

## Chosen Greetings

1 Peter 1:1-2 - NCBC, February 11, 2018

Main Point: **Peter greets troubled Christians with God's sovereign work.**

- **God sovereignly appoints your leaders** (1:1a)
  - God's apostles (1:1)
  - God's elders (5:1-5)
  - God's governors (2:13-17)
  - God's masters (2:18-25)
  - God's husbands (3:1-7)
- **God sovereignly elects you out of this world** (1:1b-2d)
  - God's choosing: the Father's foreknowledge (1:2a)
  - God's calling: the Spirit's sanctification (1:2b)
  - God's cause: the obedience of faith (1:2c)
  - God's cleansing: the Son's blood (1:2d)
- **God sovereignly multiplies favor to you** (1:2e)
  - God's grace
  - God's peace

Application: **Live differently by depending on God's work.**

### Opening Announcements:

- Acknowledge our Boy Scouts serving us this morning
- Pray for 30 NCBC members attending Biblical Counseling Training Conference this week

<<Be Thou My Vision>>



What a great prayer to sing together as a church family as we prepare for the preaching of God's Word. God – give me eyes to behold wonderful things in your Word!<sup>1</sup> Increase my faith, satisfy my soul, and be everything to me dear God – as you show me more of Jesus!!

Please continue your worship now by opening your copy of God's Word to **1 Peter chapter 1.**



<sup>1</sup> Psalm 119:18

If you don't have a Bible with you, simply raise your hand and we'd be delighted to give you one. You are welcome to take this Bible home as our gift to you, or just return it after our service by placing it on the table in the back of the room.

A special welcome this morning to our boy scouts and troop leaders who faithfully serve our community with character and service. We're blessed to serve as your charter organization, and proud of the work that you are doing in our community.



**1 Peter** is an encouraging study of God's grace that produces firm hope in troubled hearts. When you face overwhelming storms...or unsettling amounts of change... or when you just get tired and tempted to give up and give in... this letter from Simon Peter arrives to remind you: God cares! He is here to help you with His grace. The stormy waves are only throwing you against the Rock of Ages – and He is a firm hope for your soul!

God's Word is so sufficient and relevant for us! Last week we started this new series by preaching an entire

message on just the first word of this letter! Today our hearts will soar as we focus on just the first two verses of **1 Peter chapter 1**. Here we discover the letter's author, the audience, and the greeting

Please stand in honor of the reading of God's Word as I read **verses 1 and 2 of 1 Peter**, from the **English Standard Translation**:

*Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.*

This is the word of God. You may be seated.

**Let's Pray.**

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Peter wrote this letter from Rome<sup>2</sup> to scattered persecuted Christians approximately 2 years before he himself was martyred for his faith in Jesus Christ. More than likely, this letter was written very close to the year 64 AD.

Now if you're a student of world history – you'll remember something very significant happened in the year 64 AD: On July 18 in the year 64 AD - Rome burned!! This great fire devastated much of Rome with its culture and temples, and the Roman citizens angrily blamed their

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<sup>2</sup> 1 Peter 5:13 – Babylon likely was an early Christian reference to Rome.

own emperor Nero for setting the fire. Rumors swirled that Nero had burned Rome just so he could clear the old city for newer and improved building plans.

Nero needed a scapegoat to save his own skin! So he blamed the already culturally-despised Christians for setting the great fire of Rome. Consequently persecution against Christians got red hot – driving Christians to flee Rome and scatter all around the surrounding territories.

*Foxes Book of Martyrs* recounts some of the unspeakable horrors experienced by Christians under Nero's persecution. Nero would take Christians – dip them in wax or tar, impale them on poles, and then set them on fire to serve as human candles for his garden parties.

Now let me just ask you: if you were Peter...and your fellow brothers and sisters in Christ were experiencing these kind of “fiery trials”<sup>3</sup> ...and they were watching their own loved ones suffer such great horrifying injustice – simply just for believing in Jesus Christ... and you were going to send them a letter...what would you write?

