

Chosen by God, Part 3

Scripture: 1 Peter 1:2

Code: 60-4

INTRODUCTION

A. God's Pattern

Peter opened his first epistle by calling his readers "chosen." Christians are chosen by God for the privilege of knowing Him through His Son Jesus Christ. It has always been God's pattern to make a sovereign choice.

1. Nehemiah 9:7--"Thou art the Lord God, who chose Abram."
2. Genesis 21:12--God said to Abraham, "Through Isaac your descendants shall be named"--God chose Isaac.
3. Romans 9:13--God said, "Jacob I loved, but Esau I hated."
4. Haggai 2:23--God said to Zerubbabel, "I have chosen you."
5. Isaiah 42:1--God, speaking of Christ, said, "Behold, my Servant ... My chosen one in whom My soul delights."
6. 1 Peter 2:6--Christ is the "choice stone, a precious corner stone."
7. John 15:16--Jesus said to his disciples, "You did not choose Me, but I chose you, and appointed you."
8. Galatians 1:15--Paul said, "[God] set me apart, even from my mother's womb, and called me through His grace."
9. Ephesians 1:4--Paul said that "[God] chose us in Him before the foundation of the world."
10. 2 Thessalonians 2:13--Speaking of Christians, Paul said, "God has chosen you from the beginning for salvation."

B. Peter's Purpose

Peter began his epistle with the doctrine of election to remind his persecuted brothers and sisters in Christ that although they were not choice by the world's standards, they were choice according to God's standard. God's purpose for us unfolds throughout all eternity no matter what the world may do.

REVIEW

- I. THE NATURE OF GOD'S ELECTION
- II. THE CONDITION OF GOD'S ELECT
- III. THE SOURCE OF GOD'S ELECTION
- IV. THE SPHERE OF GOD'S ELECTION

LESSON

V. THE PURPOSE OF OUR ELECTION

A. It Brings About Compliance to Christ

According to 1 Peter 1:2, the purpose of election is "that you may obey Jesus Christ." Obedience is the by-product of the sanctifying work of the Spirit. Ephesians 2:10 says, "we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." Salvation requires a life of obedience. Because we are elect, we have been set apart by the

work of the Spirit to obey Jesus Christ. We don't always obey as we ought to, but that must be the direction of our lives nonetheless.

B. It Brings About Conformity of Character

Scripture affirms that obedience is the pattern of life for a believer.

1. Romans 7:25--Paul said, "With my mind [I] am serving the law of God."
2. Romans 6:22--"Having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life." Righteousness characterizes our behavior, and virtue our pattern of life.
3. 1 Timothy 6:3-4--"If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing." The true doctrine of salvation mandates conformity to godliness. Salvation (the work of the Spirit) yields obedience (the fruit of the Spirit).
4. 1 Thessalonians 1:2-10--Paul said to the Thessalonian church, "We give thanks to God always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, knowing, brethren beloved by God, His choice of you; for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake. You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come."

Paul knew the Thessalonians were elect because his gospel came with power and conviction (v. 5), resulting in salvation. Their salvation was made manifest by their imitating Paul (v. 6), their godly example to others (v. 7), their evangelistic zeal (v. 8), their turning from idols (v. 9), their service to God (v. 9), and their anticipation of Christ's return. Those all are necessary factors in a regenerate life and valid indicators of God's sovereign election.

C. It Brings About Confirmation of One's Calling

A.W. Pink said, "How may I know my election? 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 renounced. Second, by the Spirit's having convicted me to 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 and 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 and humbly confessing every transgression thereof. 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, knowledge of election is cumulative" (The Doctrines of Election and Justification [Grand Rapids: Baker, 1974], pp. 140-41). Obedience is the mark and confirmation of one who is truly redeemed.

VI. THE SECURITY OF GOD'S ELECTION

The security of our election could be called the obligation or covenant of our election. First Peter 1:2 says, "That you may obey Jesus Christ and be sprinkled with His blood." The sprinkling of blood is

connected with obedience, not salvation. The chronology of verse two puts the sprinkling subsequent to salvation. Salvation occurred by the "sanctifying work of the Spirit" (v. 2), which led to obedience and being sprinkled with Christ's blood.

The Old Testament reveals only a few occasions when people were sprinkled with blood. It did not happen on the Day of Atonement. On occasions of sin or trespass offerings, it was the altar that was sprinkled with blood, not people.

A. Blood as a Symbol of Cleansing

Blood was sprinkled on people in only two cases under Levitical law. In the first instance, one who had been healed of leprosy was to have the blood of a sacrificed bird sprinkled on him, which was symbolic of his cleansing (Lev. 14:2-7).

