

# Chosen of God Series

By Dr. Jimmy Nelson



John 10:27

"My sheep hear my voice, and I know them,  
and they follow me."

# Chosen by God--Part 1

**Text:** 1 Peter 1:1

Read verses 1 & 2

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

## Introduction:

- A. These two verses make a very interesting introduction:
  - 1. To the strangers - [parepidemos] - sojourning in strange places
  - 2. Sojourning means – “A period of temporary residence.”
  - 3. They had been scattered and were sojourning (or temporarily living) in foreign places because of the persecution brought against the Christians in Acts chapter 8.
  - 4. From what I read in Jewish history these sojourners were never able to return before the Temple and all Jerusalem were destroyed in 70 A.D.
  - 5. In fact it was around 1879 years before the Jews had authority as a nation again.
- B. Secondly, the Apostle Peter further defines to whom he is writing:

“Elect according to the foreknowledge of God the Father.”
- C. The Jews considered themselves the elect of God, but this election is much greater.

D. The doctrinal truth of election – or being chosen of God is a subject of great controversy:

Dr. A. W. Pink began a sermon by saying, "I am going to speak tonight on one of the most hated doctrines of the Bible, namely that of God's sovereign election,"

1. He was absolutely correct in his assessment!
2. The majority of religions as well as the Armenian Baptist hate the doctrine of election.

Dr. Pink wrote, "God's sovereign election is the truth most loathed and reviled by the majority of those claiming to be believers. Let it be plainly announced that salvation originated not in the will of man but in the will of God that were it not so none would or could be saved. For as the result of the Fall, man has lost all desire and will unto that which is good and that even the elect themselves have to be made willing and loud will be the cries of indignation against such teaching." Then he says, "Merit-mongers will not allow the supremacy of the divine will and the impotency of the human will. Consequently they who are the most bitter in denouncing election by the sovereign pleasure of God are the warmest in crying up the free will of fallen man."

- It is very hard, if not impossible, for some people to accept the biblical doctrine of sovereign election.
- It's hard for man to acknowledge the fact that his salvation is an act of God.
- Because if it is a sovereign act of God (and it is) then man is not in control of his own destiny and cannot take any credit for having made the right choice.
- Furthermore, the doctrine of election seems repulsive to them because by our standards it seems unfair that God should out of all the

world of human beings choose some at His own discretion to be saved and not the rest.

- But the reason man so desperately wants to have a part is because of the pride of fallen man. (So this part is not an issue only a expression of man depravity)

3. What about it being “unfair?”

- Is God unfair? Absolutely not!
- Are we so foolish as to assume that we who are fallen sinful creatures have a higher standard of what is right than an infinitely perfect, and eternally holy God?
- That kind of pride is the real problem.

Psalm 50:21 God said, " These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes."

4. Many places in the Bible warn us not to assume that what we believe, or desire, is the standard by which God must function.

Psalm 97 verse 2b, "righteousness and judgment are the habitation of his throne."

- Righteousness and justice are attributes of God and the very foundation of God's throne.
- Therefore, regardless of what fallen man, Religious leaders, or Armenians say, whatever God does proceeds from righteousness and justice.
- It may not be human righteousness and human justice but it is divine.

Isaiah 55:8, 9 “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

- We are in no position as fallen creatures to determine if what God does is just, right or fair.

Romans 11:33, “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

- Man sins against Righteous God when he says that God does anything that’s not fair.

#### 5. What is divine justice?

- **Divine justice is** an essential attribute of God, whereby He is infinitely and perfectly just in Himself, of Himself, for Himself, from Himself, by Himself and none other.
- The source of God's justice is His own sovereign free will and nothing else.
- Therefore, whatsoever He wills is just.
- Man must understand that a thing is just because God wills it.
- He does not will it because it is just by human standards, He sets the standard.
- Divine justice is of an entirely different order and character than human justice.

#### **Sidebar:**

- Justice isn't the issue anyway.

- Man can't address justice too long when talking about salvation, because if God gave us all justice He would send us all to hell.
- Just as the potter owes nothing to the clay, the Creator owes nothing to the creature.
- How can God be called unjust when whatever He does is just?
- How can God electing certain people to be saved when they didn't deserve it be unjust?
- Salvation is not an issue of justice; it is always a matter of grace, God's wonderful grace.

