

Dr. David Bauer, Inductive Bible Study, Session 29, 1 Peter 1:1-2 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Bauer, Inductive Bible Study, Session 29, 1 Peter 1:1-2, Biblicalelearning.org, BeL

This lecture excerpt from Dr. David Bauer's "Inductive Bible Study" series analyzes 1 Peter 1:1-2, focusing on the meaning of "chosen by God." Bauer employs an inductive approach, examining the word's definition, context within 1 Peter, usage in other New Testament passages, and interpretations from various biblical scholars. His analysis considers whether "chosen" refers to individual salvation or the church's corporate calling to holiness and obedience, ultimately leaning toward the latter interpretation. The lecture highlights the significance of the church's distinct identity and ethical conduct, mirroring Old Testament Israel's chosen status. Different interpretations are presented and contrasted, emphasizing the importance of considering multiple perspectives.

2. 26 - minute Audio Podcast Created on the basis of Dr. Bauer, Inductive Bible Study, Session 29 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Introduction & Languages → Introductory Series → Inductive Bible Study).



**Bauer_IBS_Session2
9.mp3**

3. Briefing Document: Bauer, Inductive Bible Study, Session 29, 1 Peter 1:1-2

Okay, here is a detailed briefing document summarizing the main themes and important ideas from Dr. David Bauer's lecture on 1 Peter 1:1-2, focusing on the meaning of "chosen" (*eklektos*):

Briefing Document: Inductive Bible Study of 1 Peter 1:1-2

Overview: This document summarizes Dr. Bauer's inductive study of 1 Peter 1:1-2, specifically focusing on the meaning of "chosen" (Greek: *eklektos*), as it relates to the readers and their identity. Bauer uses various methods of interpretation, including preliminary definitions, etymology, context (immediate and broader), word usage, scriptural testimony, and the interpretations of others, to arrive at a nuanced understanding of the term.

Main Themes and Key Ideas:

1. The Central Question: Meaning of "Chosen"

- The lecture centers on interpreting the phrase "chosen by God," specifically the word *eklektos*, which is translated as "elect" or "chosen."
- The discussion explores whether this "chosenness" emphasizes God's selection or the quality of the readers.
- Bauer asks, does it mean individuals are chosen for salvation, or does it mean the community is chosen for a particular function?
- **Quote:** "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."

1. Methodological Approach:

- Bauer applies an inductive approach, examining various forms of evidence:
- **Preliminary Definition:** *Eklektos* means "chosen, select," and also "choice, excellent."
- **Etymology:** Derived from *ek* (out of) and *lego* (to call), implying "to call out" or select from a larger group.

- **Context:** Immediate context links "chosen" to being "destined" according to God's foreknowledge.
- **Word Usage:** Examination of how *eklektos* is used elsewhere in the New Testament and in the Septuagint (Greek translation of the Hebrew Old Testament)
- **Scriptural Testimony:** Examining other relevant scriptural concepts (e.g. predestination in Romans 8:29)
- **Interpretation of Others:** Reviews perspectives of commentators, including John Calvin.

1. The Significance of "Foreknowledge" (*Prognosin*)

- "Chosen" is linked to "destined according to the foreknowledge of God."
- The Greek term *prognosin* implies "knowing beforehand."
- When applied to God, *prognosin* suggests not only foreknowledge but also divine intention or will, perhaps even predestination.
- The verb form of the term (found in 1 Peter 1:20 referring to Christ) suggests the readers' election is tied to God's plan from before the foundation of the world.
- **Quote:** "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."

1. God the Father and the Nature of Election:

- The choosing is done by God the Father, whose fatherhood is characterized by gracious, merciful acts.
- This implies a personal, dynamic election, not a mechanical or arbitrary one, tied to God's nature as a loving Father.
- **Quote:** "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."

1. Election Unto Obedience:

- The readers were chosen "unto obedience."

- This suggests a functional understanding of election - a choice to function in obedience or holiness.
- **Quote:** "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."

1. **Exiles and Aliens:**

- The readers are called "exiles of the dispersion" (1:1), and "aliens and exiles" (2:11).
- This designation, although potentially suggesting a Jewish audience in diaspora, is likely metaphorical.
- It points to the readers' status as sojourners in the world, living in light of their heavenly citizenship and a new kind of life in relationship to God.
- They are chosen to be exiles; this exile status implies a life of holiness.
- **Quote:** "If in fact that's the case, this implies that election is to alien status. They are elect to be exiles."

1. **Corporate vs. Individual Election:**

- The emphasis on peoplehood in 1 Peter (e.g., "holy priesthood," "chosen race") suggests that election might be to a community of faith rather than to individuals.
- The focus may be on the election of the church as a whole.
- **Quote:** "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."

