

**Canceled**  
**A Roadmap for Living In Exile**  
**1 Peter 1:1-2**  
**The Blessing of Being an Exile!**

**Introduction:** Today we begin our study of First Peter. It's not a very long letter but we are going to handle it the opposite way we handled Daniel. With Daniel we took a chapter a week, but with First Peter we are going to take much smaller bites so that you can taste every part of the flavor profile. Each morsel will bring inspiration, conviction and application. Each bite will stir your heart to love being loved by Jesus. Each spoon full takes you deeper into a world of faith in Christ that is unknowable apart from the knowledge of the Gospel. Its why this little letter known as First Peter is like eating a meal at a five-star restaurant. It's not a huge plate of food but when you slow down, take smaller bites, and actually pay attention to what you're eating; you find yourself more satisfied and fuller than you've ever imagined.

As such, today we are only going to look at two verses, 1 Peter 1:1-2; but oh boy, its rich!

To get us started we need to make sure we don't just gloss over the first verse because it provides the framework to interpret the rest of the letter. Peter writes,

**1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (1 Peter 1:1)**

**Introductory Proposition: There are 4 important observations that need to be made from the first verse of First Peter.**

**The 1<sup>st</sup> important observation is that ...**

**(1) It's written by Peter. - "Peter" (1:1)**

- A.** Peter, formally Simon, was named by Peter. Peter is the Greek translation of the Aramaic name "Cephas" used by Jesus. Peter was one of Christ's three closest followers (Peter, James and John), was known as one who publicly denied Jesus three times but was later clearly affirmed and restored by Jesus.
- B.** This is the same Peter struggled to overcome his hatred for Gentiles. A hatred that lingered even while he was leading the church; a hatred that ended up getting him rebuked by Paul in Galatians 2:11-14.
- C.** This is the same Peter that church tradition tells us when he was condemned for execution, asked to be crucified upside down because he deemed himself unworthy to die the same death Christ died.
- D.** This is the Peter who is writing this letter. And this Peter has a key position of authority given to him by Christ. This leads us to the 2<sup>nd</sup> important observation.

### The 2<sup>nd</sup> important observation is that ...

#### (2) Peter was ordained by Christ to speak with authority on His behalf. – “an apostle of Jesus Christ” (1:1)

- A. This man of many failures was more than a preacher of the Gospel; he was an apostle of Jesus Christ. To be an Apostle of Jesus Christ was to be one who was ordained by Christ Himself to authoritatively communicate on His behalf.
- B. **“It must have been very pleasant to his heart to write those words. Not “Peter, who denied his Master”; not “Peter, full of imperfections and infirmities, the impetuous and changeable one of the twelve.” “Peter, an apostle of Jesus Christ,” as truly sent of God as any of the other apostles, and with as much of the Spirit of his Master resting upon him. You can see that his heart was steeped and saturated in memories of his Master: he could hardly get through a sentence without some allusion to the death, the resurrection, or the second coming of his beloved Lord.”<sup>1</sup>**
- C. However, “What is important at this juncture is simply this: his identification as “apostle of Jesus Christ,” which marks him as the authorized agent of Jesus Christ and qualifies his message as originating with Christ.”<sup>2</sup>

### The 3<sup>rd</sup> important observation is that ...

#### (3) Peter is writing to followers of Christ living in modern day Turkey. – “exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,” (1:1)

- A. Now I intentionally just skipped the word “elect” in verse one, but don’t worry, we are coming back to it in just a second, but I want you to first see what the word “elect” applies to, then I’m going to dig down on the word elect.
- B. He calls them, “elect **exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.**”
- C. The easy part of this is that all of the locations of the places he mentioned are in modern day Turkey. They are also listed in the order that one would travel from, one to the next, and thus likely written in the order the letter would be delivered.
- D. However, the more difficult piece to understand is what he means by “**exiles of the dispersion.**” There is a lot of debate on how to handle that phrase.

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<sup>1</sup> Spurgeon, C. (2014). *Spurgeon Commentary: 1 Peter*. (E. Ritzema & J. Strong, Eds.) (1 Pe 1:1). Bellingham, WA: Lexham Press.

<sup>2</sup> Green, J. B. (2007). *1 Peter* (pp. 14–15). Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company.