Peter was likely in hiding himself at this point,<sup>4</sup> realizing that his own life would eventually be required for his love of Christ.<sup>5</sup>

So if you are Peter – and you knew you were writing to Christ-followers who had been uprooted by horrific persecution...what would you say? How would you

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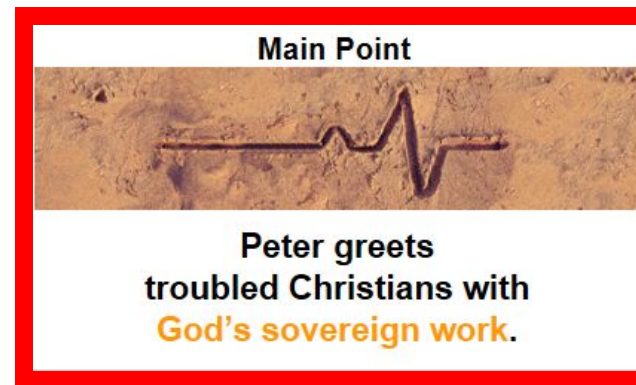
<sup>3</sup> 1 Peter 1:7; 4:12

<sup>4</sup> Hence the code name “Babylon” in 1 Peter 5:13.

<sup>5</sup> John 21:18-19

begin? What kind of introductory greeting would even be appropriate?

In these two verses, we see that



**Peter greets troubled Christians with God's sovereign work.** Right out of the gate – Peter grabs the abused faces of the persecuted and gently turns their suffering gaze towards the sovereign work of God.

Dear suffering soul – God's sovereignty refers to His supreme rule over all things. God reigns over all – and He is still working. Though the storm clouds have obscured your vision of His majestic purposes... keep trusting that He is in control and working through it all.

Peter wants to strengthen suffering souls. So right away he reminds us that God sovereignly appoints your leaders, God sovereignly elects you out of this world, and God sovereignly multiplies favor towards you. Let's examine each of these one at a time.

First – when you are suffering unjustly its helpful to

remember that,



God sovereignly appoints your leaders (1:1a)

Under the inspiration of God's Spirit,<sup>6</sup> Peter dictates to Silas,<sup>7</sup>

*Peter, an apostle of Jesus Christ...*

He refers to himself by his new Greek name that means "rock" – the name Jesus Himself had given him when He first called Simon into Gospel ministry.<sup>8</sup>

And then – how should he introduce himself to many of these scattered suffering saints that he had never met in person before? Should he say, your brother in Christ? Should he say Peter, a fellow sufferer? No – he says, *Peter, an apostle of Jesus Christ.*

<sup>6</sup> 2 Peter 1:20-21; 2 Timothy 3:16-17

<sup>7</sup> The "Silvanus" of 1 Peter 5:12 is likely Silas, who was Paul's partner in his church-planting efforts throughout Asia Minor (Acts 15:32; 16:37).

<sup>8</sup> John 1:42

As a quick aside for those familiar with Roman Catholic tradition – notice he doesn't say, Peter *the* apostle. But Peter *an* apostle. Peter did not see himself as superior to the other apostles in any way. This phrase is not calling attention to himself – but rather to Jesus Christ who had commissioned and sent him as one of,



God's apostles.

This word "apostle" refers to an authorized agent for another – a "sent one." By referring to himself as an official apostle of Jesus Christ – Peter is reinforcing his spiritual authority right up front in this letter. What gives him the right to speak into such difficult suffering?

Well, he had been sovereignly appointed by God to be an apostle of Jesus Christ. As one of the official apostles of Christ's church, Peter had been chosen and commissioned by Jesus Christ Himself to help establish the early church and preach the Gospel of Christ.