B. Blood as a Symbol of Consecration

The blood of a ram was sprinkled on Aaron and his sons, symbolizing cleansing and consecration to the priesthood (Ex. 29:20-21; Lev. 8:30). Neither of those instances fit the kind of sprinkling that 1 Peter is talking about.

C. Blood as a Symbol of Covenant

1. Described in the Old Testament

The event Moses recorded in Exodus 24 happened one time, and occurred before the Levitical legislation. While it was outside the Israel's legislation, the occasion was so significant that it is mentioned twice in the book of Hebrews (9:19; 12:24).

a) The passage Exodus 24:3-8 says, "Moses came and recounted to the people all the words of the Lord and all the ordinances; and all the people answered with one voice, and said, 'All the words which the Lord has spoken we will do!' And Moses wrote down all the words of the Lord. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. And he sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the Lord. And Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. Then he took the book of the covenant and read it in the hearing of the people; and they said, 'All that the Lord has spoken we will do, and we will be obedient!' So Moses took the blood and sprinkled it on the people, and said, 'Behold, the blood of the covenant, which the Lord has made with you in accordance with all these words.'" b) The purpose The blood that was sprinkled on the people was called "the blood of the covenant" (v. 8). When two people made a covenant in ancient times, blood was often placed on both parties to symbolize their commitment to keep the covenant. Exodus 24 records Israel's making a covenant of obedience with God mediated through sacrifice--a covenant sealed in blood. Israel was committed to obedience; God was committed to faithfulness. Exodus 24 is the only place in Scripture where the connection is made between obedience and sprinkling of blood. Peter's Jewish background and knowledge of Scripture led him to draw that Old Testament parallel for Christians in the matter of election.

2. Described in the New Testament

a) Man's part First Peter 1:2 says that believers were brought into a covenant of obedience to God that was sealed by blood--the death of Jesus Christ. When we accept the sacrifice of Christ on our behalf, we are covenanting obedience to God. We are consecrated to obedience by the blood of Christ. Shortly before His death, Jesus quoted Exodus 24. He referred to His coming sacrifice as the "blood of the covenant" (Matt. 26:28; Mark 14:24; Luke 22:20). Inherent in the New Covenant is a promise that the Lord would redeem us and that we would respond in obedience. The creation of the New Covenant presupposed the sacrifice and sprinkling of blood. When Christ offered His lifeblood on the cross by the will of God, He did it that there might be a covenant between Himself and us. The work of Christ is a perfect atonement for sin and a covenant of obedience. When you were set apart by the Holy Spirit, you were set apart to God not only for salvation, but also for a life of obedience sealed in the blood of Christ. (1) Acts 5:32--"We are witnesses of these things; and so is the Holy

Spirit, whom God has given to those who obey Him."(2) Romans 6:17--"Thanks be to God that though you were slaves of sin, you became obedient from the heart."b) God's partThe blood sprinkled on the altar symbolizes God's gracious commitment to forgiveness. Christ's shed blood provided a covenant in which we promise to obey God, and He promises to forgive us when we fail. We are secure because of that covenant. When we proclaim the good news of Jesus Christ without declaring the necessity of obedience, we fail to tell the whole truth. The call to salvation is a call to a covenant of obedience.

VII. THE ADVANTAGES OF GOD'S ELECTION

Peter concludes verse 2 by saying "May grace and peace be yours in fullest measure." That phrase was often used by New Testament writers. They understood that the gift of salvation is grace and the result is peace. Peter used an optative verb (Gk., *pl[ma]ethunthei[ma]e*), which expressed a wish. He was wishing his readers all the blessings of being elect. There are tremendous advantages to being elect. The doctrine of election is not a doctrine to shrink from--we should rejoice in it.

A. It Crushes Our Pride

Election affirms that we had nothing to do with our salvation. 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 with the 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?'" (Election [San Diego: Evangelical Bible Bookstore, n.d.], p. 27). Since election eliminates our pride, it is also a blessing because God gives grace to the humble (Prov. 3:34; James 4:6).

B. It Exalts God

Election gives all the glory to God. It declares that repentance, faith, and the power for obedience is from God. Even when we fail, He covers our failures. Psalm 115:1 says, "Not to us, O Lord, not to us, but to Thy name give glory."

C. It Produces Joy

My supreme joy is that God chose me because I would have no hope of salvation if God in His sovereign mercy had not chosen me.

1. Romans 9:29--"Except the Lord ... had left to us a posterity, we would have become as Sodom." We would be destroyed like the rest of the ungodly if the Lord hadn't chosen us.

2. Psalm 65:4--"How blessed is the one whom Thou dost choose, and bring near to thee, to dwell in Thy courts." Our joy is to know that God has loved us with an everlasting love.

