

NT 43 – A Chosen Generation

1 & 2 Peter

Introduction

?	Who was Peter? Why was he special? (chief apostle, President of the Twelve, Prophet of the Church)
?	Why do you think we only have two epistles from him? (lost scriptures)
!	There are many writings of the Apostles that we do not have. This is one of the purposes of the restoration

1 Peter 1 – the Elect according to God’s foreknowledge

1 Pet 1-2	What is the difference between God’s foreknowledge and predestination? (agency)
?	When Peter refers to something happening according to the foreknowledge of God, what does he mean?
?	How does God’s foreknowledge about each of us affect us today? (Alma 13 – we were foreordained to do things during our mortal lives)
?	What is the Doctrine of Election
DC 84:96-99	
DC 29:7	Who are these “elect”? (us) (the house of Israel)
?	How does a person become “elect”? (faithfulness in the premortal world and in this world)
Quote 1	BRM, DNTC, pg 284
?	What happens if a person who is not “elected” joins the Church? (adopted into the House of Israel) Is an adopted person any different than one who is not? (no) What about their posterity? (they gain the same blessing)
!	We are “elect”. We have been elected. The scriptures sometimes call this our “election”. For most, it exists because of our faithfulness in the premortal world.
?	Can we lose our election? How? (unworthiness, not fulfilling our foreordained purposes)
Quote 2	BRM, DNTC, pg 284

Summarize	<ol style="list-style-type: none"> 1) We are elected to the House of Israel to receive the blessings of the Abrahamic Covenant 2) Our election occurred in the premortal world according to the foreknowledge of God 3) Others, not so elected, are adopted and receive the full measure of blessings as if they were originally elected 4) Through unfaithfulness, we can lose our election, our birthright
DC 29:7	So why is our Church a missionary church? (to gather the elect)

2 Peter 1 – We is our “calling”?

2 Pet 1:1-10	We are elected to the House of Israel in the premortal world through our faithfulness or through our adoption here in mortality.
?	What does it mean to be “called”?
Quote 3	BRM, NTDC, pg 326
1 Pet 1:15-16	Notice here how Peter tells us we are “called” by He who is holy. What is expected of us due to our calling? (to be holy)
Summarize	“To be called” is to join the Church
?	What then is the difference between our “election” and our “calling”? (election: to be foreordained to receive the blessings of Abraham) (calling: to act by faith on our election by making covenants through the ordinances of the Gospel)
Quote 4	Ibid (our “calling” as taught by Paul)
Rom 8:28-30	Affirms the teaching (note: predestinate means foreordained)

Making our Calling and Election “sure”

DC 130:20-21 DC 132;5	What is the condition upon which we can receive any blessing from God? (obedience to the law of the blessing)
!	So all of our blessings are conditional. God makes these blessings available to us with a promise, a covenant. But we must do our part to gain the blessing

!	So when we live the law to its fullness we gain the blessing.
?	What happens when we live the laws connected with the blessing of exaltation in full?
Quote 5	Ibid (making it sure)
Quote 6	Ibid (making it sure)
Summarize	When your Calling and Election are made sure, you receive an unconditional promise from God of your exaltation. Your “final judgment” has been accelerated and is complete.
?	Would a person whose calling and election are sure later commit a sin? Yes! He or she is neither perfect nor immune from temptation. The laws of repentance still apply.
!	<p>Can a person who makes his calling & election sure become a Son of Perdition? (yes)</p> <p>TPJS:</p> <p>“...according to the scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the priesthood.” (Teachings, pp. 338-339.)</p> <p>BRM: “Thus, even though a man's calling and election has been made sure, if he then commits blasphemy against the Holy Ghost, he becomes a son of perdition, because when he was sealed up unto eternal life it was with a reservation. The sealing was not to apply in the case of the unpardonable sin.”</p>
DC 124:124	Hyrum Smith receives his calling and election made sure
Mosiah 26:20	Alma receives it
DC 132:49	Joseph Smith
?	How many saints have gained this gift? Quote 7
?	Can we gain this gift and blessing before we die?

How do we make our Calling and Elections sure?

