

To The Chosen  
1 Peter 1:1-2

## Introduction

We began our study of 1 Peter last week with an introduction to the book, a biographical sketch of the apostle Peter and an overview of the theme and purpose the book. Though scholars following the ideas of Higher Criticism seek to cast doubt on the identity of the author of the letter, their arguments are weak at best and generally contradictory to themselves and to the witness of history. The author is as stated in the heading of the letter in verse 1, "*Peter, an apostle of Jesus Christ.*"

Peter's character both before and after Pentecost is well documented in Scripture, and he is a man that is a worthy role model of a godly man. He is one of the first disciples that Jesus called to follow Him (Matthew 4:18-20), and he became a leader among the disciples Jesus later called to be His twelve apostles (Luke 6:12-16). The difference between them is that a disciple is a follower, a student of a teacher, and an apostle is a disciple that is being sent by the teacher with his authority to proclaim his teachings to others.

Peter is often criticized for being rash and boastful at times, but those qualities were due in part to his high commitment level and boldness. The disciples were afraid when they were on the sea of Galilee in a storm and Jesus came out to them walking on the water. The criticism of Peter's lapse in faith in taking his eyes off Jesus that resulted in him sinking and needing to be rescued by the Lord must be contrasted with the fact that he was the only one to get out of the boat to attempt to go meet the Lord. Jesus had to rebuke Peter and tell him to put his sword away after he had taken a swing at the high priest's servant, Malchus, cutting off his ear, but Peter is also the only one that attempted to defend Jesus. Peter's fear in denying Jesus at His trial is contrasted with the change in him after the coming of the Holy Spirit at Pentecost so that Peter boldly preached Jesus Christ crucified and risen again regardless of the risk. We need men, lots more men, who are like Peter.

As I pointed out last week, the purpose of Peter's first letter was to encourage Christians to stand firm in the grace of God in the midst of the suffering that was already taking place and what would be coming in the future. The letter indicates that Peter is writing at a time when there is widespread suffering of Christians in the Roman world, yet it has not become extreme for he does not mention martyrdom. This would fit the historical situation after Nero started to blame Christians for the burning of Rome but before it became extreme and martyrdom became common.

In the heading, Peter states that he is writing "*To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.*" These Roman provinces cover the vast majority of what is now the nation of Turkey except for its southern areas. While we do not have a record of all the places through which Peter traveled we do know from Galatians 2:11 that Peter was in Antioch at the same time as Paul, and strong church tradition holds that Peter was later in Rome and was crucified upside down there in A.D. 68. While Paul placed an emphasis on going to places where the gospel had not yet been preached (Romans 15:20), there is no indication that Peter was hesitant to go to places that already had a gospel witness of some sort. It is very possible that Peter had traveled through these areas on his way to Rome since there are several different Roman roads that he could have traveled on such a journey from Antioch to Rome.

Last week I only got as far as pointing out that Peter was writing to those who were in a very large area as part of demonstrating that the suffering of Christians at that time had become widespread. This week we will focus on his more specific identity of those to whom he is writing and how they were given this identity.

## **The Heading - 1 Peter 1:1**

It is always interesting how Bible translators try to make the Greek in a verse make sense in English. This is not just a matter of trying to pick the best English word to convey the meaning of a Greek term, but also trying to convey the sense of the grammar in English. The problem with this is that Greek and English grammar are very different from each other. Those of you who speak Spanish will recognize this more easily because Greek and Spanish grammar are similar with the verbs as the key to understanding a sentence or paragraph instead of the nouns and word order. For this reason Bible versions can vary quite a bit in translation. The first two verses in 1 Peter are the heading of a letter, so there is no verb until the end of verse 2 in which the salutation is made. The first two clauses only mark out who the letter is from and to whom it is written. There is little variation in the first clause which in direct translation of the Greek is *“Peter, an apostle of Jesus Christ.”* There is a lot of variation in the second clause with many of them splitting phrases and changing adjectives to gerunds or adding verbs to make it easier reading in English.