1. **Christ's Chosenness as a Model:**

- Jesus is also described as "chosen" to function as a living stone (2:4, 6, 9).
- This suggests the chosenness of Christians is linked to the chosenness of Christ.
- Just as Christ's election was functional (for salvation/condemnation), the election of Christians might also be for a specific function (holiness, obedience).
- **Quote:** "Thus, the character of Christ's election might pertain to Christian election as well."

1. Relationship between Chosen and Called:

- The concepts of "chosen" and "called" are linked in 2:9.
- "Calling" in 1 Peter often relates to a function, a type of life, or a type of service (e.g., called to holiness, to suffer unjustly, to return good for evil).
- Bauer suggests that "chosen" relates to divine decision, and "called" relates to God implementing that decision.
- **Quote:** "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..."

1. Word Usage and the Old Testament:

- In the Old Testament (Septuagint), *eklektos* is typically used for the people of Israel as a community called for service and to fulfill God's redemptive purposes.
- This suggests a continuity between the Old Testament election of Israel and the election of the Church in 1 Peter.
- **Quote:** "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."

1. Predestination and Holiness:

- Scriptural testimony, especially Romans 8:29, indicates that predestination is "to be conformed to the image of his son," suggesting a predestination to holiness.
- **Quote:** "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."

1. Interpretation of Others: Commentary Analysis:

- Bauer discusses John Calvin's interpretation, which sees election as a choice of individuals for salvation, but critiques Calvin's reliance on a particular understanding of foreknowledge that may not be supported by the grammar.
- Bauer then references other commentaries (Selwyn, Goppelt, Achtemeier), which mostly emphasize a functional and corporate understanding of election tied to holiness and obedience.

- **Quote:** "Calvin's arguments for an election of individuals to salvation are perhaps problematic on the basis of our own direct study of the text..."

1. **Conclusion:**

- Bauer concludes that the weight of the evidence points to a functional understanding of "chosen," where God has chosen the church for holiness, obedience, and a distinctive lifestyle.
- This election involves both character (being holy like God) and action (being obedient in daily life).
- While some evidence points to an individual election to salvation, the corporate and functional interpretation is stronger based on the total evidence from the text.
- **Quote:** "The meaning of called and chosen in 1:1 is that God has a purpose for His church...that the church should be holy, that is radically like God, but radically different from all other groups and associations..."

Inferences: Bauer provides two main possible inferences:

- **A.** The meaning of called and chosen is God calling out the church for the function of holiness and obedience to God's will.
- **B.** The meaning of called and chosen is God's selection of individuals for either salvation or condemnation.

Based on his study, the weight of the evidence is on **A**.

Overall Summary: Dr. Bauer's lecture provides a detailed, nuanced inductive study of 1 Peter 1:1-2, with a focus on the meaning of "chosen." The study emphasizes that while the idea of individual salvation is not absent, the evidence in the passage and within the broader context of 1 Peter points towards a primarily corporate and functional understanding of election. God chose the church (the Christian community) for the purpose of holiness, a life distinct from the world and in obedience to God, as represented by their status as 'exiles' living in light of their new heavenly identity and citizenship, and as a continuation of Israel's original calling in the Old Testament.

4. Study Guide: Bauer, Inductive Bible Study, Session 29, 1 Peter 1:1-2

Inductive Bible Study of 1 Peter 1:1-2

Quiz

1. According to Bauer, what is the central question being addressed when interpreting the phrase "chosen by God" in 1 Peter 1:1?
2. What are the two potential implications of the word "chosen" (eklektos) based on Bauer-Danker's definitions?
3. How does the etymology of the word "chosen" (eklektos) contribute to its meaning in 1 Peter 1:1, according to Bauer?
4. How does the immediate context of 1 Peter 1:1, specifically the connection to being "destined," inform the understanding of "chosen," according to Bauer?
5. According to Bauer, what is the relationship between God's role as Father and the act of choosing/electing?
6. What is the difference between a soteriological and a functional understanding of "election" as described by Bauer?
7. How does the identification of the readers as "exiles of the dispersion" contribute to the understanding of "chosen," according to Bauer?
8. In what way is Jesus described as "chosen" in 1 Peter, and how might this be related to the election of Christians, according to Bauer?
9. How does the concept of "calling" (kaleo) in 1 Peter connect with the idea of being "chosen" (eklektos), according to Bauer?
10. What is Bauer's final conclusion regarding the meaning of "chosen" in 1 Peter 1:1, based on his analysis of the text?