!	We endure to the end wading through our trials of faith with hope and love, serving others as the Lord desires us to do.
!	We take upon ourselves all of the covenants the Gospel offers through sacred ordinances of the temple.
!	We do our best to have the Spirit with us always
!	We ask the Lord specifically that our calling and election might be made sure and ask Him what we must yet do. Then we do it.
?	How do we know when it is given? In the same way others have known. By revelation.
!	In the mean time, we all can have comfort knowing that we will be exalted if we simply endure.
Quote 8	BRM, Probationary Test of Mortality

Quote 1 - Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., 2:, p.284

Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel... Those of mortal Israel who walk uprightly in this second estate shall have eternal inheritance with Israel in the world to come.

Quote 2 - Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., 2:, p.276

The house of Israel was a distinct people in pre-existence; that is, by obedience and devotion, certain of the spirit children of the Father earned the right to be born in the lineage of Abraham, of Isaac, and of Jacob, and of being natural heirs to the blessings of the gospel. But some of them, after such a favored birth, after being numbered with the chosen seed, turn from the course of righteousness and become children of the flesh; that is, they walk after the manner of the world, rejecting the spiritual blessings held in store for Israel. They are disinherited; they shall not continue as children in the family of the prophets when the chosen race continues as a distinct people in the eternal worlds. Thus they are descendants of the prophets in this life but shall not inherit with the sons of God in the life to come.

Quote 3 - Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., 3:, p.326-356

To be called is to be a member of the Church and kingdom of God on earth; it is to be numbered with the saints; it is to accept the gospel and receive the everlasting covenant; it is to have part and lot in the earthly Zion; it is to be born again, to be a son or a daughter of the Lord Jesus Christ; to have membership in the household of faith; it is to be on the path leading to eternal life and to have the hope of eternal glory; it is to have a conditional promise of eternal life; it is to be an inheritor of all of the blessings of the gospel, provided there is continued obedience to the laws and ordinances thereof.

Within this over-all framework, there are individual calls to positions of trust and responsibility, but these are simply assignments to labor on the Lord's errand, in particular places, for a time and a season. The call itself is to the gospel cause; it is not reserved for apostles and prophets or for the great and mighty in Israel; it is for all the members of the kingdom.

The call originates with God, is available because of his grace and goodness, and is offered to various peoples and nations according to his will and on his divine timetable. From the day of Jacob to the coming of Christ the house of Israel was the called and chosen people of the Lord. During the day of his mortal ministry our Lord limited the call to the lost sheep of the house of Israel. (Matt. 10:5-7.) After his resurrection he commanded his ministers to make the call available to all men. (Mark 16:15-16.) But only those who actually receive the gospel, who make the everlasting covenant, who cleave unto the truth and strive to live in harmony with the revealed word, only these are numbered among those whom the scriptures name as the called of the Lord.

Quote 4 - Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., 3:, p.326-356

Our friend Paul proclaims the same principles. He speaks of members of the Church as "the called of Jesus Christ," as those who are "called to be saints" (Rom. 1:6-7; 1 Cor. 1:2); he says they are "called . . . into the grace of Christ" (Gal. 1:6); "called unto liberty" (Gal. 5:13); "called . . . to peace" (1 Cor. 7:15, 17); "called" to "the fellowship" of "Jesus Christ" (1 Cor. 1:9); "called" to "holiness" (1 Thess. 4:7; Heb. 3:1); "called" to the Lord's "kingdom and glory" (1 Thess. 2:12); and that all these calls come by "grace." (Gal. 1:15.)

Like Peter he teaches that the saints are called to "eternal life" (1 Tim. 6:12), called to "the promise of eternal inheritance" (Heb. 9:15), but he explains also that the Lord's calls are the result of foreordination and grow out of faithfulness in pre-existence. (2 Tim. 1:8-9.) "God hath from the beginning," that is, from before the foundations of the world, "chosen you [his saints] to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:13-14.) That is, the saints were foreordained in the councils of eternity to believe the truth, to be sanctified, and to save their souls; and then in this life they are called to that gospel whereby these eternal promises can be fulfilled.

