

The Blood that Elects

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Preacher: Jarvis Singleton

[0 : 0 0] Amen. It is always a joy to be not only a part of the Reformed Believers Conference, but also to be here at Kingdom Life.

Pastor Moss and I actually met at another conference in the States a few years back, and it has been an absolute joy and a pleasure not only to have him as a brother in the Lord, not only as a fellow pastor, but also as a mentor in many ways as well.

So thank you, Pastor Moss, for giving me this opportunity to preach to your people. And I just love coming here. I love coming here.

To the Bahamas. I know a lot of people like to come here for vacations, and I do. I do come here for rest, but it's also just beautiful to see the people of God, you know, in other parts of the world, to see God working in other parts of the world.

Because in America, it's easy to think that, you know, that we have everything, that it begins and ends with us. But it's wonderful to see God's people here in the Bahamas.

[1 : 0 6] And we pray for you, and we pray for the Lord to move and have a reformation here on this island so that everyone, again, can see Christ and confess that Jesus is Lord.

Amen. Amen. And so with that, let's, let me invite you to open up your Bibles to 1 Peter. 1 Peter chapter 1.

And we're going to read verses 1 and 2. 1 Peter chapter 1, verses 1 and 2. Again, 1 Peter chapter 1, verses 1 and 2.

Once more, this is God's holy word. Peter, an apostle of Jesus Christ, to those who reside as aliens scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen, according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with his blood.

May grace and peace be yours in the fullest measure. Amen. May the Lord add a blessing to the reading and hearing of this holy word. Will you please join me in a word of prayer? Dear Heavenly Father, we want to thank you, Lord, for, again, this opportunity, as the song we just sang tells us, that you will show us Christ, that you will reveal your glory through the preaching of your word, that every heart will confess that Christ is Lord.

[2 : 5 1] And Father, that is our deepest prayer as we now have come to this preaching hour. Lord, help us to see our Savior. Help us to love our Savior even more than we did when we came into this church today.

And find glory, Lord. Be glorified in the work that you will do within us. Father, if we are believers, we pray that you will comfort us and reassure us in the gospel.

If we are non-believers, Lord, we pray that you will show us Christ as Savior, as Lord, as our only means of salvation, so that we can come to him and receive the forgiveness of our sins and mercy for our lives.

And Father, we pray now that you will do your great work within us, do your great work within this church, as you have been all throughout this worship service. And we are excited and we praise you for what you will do in this time.

In Jesus' name we pray. Amen. Amen. Within the scope of Christianity, there are many doctrines which people have a deep love and fondness for.

[4 : 02] For example, teachings like the Trinity, the substitutionary work of Christ, and the doctrine of Holy Scripture, when properly explained, often brings a sweet joy and happiness to the souls of those who sit under and are constantly reminded of the reality of their truths.

However, on the flip side of this, there are many doctrines which some Christians have a love-hate focus for. And at the very top of this list is the doctrine of God's sovereign election.

In essence, for the many believers who hear this doctrine and find joy, comfort, and rest within its truths, there are many who hear it and it causes them to exhibit anger, in some cases disgust towards those who hold firm to what it teaches.

For example, in my time in the Reformed faith, I have seen opponents of this doctrine respond in one of three ways. Number one, they will lash out at the one teaching it, claiming they are making God, quote, unfair or unjust because he doesn't provide salvation for everyone.

Number two, they may try to redefine the doctrine by saying something like, well, God looked down the corridors of time, saw that some people would choose him, and thus he based his choice in election from that.

[5 : 17] Or number three, and admittedly, I have to say this is a new one that I've heard a few times over the past several years, some would even claim that those who believe in sovereign election are of a different religion.

In fact, I recall one young lady that I know making this particular claim, calling those who are a part of, in her words, that elect group, a cult.

But whatever side you're on and whatever feelings you may have pertaining to this doctrine, there is one thing that cannot be denied. Election is in the Bible.

It is a teaching that cannot be dismissed. So thus, it is our calling as Christians to not only understand what the scriptures have to say about it, but when we do to submit and to believe what we discover.

So today, what we're going to do is take a journey to do just that. And in turn, we're also going to see how this doctrine links to the topic within our text, namely about the blood of Christ and how it accomplishes our salvation.

[6 : 19] And thus, this is the outline that we're going to follow, which consists of two main points with three sub points under each. Here's the first point that we're going to talk about.