## I. The Recipients Identified.

- A. Peter identifies the recipients of the Epistle in two ways.
  1. First he identifies them in relation to their place in the earth and secondly, he identifies them in relation to their spiritual state or place in heaven.
  2. On earth they reside scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.
  3. Spiritually, they are the chosen according to the foreknowledge of God the Father by the sanctifying work of the Spirit who obey Jesus Christ having been sprinkled with His blood.
  4. So we have **strangers** (or pilgrims) **scattered** (or dispersed) (**not** of their own choosing) through the Roman Empire or known world of that day.
  5. Who are these strangers and pilgrims?
    - Some say that Peter was **only** writing to the **Jewish** Christians scattered by persecution.

- However when we considering two other verses – 1:17 and 2:11 we find additional light to the question “who are these strangers and pilgrims.”

I Peter 1:17, “And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear:

#### 6. “Sojourning here”

- It is very clear from verses 17 & 18 that Peter is speaking to all believers, Jew and Gentile alike, those who have **called on the Father**.
- Next he speaks of the believers conduct and coming judgment of the believers “works” while they “sojourn” as pilgrims and strangers here on foreign land called “earth.”
- This judgment is speaking of the judgment seat of Christ.

II Corinthians 5:10, “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

- With this in consideration He says in Chapter 2 verse 11,

“Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul.”

- It is very evident that the Apostle is speaking to “Spiritual” strangers.
- These “strangers” must be Christians because they are “dearly beloved.”

- They are also “strangers” because they are in an environment that is foreign to their nature and wars against their soul.
- Thus it is very clear that Peter is speaking to Christians of every age.
- The church is a group of strangers scattered throughout the world, away from their true home.

Philippians 3:3 Paul says, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

- So the idea is that he's writing to believers who are aliens or strangers on the earth.
- The Christians in the churches in the providences of Pontus, Galatia, Capadocia, Asia, and Bithynia.
- So Peter is writing to all the believers, of his day, scattered by the persecution resulting from their being blamed for the burning of Rome.
- This was only the beginning because the persecution of Christians has continued unto the present day.
- Believers are still suffering persecution today!
- So Peter is writing, to those of his day, as well as Christians throughout history **to teach them how to face suffering triumphantly.**

C. Because their spiritual relationship (their heavenly relationship) is more important than their relationship to the world.



1. The most important thing that he wants them to understand is that they are chosen by God.
  - Therefore they are here as temporary residents (strangers) sojourning (on a temporary assignment).
  - They are citizens of a city not made with hands, eternal in the heavens.

D. When someone asks you what your religious preference is, you say, "Oh, I'm a Christian."

1. Have you ever said, "Oh, I'm one of God's elect?"
2. Or I am one of those selected by God for salvation.
3. Probably not, but "elect" or "chosen" **is** a term for Christians.

**Conclusion:** In verse 1&2 Peter is saying I am writing to the elect of God, the chosen of God to remind them that they are may not be the chosen of the world, but they are the chosen of God. They are strangers and pilgrims, foreigners on temporary assignment. Those words were an encouragement to those persecuted believers.

## **II. The Elements of Election.**

A. The nature of our election:

1. Verse 1, "Elect"
2. 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people"
3. The reality - You are a Christian because God chose you to be one.

4. So the **nature of election** is this: before the foundation of the world, God chose a people out of this world to be his people.

5. Examples of Election:

Matthew chapter 20 - a parable - the Kingdom of Heaven.

- A landowner goes out in the morning to hire labors for his vineyard.
- He agreed with the laborers for a denarius and sends them into his vineyard.
- He went out the third hour, saw others standing idle in the marketplace, went through the process, hired them
- Later he hires more, and more and more.
- Throughout the parable he selected them. He picked out the ones he wanted.
- The parable shows the electing grace of God, He chose a people for himself and rewarded them with eternal life.

John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

John 17:9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine

- Christ does not pray for the world, He prays only for the elect of God.