Quote 5 - Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., 3:, p.326-356

It follows, then, that when the law has been lived to the full, the promised blessing is guaranteed. "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) Accordingly, when a man lives the law that qualifies him for eternal life, the Lord is bound by his own law to confer that greatest of all gifts upon him. And if by a long course of trial and obedience, while yet in this life, a man proves to the Lord that he has and will abide in the truth, the Lord accepts the exhibited devotion and issues his decree that the promised blessings shall be received. The calling, which up to that time was provisional, is then made sure. The receipt of the promised blessings are no longer conditional; they are guaranteed. Announcement is made that every gospel blessing shall be inherited.

Quote 6 - Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., 3:, p.326-356

To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is "set down" with his "Father in his throne." (Rev. 3:21.)

Quote 7 - Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols., 3:, p.326-356

Obviously if it applies to Isaiah and Ezekiel, it applies also to Jeremiah, Samuel, Moses, Joshua and all of the prophets; if it applies to Joseph Smith and William Clayton and "many others" in the Prophet's day, certainly a great many of the later worthies of this dispensation are also included; and if a sizeable number of the Ephesian Saints were so classified, then surely the same applies to like groups of the saints in Rome, Corinth, Galatia, Philippi, Colosse, Thessalonica, and in all the places where the Meridian Saints were congregated. If Paul and John are part of the group, so also are Peter, James, Titus, Jude, Matthew, the other apostles, and many of the preachers of righteousness of that ancient day.

And can there be any question that the same was true among the Nephites? And Jaredites? That it included all of the City of Zion and those who were thereafter caught up to heaven to dwell with Enoch and his translated brethren? And if this glorious principle has always operated in days past, is it beyond reason that it is still sealing blessings upon the heads of the Latter-day Saints? Verily, such is the case now -- a situation which we anticipate shall be increasingly so as the Millennium approaches, during which period the sealing power and all its attendant blessings will abound on every side.

As with all the blessings of the gospel, the glorious reality of having one's calling and election made sure is within the power of the faithful saints to obtain, including both men and women.

Quote 8

Bruce R. McConkie - The Probationary Test of Mortality

University of Utah, January 10th, 1982, p.11

Recorded from Spiritual Survival in the Last Days, B&B Yorgasen, P268-270

"I'd like to append to them the fact - and this is a true gospel verity - that everyone in the Church who is on the straight and narrow path, who is striving and struggling and desiring to do what is right, though far from perfect in this life; if he passes out of this life while he's on the straight and narrow, he's going to go on to an eternal reward in his Father's kingdom.

"You don't need to get a complex or get a feeling that you have to be perfect to be saved. You don't. There's only been one perfect person, and that's the Lord Jesus, but in order to be saved in the Kingdom of God and in order to pass the test of mortality, what you have to do is get on the straight and narrow path - thus charting a course leading to eternal life - and then, being on that path, pass out of this life in full fellowship. I'm not saying that you don't have to keep the commandments. I'm saying you don't have to be perfect to be saved. The way it operates is this: you get on the path that's named the 'straight and narrow'. You do it by entering the gate of repentance and baptism. The straight and narrow path leads from the gate of repentance and baptism, a very great distance, to a reward that's called eternal life. If you're on that path and pressing forward, and you die, you'll never get off the path. There is no such thing as falling off the straight and narrow path in the life to come, and the reason is that this life is the time that is given to men to prepare for eternity. Now is the time and the day of your salvation, so if you're working zealously in this life - though you haven't fully overcome the world and you haven't done all you hoped you might do - you're still going to be saved. You don't have to do what Jacob said, 'Go beyond the mark.' You don't have to live a lie that's truer than true. You don't have to have an excessive zeal that becomes fanatical and unbalancing. What you have to do is stay in the mainstream of the Church and live as upright and decent people in the Church - keeping the commandments, paying your tithing, serving in the organizations of the Church, loving the Lord, staying on the straight and narrow path. If you're on that path when death comes - because this is the time and day appointed, this is the probationary estate - you'll never fall off from it, and, for all practical purposes, your calling and election is made sure."