1. Is this referencing Jews who are now Christians that are descendants of those who fled the Northern Kingdom of Israel when the Assyrians conquered them, descendants of Jews who fled the Southern Kingdom when Nebuchadnezzar conquered Judah, or possibly descendants of Jews who fled the region of Jerusalem when Antiochus Epiphanes horrifically persecuted them?
  2. Is this a reference to some of the many Jewish Christians who fled the severe persecution by their Jewish brothers and sisters in Jerusalem beginning with the martyrdom of Stephen?
  3. Or is this meant to be more metaphorically understood; that is, is this allegory that represents both Jews and Gentiles scattered around Asia Minor living as exiles because of their faith in Christ?
  4. I side with the metaphorical view, but either way, what really matters to the rest of the passage is that everything in the letter confirms the minimal undebatable fact that they are followers of Christ living in areas of the world that are clearly pagan in every way, and as such are exiled by a humanity that lives under the rule of sin and Satan.
- E. “Although Peter is the apostle to the Jews (see Gal 2:7–8), the churches he writes to in Asia Minor probably had mostly Gentile (non-Jewish) members (see 1 Pet 1:14, 18; 2:9–10; 4:3–4).”<sup>3</sup>
- F. “This is literally “diaspora,” which means “to sow.” This term was usually used by Palestinian Jews to refer to Jews living outside of Palestine (cf. John 7:35). Peter uses it to refer to churches made up of Gentiles and Jews in northern Asia Minor.”<sup>4</sup>
- G. “The list seems to reflect the route of the bearer of this letter, starting at Sinope on the Black Sea and moving clockwise back to Bithynia. Several of these groups are mentioned as being present at Pentecost (cf. Acts 2:9–11).”<sup>5</sup>
- H. “It is not surprising that those who have been **chosen** by God are seen as **strangers in the world** (from the one word *parepidēmois*, that emphasizes both foreign nationality and temporary residence; cf. 2:11). Christians, whose citizenship is in heaven (cf. Phil. 3:20), live in the midst of a pagan society as aliens and sojourners, displaced persons whose thoughts should often turn

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<sup>3</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (1 Pe 1:1). Bellingham, WA: Lexham Press.

<sup>4</sup> Utley, R. J. D. (2000). [The Gospel according to Peter: Mark and I & II Peter](#) (Vol. Volume 2, p. 213). Marshall, Texas: Bible Lessons International.

<sup>5</sup> Utley, R. J. D. (2000). [The Gospel according to Peter: Mark and I & II Peter](#) (Vol. Volume 2, p. 213). Marshall, Texas: Bible Lessons International.

toward their true home. The readers were **scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia**, sprinkled like salt throughout five of Asia Minor's Roman provinces. The letter was evidently meant to circulate among the churches in this area. "Scattered" (*diasporas*) had special meaning to the Jewish Christians in these churches. The diaspora referred to Jews who were separated from their homeland. Peter adapted this word which previously described Israel to emphasize the condition of the early church."<sup>6</sup>

- I. **"in the dispersion** The Greek term *diaspora*—used in the ancient Greek or called the Septuagint—originally described Jews or Jewish communities scattered throughout the world outside of Israel (see Isa 49:6; Psa 147:2; John 7:35 and note). Here it is used figuratively to describe the Christian sojourn in this age before arriving in the coming age. **in Pontus, Galatia, Cappadocia, Asia, and Bithynia** May describe the clockwise route that Peter's letter carrier takes, beginning in Pontus in the north and ending in Bithynia in the northwest."<sup>7</sup>

**Ok, now let's go back up to that word "elect" and the 4<sup>th</sup>, and by far the most important observation we need to make from verse 1...**

**(4) He is writing to people who are blessed to be chosen by God to be canceled by the world. - "To those who are elect exiles" (1:1)**

- A. Now some of you have already been thrown off by this seemingly contradictory statement of being blessed to be canceled! Doesn't the very definition of being an exile, one whose cast out, not welcomed, and as such canceled, imply the very opposite concept of blessing? How can it in any way be a blessing to get exiled or canceled?
- B. First, you need to know that to be "elected" is best understood as "chosen." The word has no concept in its definition that you won a contest where you convinced enough people to vote for you that you got elected. The word actually has the opposite concept. The word implies you were minding your own business, and somebody selected you for a blessing you weren't even trying to get! You won the lottery because somebody else bought you a ticket that you didn't know they bought. They just showed up at your door and offered you the jack pot! So, Biblically, getting elected or chosen is not a choice made by me, but rather a choice placed upon me.
- C. Now, in the context of this verse, Peter is pointing to the fact that we were chosen to no longer be exiled from God! You see, the world is living exiled from

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<sup>6</sup> Raymer, R. M. (1985). [1 Peter](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 839). Wheaton, IL: Victor Books.