We're going to look at some basics of election, some basics of election. And under this heading, we're going to cover these three points. Number one, it's unconditional. It's unconditional.

Number two, it's eternal. It's eternal. And number three, it's definite. It's definite. So again, basics of election. It's unconditional.

It's eternal. And it's definite. And then we're going to look at the second point, the benefits of election. And this is where we're going to get into our text. The benefits of election.

Number one, we are sprinkled with the blood of Christ. We are sprinkled with the blood of Christ. We are sanctified by the spirit. We are sanctified by the spirit.

[7 : 13] And third and finally, we get to obey Jesus. We get to obey Jesus. So let's start by looking at some basics of election. Basics of election.

Now, before we dive into the, excuse me, the three sub points under this main heading, it would be irresponsible of me to not define our terms up front. So to do this, let me ask a simple yet extremely important question to you.

In about five months, at least in the United States, we're going to be going to the voting polls to choose someone to either continue to be or to become our new president.

Now, in doing this, what will we be doing when we go to the polls to make that choice? What will we be doing? Well, beloved, what we're going to be doing is choosing or selecting a candidate from a group of other candidates.

Amen. And beloved, that's all election is. In short, this isn't rocket science. This isn't trying to figure out how to solve a Rubik's Cube. OK, to elect someone means to choose or select something out of a group of other available things.

[8 : 24] And in the Greek, the word for election, *eklektos*, carries the same idea. In fact, here's the definition for that word. It means, *eklektos* means to, number one, choose, select, chosen, or selected.

Or number two, by implication, meaning chosen, with the accessory idea of kindness, favor, and love equivalent to the cherished or beloved.

So thus, the doctrine of sovereign election simply teaches that God has chosen or selected certain people out of the mass of humanity to pour his love, mercy, and grace upon them by saving them in Christ from his wrath and giving them the gift of eternal life.

Here's a similar definition from Dr. Wayne Grudem. He writes, election is an act of God before the creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure.

Now, beloved, I gave all this information to make it clear that there is no difference, and at least in this case, between the Bible, the way the Bible defines this concept, and how we use it in everyday life.

[9 : 41] Beloved, some of us may not like what sovereign election teaches, but it doesn't change the fact that God does sovereignly elect people for salvation.

So thus, our ignoring or rejection of this truth doesn't abate God's actions. In essence, we cannot stop God from doing what he does just because we may not agree with it or for what he says.

Again, he is God and we are not. So with all of this said and with our word properly defined, let's now move to the first of our three sub points under this point.

And we're going to look first at how election is first unconditional, how it is unconditional. In our passage, Peter says that God's elect are chosen according to the foreknowledge of God.

Now, it's important to note that this word foreknowledge is one that many critics latch onto in an attempt to prove their point that God, for example, looks down the corridors of time and he made his choice based on what we would do.

[10 : 46] Again, their argument goes as follows. God knew ahead of time some would choose him, and this is why he elected them to salvation. That's their argument. However, this argument has two major flaws.

Two major flaws. First, the word know in this instance, based on the Greek, coincides with those times where the Hebrew uses an equivalent word to define the word love.

So in essence, the word know in our passage connects with what we see, for example, in Genesis 4-1, where we are told that Adam knew his wife Eve.

So therefore, this verse not only speaks of how God has some sort of knowledge, or excuse me, does not speak of how God has some sort of knowledge beforehand about the people that would cause him to choose them for salvation.

But rather, it is speaking of God placing his love on individuals before they were born, thus earmarking them out for salvation. And carrying along this same point, here's a second argument against the critics' understanding of this verse.

[11 : 55] When we look at this verse, beloved, I want you to notice something. There is nothing that tells us that God knew anything about whom he chose. Okay?

It doesn't tell us that God chose them because they were smarter, they were more obedient, they were more loving, they were more self-righteous, etc. This information is intentionally silent, thus fueling the idea again that this word for know has a different meaning than how we would normally use it.

One of the best examples that we see in Scripture which fuels this particular truth is found in Romans 9, verses 10-13. In fact, let me invite you to turn there. Romans 9, verses 10-13.

And it's here where Paul speaks on election, and he uses the example of Jacob and Esau. So Romans 9, verses 10-13.

Again, Romans 9, verses 10-13. Here's what Paul writes. And again, this is God's holy word. And not only this, but there was Rebecca also, when she had conceived twins by one man, our father Isaac.