Quiz Answer Key

1. The central question is: what is the meaning of the phrase, chosen by God? This question leads to a deeper exploration of the theological issue of election, specifically concerning the term "elect."

2. According to Bauer-Danker, "chosen" could imply either that the emphasis is on the one doing the choosing, or that the emphasis is on the quality of those who are chosen, implying they are "choice" or "excellent."
3. The etymology of "eklektos" suggests "to call out" (ek + lego) which implies being selected from a larger group, highlighting the aspect of separation within the process of being chosen by God.
4. The connection to "destined" and "according to foreknowledge" suggests that God's choosing is aligned with his pre-existing will, possibly even before the creation of the world, implying a preordained aspect.
5. God's role as Father suggests that the election is not a mechanical or arbitrary act, but rather a dynamic, personal one rooted in His gracious, merciful and loving nature.
6. A soteriological understanding views election as God choosing individuals for salvation, while a functional understanding sees election as God choosing people to function in a specific way (like obedience or holiness).
7. The designation of the readers as "exiles of the dispersion," which may be metaphorical, means their "chosen" status as exiles implies a life of separation, living as aliens in the world and in pursuit of holiness.
8. Jesus is described as "chosen" to serve as a living stone, a means of salvation and condemnation. This suggests that the election of Christians is likewise functional, for a purpose.
9. The concept of being "called" (kaleo) is closely related to the idea of being "chosen". Chosen has to do with a divine decision, and calling has to do with God's implementation of the decision for a particular function or service.
10. Bauer concludes that "chosen" in 1 Peter 1:1 primarily refers to God's purpose for His church, establishing it for the function of holiness and obedience, with the understanding that individuals are included in that calling.

Essay Questions

1. Analyze and compare the different types of evidence (preliminary definition, context, word usage, scriptural testimony, etymology, and the interpretation of others) that Dr. Bauer uses to interpret the phrase "chosen by God" in 1 Peter 1:1. What are the strengths and weaknesses of using these various types of evidence?
2. Discuss the significance of the concept of "functional election" as presented by Dr. Bauer in his lecture. How does a functional understanding of election compare to a soteriological understanding, and what implications does each have for the Christian life?
3. Explain how the social and historical context of the recipients of 1 Peter as "exiles of the dispersion" influences the interpretation of their "chosen" status, according to Dr. Bauer. What does this status suggest about the Christian's role in the world?
4. Trace the relationship between the chosenness of Christ and the chosenness of Christians as outlined in Dr. Bauer's lecture. How does the idea of "being in Christ" affect one's understanding of election?
5. Evaluate the various perspectives on the word "chosen" presented by different interpreters throughout church history, including the perspective of John Calvin as presented by Dr. Bauer. Which perspective is the most persuasive, and why?

Glossary of Key Terms

- **Inductive Bible Study:** A method of studying the Bible that begins with careful observation of the text and moves towards interpretation based on the evidence found within the text itself, rather than imposing outside ideas.
- **Eklektos (ἐκλεκτός):** The Greek word translated as "chosen" or "elect." It carries the sense of being selected, picked out, or choice.
- **Soteriological:** Relating to salvation. In the context of election, it refers to the idea that God chooses certain individuals for salvation.
- **Functional Election:** The idea that God chooses people not just for salvation, but also for a specific purpose or function, such as obedience, holiness, or service.

- **Exiles of the Dispersion:** A term used in 1 Peter to describe the recipients of the letter, who were likely Gentile Christians living in various regions of the Roman Empire, which suggests a metaphorical exile from their true heavenly home.
- **Prognosis (πρόγνωσις):** The Greek word for foreknowledge. It refers to God's knowledge of events beforehand, which also implies divine intention or will.
- **Etymology:** The study of the origin of words and the way in which their meanings have changed throughout history.
- **Septuagint (LXX):** The Greek translation of the Hebrew Bible.
- **Diaspora:** The dispersion of Jews outside their homeland.
- **Inculturation:** The process of adapting to the culture one lives in.
- **Unconditional Election:** The belief that God chooses individuals for salvation without any condition placed upon them such as faith, good works, or their own merit.
- **Corporate Emphasis:** The focus on the church as a whole community rather than on individual believers.
- **Living Stone:** A metaphor for Jesus in 1 Peter 2:4-9, highlighting his role as a cornerstone and foundation for the church.
- **Foreknowledge:** God's knowledge of all things, including future events. In theological discussions, it raises questions about the relationship between God's knowledge and human free will.
- **Predestination:** The doctrine that God has eternally ordained all that will happen, especially with regard to the salvation of some and not others.
- **Sanctified:** To be set apart for holy use. In the context of Christian belief, it refers to the ongoing process of being made holy by God.
- **Genitive Case:** A grammatical form indicating possession, origin, or relationship, often translated with an "of." For example, "of God" is a phrase in the genitive case.