<sup>7</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (1 Pe 1:1). Bellingham, WA: Lexham Press.

Him, and has been since Adam sinned in the garden. Mankind was literally exiled from Him. But all who give their life to Christ were chosen by God to be set free from the curse that left us as exiles from His Kingdom, and as such exiled from God's rule to live under the rule of sin and Satan!

- D. However, the moment we surrender our lives to Christ and as such we are adopted into His family and Kingdom, we were ironically then treated as exiles by a world that still lives under the rule of sin and Satan. We ironically become exiles to those exiled to darkness!
- E. Thus Peter is saying to the believers scattered all over **Pontus, Galatia, Cappadocia, Asia, and Bithynia** that you guys are blessed to be living as exiles in this world because you have been elected by God to be HIS!
- F. Now some of you are rightly asking how I just got all that out of that one little verse! Well, I didn't, its taught all over the Bible, and more importantly to our efforts it comes out really loud and clear in the very next verse!

**Proposition: 1 Peter 1:2 gives us 5 reasons WHY it's awesome to be chosen by God to live as an exile in this world!**

**The 1<sup>st</sup> reason WHY it's awesome to be chosen by God to live as an exile in this world is that ...**

- (1) **You were chosen not because of your talents or abilities but because of God's choice to love you. - "according to the foreknowledge of God the Father" (2:2)**
  - A. So, putting verse one and two together we see that we are **"ELECT exiles ... according to the FOREKNOWLEDGE of God the Father."**
  - B. Now this is a subject that people get themselves all twisted up over.
  - C. It may come to you as a surprise, but every Bible believing Christian believes God elected them. The difference is in how Christians say they got elected. Some Christians say they were elected because God looked through time and saw that they would choose Him, and therefore He only picked the people that He knew ahead of time would choose him. It's an honest attempt that got popularized by a man named Jacob Arminius to combat what he thought was an unjust doctrine of God. The problem with Jacob Arminius's position is that it might make sense in the realm of western philosophy about God and His justice, but it doesn't make sense with good Biblical hermeneutics and doctrine.
  - D. It is a well-established fact that the Bible says God cursed mankind to be incapable of choosing Him. God didn't look through time and find anybody that would choose Him because He condemned all mankind to be incapable of choosing Him! The Bible says,

- E. **12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned. (Romans 5:12)**
- F. We were all condemned by Adam's sin. We were all exiled and as such made sinners that were totally incapable of knowing God and thus exiled to literal death. Its why elsewhere the Bible teaches things like this,
- G. **1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience- - 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Ephesians 2:1-3)**
- H. And let me be clear, this wasn't just a New Testament revelation about man's condition. Not only does Genesis chapter 3 make it clear, but in Romans chapter 3 Paul quotes the Psalm 14 and Psalm 53 when he writes,
- I. **10 as it is written: "None is righteous, no, not one; 11 no one understands; no one seeks for God. (Romans 3:10-11)**
- J. In addition, to the fact that we would never choose him because we can't, is the fact that the Bible makes it clear we are saved by His grace alone so that He is the only one who is praised!
- K. **8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. (Ephesians 2:8-9)**
- L. The point being then if God is choosing us based on our faith, then God is choosing us based on our merit. It is then no longer the amazing grace that He chose to love the unlovable, but rather the merited choice to love those who love Him. Therefore, those who hold to the idea that God's foreknowledge is Him choosing us based on our decision, rather than His decision before time to choose us, are in essence, with all good intentions, totally undermining the Biblical doctrines of Grace that are the foundations of any hope we have in salvation!
- M. R.J. Utley said it great in the context of Peter's perspective on this subject. Utley wrote, **"Remember that Peter, the spokesman for the Apostolic group and denier of the Lord, is the one who writes these words. Peter was chosen**

**because of who God is, not because of who Peter was! God's grace is not ... based on a future human act."**<sup>8</sup>