Acts 13:46 – 48, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: **and as many as were ordained to eternal life believed.**”

Those appointed to eternal life (the chosen) believed.

B. The second part of the nature of our election - The **When:**

1. When were we chosen or elected?

Ephesians 1:3, “According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love:”

“He hath chosen us in him (Christ), **”before the foundation of the world.”**

II Timothy 1:9,” Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus **before the world began.**”

Revelation 17:8, “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, **whose names were not written in the book of life from the foundation of the world**, when they behold the beast that was, and is not, and yet is.

**Conclusion:** You were chosen in eternity past, before anyone was born, before the world was formed, we were chosen unto salvation. And it's all according to His plan, His purpose, and His grace and not us.

2. The third part of the nature of election – the rejection by man.

Luke 4:16, “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and **stood up for to read.** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he

found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country.

Verses 25 – 29, **But I tell you of a truth**, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 **But unto none of them was Elias sent**, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And **many lepers were in Israel** in the time of Eliseus the prophet; and **none of them was cleansed, saving Naaman the Syrian**. And all they in the synagogue, **when they heard these things, were filled with wrath**, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

### 3. What truth did He speak of?

- **The truth that Christ spoke of was election!**
- People always want to debate election!
- But election is Biblical truth and you can't debate Biblical truth, because no one can win a debate with the Sovereign of heaven.

- People today don't want to hear it, but it's the truth.

Revelation 19:6, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: **for the Lord God omnipotent reigneth.**

4. "The Lord God omnipotent reigneth,"

He is the almighty who works all things after the council of His own will, fulfills His purposes, and makes His promises reality.

He is the heavenly potter who takes the lump of clay, and makes it the way He wants it to be. He determines the destiny of every person. He controls every detail in every individual's life. God is God.

Arthur Pink again said, "The only reason anybody believes in election is because he finds it taught in God's Word. No man or number of men ever originated this doctrine. Like the doctrine of eternal punishment, it conflicts with the dictates of the carnal mind and is repugnant to the sentiments of the unregenerate heart and like the doctrine of the holy trinity and the miraculous birth of our Savior, the truth of election must be received with simple unquestioning faith."

There are two reasons why God gave us the doctrine of election:

1. One, He's in charge.
2. Two, He is so gracious to those of us who could never have earned it that we ought to spend our eternity praising His glorious name.

The doctrine of election is not given to us to confuse us. It is given to us to destroy our pride and to obtain our praise.

## Chosen by God-Part 2

**Text:** 1 Peter 1:2

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

### **Introduction:**

- A. Last week we discussed Peter’s salutation.
  - 1. Christians can be called believers, saints, and we can be called the chosen, or the elect.
  - 2. Peter is writing to the chosen or elect believers scattered throughout the Roman Empire.
  - 3. We as the elect are not favored by the world, but the elect are chosen of God. We are strangers and pilgrims here on earth, because we are far away from our homeland - heaven.
  - 4. The Apostle Peter starts the Epistle with theology. He starts by introduces us to doctrine of election.
  - 5. The reason - to comfort the persecuted Christians.
  - 6. Society considered these Christians outcasts. Persecution was increasing, because they were being blamed for burning Rome.
  - 7. Peter comforts them with the reality that they may be rejected and persecuted by the world but they are chosen by God and elect.
- B. In the last message we dealt with **the nature of our election:**

**Verse 2**, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

1. The nature of God's election is very simple, He chose us without any outside influence.
2. Why? Because is pleased Sovereign God to do so.

**This message will deal with the source of our election:**

## **I. The Source of Election:**

"Elect according to the foreknowledge of God the Father.

- A. The source of election is "the foreknowledge of God the Father."
  1. Election is commonly ascribed to the Father, but God the Father did not act independently of the Son and Spirit, but rather election was agreeable to the other divine Persons of Trinity for the Trinity works in perfect harmony.

Nevertheless it is God the Father that does the choosing.

A.H. Strong gave this definition of election:

"That eternal act of God by which in His sovereign pleasure and on account of no foreseen merit in them, He chooses certain out of a number of sinful men, to be the recipients of the special grace of His Spirit and to be made voluntary partakers of Christ's salvation."