**Ephesians 2:20** teaches that the Holy Spirit builds the church on *the foundation of the apostles and the prophets, Christ Jesus himself being the cornerstone.*

Apostles were foundational to the establishment of the church since according to **Acts 1** they were all eye-witnesses to the resurrection of Jesus Christ.<sup>9</sup> But not all eye-witnesses of the resurrection were apostles.<sup>10</sup> An official apostle had to be specifically commissioned by Jesus Himself to this important foundational ministry.<sup>11</sup>

Since the New Testament Scriptures were not yet breathed out<sup>12</sup> and given to the church, **Ephesians 3:5** teaches that the Holy Spirit directly revealed the mysteries of the Gospel to the apostles for the benefit of the church. Apostles and their written Scriptures were then authenticated by God's Spirit with supernatural signs, and wonders, and miracles.<sup>13</sup>

Not surprisingly then, the death of all of Jesus' apostles ended the apostolic age. No more Holy Scripture has ever been revealed since the death of the last apostle John. The canon of Scripture<sup>14</sup> was completed, and the leadership of Christ's church is now transferred to,

True Grace  
Firm Hope

God sovereignly  
appoints your leaders (1:1a)

- God's apostles (1:1)
- God's elders (5:1-5)

God's elders.

Look quickly at **chapter 5 verse 1**, Peter writes,

*I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ... do you see that?*

Peter understood that God had appointed him during this transitional apostolic age as one of the apostles – a witness of the sufferings of Christ – and additionally as one of the elders in Christ's church.

So today – contrary to some misinformed traditions – there are no biblical apostles. All the eye-witnesses of Jesus' resurrection are dead. God's church is now led by a plurality of *elders* who together exercise spiritual oversight over God's flock on behalf of their chief Shepherd Jesus Christ.<sup>15</sup>

Now you might say... Ok pastor... what's the point for us today?

<sup>9</sup> Acts 1:2-3, 21-22; 1 Corinthians 9:1; 15:7-9

<sup>10</sup> It seems that there are only 15 apostles clearly identified in the New Testament. c.f. Grudem, *Systematic Theology*, 908-912.

<sup>11</sup> Acts 1:24-26; 26:24-26; Romans 1:1; 1 Timothy 2:7; Galatians 1:1

<sup>12</sup> Or inspired – 2 Timothy 3:16

<sup>13</sup> 2 Corinthians 12:11-12

<sup>14</sup> Canon is the rule, or authorized recognition, of what writings are truly deemed as Holy Scripture.

<sup>15</sup> Acts 14:23, 20:28; Titus 1:5; 1 Timothy 3:1ff, 5:17; 2 John 1; 3 John 1

**True Grace**  
**Firm Hope**

**God sovereignly appoints your leaders** (1:1a)

- God's **apostles** (1:1)
- God's **elders** (5:1-5)
- God's governors (2:13-17)
- God's masters (2:18-25)
- God's husbands (3:1-7)

Church – I believe Peter starts out his letter with a humble reminder that he is a delegated agent of Jesus Christ. He represents a God who's still in control.

Peter's letter reminds suffering saints that God sovereignly works to appoint all your leaders... whether at church, or in civil government, or in your employment, or in your home.

Think about it for a moment. How much suffering is experienced because of difficulty or disagreement with those in authority over you?

Peter reminds you: God sovereignly appoints all your leaders...and this should give you a firm hope.

Yes, wicked leaders like Nero may bring unjust suffering into your life for a season – but God's never out of control. Sinful leaders will be held responsible for their own wickedness. Jesus will make it all right when He returns. But in the meantime, God's true grace empowers you to genuinely honor all positions of

delegated authority – for all authority ultimately comes from God.<sup>16</sup>

Peter next greets troubled Christians with God's sovereign work by writing, *To those who are elect exiles of the dispersion in* five different regions of Asia Minor, or modern-day Turkey.