- N. Now, last, to those wondering if they are indeed saved, that is, what if they repented and believed in God but weren't chosen by God. To that I assure you that if you are worried you are missing the point, the point is you can't repent and believe if God didn't choose you but you won't repent and believe unless he did. This is going to come out even more as we continue through verse two.
- O. Let me also assure of this, no one made the doctrine of unconditional election more clearly than the apostle Paul, and this same apostles also wrote this,
- P. **"9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9)**
- Q. "In I Peter 1:2, the word "foreknowledge" refers to that counsel of God in which after deliberative judgment certain from among mankind were designated to a certain position, that position being defined by the context."<sup>9</sup>
- R. "But we ought wisely to consider what this precognition or foreknowledge is. For the sophists, in order to obscure the grace of God, imagine that the merits of each are foreseen by God, and that thus the reprobate are distinguished from the elect, as every one proves himself worthy of this or that lot. But Scripture everywhere sets the counsel of God, on which is founded our salvation, in opposition to our merits. Hence, when Peter calls them elect according to the precognition of God, he intimates that the cause of it depends on nothing else but on God alone, for he of his own free will has chosen us. Then the foreknowledge of God excludes every worthiness on the part of man."<sup>10</sup>
- S. "The verb means "to know in advance," and in the NT it refers to God's foreknowledge as election of his people (Rom. 8:29; 11:2) or of Christ (1 Pet. 1:20), or to the advance knowledge that believers have by prophecy (2 Pet. 3:17). Another possible meaning is "to know before the time of speaking," as in Acts 26:5. The noun is used by the LXX in Jdt. 9:6 for God's predeterminative foreknowledge and in Jdt. 11:19 for prophetic foreknowledge; Justin uses it similarly in Dialogue with Trypho 92.5; 39.2."<sup>11</sup>

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<sup>8</sup> Uteley, R. J. D. (2000). *The Gospel according to Peter: Mark and I & II Peter* (Vol. Volume 2, p. 213). Marshall, Texas: Bible Lessons International.

<sup>9</sup> Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 11, p. 16). Grand Rapids: Eerdmans.

<sup>10</sup> Calvin, J., & Owen, J. (2010). *Commentaries on the Catholic Epistles* (pp. 24–25). Bellingham, WA: Logos Bible Software.

<sup>11</sup> Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). *Theological Dictionary of the New Testament* (p. 123). Grand Rapids, MI: W.B. Eerdmans.



- T. “God’s choice is part of His predetermined plan and is not based on any merit in those who are elected, but solely on His grace and love for them before their creation. As the Williams translation puts it, God’s choosing is “in accordance with” (*kata*) or in keeping with His foreknowledge. This seems preferable to the view that election follows or is based on foreknowledge. Moreover, the word for foreknowledge (*prognōsin*) means more than a passive foresight; it contains the idea of “having regard for” or “centering one’s attention on” (cf. Kenneth S. Wuest, *First Peter in the Greek New Testament for the English Reader*, p. 15). The same word is used in 1:20 of Christ who was “chosen” by the Father before Creation. The Father did more than merely know about His Son ahead of time; He knew Him completely. Thus God chose all those on whom He focused His attention (by His grace, not because of their merit).”<sup>12</sup>

**The 2<sup>nd</sup> reason WHY it’s awesome to be chosen by God to live as an exile in this world is that ...**

- (2) **You were chosen not by your efforts to be freed from the captivity of sin, but by the Holy Spirit’s efforts. - “in the sanctification of the Spirit” (2:2)**
- A. So now Peter tells us we are “**ELECT exiles ... according to the FOREKNOWLEDGE of God the Father, in the sanctification of the Spirit.**”
- B. K.S. Wuest noted, “**Thus, the second step in the salvation of a sinner is taken by the Holy Spirit who brings the one chosen to the act of faith in the Lord Jesus as Saviour.**”<sup>13</sup>
- C. The point Peter is making here is that it was the Holy Spirit of God who ultimately set us apart and as such is the one that called us out of our exile from God and into a relationship with Him. Jesus said,
- D. **13 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. 14 He will glorify me, for he will take what is mine and declare it to you. 15 All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. (John 16:13-15)**
- E. The Apostle Paul later explained part of this work of the Holy Spirit this way,
- F. **13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy**

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<sup>12</sup> Raymer, R. M. (1985). [1 Peter](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 840). Wheaton, IL: Victor Books.

<sup>13</sup> Wuest, K. S. (1997). [Wuest’s word studies from the Greek New Testament: for the English reader](#) (Vol. 11, p. 17). Grand Rapids: Eerdmans.



**Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. (Ephesians 1:13-14)**

- G. So, it's the Holy Spirit that stirs our heart and teaches us, but it is also the Holy Spirit that regenerates us and saves us! It is the Spirit who does the literal work of rescuing us out of our lost and exiled condition from God. Our faith is never enough because it is always weak, but by God's grace when we respond to His conviction of our lostness; when we respond to His inspiration of Christ's worthiness; and we finally, in our weak and flawed faith that is destined to fail; relinquishes and surrender to the one who sent Holy Spirit to the mire of this world that exists under the cursed rule of sin and Satan to save me; He does, and He does so completely and permanently!
- H. So, listen, this is great news. If we have to save ourselves out the mire of sin and lostness then we are doomed. But Christ sent the Holy Spirit into the mire and brought us out! How awesome is that!

**The 3<sup>rd</sup> reason WHY it's awesome to be chosen by God to live as an exile in this world is that ...**

- (3) **You were chosen not to be a slave to death, but obedient children to the King of Life! – “for obedience to Jesus Christ” (2:2)**
  - A. Those who are exiles in this world are literally slaves to sin and thus inescapable slaves to death. That is, before God saved us, we were incapable of experiencing life because we were exiled from being able to obey Him and as such exiled from living in fellowship with Him and experiencing life.
  - B. Therefore, when God chose us out of exile to Him, he set us free from the inability to obey Christ and as such gave us the ability to experience His life! Listen to how the Apostle Paul spoke of this doctrine,
  - C. **15 What then? Are we to sin because we are not under law but under grace? By no means! 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, 18 and, having been set free from sin, have become slaves of righteousness. 19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is**

**death. 22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:15-23)**

- D. So, how ironic is it that we are considered exiles to those living in the enslavement of sin and death for nothing more than the fact that we have been set free to experience obedience to Christ and thus life in Christ!

**The 4<sup>th</sup> reason WHY it's awesome to be chosen by God to live as an exile in this world is that ...**

**(4) You were chosen not for the glory of your sacrifices to Him but for the glory of His sacrifice for us! – “for sprinkling with his blood” (2:2)**

- I. To understand this phrase, we need to back way up in our Bible to the days not long after Moses led the people of Israel out of Egyptian captivity. God had miraculously parted the Red Sea, they had been receiving manna from heaven every morning (miraculous bread!), they even defeated the army of Amalek that came out against them. They finally found themselves at the foot of Mt. Sinai. It was there that God established a formal covenant with the Jewish people that we call the Mosaic Law or the Old Covenant. It was also there that Moses did something with the people that set the stage for what Christ was going to do for us. In Exodus 24 we read,
- J. **“3 Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, "All the words that the LORD has spoken we will do." 4 And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. 6 And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. 7 Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." 8 And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words." (Exodus 24:3-8)**
- K. Moses and the people made a covenant with God that day. God had given them the Law, Moses proclaimed it to them, and they agreed to do it. Moses then took the animals that could have been used for their consumption and instead killed them and offered them to God as a sacrifice to Him. He then took the blood of the animals offered to God and scattered it over the people. This was a way of Moses demonstrating that they were giving their lives to God, that is, in sacrificing their animals they were stating that they were giving their lives to be

God's people. Now as noble, sacrificial and pious as all that sounds and looks, it was worthless because the Jewish people constantly failed God just like we do. It was a covenant that they never fulfilled, nor could they fulfill. Those oxen died for nothing because the promise they made with their blood was never kept!

- L.** BUT!!!, here in First Peter, it's not a priest killing one of our animals and tossing its blood on us to demonstrate to God that we are serious about our commitment to Him. Instead, it's the slaughtered blood of the eternal Son of God that the Eternal Father sprinkles on us to tell us He's that serious about His commitment to us!
- M.** The world will break fellowship with you and cancel you the very second you violate any of its standards, but God has placed the blood of His eternal son on us so that we can know that no matter how bad we mess up our commitment to Him, He will never abandon His commitment to us! We will never be exiled by Him! God will not turn his back on the sacrifice His SON made for us. God will not squander and waste the blood of His Son. God doesn't break His promises and He certainly didn't shed his blood for nothing! We were not chosen to demonstrate the glory of our faith in Him, we were chosen to demonstrate the glory of His faithfulness to us! We don't stand at the base of the mountain holding out our hands to God with the blood of all our sacrifices on our hands, but rather with the blood of His sacrifice on our hands!
- N.** "There seems to be an implied allusion to the ancient rite of sprinkling used under the law. For as it was not then sufficient for the victim to be slain and the blood to be poured out, except the people were sprinkled; so now the blood of Christ which has been shed will avail us nothing, except our consciences are by it cleansed. There is then to be understood here a contrast, that, as formerly under the law the sprinkling of blood was made by the hand of the priest; so now the Holy Spirit sprinkles our souls with the blood of Christ for the expiation of our sins."<sup>14</sup>
- O.** "When God made the old covenant with Moses, the promise of obedience by God's people was sealed by the sprinkling of the blood of the covenant sacrifice on the altar and on the people (Ex. 24:1-11).<sup>15</sup>
- P.** "Peter using the phraseology and typology of the Levitical ritual where the priest sprinkled the people with the sacrificial blood (Heb. 9:19)."<sup>16</sup>