Ephesians 1:4-5, "According as **he hath chosen us** in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

**God the Father does the choosing. Now notice the last part of the verse.**

“According to the good pleasure of his will.”

2. God’s election was made without consideration of outside circumstances.

- **No one or no thing influenced God decision concerning who He chose.**

Daniel 4:35, “And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”

- **No one can question God’s will!**
- **No one is involved in the process of election in any way.**
- **God singled out certain ones, chooses them and gives them eternal life and his favor.**
- **Before He created them He decided their destiny.**

“Elect according to the foreknowledge of God the Father.”

3. The Armenians define “foreknowledge” in this way:

- They say that “Foreknowledge means foresight.”
- They say that we are chosen because God knew beforehand what we would do.
- They claim that God looked down through the time and saw who would, and who would



not believe, and based on that He chose those that He knew would believe.

- They love to talk about man's "free will." But this **view** is **absolutely wrong!**

#### 4. **The Truth:**

- The "foreknowledge of God the Father" spoken of here **does not** mean the eternal, universal, infallible knowledge of God.
- That foreknowledge is infinite knowledge of all persons and things.
- But God **did not** chose the elect based on any foreseen faith, holiness, or good works on the part of man.
- For these are the fruits of election not the cause,
- **We are chosen** by the sovereign good will and pleasure of God.
- God's election is based on his own sovereign will and good pleasure.

#### B. 5 reasons that the Armenian view of election is wrong:

1. It makes man sovereign over God.

John 15:16, "Ye have not chosen me, but I have chosen you."

2. It gives man credit for his salvation and allows him to share in God's glory.

- Often you hear people say, "I'm so glad that I had the sense to receive Christ." Or "I am so glad that I found Christ."

- **What they are really saying is “see what I did”**
- **But God** says in Ephesians 2:8,9,

“For by grace are ye saved through faith; and that not of yourselves: **it is the gift of God: Not of works, lest any man should boast.**”

I Corinthians 1:29, “That no flesh should **glory in his presence.**”

3. 3<sup>rd</sup> reason the Armenian view is wrong - it assumes that fallen man can seek God.

Romans 3:11, “There is none that understandeth, **there is none that seeketh after God.**”

- Man in his lost, fallen, sinful state will not seek God!

John 5:21, “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

- Raiseth up the dead means that God (gives spiritual life) or raises the dead sinners from the death of sin, to a life of grace and holiness.
  - Sinners never seek God until He quickens them and moved them toward Him.
  - The reason you are saved is not because you sought God, but because God sought you.
4. Fourth, the Armenian view makes salvation the result of a human endeavor.
    - **Question:** What is that endeavor?  
Believing.

- If you can believe strictly on the basis of your own human ability, then you have appropriated salvation by a human work.
  - **Question:** Don't you have to believe to be saved?"
  - Yes, but your believing to be saved was a gift from God. God granted you the faith. **Therefore, salvation is the work and gift of God to the elect sinner.**
5. Lastly, that perspective would make God a victim of man's choice.
- This view would mean that God has to sit in heaven, hoping that someone, somewhere, doesn't make a choice that upsets His apple cart.
  - Then if someone somewhere makes the wrong decision, God has to go to plan 5,678.
  - That is out and out blasphemy.

Isaiah 46:9 & 10, "Remember the former things of old: for **I am God**, and there is none else; **I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done**, saying, My counsel shall stand, and **I will do all my pleasure.**"

- **God does what He want, when He wants, and how He wants to do it. That is a key in understanding election.**

C. The meaning of "the foreknowledge of God" from Scripture.

1. The word “foreknown” is the word prog’-no-sis.
2. Peter uses this very important word 2 times in this chapter (verse 2 and verse 20).
  - Verse 2 speaking of believers and verse 20 speaking of Christ.
  - (Christ) “Who verily was foreordained before the foundation of the world.”
  - Foreordained in verse 20 is the same verb **proginosko**.

### **Application:**

Using the **Armenian definition** this would mean that God was in heaven looking down the road and said, "Oh I see what Christ is going to do? I get it."

