is to alien status. They are elect to be exiles. Incidentally, that's exactly how the Greek reads.

I'm going to translate verse 1 literally from the original. Peter, an apostle of Jesus Christ, to the elect exiles of the dispersion. So, in terms of the syntax of the Greek sentence there in 1:1, chosen or elect actually modifies exiles, which, by the way, suggests that, again, the object of their election is not just unto obedience, but also they've been chosen to be exiles.

But of course, it may amount to the same thing as we just mentioned. So, it just implies that election is to alien status. God has chosen that they should function as exiles.

That is to a life of holiness that accords with their divine birth in their heavenly home. Again, this implies a functional election, an election to the life of holiness and moral separation. Now, there are repeated references in the book, and here we're moving beyond the immediate context to the broader book context.

We note that there are repeated references in the book to the peoplehood of God and repeated attempts to relate these Christians to the Old Testament people of God. Already, of course, in 1:1, exiles of the dispersion, that's people of Israel as a whole kind of language. Sprinkling with blood, 1:1, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood.

But that language comes right out of Exodus 24:8. It was through the sprinkling of the blood upon the people there on the slopes of Sinai that they became the people of God. The sprinkling of blood made them the people of God. Sprinkling was upon the whole people, and it was at that point that the whole people became God's people.

Also, called to holiness, in 1:16, as he who called you as holy, be holy yourselves in all your conduct since it is written, and then he quotes, of course, from Leviticus 19:2, you shall be holy for I am holy. I mentioned Leviticus 11:44 and 45, but also as found in Leviticus 19:2, and that was really the essential boundary marker of the people of Israel. The people as a whole, not simply individual Israelites, but the people as a whole, were called to holiness, to be a different kind of people among the peoples of the world, among the nations of the world.

In 2:5, he refers to them as a holy priesthood, but you are our chosen race, a royal priesthood, a holy nation, God's own people, who offer spiritual sacrifices. Now, this notion of being a nation of priests is actually said of Israel, the people of Israel as a whole, there in Exodus 19:6. And, of course, again, aliens and exiles, and he refers to them as children of Sarah in 3:6. The point here is that you have an emphasis throughout on peoplehood. The focus in 1 Peter is not upon individual Christians, not that that's irrelevant or that he's unconcerned about that, but generally speaking, the focus of this book is on the church as a whole in analogy to Israel in the Old Testament.

There is a strong corporate emphasis. Now, what does all this have to say with regard to the meaning of chosen by God? This implies that this election may not be an election of individuals but of the entire community of faith, the church. In other words, if you keep in mind the corporate emphasis throughout 1 Peter and apply that to what he says here in 1:1 and 2 when he says chosen, he may mean that the church has been chosen.

The focus, therefore, may not be on the election of individuals but on the election of the body. Now, beyond that, in terms of book context, we note that in 2:9, that very same, this very same word, *eklektos*, is used by the readers where he describes them as a chosen race. But you are a chosen race, a holy priesthood, a royal priesthood, a holy nation, God's own people.

So, note here in this other place where the word chosen is mentioned that he talks about there being a chosen race with references to priesthood, nation, and peoplehood following. Hence, the word chosen is used of the corporate body there, not of individuals. Inference for 1:1 implies that the election of 1:1 may not be an election of individuals but of the entire church.

In other words, God may have chosen the church to be different from every other group within the world and characterized especially by its exilic status on the one hand and its obedience on the other. Now, in chapter 2, verses 4, 6, and 9, Jesus is said to be chosen. This word now employed, remember, this has nothing to do with your usage, but actually context, because all evidence of whatever kind within the book falls under context.

So, this has to do with the appearance of this same word elsewhere in 1 Peter, and it's applied to Jesus in chapter 2, verses 4, 6, and 9, where he is said to be chosen to the function of serving as a living stone. Notice in 2:4, Come to him, to that living stone, rejected by men, but in God's sight chosen, there's your word, and precious. And like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

For it stands in Scripture, Behold, I am laying in Zion a stone, a cornerstone, chosen and precious. And he who believes in him will not be put to shame. To you, therefore, who believe, he is precious.

But for those who do not believe, the very stone which the builders rejected has become the head of the corner and a stone that will make them stumble, a rock that will make them fall. Then he goes ahead and says in 2:9, But you are a chosen race. Christ is chosen, and now he links it to the chosenness of his readers, the people.