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<sup>14</sup> Calvin, J., & Owen, J. (2010). *Commentaries on the Catholic Epistles* (p. 26). Bellingham, WA: Logos Bible Software.

<sup>15</sup> Wheaton, D. H. (1994). [1 Peter](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 1374). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

<sup>16</sup> Wuest, K. S. (1997). [Wuest's word studies from the Greek New Testament: for the English reader](#) (Vol. 11, p. 17). Grand Rapids: Eerdmans.

- Q. “The blood sprinkling is redolent of the Old Testament priestly work at the tabernacle (Lev. 7:14; 14:7, 16, 51; 16:14–15; cf. Heb. 9:13; 12:24), which required obedience on the part of the offerers. However, the only time *people* were sprinkled with blood was at the inauguration of the Mosaic Covenant (Ex. 24:8).”<sup>17</sup>

**The 5<sup>th</sup> reason WHY it’s awesome to be chosen by God to live as an exile in this world is that ...**

**(5) You were chosen not simply to eternally exist, but to eternally thrive! – “May grace and peace be multiplied to you.” (2:2)**

- A. “Charis” is the common biblical word translated as “grace.” It is used both of God’s favor and kindness in saving and adopting, as well as in giving us skills to labor with him. Peter is praying that we will abundantly experience every gift God has for us, that it would be multiplied in our life.
- B. In addition, he prays that peace would be multiplied. Peace is to be free from worry. It’s Gospel context is that we have no reason to worry about life after death, worry about your relationship with God, worry about God’s goodness towards you, or even worry about tomorrow. We therefore have every reason to experience an abundance of peace. Peace itself is therefore a “charis” from God that is most clearly assured and exclusively supplied through Christ’s work on Calvary.
- C. But here’s the deal. Peter doesn’t just want us to know this peace on an intellectual level, he wants us to experience it abundantly! He wants the recipients of his letter to have an overabundance of the experience of the peace provided for by Christ; and an overabundance of the life we’ve been given as God’s adopted and fully favored children. It is this peace that calms our heart in the midst of trials and in the face of death; it’s this peace that ignites our souls in the midst of the mundane, it’s this peace that brings confidence in the midst of failure and rejection; it’s this peace that gives us the ability to live life no matter what!
- D. Grace and peace are almost totally absent from life in this world, but they are abundantly available to those who have been chosen by God out of exile of this world and, from the world’s perspective, exiles into His Kingdom!
- E. “Such a privilege leads the writer to enlarge the normal greeting to a wish that they may experience God-given *grace and peace in abundance*. There is a play on words here. The usual Greek greeting (*chairē*—cheers!) is replaced by the profoundly Christian prayer for blessing by God’s *grace* (*charis*). In addition, the

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<sup>17</sup> Raymer, R. M. (1985). [1 Peter](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 840). Wheaton, IL: Victor Books.

customary Jewish greeting of *shalom* (*peace*) is added to show that in Christ we inherit the blessings promised under both old and new covenants.”<sup>18</sup>

- F. ““Grace and Peace” is a uniquely Christian opening greeting as well as a theological affirmation of the priority of God’s gracious character and redemptive acts which set the stage for mankind’s peace, a peace brought about by the actions of the Triune God (cf. v. 2). Our peace is only possible because of who God is and what He has done.”<sup>19</sup>

Now, my fear is that many of you may be learning a lot about Biblical doctrine, but you’re still not connecting the dots on why it’s such an awesome blessing to be chosen by God to be exiles in this world, to get canceled!!

So, I decided to wrap this sermon up with a little story to help you connect with what Peter is teaching us here. It’s about a fictional man I named Jace. As I read you my little short story, think about all the things we just learned from 1 Peter 1:1-2 and what it has to do with Jace and his circumstances.

