1 Peter 1:3–9 **Grace and Peace** 3 May 2026 KRCN

1. Peter, whom we have known as an uneducated fisherman, wrote a letter. Yet wisely, he wrote just one letter and shared it with many places: Pontus, Galatia, Cappadocia, Asia, and Bithynia. In today's terms, this would be the whole region of Türkiye. Christians were living scattered throughout that land.

2. Peter called those scattered Christians "those who have been chosen." Unlike Paul, he did not call them "brothers" or "saints." But the fact that he called those brothers "the elect" (ἐκλεκτός) suggests what kind of identity those who are called by that name ought to have.

3. For Peter, the saints are "those who have been chosen." In the sense that God has "chosen" them, this is similar to the term "chosen people," which the Jews used to define themselves. Yet in the sense that they have "received" that choosing, it means they are lowly ones who have even been given their identity.

4. In the days of the early church, the distinction between Jews and Christians was still unclear. But at a certain point, people called Christians began to appear. This happened in Antioch. It means that the distinctive marks of Christians slowly began to emerge among them, until they could no longer live together with the Jews in the same way.

5. There was a time when the whole world seemed to be Roman Catholic. Then one day, that old tree began to sprout. It was Protestantism. Here, "Protestant" was not a name they gave themselves, but a distinction made by the Roman Catholics of the time. They called them "those who resist," "those who protest."

6. These days, the story of the French Huguenots has become popular in Korean churches. Among them, the story of a woman named Marie Durand was even performed as a musical. She spent thirty-six years in prison simply because she was a Huguenot. When she came out as an old woman, the words she had carved by the well inside the prison were revealed: "Resister!"

7. This word expresses not so much her conviction as her very essence. In other words, it declares that she is "one who resists"—a holy person different from the Catholics, a Protestant, a Huguenot. If we relate this to today's passage, it means that the saints are sojourners scattered throughout Türkiye, that is, "those who have been chosen."

8. These names are important for three reasons. First, they must still be the names by which we are called today. Second, they are the model to which our identity and essence, distorted and corrupted over time, must return. And third, they reveal the will of God, who has given us this new name.

9. In v. 2, we see that God has a certain intention for the elect. In the latter part of the verse, it says, "for sprinkling with the blood of Jesus Christ." In other words, we have become the elect because

of God, and God chose us in order that we might receive the sprinkling of the blood of Jesus Christ. That is also why we have become sojourners.

10. This does not appear clearly in the Korean translation, but if we look at the Greek text Peter wrote, we see that besides the purpose of receiving the sprinkling of blood, another intention is added. It is the word just before it: “obedience.” If we include this and interpret it carefully, it means that God chose us for these two things: the sprinkling of blood and obedience.

11. This brief phrase tells us that becoming a Christian, or becoming one of the elect, is not something we can achieve simply because we want it. If we are walking the path of sojourners, this is not something we intended for ourselves as human beings. Second, it depends upon God’s decree. We became Korean because we were born that way, not because we chose to be born Korean.

12. Abraham, whom we know well, was like this, and so was Jacob. Abraham left his country, his relatives, and his father’s house because God told him to leave. Scripture says that he lived in tents all his life, showing that he was seeking a homeland. Jacob also went down to Egypt and said that his life as a sojourner could not compare with that of his fathers.

13. Is that not so? To become a Christian is to become a new creation. It is to be born again and to receive new life. These things depend not on the one being born, but on the One who gives birth. God chose us so that we might receive the sprinkling of blood and obedience; He set us on the pilgrim road, called us the elect, made us Christians, and called us saints.

14. Let us return again to Peter’s letter in Greek. Peter, the uneducated fisherman, uses three prepositions to explain how God’s purpose toward us moves: *kata* (κατά), *en* (ἐν), and *eis* (εἰς): “according to,” “in,” and “toward.”

15. What this means is that, first, we became the elect according to the foreknowledge of God the Father; second, this was accomplished in the Spirit; and third, it was done for the purpose of bringing us to the sprinkling of blood and obedience in the Son. In other words, it happened according to the decree and will of the triune God—Father, Son, and Holy Spirit.

16. This, then, is Peter’s greeting, given through the triune God, to the sojourners scattered throughout Türkiye. Therefore, within this greeting, we must rediscover the identity we need to recover. Not only that, but we must also discover the proper posture with which we are to live as the elect, and the future form we are to become.

17. When we look closely at this greeting, something startles us. Could this really have been written by Peter the fisherman? How could he use such refined grammar and elaborate rhetoric? How could he express such profound truths so briefly? And above all, how could he uncover the mystery of the Christian life in this way?

18. When scholars of this world—or educated people like us—read this letter, there are certain instructional words we might take from it as readers. There are two in particular: “sprinkling of blood” and “obedience.” To us, who seek truth or long for salvation in this world, these words may sound like some kind of clue, or even a solution.

19. In the other words, there is little that we can take as instruction or as room for something we might do as human beings. Take the word “chosen,” for example. Its subject is God. So it is not something we are to do from our side. But when we hear “sprinkling of blood” or “obedience,” we tend to think there is still something we might be able to do.

20. “Sprinkling of blood”—even just hearing it makes us feel as though we should sacrifice ourselves, or perhaps simply obey something. But unless we are uneducated fishermen, we quickly realise who the subject of this phrase is. “Sprinkling of blood” does not refer to the sprinkling of the saints’ blood, but to the sprinkling of the blood of Jesus Christ.

21. And this sprinkling of the blood of Jesus Christ is not some merit produced by the Jews or the Romans when they crucified Him. Rather, it refers to Jesus Christ Himself offering the once-for-all sacrifice to God by giving Himself over to death. The subject is Jesus Christ.

22. Think about it. Once a year, on the Day of Atonement, the Jews could enter the Most Holy Place. The priest who entered would bring the blood of an animal sacrificed outside and sprinkle it seven times over the ark of the covenant inside. This is the sprinkling of blood that Peter, a Jewish fisherman, also knew.

23. Therefore, the sprinkling of blood refers to the only way our sins are atoned for and we come out alive before God with new life: the cross borne not by us, but by Jesus Christ. Some may say that the blood was sprinkled when Longinus pierced His side. Yet even if that is what appears to our eyes, the truth is that Jesus Himself is the subject, willingly moving toward that death.

24. What about obedience? It is the same. This too is not a condition God demands from us. Rather, it is a form of faith shown to us by Jesus. It refers to His obedience to the Father’s will rather than His own, and to His prayer that not His will, but God’s will, be done.

25. In conclusion, our present condition as sojourners is not the result of anything caused by any one of us. Especially our present life as Christians living as sojourners is the path we walk because of God’s decree. Even the sprinkling of blood and obedience are the work and merit of God the Son.

26. In one sense, being chosen may seem like fatalism, as though it leaves no room for hope or future. Yet when we think again, this pilgrim road—though at times we may wish to escape it or give it up—has been decreed by the triune God. And that God has given this road to us as what is most good, most excellent, and most right.

27. Therefore, when we no longer fix our eyes on our present circumstances, but rely solely on who the triune God is—the God who has chosen us—all complaints, dissatisfaction, envy, and jealousy over our situation cannot help but disappear. For God's decree is surely beyond comparison with anything else.

28. Now listen to how Peter greets the sojourners who know this: "May grace and peace be multiplied to you."