[13 : 11] Now watch verse 11. For though the twins were not yet born, or had not done anything good or bad, so that God's purpose according to his choice would stand, not because of works, but because of him who calls.

It was said to her, the older will serve the younger. Just as it is written, Jacob I loved, but Esau I hated.

Now, beloved, notice how Paul goes out of his way to explain how God elected Jacob over Esau. He says a decision was made before, quote, the twins were not yet born or hadn't done anything good or bad.

And he says this choice was done so, quote, that God's purpose according to election might stand, not because of works, but based on his call.

So, beloved, Paul is making it as clear as day that God does not look down some corridor and make his choice of people based on them choosing him.

[14 : 19] Equally, his choice is not based on our smarts, our obedience, our love, or our self-righteousness. No, beloved, God's choice was based once more that his purpose according to election might stand.

That is, so his sovereign choice and plan might come about in the way that he originally designed it. Again, when we say that God's choice of individuals is unconditional, what we are saying is that God simply decided out of his good pleasure that he would choose a people, he would save them through Christ, and these people would be the beneficiaries of his love, grace, and mercy.

We contribute nothing to God's plan or to his decision. It was totally based on his desires and his sovereign purpose in spite of who we are and what we have done.

Now, moving on, here's the second basic of election. Number two, it's eternal. It's eternal. Beloved, one of the interesting aspects about what this doctrine teaches is that election is consistent with God's being.

In other words, beloved, because he is eternal, this means his choice of individuals for the purpose of salvation is eternal. Beloved, here are these following passages, and I'll quote them for you.

[15 : 47] Ephesians chapter 1, verses 3 and 4. Ephesians chapter 1, verses 3 and 4 reads, Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the foundation of the world, that we may be holy and blameless before him.

Here's another verse, 2 Thessalonians 2.13. 2 Thessalonians 2.13. Paul says, But we should always give thanks to God for you, brethren, beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

And again, that's 2 Thessalonians 2.13. Here's one more verse. Well, we've got two more verses, actually. 2 Timothy chapter 1, verse 9. 2 Timothy chapter 1, verse 9.

Paul tells Timothy, And here's one more.

Romans 8.29. Romans 8.29. For those whom he foreknew, there's that word again, he also predestined to become conformed to the image of his Son, so that he would be the firstborn among many brethren.

[17 : 36] So again, beloved, what we see from these verses is this. Election was not some plan that God made up on the fly. When the first Adam sinned in the garden, it didn't cause God to scramble and say, I need to come up with a backup plan.

No, beloved, before the foundation of the world, God selected and God procured the salvation of certain individuals to be redeemed in the last Adam, that is Jesus Christ.

Now, I know that in hearing all this, this opens a Pandora's box of theological questions. Questions such as, well, Jarvis, if God preordained the salvation of certain people, then what about those who are not elected?

What about those who are not elected? What happens to them? Do they suffer God's eternal judgment and wrath? And if so, does this make God unfair and unjust?

Well, beloved, in an effort to not sugarcoat the truth, which I never do, the answer to those questions is if those who are, excuse me, if those who are not elected, excuse me, let me repeat that again.

[18 : 44] To answer the question, if those who are not elected suffer the eternal judgment and wrath of God, well, quite frankly, the answer to that question is yes. Yes.

Did I shock you? Yes. Here's how Paul puts it in Romans 9, 21. Or does not the potter have the right over the clay to make from the same lump one vessel for honorable use and another for common use?

Again, God has earmarked some people to save and the others he simply leaves alone in their sin and they will ultimately perish. However, in saying this, we need to answer the second question.

Is God unfair or unjust when he does this? Is God unfair or unjust when he does this? And the answer to that question is an emphatic no. No.

In essence, beloved, for those who end up suffering God's condemnation, it is important to realize they suffer it based on the fact that they have willingly rebelled against the creator.

[19 : 50] Or to quote Jesus in John 3, 19, they love darkness rather than light. In short, those who are not elected face God's judgment because of their own sinful choices.

God decides to not extend them saving grace, which by the way, he is not obligated to give it anyone. This is why it's called grace. It's unmerited, undeserved, and unprovoked favor, thus leaving them in their sins and to suffer the consequences of such.

Beloved, let me give you some examples of what I'm talking about. Take for instance, Judas Iscariot. Let's think about Judas Iscariot for a moment. Did Judas betray Jesus because God made him do so?