**Question:** Is God looking down through time and sees what Christ will do? **Absolutely Not!**

The laws of hermeneutics say that whatever prog’-no-sis means in verse 2 it means in verse 20!

**Therefore**, if Christ was foreknown before the foundation of the world (and He was) and I was foreknown before the foundation of the world, then I was foreknown **in the same way** Christ was foreknown, **true?**

### 3. Proof from Acts 2:23

In this verse, Peter speaking of Christ, says, “Him, being delivered **by the determinate counsel** and **foreknowledge of God**, ye have taken, and by wicked hands have crucified and slain:

- **By What?** By the **determinate plan** and..What?...**foreknowledge** of God."
- **They did what?** “Ye have taken, and by wicked hands have crucified and slain.”

- Christ was delivered up to die by the determinate or pre-decided plan of God.
- **Truth:** Foreknowledge is linked to the predetermined plan.
- Foreknowledge is a deliberate pre-planned act. It doesn't mean He observed and reacted. It means that He pre-planned or pre-arranged it and is bringing His plan to pass, according to His will and pleasure.

D. Application of the truth in our text:

When Peter says, "Elect according to the foreknowledge of God the Father." He is speaking of the sovereign predetermined act or relationship that God established with us.

1. Just as He elected Christ through foreknowledge, He elects us through foreknowledge.
2. So, the nature of election is that God chooses us. The source of election - it comes forth from the predetermined relationship that God ordained in eternity past.

## II. The Process, or Finalization of Election:

"Elect according to the foreknowledge of God the Father,  
**▶ through sanctification of the Spirit."**

A. This deals with justification and sanctification:

1. Being **elect** and being **saved** are different.
2. You can be elected but not saved.
3. All of the elect were unsaved at one time. **True?**
  - We have clearly seen that we were chosen of the Father, before the foundation of the world.

- But when someone asks me, I say, “I was saved in August of 1958.
  - So, have long have the elect been elect?  
**From eternity!**
  - How long have the elect been saved? **From the time they were “sanctified” or quickened by the Holy Spirit of God.**
  - In my case 58 years.
4. “Sanctification of the Spirit” is the Work of the Holy Spirit.
- Salvation is not the result of any human action!
  - It is not “turning over a new leaf.”
  - Salvation is not living a good life.
  - Salvation is the work of the Holy Spirit.
  - It is commonly called quickening, regeneration, or the new birth.
  - It includes all aspects of salvation including, the gift of faith and repentance.

Sanctification is the Greek word “Hagiasmos” hag-ee-as-mos’ – **means** to consecration, purify, to make holy.

- Those chosen of the Father have been God’s elect since eternity past, but we lived on planet earth in an unredeemed state until the Holy Spirit regenerated us and made us holy.
5. Justification is instantaneous – Sanctification is progressive.

- It is a continuing process
- The Holy Spirit continues to make us more holy.
- **To separate us from sin to Christ.**
- This does not mean we are perfect that takes place in Glorification.
- So sanctification of the Spirit is the realization of our election.

Spurgeon said. "Before salvation came into this world election marched in the very forefront. And it had for its work the billeting of salvation. Election went through the world and marked the houses to which salvation should come and the hearts in which the treasure should be deposited. Election looked through all the race of man, from Adam down to the last, and marked with sacred stamp those for whom salvation was designed. He must needs go through Samaria said election and salvation must go there. Then came predestination. Predestination did not merely mark the house, it mapped the road in which salvation should travel to that house. Predestination ordained every step of the great army of salvation. Predestination ordained the time when the sinner should be brought to Christ, the manner how he should be saved, the means that should be employed. It marked the exact hour and moment when God the Spirit should quicken the dead in sin and when peace and pardon should be spoken through the blood of Jesus. Predestination marked the way so completely to the house that salvation does never overstep the bounds and is never at a loss for the road. In the everlasting decree of the sovereign God the footsteps of mercy were every one of them ordained,"

## **Conclusions:**

Understanding the doctrine of election changes one's life. Realizing that election changes the way you live your life.