The Greek clause here is two adjectives followed by a noun followed by the listing of the Roman provinces. Comparing the major differences of the more conservative translations, the NASB has *“to those who reside as aliens, scattered throughout . . . who are chosen . . .”* The KJV has *“to the strangers scattered throughout . . . elect . . .”* The NKJV has *“to the pilgrims of the Dispersion . . . elect . . .”* The ESV has *“to those who are elect exiles of the Dispersion . . .”* The HSCB has *“to the temporary residents dispersed in . . . chosen . . .”* And Young’s Literal Translation is the closest to the Greek, *“to the choice sojourners of the dispersion of . . .”*

The words “to the” are commonly added to designate the next clause as the recipients of the letter, much like you might do in a business letter with From: and To: with each followed by just adjectives and nouns. That is the case here. The two plural adjectives and the plural noun designate whom is being written within the Roman provinces listed. This is then followed by a series of clauses that explain how these people gained the designation given to them. We will be taking a closer look at both the descriptive heading and each of these phrases.

So just to be clear, in a very wooden translation, the heading of 1 Peter is:

(From:) *Peter, an apostle of Jesus Christ*

(To:) *Elect, sojourners, of (the) diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to (the) foreknowledge of God (the) Father, by sanctification of (the) Spirit, for the purpose of obedience and sprinkling of (the) blood of Jesus Christ.*

## **Elect, Sojourners of (the) diaspora - 1 Peter 1:1**

The first adjective is ἐκλεκτός / eklektos which refers to what is “picked out,” “chosen,” “elect,” and is most often translated as chosen, in part since the term “elect” seems to upset some people because they have been taught to not like the Biblical doctrine of election whether they actually understand it or not. I will talk about that doctrine later in the sermon. The word here is plural, so it refers to all the elect / chosen in those Roman provinces. Who did the choosing is determined by the context, which the later phrases in this heading reveal to be God the Father. This will prove to be a key element in his encouragement for them to have hope and stand firm in the grace of God in the midst of their suffering.

The second adjective is παρεπίδημος / parepidāmos. It is a compound word combining the prepositions παρα / para (beside) and επι / epi (upon) with δῆμος / dāmos (people, clan) and refers to those who live beside a native people, or to state it a different way, these are those who live in a place among people who are other than their own ethnic and / or cultural group. That is why it is translated variously as *“alien,” “stranger,” “temporary resident,” “sojourner,” “pilgrim.”* This word is plural and so in this sequence it refers to all of the elect / chosen who are temporary residences of the Roman provinces listed.

A question concerning this immediately arises of whether Peter is referring to people that had moved into those areas from somewhere else, in which case “alien” or “stranger” would be a good description, or is he referring to something else? The answer is found in 1 Peter 2:10-11 in which Peter uses the same word again and which in context refers to Christians who *“once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.”* Peter urges them *“as aliens and strangers to abstain from fleshly lusts which wage war against the soul.”*

This is another element by which he will be able to encourage them to stand firm in the grace of God in the midst of their suffering, for it is an immediate reference to the fact that regardless of where Christians are born and live, whether it is in the same home town all of their lives or moving from country to country, this world is no longer our home. We are radically changed to be new creations in Christ (2 Cor. 5:17) so that we are aliens and strangers in our own place of birth and culture, and this world is no longer our home as Paul states in Philippians 3:20-21, *“our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.”* Believers in the Lord Jesus Christ are looking forward to His return to take us to the place He is preparing for us (John 14:1-3). That is why several versions translate this as “pilgrim” which refers to someone who journeys in foreign lands. Whatever sufferings we have here on this earth will be short lived, and as Paul states in Romans 8:18, *“are not worthy to be compared with the glory that is to be revealed to us.”*

The noun here is διασπορά / diaspora. It refers to the region or area in which a people have been scattered, and it is used in both John 7:35 and James 1:1 to specifically refer to Jews who had remained scattered among the Gentiles after the deportations of Israel and Judah. That is not its meaning here since Peter is referring to Christians, both Jews and Gentiles, and not just Jews.

The description here then is of those who are the elect / chosen sojourners / pilgrims scattered in these particular Roman provinces of Asia Minor. But how did these people come to be described in such a way? And why does Peter use this particular description instead of something simply like “the saints” or “the churches in the regions of . . .” or even as he did in his second letter, *“to those who have a received a faith of the same kinds as ours, by the righteousness of our God and Savior, Jesus Christ.”*

### **The Foreknowledge of God - 1 Peter 1:2**

Verse 2 gives the explanation of how and the reason why they were chosen and became aliens scattered throughout the provinces. It was *“according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, for the purpose of obedience and sprinkling with the blood of Jesus Christ.”* We will be looking at each of these in sequence.