So, as we say in chapter 2, verses 4, 6, and 9, Jesus is said to be chosen for the function of serving as a living stone, which really means, in this context, he is a means of salvation for those who believe, and the means of condemnation for those who do not believe. There is a comparison in this passage between Jesus' calling and the calling and election of the people of God. Thus, the character of Christ's election might pertain to Christian election as well.

Inference for 1:1, this implies that even as the election of Christ is functional, that is to say, chosen for a function, to serve as a living stone, the means of salvation and the means of condemnation, so the election of Christians in 1:1 may be functional, that is chosen for a function or for a service. Beyond that, in terms of broader book context, since there is a conceptual, logical relationship between being chosen by God and being called by God, and since being chosen and being called are linked explicitly in 2:9, but you are a chosen race, a royal priesthood, holy nation, God's own

people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Note the connection between chosen and called.

And since the idea of being called, *kaleo*, by God is a major recurrence in this book, as we saw, it may be helpful to examine how the concept of called is employed in this book. In 1 Peter, calling is almost always to a function, a type of life, or a type of service. For example, in 1:15, called to holiness, notice 1:14, again 1:14 and 1:15, as obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy.

Be holy yourselves in all your conduct, since it is written, you shall be holy, for I am holy, called to holiness, also called to suffer unjustly. Notice 2:20 and 2:21, for what credit is it if when you do wrong and are beaten for it, you take it patiently? But if when you do right and suffer for it, you take it patiently, you have God's approval, for to this you have been called. Because Christ also suffered for you, leaving you an example that you should follow in his steps, so, called to suffer unjustly.

And then 3:9, called to return good for evil. Do not return evil for evil or reviling for reviling, but on the contrary, bless, for to this you have been called, that you may obtain a blessing. So, this then would imply that the election of 1:1 is functional, chosen to be holy, and perhaps also to suffer unjustly and to return good for evil.

Incidentally, in general, in the New Testament, the relationship between being chosen, elect-elect, and being called is that chosen has to do, of course, with a divine decision; calling has to do with God's implementing of that decision. God brings persons into the decision that he has made for them. Now also though, we have to say, with regard to this business of calling, that there are, on the other hand, two passages that may link calling to the experience of salvation, both present salvation and future salvation.

I refer here to 2:9 and 10. But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Now notice verse 10.

Once, you were no people, but now you are God's people. Once you had not received mercy, but now you have received mercy. One might suggest here that they have been called to receive mercy, and therefore, they were chosen to receive mercy.

That has to do with present salvation. Now you have received mercy, but also in 5.10. And after you have suffered a little while, the God of all grace who has called you to his eternal glory in Christ will himself restore, establish, and strengthen you. This suggests being called to future salvation. So these two references to calling may imply that the election of 1:1 is an election to the state or the experience of



salvation, both present, 2:9 and 10, and future salvation, 5:10. On the other hand, 2:9 may refer to obedience or righteousness.

Again, in terms of the immediate context of 2:9, that you may declare, he says here, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. This whole notion of declaring the wonderful deeds, and especially what he goes ahead to say of him who called you out of darkness into light, may have to do with living a life that declares, one might say, a new kind of life. Darkness and light are often used ethically, the life of darkness being the life of sin, the life of light being the life of righteousness.

That is to say, declaring the marvelous deeds of him who called you insofar as you live out a life of light, a life of righteousness, over against a life of darkness. And 5:10 may involve a calling to remain righteous and obedient and thus qualify for glorification, which if you read these passages that way, would imply that the election is to the function of holiness and obedience. So, we've worked here through context, and we note that context points to the conclusion that chosen has to do with God's plan and purpose for the function of his church.

God has ordained from before the foundation of the world that his people should be obedient and holy, which is set apart morally from the surrounding evil culture, like aliens in a foreign land. Yet some contextual evidence points toward election to the status and experience of salvation. Now, we move on to evidence from New Testament word usage here.

How is *eklektos* used in the rest of the New Testament? There are a number of occurrences here, and I'm not going to take time to look at all of them, but we do want to look at one passage here especially, and that is Romans 9 through 11, where repeatedly Paul uses this kind of language. We make the following observations with regard to *eklektos* or chosen in Romans 9 through 11. The focus here is on the election of a people.

The issue throughout chapters 9 through 11 has to do with, on the basis of Paul's notion, which he's been insisting upon, justification by faith, who are the people of God? We often think of justification in individual terms, individual salvation, but the whole doctrine of Pauline doctrine of justification has significance for peoplehood. There is a strong corporate dimension to it as well in terms of what people are justified. And Paul has a problem here, which he articulates at the beginning of chapter 9 because he's struck, he's faced with two peoples of God.