## Chosen by God - Part 3

**Text:** 1 Peter 1:1, 2      Text: Verse 2

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

### Introduction:

- A. This third message will conclude our "Chosen by God" study from 1 Peter 1:1,2.
- B. Peter opens this epistle, by calling his readers "Elect" or "chosen."
  1. What a wonderful thought - We are the chosen of God.
  2. This great doctrinal truth is seen throughout the Bible:
    - God chose Abram Nehemiah 9: 7
    - Genesis 21:12 - God chose Isaac
    - Jacob was chosen of God -Romans 9:8-15
    - God chose Zerubbabel - Haggai 2:23
    - John 15:16, God (Christ) chose the disciples or Apostles.
    - God chose Paul, "He was a chosen vessel" Galatians 1:15,
    - Likewise, He chose all those in the church by sovereign election



- And according to Ephesians 1:4, "He chose us in Christ before the foundation of the world."

C. Peter begins his epistle with the fact of their election, because he wanted to remind the persecuted brethren that they may not be the chosen of the world but they are the chosen of God.

1. They may be rejected and persecuted by the world; and they will suffer for their faith.
2. But he reminds them that they are God's chosen people on a mission, with a purpose, and soon they will be going to the Father's house where they belong.

D. The Elements of Election discussed so far:

1. The nature of our election.
  - We are the select of God by His grace.
2. The condition of our election.
  - The elect reside as strangers in a far land. We don't belong here.
  - We are citizens of another kingdom, members of another family.
  - We are here temporally.
3. Thirdly, the source of election

"Elect according to the foreknowledge of God the Father"

- God chose us based upon a predetermined relationship.
- We are chosen based upon His own foreknowledge (Not foresight).

Sovereign God chose us simply because it pleased him to do so. Not because through foresight, He looked down through history and chose those whom He saw would chose to be saved.

#### 4. The means of our election.

“Through sanctification of the Spirit.”

- Sanctification means to set apart. We were set apart from sin (Justified).
- We were set apart from the world

Sanctification begins at salvation and is a process of purification that goes on until die or the Lord comes for us.

We were set apart from being the children of Satan to being the children of God. We were set apart from death unto life.

Now let's look at:

### **I. The Purpose of Our Election:**

A. Notice the next phrase, “through sanctification of the Spirit, **unto obedience.**”

1. The sanctifying work of the Spirit is done that you may obey Jesus Christ.

Ephesians 2:10, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

**A very important truth** - salvation is the beginning of a life of obedience.

2. We have been set apart to God by the work of the Spirit in order that we may obey Jesus Christ.

3. Election then brings through salvation to a life of obedience.
  - Our obedience is not perfect obedience – and won't until we're glorified, but we are redeemed unto obedience.
  - It becomes a pattern in our new life. We become submissive to the God and his standards. (Romans 6&7).
  - We are no longer slaves to sin but are now the servants of God.
  - Righteousness and virtue characterize our behavior.
  - We become faithful and fruitful and serving and loving Christ.

**True salvation produces obedience...not perfect obedience but obedience.**

1 Timothy 6:3, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."

3. He is saying - the true doctrine of Christ - the true doctrine of salvation has within it a conforming to godliness.
4. The reality of salvation is that it yields the fruit of obedience, which is also the work of the Spirit.

C. 1 Thessalonians 1:2-10,

Verses 2-3, "We give thanks to God always for you all, making mention of you in our prayers; **Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ**, in the sight of God and our Father."

Verse 4, “**Knowing**, brethren beloved, **your election of God**. For our **gospel came** not unto you in word only, but also **in power**, and **in the Holy Ghost**, and in much assurance; as ye know what manner of men we were among you for your sake.”

Verse 6, “And ye **became followers** of us, **and of the Lord**, having received the word in much affliction, with joy of the Holy Ghost.”

Verse 7, “So that ye were **ensamples** to all that believe in Macedonia and Achaia.”