On night, Jace and his college buddies got out of control. In his drunken state he sadly made a horrible decision that landed him 20 years of incarceration. After making his way through the system he was finally assigned to the prison where he would serve out the rest of his sentence. His top priority was to not only learn the rules of the prison, but more importantly the rules of the prisoners. He needed to understand what it was going to take to be accepted by the other inmates, and especially the power players that ran it. To put it bluntly, in a maximum-security prison full of violent offenders, he needed to quickly figure out how to assimilate into a group of people that would keep him safe!

Jace was socially intelligent and as such he had a knack for making friends, therefore it didn’t take long for him to get it all figured out and become a part of a well-established brotherhood within the prison. And make no mistake, it’s a true brotherhood where everyone in it is willing to give their life for each other; where everyone in it is willing to do whatever is needed to provide the best possible experience for those in the brotherhood.

Weeks, then months, then a few years clicked off and along the way his relationships in the brotherhood grew deeper and deeper. The rhythms of life and the social values of the brotherhood had become the rhythms and

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<sup>18</sup> Wheaton, D. H. (1994). [1 Peter](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 1374). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

<sup>19</sup> Utley, R. J. D. (2000). [The Gospel according to Peter: Mark and I & II Peter](#) (Vol. Volume 2, p. 214). Marshall, Texas: Bible Lessons International.

values of his life; that is, until the day a guard walked through the prison and opened his cell.

It happened during an afternoon lockdown the day after he had just got his last tattoo to demonstrate his loyalty to the brotherhood. He was at his sink washing off the antibiotic gel the prison artist had covered it with, when he heard the distinct clink and clunk of the of the guard's keys, the lock, and the unmistakable metal on metal sound his cell door made when sliding open.

He sat still being careful to wait on the guard's instructions. After telling Jace to finish washing his arm, they shackled his feet and hands and led him out of his cell, out of the block, and eventually down a hall he had never seen. His mind was racing. Had he been turned in for something he did with the brotherhood? Were they going to try and get him to be a snitch and talk about things going on with the prisoners? Had something terrible happened to his family and they were taking him somewhere to tell him? The longer the walk took the more his mind wondered and the more nervous he became.

Finally, the guards led him into a rather plush office. It was a side door into the office, so he never saw a name on the door, but there was no doubt this had to be the Warden's office. He saw a TV on the wall playing a local news channel, a rug made from a bear, a leather couch, a couple plush leather chairs, a large desk and the head of a trophy mule deer on the wall. He couldn't help but smell the freshly brewed ground coffee in the corner of the room, nor could he miss the box of what appeared to be locally made fresh donuts sitting right beside it! Jace hadn't had a good cup of coffee or a fresh made donut since before he was arrested.

To his surprise, the guards removed the shackles and invited him to sit down on the couch and enjoy the coffee and donuts while waiting on the Warden to come back from another meeting. They then walked back out the door they had just came in and left him there alone!

About 30 minutes went by before the Warden entered his office. Jace stood as he entered and the Warden greeted him with a few words, a smile and a firm handshake; then sat down behind his desk. By this time Jace was feeling the effects of the four donuts and three cups of coffee he had already consumed and as such he was fully awake and even a little jittery; the anxiety of the moment certainly added to it.

Jace sat back down on the couch, being sure not to slouch and fixed his attention completely on the Warden. The Warden, in his deep old southern draw, said, "Son, it's been decided that you are going to be given an opportunity of a lifetime. Personally, I think it's ridiculous, but our new Governor has issued an order to put you into a brand-new program he invented." The Warden then explained a special program had been created

whereby Jace would still have to sleep in his cell every night, but every morning he would get to leave the prison to work at a local business. He would also get to eat his meals at any of the restaurants in town, or even cook his own meals in the kitchen of the local business that had partnered up with the government to provide this opportunity. Furthermore, and this was the biggest difference between any other work release program he had ever heard of, the Warden told Jace he could workout at the local gym, shop for things at the local stores, access any of the local parks to hike, fish or grill out; and he could even meet up with his family at the parks instead of the cold cinder block depressing visitation space at the prison. Finally, on the weekends he could spend time with any family member he wanted as long as he was back at the prison each night.

Jace wisely said yes. When he got back to the cell block he told all his brothers the exciting news. Most of them celebrated with him, but he couldn't help but notice that a few had no response at all, and two even angrily walked off. Their response didn't seem to be that of those who were jealous that they weren't picked, but rather as those who were upset that Jace said yes!