And here's the important reminder for all suffering Christians today:

**True Grace**  
**Firm Hope**

**God sovereignly elects you out of this world** (1:1b-2)

**God sovereignly elects you out of this world** (1:1b-2d)

Peter uses two words to describe the individual Christ-followers who are scattered or dispersed all

<sup>16</sup> Romans 13:1-7. For a more in-depth study on the delegated authority of God, please see my March 13, 2016 sermon on Titus 3:1-8 entitled, "Minding Your Political Manners." [http://www.mynbc.org/church/download.php?filename=sermon\\_archive/2016/20160313\\_Minding\\_Your\\_Political\\_Manners.pdf](http://www.mynbc.org/church/download.php?filename=sermon_archive/2016/20160313_Minding_Your_Political_Manners.pdf)

around Asia Minor in small gatherings of believers<sup>17</sup> – “*elect exiles*.” Chosen foreigners. Elect refugees.

Do these two words accurately describe your identity in Christ?

Think about both words for a moment: the word *elect* (or *chosen*<sup>18</sup>) refers to the Christian’s privileged relationship with God. The word *exiles* refers to the Christian’s disadvantaged relationship with the world.

In other words, when God chooses you vertically – you necessarily become a stranger to this world horizontally. These people are not exiles and sojourners as **chapter 2 verse 11** calls them because of their race or their circumstances...but because God chose them and made them a people for Himself in **1 Peter 2:9**. God’s election of you makes you a pilgrim in this world.

**Verse 2** goes on to provide 3 Greek prepositional phrases that modify the word “elect” in **verse 1**. These three phrases describe the basis, the means, and the goal of God’s sovereign election. Please listen carefully – and refresh your suffering soul with the promise that your hope of future glory is not grounded in your own work, but in the sovereign work and purposes of the Father, the Spirit, and the Son!<sup>19</sup>

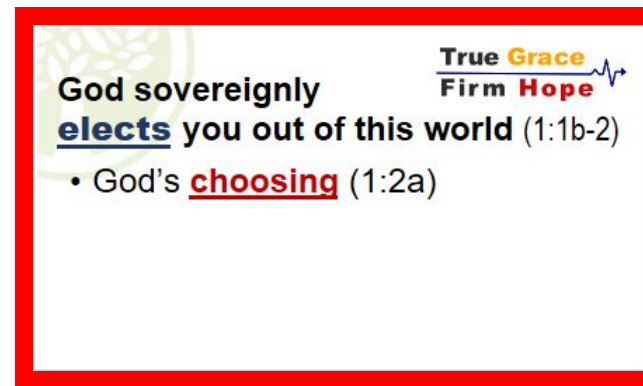
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<sup>17</sup> While the believers were scattered and fleeing persecution, 1 Peter 5:2-4 seems to suggest that the believers were still organized into local churches with recognizable elder leadership, etc.

<sup>18</sup> The English words elect and chosen both translate the same Greek word *eklektos* in 1 Peter 1:1, 2:4, 2:6, 2:9, and 5:13

<sup>19</sup> Demarest, *The Cross and Salvation*, 127.

First,



God's choosing. God sovereignly elects you *according to the foreknowledge of God the Father*.

Here is the basis for God’s sovereign electing grace that chooses some to be saved,<sup>20</sup> and leaves others to remain lost in their sin: *the foreknowledge of God the Father*.

Peter believes this truth will comfort suffering saints and strengthen their hope. They have been chosen by God according to the foreknowledge of God their Father.

Now what does foreknowledge mean here? Does it simply mean to “know beforehand”<sup>21</sup> or have foresight of a future action in advance?

Many well-intentioned pastors have taught this understanding of God’s foreknowledge – that since God is all-knowing – He knows beforehand who will have faith

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<sup>20</sup> Matthew 22:14

<sup>21</sup> As this verb is used in Scripture relating to human subjects: Acts 26:5; 2 Peter 3:17; etc.

in Him, and so He sovereignly chooses the people He knows will believe on Him someday and gives them salvation.

And truly God is all-knowing.