Israel, ethnic Israel, has always, of course, been God's people. Paul will go ahead and say that the calling and the gifts of God are without repentance, so there you are. But on the other hand, if what he has said with regard to justification by faith is true, then that would suggest that the people of God are actually those who have faith,

that is to say, the church, is not synonymous with ethnic Israel, two peoples of God, but you can't have two peoples of God really.

And so, he spends the next three chapters trying to work all of this out, but the emphasis throughout is clearly who are the people of God? Is it ethnic Israel, or is it the church, the people of faith in Christ? Also, the election here then is to who will function as a people of God in the world, and he also uses *eklektos*, or election or choice, in terms of method. In other words, God has chosen to determine who are His people and who are not His people. He has chosen who will be His people and who will not be His people on the basis not of works of the law or of lineage but on the basis of faith.

That is to say, God has chosen a method to determine who will be His people and who will not be, and that is faith, not works of the law and racial lineage. There are certain statements, though, that are made here, particularly in 9:9 through 24, which may be understood to teach the unconditional election of individuals to salvation. He has mercy upon whomever He wills, and He rejects whomever He wills.

This may suggest that 1 Peter 1:1 involves unconditional election of individuals to salvation, so you see that you have evidence here that could go either way in this passage. And so we do this with other passages here in the New Testament. In the Old Testament, *eklektos* is Septuagint.

*Eklektos* is used, translating various Hebrew terms. It's characteristically used in the Septuagint of the people of Israel as a community that has been called or chosen by God to be His people and thus to fulfill His redemptive purposes in the world. His purpose of service and His purpose of holiness.

This suggests really that the election of 1 Peter 1:1 is in continuity with the election of the people of Israel. This would indicate an election of the community to the function of the people of God, which is characterized by redemptiveness and service. Now, of course, it's true, true that in the Old Testament, talking about Israel being God's chosen people, it involves also the element of salvation.

The salvation of the people from their enemies and the like, as well as a purpose, the redemptive purpose that God has in mind for Israel throughout among the nations of the world.

So, in summary of word usage, the weight of evidence from biblical usage is on the side of a functional understanding of election here, pointing to an election to holiness and obedience as functions of God's people and the means whereby God's purposes in the world are fulfilled. Yet some evidence from word usage also points to election of individuals to salvation.

In terms of scriptural testimony, we could do several things here, but what I've chosen to do is to note the, is to look at a related concept, and that is a concept of predestination. And I want to of course, we won't take time to look at all these passages, but I want to draw attention to one of them, and that is Romans 8:29. For those whom he foreknew, he also predestined to be conformed to the image of his son, in order that he might be the firstborn among many brethren.

Now, we note here that this involves really a predestination to be conformed to the image of his son. That is the object of predestination in this passage. Predestined to be conformed to the image of his son, which really, of course, means to be like his son.

And if, in fact, he's using that ethically, that's at least one way of understanding it; this would suggest a predestination to holiness and again suggest that the election of 1 Peter 1:1 is to holiness and the like. And we've done that with, we've looked at a number of other passages here in the New Testament, in terms of scriptural testimony. Now, we finally come to the interpretation of others.

I mentioned it's helpful to look at commentaries that represent a variety of periods of the church, and of course, there's reason to think that John Calvin will have something interesting to say about the election here in this passage. According to John Calvin in his commentary on this passage, this is an election to salvation, and he bases it on Peter's phrase, according to the foreknowledge of God. This foreknowledge Calvin takes to be the cause of election, yet as we saw, the Greek instruction indicates that it is not so much the cause of comparison.

Foreknown according to the foreknowledge of God the Father, Calvin also assumes without presenting evidence that foreknowledge involves inexorable decree rather than plan or purpose. And we note, too, that Calvin ignores the genitive of God the Father in his comment on this passage. Understanding, and I emphasize understanding in his comments here, is not typical of Calvin in general, but in his comments on this passage, understanding God's role as a remote force rather than as a person who functions towards humans in a dynamic personal relationship, which really means then that, of course, what we're doing is interacting with the commentary.

Calvin's arguments for an election of individuals to salvation are perhaps problematic on the basis of our own direct study of the text and, therefore, fail to undercut the notion that chosen in 1 Peter 1.1 is an election to the function of holiness or obedience on the part of God's people. I might mention in the history of interpretation, those in the Calvinistic tradition, not talking about Calvin himself. We've been mentioning Calvin here, but Calvinists who do adopt the notion of unconditional election of individuals to salvation find it in the New Testament, tend not to find it in this passage, tend not to read this passage that particular way,

although they do see it in other passages within the New Testament. By and large, at least in my research, that has been the case in the history of interpretation.