As weeks went by, life and optimism grew inside of Jace. As one that well knew he deserved prison, he was blown away that he was getting to experience freedom; the kind of freedom that he knew at the end of his sentence would be totally given to him in every way. Nothing inside the prison compared to what he experienced outside the prison. Nothing about the relationships he had with the people he worked with outside the prison, and especially with his family, compared to the relationships he had inside the prison. He loved his brothers in the prison and looked for every way possible to serve them, but the life and friendships he had outside the prison was so much more meaningful, and his face couldn't hide it!

It was no wonder that Jace started feeling the pushback from his brotherhood in the prison. The suspicious looks grew each day and rumors started circulating that he was working for the Warden. Jealousy began to blossom over the privileges that so far nobody else in the prison had been given. All this added up to Jace's feelings of acceptance and safety quickly diminishing.

On his way out of the prison one morning he asked to meet with the Warden. He asked the Warden why he was the only one getting to participate in this program. The Warden scratched his head and responded, "All the coffee and donuts you took in must have had your mind distracted when I told you the details of this ridiculous program. I told you that anybody you asked to join you would be allowed, obviously as long as they agreed to it." Jace couldn't believe he had missed that detail, but he couldn't wait to get back from work that day and tell all his brothers!



When he arrived back at the prison it was dinner. He grabbed his tray of whatever mystery meat they were serving that day and ran over to the area of the cafeteria where his brothers were sitting. As soon as he sat down, it was obvious to him that no one noticed or cared, but he wasn't deterred from his mission. He waited for a lull in the conversation then he asked the head of the brotherhood for permission to speak to everybody.

Begrudgingly the leader of the brotherhood allowed him, so Jace stood up with excitement and told them he wanted everybody to join in him in the Governor's new program and that they could start first thing in the morning! He told them all about his favorite restaurants, the best fishing spots at the local lake and creek, the brand-new equipment at the gym in town, and even the enjoyment of working at the local plant. He then told them the most incredible part of the deal was that he got to spend all kind of time with his family. The moment he said the phrase, "his family," the leader of the brotherhood stood up, slammed his dinner tray on the table and with his rugged deep voice shouted, "we are your family!" An awkward silence fell over the brotherhood, and nobody said a word the rest of the meal.

The next morning a few of the brothers were standing at Jace's cell ready to join him in the program. Jace shook their hands, slapped the back of their heads and with a big smile on his face he said let's go boys!

Each passing day Jace and his new friends, who were enjoying this amazing program, invited, not just the brotherhood to join them, but they now invited everybody in the prison to join them! Most of the time the men in the prison just ignored them, but every now and then a person would jump on board. Every time a new person joined in it reenergized them to keep inviting the rest of the men in the prison. But every time another person joined, they noticed the bitterness towards those enjoying life outside the prison grew and grew.

It finally all came to a head. The brotherhood that Jace would still give his life to protect, that Jace still looked for every opportunity to serve and support, formally denounced him and kicked him out. Despite the fact Jace had proven he would do anything he could for them, they not only removed their protection, but worse, they beat him so bad he had to be taken to the hospital. The group he once found solace and protection in, the group he continued to love and support; was now the group he felt he needed solace and protection from! Jace was now an exile in a prison filled with nothing but those who had been exiled from society for the terrible things they had done. It was made abundantly clear to him, that his only way back in to the brotherhood would be to reject the life and freedom the Governor had graciously given him; he would have to reject his family outside the prison; he would have to reject the brotherhood he was gaining with all those that followed him into the program; he would have to walk away from the

massive and totally merciful opportunity he had been given for living in order to recommit himself to a life of slowly dying in prison with a brotherhood doing the same.

He laid in bed one night grieving the decision he had to make. No matter what, he was going to lose. It was a choice that would cost him no matter what he decided, but one of those choices rewarded him with things the other never could – life, freedom and his real family! The choice was clear and Jace wouldn't look back.

The next morning was a Saturday. There was a slight chill in the air as Fall was starting to settle in. With a smile of confidence and joy on his still bruised face, he got dressed and walked out the prison longing, not for a day that he would be accepted by the brotherhood in the prison, but for the last day of his sentence when he would no longer have to sleep inside the walls of that jail! He walked out looking forward to the day he was finally free to live life fully with his family at the local fishing hole and then go home, eat family dinner and rest until morning with those truly on his side. Although the prison was still his physical home, clearly his home was somewhere else!

So, here's my challenge to you,

**Challenge: Are you living your life trying to be accepted by a world exiled from God or are you basking in the life and glory of being rescued into His Kingdom?**