The foreknowledge of God the Father is confusing to us because we are creatures entrapped in the time-space continuum, so we try to force everything into that box in some way that we can try to make sense of it. Frankly, that is a futile effort because what is entrapped in the finite limits of time and space cannot describe what is infinite and exists outside those limits. We can only describe those points in which the infinite intersects with our finite world and what God has revealed to us about what is beyond natural understanding. After that, it is just speculation.

God is an infinite being and His foreknowledge arises out of His being infinite in relationship to knowledge (omniscience), time (eternal) and space (omnipresent). He is beyond the time-space box in which we are entrapped. He knows everything about everything. There is nothing He does not know. He knows everything that has happened in the past, everything that is happening in the present, and everything about what will happen in the future. All prophecy is based on this. God reveals before hand what will happen in a future time, *declaring the end from the beginning, and from ancient times things which have not been done* (Isa. 46:10). His prophecies are often in very specific detail, and He never makes a mistake. In fact, the test of a true prophet is that they must be 100% accurate. Deuteronomy 18

declared that any prophet that erred was to be considered a false prophet and was to be stoned. We do not possess authority to stone false prophets in our own society, but the same test does still apply today. Jehovah Witnesses, Mormons, and those in many other cults are following false prophets by this very definition and test. God knows the future with 100% accuracy, and those claiming to speak on His behalf must also be 100% accurate in every prophecy they make or they prove themselves to be false and not from God.

The Greek word used here for foreknowledge, (πρόγινωσις / proginosis), is the prefix πρό / pro, which means “before,” joined to the word γνῶσις / gnosis, which refers to a knowledge gained by experience or observation. The Greeks used the word οἶδα / oida for knowledge gained without a personal experience, a knowledge gained by hearing about it. There is a difference in knowing someone you have met and knowing about someone you have not met. In some way God has a personal experiential knowledge of us before we have come into existence in time and space.

Ephesians 1:4 states that God “*choose us in Him before the foundation of the world.*” Before I existed in time and space, God knew me and choose me to be one of His adopted sons. I do not understand exactly how God had foreknowledge of me, but I am comfortable with simply accepting the fact that in some way He did. Because I know that God is beyond my full comprehension, I can accept His revelation of Himself simply as it is given without forcing Him to fit into my preferred theology.

The concept in which foresight is substituted for foreknowledge is such an attempt at this and it is not only very inadequate, it is also dangerous. In that theology God “looked down the corridor of time” to foresee who would chose Him so He therefore chose them. That would make God a responder to man’s quest for salvation instead of the initiator of it, and according to Psalm 14:1-3 and Romans 3:10-18 there are none who are righteous or seek God. If God based His choice on man’s choice, there would be no human to choose, for no man will choose God of his own “free” will. The truth is that the unsaved do not have a “free” will for their will is corrupted by their sinful nature which has bound it to sin. The natural man lives “*in the lusts of [their] flesh, indulging the desires of the flesh and of the mind, and [are] by nature children of wrath*” (Eph. 2:3). The minds of the unbelieving are blinded by the god of this age (2 Cor. 4:4), and as 1 Corinthians 2:14 puts it, “*a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.*”

God makes a genuine offer of salvation to all men throughout the Scriptures, but man cannot be saved of his own volition for He will not choose God unless God in His mercy intervenes. Remember, it was God calling for Adam in the Garden of Eden, not Adam calling for God, and that is has been true ever since. Jesus said in John 6:44 that “*No one can come to Me unless the Father who sent Me draws him . . .*” As stated in John 1:12-13, those who believe in Jesus and become children of God “*were born, not of blood nor of the will of the flesh nor the will of man, but of God.*” Whenever someone starts to seek for God, it is because God is already at work.

The idea of God looking down the corridor of time to chose those who chose Him is also very dangerous idea for two additional reasons. First, it is a concept that can easily change salvation from God’s mercy to sinners to God’s reward for being good, and no one is saved based on their own righteousness. Second, it is a foundational concept in the heresy of Open Theism in which God is also entrapped by time and adjusts His actions as time unfolds. That is a theology that also denies God’s attributes of omniscience and sovereignty.