5. FAQs on Bauer, Inductive Bible Study, Session 29, 1 Peter 1:1-2, Biblicalelearning.org (BeL)

FAQ on 1 Peter 1:1-2: The Meaning of "Chosen"

1. **What is the primary question addressed in the analysis of 1 Peter 1:1-2, and what are the key terms under scrutiny?** The central question being explored is the meaning of the phrase "chosen by God" (or "elect of God"). The key terms being examined are *eklektos* (Greek for chosen) and the associated ideas of foreknowledge (*prognosis*), predestination, and calling, and the word "exiles". The analysis seeks to understand the implications of this choosing for the recipients of the letter.
2. **What are the initial meanings and etymology of the word *eklektos*, and how do they contribute to understanding its use in 1 Peter 1:1?** The word *eklektos* is primarily defined as "chosen" or "select," implying a picking out from a larger group. It also carries the nuance of "choice" or "excellent," potentially referring to the quality of the chosen ones. Etymologically, *eklektos* comes from *ek* (out of) and *lego* (to call or speak), thus "to call out," emphasizing selection from a larger group. These definitions point to the idea that the chosen ones are both separated from the world and possess a special status or quality.
3. **How does the immediate context of 1 Peter 1:1-2, specifically its connection to God's foreknowledge and the description of God as Father, impact the interpretation of "chosen"?** The immediate context links "chosen" with "destined according to the foreknowledge of God the Father." The Greek term for foreknowledge (*prognosis*) suggests knowing beforehand, and when applied to God, it implies not only foreknowledge but also intention or will. The fatherhood of God is described in the immediate context (1:3) in terms of His gracious, merciful acts. This suggests that God's choosing is a dynamic, personal act rooted in His love and mercy, not an arbitrary or mechanical process. God's choice is before creation, showing the seriousness of the church to God.

4. **What role does the idea of "obedience" play in understanding the "chosen" status of the readers, and is election primarily about salvation or function?** The readers are described as "chosen unto obedience" or "for obedience," indicating a functional purpose for their election. This suggests that God has chosen them not only for salvation but also for the purpose of living holy lives characterized by obedience. The emphasis on obedience implies a functional understanding of election, where God's people are chosen to serve a particular role. This obedience is made possible through the power of the Holy Spirit.
5. **How does the author's description of the readers as "exiles" influence the understanding of their election?** The description of the readers as "exiles of the dispersion" can be taken both literally and metaphorically. While they might have been Jewish people scattered across the Roman world, the broader context suggests that the term "exiles" refers to their status as Christians living in a world that is not their true home. They are "elect exiles", thus they have been chosen *to be* exiles, living in a way that reflects their new, heavenly identity. This alien status emphasizes their separation from the values and ways of the world, further reinforcing their election to holiness and moral separation.
6. **How does the corporate or collective aspect of the church, as emphasized in 1 Peter, relate to the concept of being "chosen"?** The author makes repeated references to the peoplehood of God, drawing analogies between the church and Israel. The language of the text indicates that the community of faith is seen as a whole, rather than on individual Christians. References to a "chosen race" and to the church being a "holy priesthood" point to a corporate election, meaning that God has chosen the church as a whole to be distinct from other groups in the world. The focus may not be on the election of individuals but on the election of the body (the church).
7. **What role does Jesus Christ's own "chosen" status play in understanding the election of Christians, and how is Jesus seen in the text?** Jesus is presented as the "chosen one," particularly chosen as a "living stone," who is both a means of salvation for believers and a means of condemnation for unbelievers (2:4, 6, 9). The election of Christians is seen as derived from and connected to Christ's election. They are "in Christ" and thus share in His chosenness and destiny. This implies that just as Christ's election was for a specific function, so too the election of Christians is functional, meaning that they are chosen to carry out God's purposes.

8. **Considering various lines of evidence (immediate context, broader context, word usage, scriptural testimony, and historical interpretation), what is the overall conclusion regarding the meaning of "chosen" in 1 Peter 1:1?** After a careful analysis, the weight of evidence points towards a functional understanding of "chosen," meaning that God has chosen the church as a whole for a specific purpose: to be a community characterized by holiness, obedience, and distinctness from the surrounding culture. This election involves the transformation of believers to be like God and unlike the ways of the world. While the election of individuals to salvation is also a possible interpretation, it is not what is primarily emphasized by the text. The chosenness of the believers and their calling is meant to lead to a life of obedience and holiness and not an arbitrary selection of some.