Verse 9, “For they themselves shew of us what manner of entering in we had unto you, and how **ye turned to God from idols to serve** the living and true God;

Verse 10, “**And to wait for his Son from heaven**, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

### **Conclusion:**

#### **A. How did Paul know they were saved?**

1. Because they said so
2. Because they raised their hand during an invitation verse.
3. Because they were baptized? Absolutely Not.
4. **Why? Because they had all the factors of a regenerate life.**
5. **He knew that they were elect, and saved because they imitated Paul, Silvas, and Timothy, but more importantly they imitated Christ.**
6. **When you received the Word, you became an example, you turned from idols, and**

**you're waiting for coming of the Lord Jesus Christ.**

**Those are the things that mark true election.**

A. W. Pink poses this question, he says, "How may I know my election?" How may I know I'm elect? And then he answers it this way, "First, by the Word of God having come in divine power to the soul so that my self-complacency is shattered and my self-righteousness is renounced. Second, by the Spirit's having convicted me of my woeful guilty and lost condition. Third, by having had revealed to me the suitability and sufficiency of Christ to meet my desperate case and by a divinely given faith causing me to lay hold of an rest upon Him as my only hope. Fourth, by the marks of the new nature within me, a love for God, an appetite for spiritual things, a longing for holiness, a seeking after conformity to Christ. Fifth, by the resistance which the new nature makes to the old, causing me to hate sin and loathe myself for it. Sixth, by avoiding everything which is condemned by God's Word and by sincerely repenting of humbly confessing every transgression. Failure at this point will most surely and quickly bring a dark cloud over our assurance, causing the Spirit to withhold His witness. Seventh, by giving all diligence to cultivate the Christian graces and using all legitimate means to this end, thus the knowledge of election is cumulative."

B. So in concluding this point, how do you know you're elect?

1. Because the Word of God teaches you, convicts you of sin and shatters your self-righteousness.
2. And you love God, His Word, and you desire to serve Him, to glorify Him.
3. **Obedience is the result of one who is truly redeemed.**

## **II. The Security of Our Election:**

A. Notice the next phrase, “and sprinkling of the blood of Jesus Christ.”

1. This alludes to the typical sprinklings of the blood under the law.

The blood of the sacrifice not only had to be shed but sprinkled for the benefits to be imputed to the one making the offering.

2. The application of the blood of Christ to the heart, by the Spirit of God, is for cleansing, pardon, and justification.
3. The results are peace and joy now, and the right to eternal happiness and glory; all which are secured by electing grace.
4. It also **seals the covenant** between God and believers.

There are three places in Scripture where blood was sprinkled on people:

**First**, Leviticus 14:6, the blood of a bird was sprinkled on a leper for symbolic cleansing.

**Second**, the blood of a ram was sprinkled on Aaron and his sons in the symbolic cleansing and consecration of Aaron and his sons to the priesthood, according to Leviticus 8:30, and Exodus 29:2.

**Neither of these fit what Peter is the context of the verse.**

- B. There's only one and it only happened one time. And it is very clear that that is exactly what Peter has in mind.

Hebrews 9:19 and Hebrews 12:24 both refer to the incident in Exodus 24:3-8

“And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. **And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.** And he took the book of the covenant, and read in the audience of the people: and **they said, All that the LORD hath said will we do, and be obedient.** And Moses took the blood, and sprinkled it on the people, and said, Behold the **blood of the covenant**, which the LORD hath made with you concerning all these words.”

1. Moses sprinkled the blood on the people and called it the “blood of the covenant.”

### **C. Note the main points:**

1. Moses declared the Word of God to the people.
2. The people responded with a promise to **Obey**
3. Moses recorded the words of the covenant.
4. He built an altar and had young men to offer burnt offerings and sacrifices to God.
5. Then he sprinkled half of the blood on the altar and the remainder he put in a basin.
6. Then he read the covenant to the people again
7. They promise obedience in verse 7 or made a covenant of obedience with God mediated through sacrifice.

Then Moses sprinkled the blood from the basins on the people and said, “**Behold the blood of the covenant**,

**which the LORD hath made with you concerning all these words.”**

- D. In ancient times when two people made a covenant, that covenant was usually a blood covenant.
  - 1. At the completion of the covenant blood was placed on both of the people making the covenant.
  - 2. Israel made a covenant of obedience with God that day. A covenant --- sealed in blood.