God’s choice was according to His foreknowledge which has an experiential component, and that foreknowledge, according to Romans 8:29-30, is tied to His predestining, calling, justification and future glorification of His elect. Predestination is to “appoint beforehand” and it is directly linked to foreknowledge as its invariable result. Calling here is the effectual call of God that brings a person to salvation in Jesus Christ. Justification is God’s judicial declaration of “not guilty” on the person who has placed their faith in the person and work of Jesus Christ for salvation from their sins for He has paid the

redemption price of sin with His own life and His righteousness has been imputed to them. Glorification refers to when believers will receive our inheritance and be changed into the glorified state we will have in heaven, including having our resurrected bodies. Foreknowledge, predestination and election are part of God's decree in eternity past which becomes reality at a present time and place with His calling and justification and the promise of glorification is so certain that though it will be fulfilled in the future it is spoken of in the past tense.

The intersection of God's foreknowledge, predestination and election with His many commands for men to repent (Acts 17:30), seek Him (Isaiah 55:6) and believe (Romans 10:9) results in theological tension. All of it is true whether it makes logical sense to us or not. We must always remember both that we are finite with a limited capacity to understand things, and we do not have all the information. Divine foreknowledge, predestination and election are all true and aspects of God's sovereignty, but none of these are to be confused with determinism or fatalism even if we do not understand how they interact with human will and volition. God knows man's decisions, but He is not the cause of them, and He justly holds man responsible for them. We must learn to be content and rest in God's character when we come to things we do not fully understand. As God said in Isaiah 55:8-9, *"For My thoughts are not your thoughts, Neither are your ways My ways," declares the Lord.*<sup>9</sup> *"For [as] the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts."*

Peter is writing to those who are elect / chosen sojourners / pilgrims scattered in particular Roman provinces of Asia Minor according to the foreknowledge of God.

### **The Sanctification of the Spirit - 1 Peter 1:2**

Sanctification of the Spirit is the second reason Peter could address them as he did. Foreknowledge looks back to God's actions in eternity past in choosing those whom He would save. Sanctification by the Spirit brings about the fulfillment of predestination at a point in time. Sanctification, ἁγιασμός / hagiosmos, has the same root as the word for holy, and it is the consecration or setting apart of a person to God. It is a work of the Holy Spirit that begins at salvation, continues throughout life as the believer increases in holy living as they become more conformed to the image of Christ, and it will be completed in glorification when the body is transformed to become immortal and incorruptible and no longer subject to sin.

The sanctifying work of the Holy Spirit starts with the work Jesus described in John 16:8-11,<sup>8</sup> *"And He, when He comes, will convict the world concerning sin, and righteousness, and judgment;<sup>9</sup> concerning sin, because they do not believe in Me;<sup>10</sup> and concerning righteousness, because I go to the Father, and you no longer behold Me;<sup>11</sup> and concerning judgment, because the ruler of this world has been judged."* The word convict here (ἐλέγχω / elegchō) here means to bring to light or expose error often with the idea of reproving or rebuking. It brings about knowledge of believing or doing something wrong, but it does not mean that the person will respond properly to that knowledge. Our usage of the English word, convict, is similar.

Proclaiming the gospel or pointing out sin might result in bringing them to conviction to believe the truth and change their behavior. Paul refers to that in 2 Corinthians 7:10 as sorrow according to God. It is conviction that leads to repentance - a change of mind resulting in a change in behavior. Paul recounts in his testimony in Acts 26:15-18 that Jesus sent him to the Gentiles *"to open their eyes that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."* However, a person could also respond to the same thing with feelings of guilt and sorrow but no repentance. Paul calls that the sorrow of the world. They are sorry they got caught and perhaps even remorseful about the consequences of what they have done, but there is no repentance or seeking forgiveness. That was the response of Judas after He betrayed Jesus. The response of the sorrow of the world can vary from embarrassment to hostility.

For those with godly sorrow, the work of the Spirit continues as He quickens, or makes alive the mind to believe and regenerates the soul to new life. That is the point of Ephesians 2 as God takes a person dead in their transgressions and makes them alive in Christ as they are brought to faith to believe and be saved by God's grace. That is what Jesus was talking to Nicodemus about in John 3 that he must be born again by the Spirit of God. Titus 3:5-7 explains, *"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life."*

It is at that point in time that the new believer is washed, sanctified and *justified in the name of the Lord Jesus Christ and in the Spirit of our God* (1 Cor. 6:11). In 2 Thessalonians 2:13-14 Paul points out to them that God had *"chosen them from the beginning for salvation through sanctification by the Spirit and faith in the truth."*<sup>14</sup> *It was for this He called you through our gospel."* It is also at this time that the new Christian is sealed by the Holy Spirit as a pledge of God's faithfulness to keep His promises to us according to Ephesians 1:13. 1 Corinthians 12:13 points out that it is at salvation that the individual becomes part of the body of Christ by being baptized by the Spirit, and Romans 8:9-11 declares that the Spirit of God, also called the Spirit of Christ in this passage, indwells the believer. And unlike during the Old Testament period, though the Spirit could be grieved by a believer's sin (Ephesians 4:30), the Spirit will not depart from the Christian.