D. It Grants Us Tremendous Privileges

Election grants us "every spiritual blessing in the heavenly places in Christ" (Eph. 1:3). We have been made "a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that [we] may proclaim the excellencies of Him who called [us] out of darkness into His marvelous light" (1 Pet. 2:9). The privileges we have in Christ by God's election ought to cause us to cling to that awesome doctrine.

E. It Promotes Holiness

Our most compelling reason to live for God's glory is His loving choice of us. Gratitude should compel us to a life of purity. Some people feel that because they are elect, they don't need to serve, love, and glorify God. But Paul says, "As those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience" (Col. 3:12). Election should compel us to obedience.

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 hath 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" (Election, p. 29).

F. It Makes Us Secure

As believers we entered into the covenant of obedience through the sprinkling of Christ's blood. Our part is to obey and God's part is to forgive our disobedience. We are secure in Him.

1. Philippians 1:6--"He who began a good work in you will perfect it until the day of Christ Jesus."
2. John 6:37-39--Jesus said, "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out.... This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."

CONCLUSION

Spurgeon said, "No man will be so bold as he who believes that he is elect of God. What cares he for man, if he is chosen of his Maker? What will he care for the pitiful chirpings of some tiny sparrows when he knows he is an eagle of a royal race? Will he care when the beggar pointeth at him, when the blood royal of heaven runs in his veins? Will he fear it if all the whole world stand against him? 'If earth be all in arms abroad, he dwells in perfect peace, for he is in the secret place of the tabernacle of the Most High, in the great pavilion of the Almighty. 'I am God's,' says he, 'I am distinct from other men. ... Is not my name written in God's book?' Does he care for the world? Nay: like the lion that careth not for the barking of the dog, he smileth at all his enemies; and when they come too near him, he moveth himself and dasheth them to pieces. He walks about them like a Colossus; while little men walk under him and understand him not. His brow is made of iron, his heart of flint--what doth he care for man? Nay: if one universal hiss came up from the wide world, he would smile at it, for he would say, 'He that hath made his refuge God, shall find a most secure abode'" (Election, pp. 28-29).

Nothing can make a person more bold, strong, courageous, or secure than the doctrine of election. When the church ignores that crucial doctrine, it misses the opportunity to praise and glorify God.

Focusing on the Facts

1. Give some examples of God's sovereign choice of particular individuals.
2. What is the purpose of our election?
3. Is a transformed life necessary for a Christian? Explain?
4. According to A.W. Pink, how can we know we are elect.
5. What does 1 Peter 1:2 connect the sprinkling of blood to?
6. What event in the Old Testament is the symbolic sprinkling of blood mentioned in 1 Peter 1:2 alluding to?
7. When we accept the sacrifice of Christ on our behalf, what do we covenant with God?
8. In the New Covenant, what part does God play?
9. What effect does the doctrine of election have on the personal pride of man?
10. If God did not choose the elect, who would be saved?
11. Why does the doctrine of election motivate the elect person to holiness?

Pondering the Principles

1. A.W. Pink wrote that "God has appointed the way wherein we must walk in order to our arriving at the inheritance purchased for us by Christ" (Profiting from the Word [Edinburgh: The Banner of Truth Trust, 1970], p. 63). Jesus said that "the gate is small, and the way is narrow that leads to life, and few are those who find it" (Matt. 7:14). The narrow way for God's people is marked by obedience to God's will. Since God has elected a people for that narrow way, what by necessity characterizes God's people? Is that true in your life?
2. J.C. Ryle wrote in the nineteenth century that "a true Christian loves Christ for all He has done for

him. He has suffered in his stead, and died for him on the cross. He has redeemed him from the guilt, the power and the consequences of sin by His blood. He has called him by His Spirit to self-knowledge, repentance, faith, hope and holiness. He has forgiven all his many sins and blotted them out. He has freed him from the captivity of the world, the flesh and the devil. He has taken him from the brink of hell, placed him in the narrow way, and set his face toward heaven. He has given him light instead of darkness, peace of conscience instead of uneasiness, hope instead of uncertainty, life instead of death" (J.C. Ryle, Holiness [Welwyn, Hertfordshire, England: Evangelical Press, 1879], pp. 236-37). None of that would be true apart from the sovereign election of God. Yet for the saved, all that Ryle spoke of is known and experienced. How has an understanding of the doctrine of election increased your love for Christ?

Available online at: <http://www.gty.org>

COPYRIGHT (C) 2026 Grace to You

You may reproduce this Grace to You content for non-commercial purposes in accordance with Grace to You's Copyright Policy (<https://www.gty.org/about#copyright>).