But an honest examination of the Scriptures does not allow for God to be a passive observer, or merely responsive to man's decisions in His foreknowledge.

The biblical word *know*<sup>22</sup> frequently communicates a loving desire or commitment of purpose.<sup>23</sup> For example **2 Timothy 2:19** says, *The Lord knows those who are his*. Now God clearly knows everything about every person – but **Matthew 7:23** warns unregenerate professors to *Depart from me, I never knew you*. Similarly, **1 Corinthians 8:3** says that *if anyone loves God, he is known by God*.

So when Peter greets troubled Christians with God's election that is according to the foreknowledge of their Heavenly Father, he is speaking of God's *forelove or fore-choosing*, more than just His foresight. This is the determinative foreknowledge of the heavenly Father that effectively brings salvation to the elect. The humbling truth of **1 Peter 1:2** is the same as the unbreakable chain<sup>24</sup> of God's sovereign grace in **Romans 8:29-30**, that

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<sup>22</sup> *yada* in Hebrew; *ginosko* in Greek: context determines whether they mean "perceive," "understand," "know," or "to set regard upon, to know with particular interest, delight, affection, and action," "to purpose and predestine an advantage of loving commitment"

<sup>23</sup> C.f. Gen 18:19; Exodus 2:25; Psalm 1:6; 114:3; Jeremiah 1:5; Amos 3:2; Hosea 13:5; Matthew 7:23; 1 Corinthians 8:3; Galatians 4:9; 2 Timothy 2:19; 1 John 3:1

<sup>24</sup> Romans 8:29-30 is considered "unbreakable" by supplying the word "all"

*those whom God foreknew He also predestined...and those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified.*

When God elects or chooses to set His grace upon a soul – it is all based on His own divine decree.<sup>25</sup> The foreknowledge of God is His determined commitment to select individuals to bring them to faith and all the benefits of Christ's work. No one who is elect according to the foreknowledge of God the Father will ever be separated from God's electing love by fiery persecution.<sup>26</sup>

Such undeserved grace from an all-powerful God brings hope amid suffering. For God is never surprised. Everything in your life is on God's schedule, going according to God's good and holy plan. Nothing can separate you from the love of God in Christ Jesus.<sup>27</sup>

But not only are Christians elect according to the foreknowledge of God the Father, but also through or *in the sanctification of the Spirit*. This is speaking of,

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in each phrase: all he foreknew were predestined; all he predestined he called; all He called he justified; and all He justified He glorified. So thus, all He foreknew are guaranteed to be glorified—All glory to God! (NOTE: to supply the word "Some" anywhere in these verses makes the entire argument non-sensical, and entirely contrary to the context.

<sup>25</sup> Romans 9:11, 14-16ff

<sup>26</sup> Romans 8:31-39; 11:29

<sup>27</sup> Romans 8:39



**True Grace**  
**Firm Hope**

**God sovereignly elects you out of this world (1:1b-2)**

- God's **choosing** (1:2a)
- God's **calling** (1:2b)

God's **calling**, or how God's Spirit effectively causes a soul to be born again.<sup>28</sup>

God's electing grace is received through the Spirit's sanctifying work on the human heart. Now to fully appreciate this truth, you must first understand the devastating effect of sin upon the human heart.

While God commands all men everywhere to repent,<sup>29</sup> **1 Corinthians 2:14** clearly teaches that *the natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them...* **Romans 8:7** says that the natural mind *does not submit to God's law; indeed it cannot!* **Ephesians 2** describes all unbelievers as dead slaves of sin – *by nature children of wrath*<sup>30</sup> and then **Ephesians 4** describes the human heart as hardened, *darkened in understanding, and alienated from the life of God.*

<sup>28</sup> 1 Peter 1:3; John 3:3-8; c.f. in 1 Peter the word *elect* is a synonym to the word *calling*: 1 Peter 1:15; 2:9, 21; 3:9; 5:10