Did he make, did God make him betray Christ? Was it because he was just dealt a bad hand in the journey of life? No, beloved, why did Judas betray Jesus?

Because he wanted 30 pieces of silver. That's why he did it. He saw that money as more satisfying than following and devoting himself to the savior.

[21 : 00] But what about Pharaoh in Exodus? What about Pharaoh? Why did he refuse to let God's people go? Was it because God forced him to keep them against his will and then punished him for doing such?

No, beloved, Pharaoh did not let God's people go because quite simply, he thought he was God. He was the most powerful man on the planet. And not only did he know it, but he had a ball letting every other person know it as well.

Or what about Pontius Pilate? Did he crucify Jesus because God forced him to do this against his desires? No, beloved, Pilate crucified Jesus because again, not to sugarcoat it, he was a weak and a timid man, okay?

He wanted to be a people pleaser instead of a true leader. He didn't want to deal with the backlash of the Jewish people starting a potential insurrection and him potentially losing his job because of it.

So thus he gave the people what they wanted, namely the Lord crucified on a cross. And to add more seasoning to this point, let me ask these questions.

[22 : 09] When was the last time we accused God of being unfair or unjust? When it came to him not saving the people of, for example, Sodom and Gomorrah, or the Egyptians in Exodus, or the Philistines, or Queen Jezebel, or even the giant Goliath, or let's raise it even higher.

What about Adolf Hitler, Joseph Stalin, Fidel Castro, Saddam Hussein, Osama bin Laden? No, beloved, when we talk about these people, when we talk about these groups, we often say they got what they deserve from the hand of God because of their evil deeds.

So why is it any different for others who also rebel and defy the authority of the sovereign God? Beloved, what allows them to change the narrative? Why do we move the goalposts for them?

So, beloved, in the final analysis, here is what we have. Everyone, both the elect and the non-elect, ultimately get what they want and what they deserve. For those whom the Lord places grace, his love, and his mercy on, from all eternity through Christ, they will want salvation.

They will want to experience the love and fellowship of God. They will want the gift of eternal life and its blessings, and that's what they will receive. And as for those who are non-elect, they will want their independence from God.

[23 : 33] They will want the pleasures and acceptance of the world. They will want to rebel against the creator, and thus they will receive what they deserve, eternal condemnation. And thus, this is why you will never hear an unbeliever say, I really want to be a Christian, but God won't let me.

You'll never hear that from an unbeliever. And you'll never hear a believer say, I wish I can turn from grace and go back to my sin and damnation. Again, all of these things were set from eternity, and they play out in such a way where God is not the author of sin and is not unfair or unjust in his actions.

So again, God's choice of election is one he has made from all eternity. And this now gets us to the final point in our basic look at election. Namely, it's also definite.

It's definite. In short, for those whom the Father has chosen for salvation, they can find peace in knowing they will never lose that gift. They will persevere and be preserved in grace.

Here is how chapter 7, section 1 of the 1689 London Baptist Confession puts it entitled, The Perseverance of the Saints. It reads as follows, Those God has accepted in the beloved, effectually called and sanctified by his spirit, and given the precious faith of his elect, can never totally nor finally fall from a state of grace.

[25 : 00] They will certainly persevere in grace to the end and be eternally saved, because the gifts and callings of God are irrevocable. Therefore, he still brings about and nourishes in them faith, repentance, love, joy, hope, and all the graces of the spirit that lead to immortality.

Even though many storms and flood arise and beat against them, yet these things will never be able to move the elect from the foundation and rock to which they are anchored by faith.

The felt sight of the light and love of God may be clouded and obscured from them for a time through their unbelief and the temptations of Satan, yet God is still the same.

They will certainly be kept by the power of God for salvation, where they will enjoy their purchased possession, for they are engraved on the palms of his hands, and their names have been written in the book of life from all eternity.

Close quote. Beloved, what an amazing statement that is. And in many respects, it answers a load of questions that one may have about the security of their faith. For instance, this section in our confession tells us how we are kept safe as we handle difficulties in our lives as believers.

[26 : 23] Again, it reads, even though many storms and floods arise and beat against them, yet these things will never be able to move the elect from the foundation and rock to which they are anchored by faith.

And this also deals with how we're protected in those seasons where we may be overrun by the sins in our lives. It reads again, the felt side of the light and love of God may be clouded and obscured from them for a time through their unbelief and the temptations of Satan, yet God is still the same.