After salvation, the Holy Spirit also has continuing ministry in the life of the believer. First, He is the *παράκλητος* / Parakletos, meaning helper or advocate, who abides in us as Jesus said in John 14:16-17. Second, He is the Spirit of truth that will teach us and bear witness of Christ in us and through us according John 15:26 and 1 John 2:27. Third, Romans 8:16 declares that *"The Spirit Himself testifies with our spirit that we are children of God,"* and that gives us an inward sense of assurance that we are saved. Fourth, Romans 8:26-27 explains He is our advocate that intercedes with the Father for we do not know how to pray as we should. Fifth, it is the Holy Spirit that enables us to give proper and acceptable worship to God in spirit and truth (Philippians 3:3; John 4:24). Sixth, by walking with the Spirit, we will not carry out the deeds of the flesh, and instead we will bear His fruit - love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:16-17; 22-23). Seventh, His work of conviction continues and through it we become aware of our sins, confess and turn from them so that we are more conformed to the image of Christ. Eighth, 1 Corinthians 12 explains the Spirit is the source of our gifts by which we serve God. Ninth, Romans 8:14 explains that those who are sons of God *"are being led by the Spirit of God,"* and because He is the Spirit of Truth (John 16:13) and the one that moved men to speak prophecy from God (2 Peter 1:21), that leading will always be in accordance with God's word. If it is contrary to the word of God, then it is not the Holy Spirit leading. Finally, He fills the believer which is a reference to both the believer yielding to the Spirit and the Spirit empowering the believer in ministry and in living a holy life (Rom. 15:13; Eph. 5:18).

### **Obedience & Sprinkling by the Blood of Jesus - 1 Peter 1:2**

The last clause in the heading is also related to the description of those to whom Peter is writing. They are chosen, sojourners scattered through parts of Asia Minor according to God's foreknowledge, by the sanctification of the Spirit for the purpose of obedience and sprinkling of the blood of Jesus Christ. The last phrase is a reference to Exodus 24 where Moses confirms the covenant with the people. After recounting all the words of Yahweh, the people answered that they would obey them. That is the idea in view here. The word here for obedience, *ὑπακοή* / hupakoā, is a reference to the initial obedience of faith that brings salvation and the resulting continued submission of a sinner in Christ through salvation (Acts 6:7; Romans 1:5; 15:18; 16:19,26; 2 Cor. 10:6).

After this Moses offered burnt and peace offerings and took half of the blood and sprinkled it on the people saying, *"Behold the blood of the covenant, which the Lord has made with you in accordance with*

*all these words*” (Exodus 24:8). Hebrews 9:19-22 also refers to this and points out it was for the purpose of cleansing them for “*all things are cleansed with blood, and without the shedding of blood there is no forgiveness.*” Hebrews 10:22; 12:24; 13:12 all reference the shedding or sprinkling of Christ’s blood as the means mediation of the new covenant and cleansing from sin. The reference here in 1 Peter 1:2 is to the application (sprinkling) of the blood of Jesus Christ that takes away the sin of the elect who have been sanctified by the Spirit. Salvation is decreed from eternity past, but it is carried out at a point in time as the redemption bought with Christ’s own blood is applied to the believer (1 Peter 1:18-19).

### **Salutation - 1 Peter 1:2**

Peter’s salutation expresses his desire for them. *Grace to you and may peace be multiplied!* Peter gives the same greeting in his second letter (2 Peter 1:2), and it is very similar to the greetings or benedictions given by Paul, James, John, Jude and in Hebrews. Grace refers to undeserved blessing granted by God and includes mercy, love and forgiveness of sin. Peace is a state of tranquility that exists when there is harmony in relationships. Peter desires for them to have God’s grace upon them and that they would experience an increasing peace, which is a profound statement since they were a church undergoing suffering.

### **Summary Conclusions**

The apostle Peter is writing to people who are chosen by God that are sojourners scattered throughout several Roman provinces of Asia minor. Their election and situation of life were privileges they had because of the foreknowledge of God, the sanctification of the Holy Spirit, and the cleansing from sin they received because Jesus Christ shed His own blood to redeem them.