<sup>29</sup> Acts 17:30; c.f. 1 Timothy 2:4; 2 Peter 3:9

<sup>30</sup> Ephesians 2:1-3, 5

In other words – every human being is responsible before God to repent of their sins, and love and worship Jesus Christ more than everything. But because of sin's corrupting effect upon our hearts – no human has the *ability* to fulfill our God-given responsibility. According to **Romans 3:11**, *No one is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.*

Because of sin's effects on your soul, you are responsible to do something you can't do. We all need as much special enablement from God to obey His commands as Lazarus did to come out of his tomb!<sup>31</sup>

This is why Jesus taught so clearly in **John chapter 6**, *No one can come to me unless it is granted him by the Father.*<sup>32</sup> *It is the Spirit who gives life; the flesh is no help at all.*<sup>33</sup>

Peter comforts troubled hearts with this truth: you have been positionally placed in the favor of God by His Spirit's sovereign work.<sup>34</sup> Only the Holy Spirit brings conviction and repentance of sin,<sup>35</sup> only the Holy Spirit renews and regenerates a sinful heart,<sup>36</sup> and only the Spirit grants the inheritance of adoption.<sup>37</sup> Yes you are exiles – but only because you are elect according to the

<sup>31</sup> John 11:43

<sup>32</sup> John 6:65, cf. verses 37, 44

<sup>33</sup> John 6:63

<sup>34</sup> 1 Corinthians 6:11; 2 Thessalonians 2:13-14; 1 Corinthians 1:30

<sup>35</sup> John 16:8; Acts 11:15-18

<sup>36</sup> Titus 3:5; Acts 15:8-9

<sup>37</sup> Romans 8:15

Father's foreknowledge, and the Spirit's sanctification...all for,

**True Grace**  
**Firm Hope**

**God sovereignly**  
**elects you out of this world** (1:1b-2)

- God's **choosing** (1:2a)
- God's **calling** (1:2b)
- God's **cause** (1:2c)
- God's **cleansing** (1:2d)

God's cause or purpose, and God's cleansing.

This third prepositional phrase really has two aspects to it, *for obedience and for sprinkling with the blood of Jesus Christ*.<sup>38</sup>

In other words, the goal of God's election is the "obedience of faith"<sup>39</sup> in the human heart that only the Spirit can produce.<sup>40</sup> So faith is not the reason or basis for God's foreknowledge – but actually the goal of it!<sup>41</sup> It's not those who obey who are God's elect...but all of God's elect will progressively grow to obey Christ. This truth is repeatedly emphasized throughout the rest of

<sup>38</sup> Holman Translation preferred here.

<sup>39</sup> The obedience that comes from, or is produced by, faith in Jesus Christ

<sup>40</sup> Romans 1:5; 16:26

<sup>41</sup> Obedience and faith always walk together over time. They are biblically two sides of the same coin: Matthew 19:17; Acts 5:32; Romans 15:18; 2 Thessalonians 1:8; 1 Peter 4:17.

Peter's letter: the Christian's hope for holy living is grounded in the electing grace of God!<sup>42</sup>

God's electing grace accomplishes the cleansing benefits of Christ's cross<sup>43</sup> – both in justification and progressive sanctification! O soul are you troubled and weary? Turn your eyes upon Jesus Christ – be washed with Jesus' blood that alone can wash away the stain of every sin!!

The phrase *sprinkling with Jesus blood* remind us that *without the shedding of blood there is no forgiveness of sins*.<sup>44</sup> Are you among God's elect? Have you been washed by the precious blood of Christ?

Dear troubled soul – don't think your present sufferings strange – for God has sovereignly elected you out of this world all by His doing.