They will certainly be kept by the power of God for salvation, where they will enjoy the purchased possessions. Beloved, to put it directly, there are two ways that we can rest assured that our election is definite, okay?

And we've mentioned them already. But number one, let me remind you, because God has planned it from all eternity, and number two, because our election is in Christ.

As Colossians 3 tells us, Christ is our life. Now, I'm about to make a crazy statement here, but just follow me, okay? Okay, beloved, since we know this to be the case, the only way that a believer could lose their salvation, and I want to acknowledge that this is irrational, illogical, and impossible, okay, is if Jesus one day decides to sin.

[27 : 53] That's the only way you can lose your salvation. If Jesus says one day, you know what, I'm not the most high, but I want to be the most high. That's how you can lose your salvation. Now, this is why this is illogical and impossible to say that, okay?

To even do that. Because being the son of God, Jesus is and has always been the most high God. Okay? In short, Jesus is not going to man or crave a status, which he already has.

Okay? Beloved, remember his words from John chapter 14, verse 9. He who has seen me has seen the Father. Even when he took on human flesh, Jesus was still 100% God, just as the Father, just as the Spirit.

And from all eternity, he has never stopped being equal in godliness and transcendence with them. John 1-1 reads again, In the beginning was the word, and the word was with God, and the word was God.

And beloved, not only is he God, but he has now been highly exalted in glory after he accomplished his perfect work of redemption for the elect, and he now sits at the Father's right hand, the place of power, ruling over all things, both in heaven and on earth and under the earth.

[29 : 20] So again, Jesus has nothing to rebel or desire for because as God, he has everything. In Matthew 28, 18, he says these words, All authority has been given to me in heaven and on earth.

So unless you miss my point, here's what I'm saying. Beloved, your salvation is secure. Amen? It cannot be taken away from you. Again, if you are one of God's elect as the confession states, you can neither totally nor finally fall from a state of grace, but rather you will certainly persevere in grace to the end and be eternally saved because the gifts and callings of God are irrevocable.

When it comes to his elect people, God preserves them. They persevere in Christ and they do both of these things to honor God and just as much to bring glory to his name.

So now we've covered the basics of election. So let's now come to the second part of our message and it's here where we're going to see how the blood of Jesus plays a role in this act of God.

And to start, we're going to deal with just that point in Peter's words as we now look at three benefits of sovereign election. Three benefits of sovereign election. Now the first benefit I want to speak about is this, that when we look at our text, we see first that we are sprinkled with the blood of Christ.

[30 : 49] We are sprinkled with the blood of Christ. Let's read our text again. To those who reside as aliens, scattered through Pontus, Galatia, Asia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father by the sanctifying work of the Spirit to obey Jesus Christ and be sprinkled with his blood.

Now it should be stated that this language from Peter of being sprinkled with his blood, this is not foreign to scripture. This is not foreign to scripture, but rather it harkens back to when Israel received the law of Moses on Mount Sinai in the book of Exodus.

Let me have you turn there. Exodus 24. Exodus 24. I want to look at verses three through eight. Exodus 24, verses three through eight.

Once more, that's Exodus 24, verses three through eight. And this is God's holy word. He, that is Moses, came and recounted to the people all the words of the Lord and the ordinances, 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. Moses wrote down all the words of the Lord.

[32 : 14] Then he arose early in the morning and built an altar at the foot of the mountain with the 12 pillars for the 12 tribes of Israel. Verse five. He sent young men of the sons of Israel and they offered burnt offerings and sacrificed young bulls as peace offerings to the Lord.

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.

Now watch verse eight. 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.

Amen. So thus, by the sprinkling of the blood on the people, Moses was doing two things. Number one, he was affirming the covenant made between God and the people.

And number two, just as important, he was sealing the people to the promise that they will do what, do, excuse me, what the Lord has spoken. In essence, if they disobeyed what God said, then the blood was on them.

[33 : 35] They were to pay with their lives. In short, obey and live, disobey and die. And in our passage, we see both a similarity and a difference here.

We see a similarity in by the sprinkling, by sprinkling the blood of Christ on his elect, God is affirming his covenant with them, which he made from all eternity.

However, here's the big difference. Here's the big difference. Namely, it was Christ himself who took on the call to do what the Lord has spoken.

And he did so, by the way, successfully. Here's what he says to the Father in the Garden of Gethsemane in John 17, 4. He says, I glorify you on the earth, Father, having accomplished the work which you have given me to do.