Peter could have identified them in many different ways as is common in other Biblical epistles, but he purposely used these designations because they were saints who were already suffering and he was writing to give them hope and encourage them to stand firm in the grace of God. It is a message fit for our own time as well. Knowing that your salvation and situation in life is well within God’s sovereign plans and actions is a bulwark against the discouragement that is normal to suffering. Hope, confident assurance of the future because of God’s sovereignty, is the foundation for being able to rejoice in both the obvious blessings of knowing Jesus Christ and his promises and in sharing in sufferings of Christ (1 Peter 4:13).

To rephrase Peter’s introduction in a more personal way for our own place and time: *To you, who according to the foreknowledge of God the Father and the sanctification of the Holy Spirit and the cleansing by the blood of Christ, are the elect of God living at the present time scattered throughout the areas of the Hudson Valley and beyond, Grace to you and may God’s peace be multiplied to you.*

## **Introduction**

The author is \_\_\_\_\_, *an apostle of Jesus Christ*, and he is a worthy role model

His purpose was to give \_\_\_\_\_ & encourage Christians to stand firm in the grace of God in the midst of suffering  
*Pontus, Galatia, Cappadocia, Asia, and Bithynia* are Roman provinces that cover the vast majority of \_\_\_\_\_

## **The Heading - 1 Peter 1:1**

There is a lot of \_\_\_\_\_ in translations as they try to convey the meaning of the Greek into English

It is written to "*the choice sojourners of the dispersion of . . .*" the various Roman provinces (Young's Literal)

## **Elect, Sojourners of (the) diaspora - 1 Peter 1:1**

Picked out, chosen, elect - ἐκλεκτός / eklektos. \_\_\_\_\_ reveals God the Father chose them

Alien, stranger, temporary resident, \_\_\_\_\_ - παρα (beside) + επι (upon) + δημοσ (people) / parepidāmos

1 Peter 2:10-11; Phil. 3:20-21. A Christian's citizenship is \_\_\_\_\_, so we are temporary alien residents of Earth

διασπορά / diaspora - a region in which people have been \_\_\_\_\_. The dispersed Jews in John 7:35; James 1:1

The \_\_\_\_\_ sojourners scattered in particular Roman provinces

## **The Foreknowledge of God - 1 Peter 1:2**

Foreknowledge of God is confusing because we are creatures \_\_\_\_\_ in time & space and God is infinite

God is \_\_\_\_\_ the time-space box being eternal, omniscient and omnipresent

God declares the end from the beginning (Isa. 46:10). The test of a prophet from God is \_\_\_\_\_ accuracy (Deut.18)

Foreknowledge is πρό / pro (before) + γνώσις / gnosis (\_\_\_\_\_ knowledge) / prognosis

Knowing someone you met (γνώσις / gnosis) is different from knowing \_\_\_\_\_ someone by hearing (οἶδα / oida

God chose us in Him before the foundation of the world (Eph. 1:4), so He knew me experientially \_\_\_\_\_

Foresight is \_\_\_\_\_ foreknowledge - God did not "look down the corridor of time" to chose those who chose Him

God is the \_\_\_\_\_ of salvation, not a responder. Man will not seek God on his own (Psalm 14:1-3; Rom. 3:10-18)

\_\_\_\_\_ man is a child of wrath with a blinded mind unaccepting of the things of God (Eph 2:3; 2 Cor 4:4; 1 Cor 2:14

God makes a genuine offer of salvation, but unless God intervenes (John 1:12-13; 6:44), man will \_\_\_\_\_ it

\_\_\_\_\_ foresight for foreknowledge easily leads to a works based salvation & is a basis for open theism heresy

Romans 8:29-30. God's foreknowledge is \_\_\_\_\_ linked to predestination, calling, justification & glorification

Theological \_\_\_\_\_ between God's sovereignty in salvation & man's volition must remain this side of heaven

Divine foreknowledge, predestination & election must not be confused or mixed with determinism or \_\_\_\_\_

Be \_\_\_\_\_ and content to rest in God's character for what you do not understand - Isaiah 55:8-9

## **The Sanctification of the Spirit - 1 Peter 1:2**

Sanctification, ἁγιασμός / hagiosmos, has the same root as the word for holy, and is \_\_\_\_\_ a person to God