I noted a number of other commentators here. Let me just mention a couple of them. E. G. Selwyn, fine commentary, British commentary written just after the Second World War, remains one of the best on 1 Peter.

He says he points out that the election was a characteristic of the people of Israel as a whole and is now transferred to the Christian church; he references 2.9. We note here, using evidence from the Old Testament and from the epistle itself, this statement confirms our independent study that *eklektos* involves the status of the church as a whole—another very fine commentary by the German, Lennard Goppelt. Being connected, he says, to the concept of the diaspora, the concern is with the election to separation from the worldly environment in which these exiles from heaven found themselves.

Again, inference suggests also that the concern is corporate, church as a whole, and ethical, called to live lives contrary to that of their surrounding heathen environment. Another very fine commentary in the Hermeneias series by Paul Achtemeier. The term *elekt*, he says, refers in the Old Testament to Israel's special status as God's people.

This role is now taken over by the church. He points out, Achtemeier does, that the church's election is derived from Christ's election before the foundation of the world. Now, here's a point that we missed.

I did point out, of course, the connection between chosen and destined by God in 1.2 and Christ who was destined before the foundation of the world in 1.20, but Achtemeier, I think, draws a helpful and valid conclusion from this connection, and that is the election, the chosenness of Christians is derived from Christ being chosen, that Christ is the chosen one par excellence, and insofar as we are, to use a Pauline expression, as we are in Christ, insofar as we join Christ in His destiny. Remember this comparison between the destiny of Christ and the destiny of Christians. Insofar in the language of 1 Peter, that we come to Him, to that living stone, and like living stones ourselves are built into a spiritual household, we share in His election.

In other words, we are elect in Christ, the elect one. Achtemeier rightly connects on the basis of context, the church's election with that of Christ. The church is elect and fulfills the role originally given to Israel insofar as a church is in Christ.

Now, I've looked at several, many really, commentaries on the history of interpretation, although it's necessary to look at one or two, but I got carried away. The history of interpretation tends to support the conclusion of our independence study by indicating, for the most part, that most scholars say that *eklektos* refers to

the election of the church as a whole to a life characterized by holiness and obedience. So, we have two possibilities here that we see from our inferences.

The first is that the meaning of called and chosen in 1:1 is a calling out of God, by God, of the church, the Christian community, for the function of holiness that involves obedience to God's purposes and will, and we could, of course, restate all the evidence for that, but you remember that from the various inferences above. On the other hand, there are certain inferences suggesting that the meaning of called and chosen in 1:1 is God's selection of individuals for either salvation or condemnation, and we could cite the evidence there, but as I look at, weigh the evidence for each of these on the basis of my inferences, it seems to me that, and I may be wrong, I'm not indicating that this is the truth and you necessarily need to believe this, and if you don't agree with me, you're wrong, but I'm just indicating, kind of illustrating how we might go about the process of interpreting a passage like this, and what I did with it, hopefully in a method transparent way, but at least as I weigh the evidence, it seems to me that most of the evidence appears to be on the side of A, so I will conclude then with a paragraph where I bring the interpretation together. The meaning of called and chosen in 1:1 is that God has a purpose for His church, which purpose He established long ago, even in the eternal councils before creation, which, by the way, suggests just how seriously God takes this, that the church should be holy, that is radically like God, but radically different from all other groups and associations, and that this differentness involves essential character, which is set forth in 1:15, as He who called you is holy, be holy yourselves in all your conduct, for it is written, you shall be holy for I am holy, involves essential character and its expression, in the day-by-day decisions of life, which is, of course, reflected in the recurrence of this calling language, as, for example, in patiently bearing unjust suffering and doing good towards persecutors rather than cursing them.

The means whereby this election to radically distinctive holiness is actualized is a new birth, which results in Christians being children of God and as children like God, on the one hand, and unlike all pervasive cultural preferences on the other. The model of this election to radical distinctive holiness is formally Israel in the Old Testament period and materially Jesus, who is the elect one par excellence. The agent of this election to radical holiness is the Holy Spirit, as He says here in this context, who performs this sanctifying work as an expression of the Father's gracious mercy.

By His great mercy, we have been born anew to a living hope through the resurrection of Christ from the dead and as a channel of the ongoing effects in the life of the Church of Christ's sacrificial work and for sprinkling with His blood. So, there you have it. We'll go ahead and break here.

This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 29, 1 Peter 1:1-2.