And thus, when his blood is sprinkled on the elect, they are no longer under a covenant of works, a covenant which gives the command to obey and live, disobey and die.

[34 : 37] But rather, they are now under a covenant of grace. A covenant which says, it is done. Jesus has died, so therefore now you may live.

In essence, beloved, what the sprinkling of Christ's blood means to the elect is that God is pleased with our obedience to him because our obedience is found in the work of Christ.

And equally, it also tells us that his wrath against our disobedience is satisfied. Why? Because it's found in the work of Christ. But more than anything, it points to the fact that we are in covenantal union with God.

The blood of Jesus ratifies it and unlike the one cut at Sinai, it can never be violated because all that the Father has required within it has been met already in our Savior.

Christ is the elect's surety. Christ is the elect's guarantor. Christ is the elect's security. And all of these things find their root and truthfulness in his shed blood.

[35 : 43] So therefore, if you are one of God's elect, know that you have been sprinkled with the blood of Christ. And know that his blood has sealed you in grace and God is in covenantal union with you.

And once more, it is a covenant which cannot be broken because all that we need to keep it has been found in the sacrifice of Christ on our behalf.

However, this is not only the only benefit we see in this text, but next, we see another benefit of election is that we're sanctified by the Spirit. We're sanctified by the Spirit. Again, our text reads, to those who reside as aliens scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father by the sanctifying work of the Spirit to obey Jesus Christ and be sprinkled with his blood.

Now, before we start this point, it's important to note that this word sanctifying in this verse is not necessarily talking about definitive sanctification. That is, the declaration and gift which the elect receives from God that they are free from sin through the sacrifice of Christ, but rather it is speaking of progressive sanctification.

That is, the daily dying of sinful thoughts, words, and deeds that we go through in our living. The late Dr. Spiro Zodiades in his complete word study of the New Testament defines this word in our text simply as this, the resultant state, the behavior befitting those so separated.

[37 : 23] And beloved, when we think about Peter's words here, we find they are a natural response to God's selection for purpose. In essence, if Christ has shed his blood for the elect in order to deliver and free them from the power of sin, then it only stands the reason that the result of this blessing will produce proper fruit in the life of a believer.

Beloved, one of the reasons why we know that a banana tree is not an apple tree is because it simply grows bananas. it's a simple cause and effect.

When God draws his elect to him, he gives them his spirit and thus through the power of the spirit, they will not only come to hate sin but will look to crucify it for the purpose and desire of living in holiness and being shaped in the image of the Savior.

You know, I've often said that one of the things I'm looking forward to when I get to glory is not to see streets of gold or a land flowing with milk and honey. It will not be the joy of getting away from the sufferings and the evils of this world.

It will not be the emotional moment when I see my parents, see my nephew and other family members and friends who have gone ahead of me. No, beloved, the one thing I'm looking forward to the most when I get to glory is living as a perfect being.

[38 : 50] Living as a perfect being. I want to know how it is to be really like Christ. I want to know how it is to not have a sinful thought, not say sinful things and not to do sinful deeds.

I want to know how it is to worship God without any of the hindrances within myself which may plague me while I'm here on earth. Hindrance like being tired or being unmotivated or being ashamed to come to him because of a sin I've committed.

These are the things I'm looking forward to being a part of or things I'm looking to experience. And beloved, in the end, this is what all of God's elect have to look forward to. And on this side of eternity, God will grant them the privilege of getting snapshots of what this will look like in their lives.

They will see themselves overcoming various sins. We will see ourselves conformed in our thoughts, words, and deeds in a way that will reflect our deliverance.

And we will see ourselves desiring more and more the things of God over the pleasures of the world. And all these things find their root in the truth that the blood of Christ has won their sanctification.

[40 : 08] Sin and its entanglements have no power to hold them back from the righteousness which is ours in Christ Jesus. Again, the blood of Christ has defeated our sin.

Again, beloved, the ultimate goal for God's elect is glorification. And if you are a believer, if you are one of God's elect, our Lord will achieve his plan in you.

Beloved, I know the concept of being holy is a foreign one to our minds, but it's the path that the Lord is leading his people on. If you are his, one day you will be made like Christ.

One day you will be free from the physical hold of sin. One day you will be presented before Christ without spot or wrinkle. Beloved, this is the Father's great desire for you.