And God is able to,

**True Grace**  
**Firm Hope**

**God sovereignly**  
**multiplies favor to you** (1:2e)

<sup>42</sup> 1 Peter 1:15-16; 2:9ff

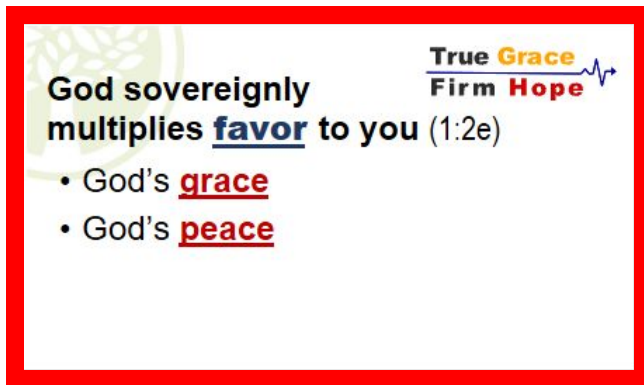
<sup>43</sup> 1 Peter 1:19

<sup>44</sup> Hebrews 9:18-23; c.f. Exodus 24:3-8; Hebrews 12:24

sovereignly multiply His favor to you.

Peter closes out his greeting in **verse 2** with a prayer for his beloved brethren:

*May grace and peace be multiplied to you.*



God sovereignly multiplies favor to you (1:2e)

- God's grace
- God's peace

True Grace  
Firm Hope

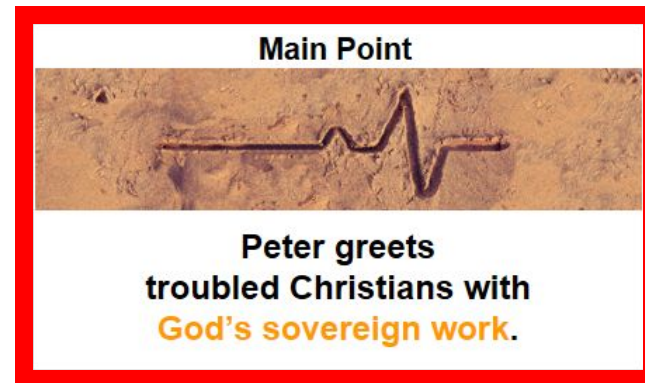
God's grace is His undeserved and unmerited help. Only those who humbly admit their need for help can receive God's grace.<sup>45</sup> So will you admit your need for God's grace? Will you cast off all pride that refuses to believe salvation is entirely an unmerited work of God? Do you really believe that all you bring to God is your neediness and your sin – and that your secure relationship with Him is all by His grace alone?

God's peace describes the resulting state of well-being that accompanies the humble reception of God's grace.


Peter prays that both grace and peace would be multiplied or increased or experienced in abundance by his scattered and troubled friends. Interestingly the word

*multiplied* is singular – implying that grace and peace are aspects of one experience. So without humility – you can't experience either grace or peace. But when you humble yourself enough to receive God's favor – it is multiplied to you for a living hope of eternal glory.

It's interesting to notice how Peter starts this letter to people crushed with the indescribable pain and loss of their present persecution, isn't it?



Main Point



Peter greets troubled Christians with God's sovereign work.

Peter greets troubled Christians with God's sovereign work. He doesn't focus on how well they are doing – He focuses on how well God's work truly is.

<sup>45</sup> 1 Peter 5:5



So then – how will you respond this morning? Once you think about all that God has done to accomplish your eternal salvation – you must **Live differently**. You must live differently **by depending on God's work** – rather than your own! The sovereign grace of God's election humbles any pride that wrongly believes you don't deserve to ever suffer or be mistreated. Submitting to the sovereign grace of God produces a powerful joy that is rooted in eternity and sustainable even in the darkest trials. The electing decrees of God bring purpose and hope to the exile ... and motivates a powerful incentive for holy living through the pain.

For since my past, present, and future all ultimately depend on the sovereign and all-powerful work of a good and Holy God – I can be sure that He who began a good work in me will bring it to completion at the day of Jesus Christ!<sup>46</sup> For it is God who works in you dear suffering saint... both to will and to work for His good pleasure.<sup>47</sup>

<sup>46</sup> Philippians 1:6

<sup>47</sup> Philippians 2:13

May you experience more of His grace and peace this week by His supreme power and working.