**E. The Meaning of the Covenant:**

- 1. Sprinkling the blood on the people symbolized their commitment to obedience. While sprinkling the blood on the altar symbolized God's commitment to faithfulness.
  - 2. This is the only place in Scripture where you have that connection between obedience and the sprinkling of blood.
  - 3. And Peter being a Jew applies the passage to the **security of our election**.
  - 4. When we accept the sacrifice of Christ for us, we are not just accepting the benefit of His death on our behalf, we are **covenanting** with Him to be obedient.
  - 5. Which is consecrated by blood by the death of Christ.
- F. The work of Christ satisfies God as He dies as a perfect atonement for sin.
  - G. But it goes beyond that and it brings men into a covenant of obedience sealed in blood.



- H. So the sprinkling of the blood symbolizes our commitment to obedience and God's commitment to forgive.
- I. God made many covenants with men. And in every case when man failed, **God kept His promise!**
- J. The **security of our election** is the fact that God always keeps His part of the covenant even when we fail to keep our side.
  - 1. The same blood that sealed the covenant covers the sin of the disobedient Christian.
  - 2. That's why He keeps on cleansing us from all sin.

### III. The Blessings of Our Election:

"Grace unto you, and peace, be multiplied."

- A. Salvation is grace – the gift of God. The result of Grace is peace.
  - 1. "Be multiplied." is the optative mood of the verb and expresses a wish.

Peter is saying I wish for you grace and peace in maximum measure that God can give...multiplied again and again.

- B. What are the blessings of election?
  - 1. **First**, Election is the most humbling doctrine in Scripture:

Spurgeon said, "I know nothing, nothing again that is more humbling than this doctrine of election. I have sometimes fallen prostrate before it when endeavoring to understand it, but when I came near it and the one thought possessed me, God hath from the beginning chosen you unto salvation, I was staggered by that mighty thought. And from the dizzy elevation down came my

soul, prostrate and broken saying, Lord, I am nothing, I am less than nothing, why me? Why me?"

It is a humbling doctrine and at the same time a blessing. Why? Because, God gives, "grace to the humble."

2. **Secondly**, it is a God-exalting doctrine:

- It gives God all the glory.
- It declares that repentance, faith, and the ability to be obedient, are the gifts of God.

Psalm 110:3, "Thy people shall be willing in the day of thy power,"

3. **Thirdly**, it is joy producing doctrine:

- There is no hope outside of God's electing grace.

Romans chapter 9:29, "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

Psalm 65:4, "**Blessed** is the man whom thou **chooseth**, and **causeth to approach unto thee**, that he **may dwell** in thy courts: we shall **be satisfied** with the goodness of thy house, even of thy holy temple."

4. **Fourthly**, it is a privilege granting doctrine.

Ephesians 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Ephesians 2:9, "Not of works, lest any man should boast.

You ought to love that doctrine. You ought to cling to this wonderful doctrine.

5. **Fifthly**, it promotes holiness.

- He chose me and out of absolute gratitude I should be compelled to a life of purity.
- Many Christians (Armenian) believe that they had a part in their salvation, and therefore do not feel compelled to serve, obey, and glorify God, who granted them salvation.
- In reality election should produce holiness and obedience in our lives.

Spurgeon said, "Nothing under the gracious influence of the Holy Spirit can make a Christian more holy than the thought that he is chosen. Shall I sin, he says, after God has chosen me? Shall I transgress after such love? Shall I go astray after so much loving kindness and tender mercy? Nay, my God. Since thou hast chosen me, I will love Thee, I will live to Thee, I will give myself to Thee to be Thine forever, solemnly consecrating myself to Thy service,"

#### 6. Election is strengthening doctrine:

Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you **will perform it until the day of Jesus Christ.**"

John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me **I will in no wise cast out.**"

John 6:44, "No man can come to me, except the Father which hath sent me draw him: **and I will raise him up at the last day.**"

### **Conclusions:**

Why will God do these things? Because they are the elect. If you are elect, your eternity is sealed. What a strengthening truth that is.

Election is a wonderful doctrine - It makes us humble. It exalts God. It produces joy, it grants privileges, compels holiness, and gives strength and boldness.