John 16:8-11. Sanctification by the Spirit begins with His \_\_\_\_\_ work regarding sin, righteousness & judgment

Proclaiming the gospel / pointing out sin can result in either godly or worldly \_\_\_\_\_ (2 Cor. 7:10; Acts 26:15-18)

- The Spirit enlightens the mind and \_\_\_\_\_ the soul of those with godly sorrow (Eph. 2; John 3; Titus 3:5-7)
- The Spirit washes, \_\_\_\_\_ and justifies those who are called through the gospel (1 Cor. 6:11; 2 Thess 2:13-14)
- The Spirit \_\_\_\_\_ the believer into Christ's body (1 Cor. 12:13) indwelt & sealed by Him (Rom. 8:9-11; Eph. 1:13)
- After salvation the Holy Spirit continues His ministry to the believer: 1) He is the \_\_\_\_\_ / advocate (Jn 14:16-17)
- 2) He is the Spirit of \_\_\_\_\_ that teaches us & bears witness of Christ (Jn 15:26; 1 Jn 2:27).
- 3) He testifies to our spirit we are children of God (Rm 8:16) 4) He \_\_\_\_\_ with the Father in prayer (Rm. 8:26-27)
- 5) He \_\_\_\_\_ us to give proper worship to God (Phil 3:3; Jn 4:24).
- 6) Walking in Him blocks the deeds of the flesh and bears \_\_\_\_\_ in our lives (Gal. 5:16-17; 22-23).
- 7) He continues His work of \_\_\_\_\_ (Jn 16:8-11). 8) He gives us our \_\_\_\_\_ by which we serve God (1 Cor. 12)
- 9) He \_\_\_\_\_ us in truth (Rm 8:14; Jn 16:13).
- 10) He \_\_\_\_\_ the believer and empowers him for ministry and holy living (Rm 15:13; Eph. 5:18).

### **Obedience & Sprinkling by the Blood of Jesus - 1 Peter 1:2**

This is a reference to Moses confirming the covenant in \_\_\_\_\_. They committed themselves to obey

Obedience here (ὕπακοή / hupakoā) refers to the \_\_\_\_\_ obedience of faith that brings salvation (Rom 1:5; 16:26)

Moses sprinkled them with \_\_\_\_\_ to cleanse from sin - forgiveness requires shedding of blood (Heb. 9:19-22)

Jesus' shed blood is applied to the believer to \_\_\_\_\_ from sin - Hebrews 10:22; 12:24; 13:12; 1 Pet 1:18-19

### **Salutation - 1 Peter 1:2**

Grace refers to \_\_\_\_\_ blessing granted by God and includes mercy, love and forgiveness of sin.

Peace is a state of tranquility that exists when there is \_\_\_\_\_ in relationships - Peter wishes it be multiplied

### **Summary Conclusions**

Peter identifies them this specific way to give hope & encouragement to those already suffering. God is in \_\_\_\_\_

### ***KIDS KORNER***

Parents, you are responsible to apply God's Word to your children's lives. Here is some help.

**Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times "elect" or "chosen" is mentioned. Talk with your parents about how a person is saved from their sin to become a child of God.

### ***THINK ABOUT IT!***

Questions to consider in discussing the sermon with others. What character qualities in Peter would you want to have in your own life? What is the location of those to whom Peter is writing? Why is there so much variation in the English translations of 1 Peter 1:1-2? Give a very literal translation of those verses? Define the meaning of each of these terms as used in 1 Peter 1:1 - ἐκλεκτός / eklektos (chosen / elect); παρεπίδημος / parepidāmos (alien, stranger, sojourner, pilgrim); διασπορά / diaspora (scattered). Define the foreknowledge of God. Why is this such a difficult concept? What is the relationship of foreknowledge to predestination, calling, justification and glorification? What are the dangers of substituting foresight for foreknowledge? Why must the elements of God's sovereignty not be confused or mixed with determinism or fatalism? What is sanctification? What is the relationship between sanctification by the Spirit and salvation? What is the work of the Holy Spirit in salvation? What is the ministry of the Holy Spirit to the believer after salvation? What is the relationship of obedience and sprinkling by the blood of Jesus in 1 Peter 1:2 to the confirmation of the covenant in Exodus 24? What is the "obedience of faith"? How does the blood of Christ cleanse from sin? What is the meaning of grace & peace in Peter's greeting? How does Peter's description of those to whom He is writing give hope and encouragement to those already suffering for the sake of righteousness and Christ's name?