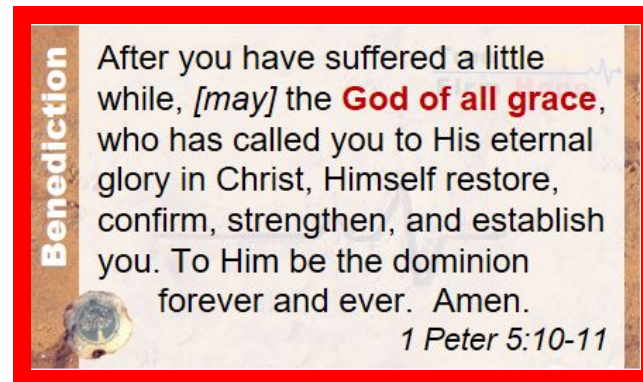


**Let's Pray.**

<<Jesus Paid it all>>

*\*\* Pastor Art Georges from Living Hope Community Church, Bartonville next Sunday \*\**

Let's pray our Benediction now as we are dismissed,



*And after you have suffered a little while, [may] the God of all grace, who has called you to his eternal glory in Christ, himself restore, confirm, strengthen, and establish you. <sup>11</sup> To him be the dominion forever and ever. Amen. **1 Peter 5:10-11***



## **Recommended Resources on Chosen Greetings:**

### *Sovereign Leadership:*

- Proverbs 21:1; 24:21
- Daniel 4:17, 32
- Acts 20:28
- Romans 13:1-7
- 1 Timothy 2:1-4
- 1 Peter 5:1-5

### *Sovereign Grace:*

- John 1:12-13; 3:3-8; 6:37-45; 10:14; 13:18; 15:16; 17:6
- Acts 2:23; 13:46-49
- Romans 8:29; 9:11-13, 16; 11:2-7
- 1 Corinthians 1:30-31; 6:11
- Ephesians 1:3-14; 2:8-10
- 2 Thessalonians 2:13-14
- 2 Timothy 1:9
- Titus 3:5
- 1 Peter 1:1, 15, 20; 2:4, 6, 9, 21; 3:9; 5:10, 13
- 1 John 4:10
- <https://www.thegospelcoalition.org/article/3-objections-to-the-doctrine-of-election/>
- <https://www.monergism.com/search?keywords=election>
- God's sovereignty in salvation (7min):  
[https://www.youtube.com/watch?v=47\\_jpVZF\\_wl](https://www.youtube.com/watch?v=47_jpVZF_wl)
- Chosen By God, RC Sproul
- Still Sovereign, Thomas Schreiner & Bruce Ware

## **Growing Deeper: Life Group Questions**

1. Compare how Peter describes himself in 1 Peter 1:1 and 5:1. What are the biblical differences between an apostle and an elder? (c.f. Acts 1:21-22; 15:2; 1 Corinthians 9:1; 2 Corinthians 12:11-12; Ephesians 2:20; Titus 1:5)
2. Review 1 Peter 1:1-2. How does the truth of God's electing grace bring comfort and hope to troubled souls?
3. Read each of the 1 Peter verses listed above. What can we learn about the calling or election or foreknowledge of God from this letter?
4. Read 1 Corinthians 2:15, Romans 3:10-12, and Ephesians 2:1-3. What do these verses teach us about our ability (or even desire) to obey God's commands to seek the Lord and repent from sin?
5. Read each of the John verses listed above aloud together. Why is the doctrine of election so humbling to human pride? How does God's sovereign grace bring greater glory to His Name?
6. What questions do you have about the biblical doctrine of election? Share these questions humbly together, consult the recommended links for possible answers, and pray for one another to grow in biblical faith and submission to God's Word.