And as we know from Psalm 115.3, he is a God who, quote, does whatever he pleases. And there's still yet one more benefit from being elected in the blood of Christ.

[41 : 11] And this is a precious one. Namely, we get to obey Christ. We get to obey Christ. Let me read our text one more time. To those who are resided as aliens scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father by the sanctifying work of the Spirit to obey Jesus Christ and be sprinkled with his blood.

Now, looking at this last point, there are two things which come to mind. Two things. Number one, for those whom God has elected to salvation through the blood, they are guaranteed to come to faith.

In short, God's elect at their appointed time, and that's a key statement I just made, at their appointed time, will answer the call to come to Christ by grace.

God will not fail to save anyone whom he has selected to be a part of the bride of Christ. So in John 6, 29, when Jesus says, believe in the one whom the Father has sent, through the Spirit, the elect will obey this call.

They will forsake all things, and they will follow Christ. And in many respects, this truth is not one that should be shocking to us at this point, because in being the elect, this is the very purpose for which God has called his people to come to.

[42 : 38] In essence, they are the elect because they are called to obedience. God has chosen them to obey the call of Christ to salvation. This was why they were pulled out of the world and it's a system and operation to obey God like man was originally intended to do.

And this now leads us to the second point which we can take from Peter's words here. Namely, not only are the elect called to obey the call of salvation, but they are also called to obey Christ in their practical lives.

They are also called to obey Christ in their practical lives. In fact, this is how they express their love, how they express their joy for the salvation they have. Our Lord says this in John 14, 15, If you love me, you will keep my commandments.

Beloved, God uses his elect to show his goodness by empowering their obedience to him. And the way he accomplishes this is by reminding his people of what he has done for them through Christ.

You know, like most children when I was little, my obedience to my parents was mostly done out of selfish and self-sustaining reasons. I would often be a good boy because I didn't want to get a beating or I didn't want something I liked to be taken away from me or I would want them to buy me something and I would try to use that obedience as bait to get what I wanted.

[44 : 11] I know I'm not alone in here. I probably am, but I know I'm not alone in here. However, as I got older and became an adult myself, something very unusual happened.

I found that I still obeyed my parents, but it was an obedient shape for what they have already done for me. For example, I would do things like call and check on them.

Since my mom lived in Florida with me, periodically I would take her out to lunch. I would help her plan family gatherings. I would help her run errands and help her with her bills and even times I would, you know, just stay there and just talk with her just to give her company.

And I did these things not because I wanted something in return, but because I received so much from them in my life already. Beloved, as unbelievers, we try to do everything we can to bait God into giving us what we want.

We'll come to church when it's not inconvenient for us. We'll do nice things for others. We'll constantly pray our wish list. We'll try to clean up things in our lives that we believe that God does not like.

[45 : 22] And again, we do all these things from a sinful and selfish disposition. What can we get from God? However, beloved, when God opens our eyes to the beauty of our salvation, when he shows us our bloody Savior hanging on Calvary's cross and he reveals to us that he is there to pay the penalty for all of our sins and selfish dispositions, when he reveals to us that this should have been us on that cross, but because he chose us as vessels to shower his love, his mercy, and his grace upon, he spared us from his wrath and decided instead to put it on his perfect son, when he reveals to us that through this act we have now a definitive position as righteous before him, and he has brought us into covenantal union with him, a covenant in which he promises to bless and preserve us until he completes his work in making us into the very image of our Savior, and thus brings us into his heavenly kingdom where we will kneel in his presence and give him all the glory and all the praise due to him for what he has done for us.

Beloved, when these things and many more blessings are revealed to us because of what Christ has accomplished through the shedding of his blood, oh beloved, we can find that when God tells us in Luke 9, 35 that Christ is his beloved son, listen to him, our response would be this, yes, I will listen and obey my Savior, and I will do it with all of my heart, all of my soul, all of my mind, all of my strength, for all that my Lord has done for me, I am honored, I am pleased to serve him in obedience as a way of saying thank you, thank you for him being obedient for me, even to the point of dying on the cross for me.

Oh beloved, when the believer understands what they have been given in their redemption, when they understand what Christ has accomplished for them through the sacrifice of his blood on their behalf, obedience to Christ will become a glorious thing to do.

And it becomes glorious because in being obedient, it becomes a constant opportunity for us to tell the Lord, thank you, thank you, thank you for all you've done for me, thank you for being my substitute, thank you for saving me, thank you for shedding your blood and removing God's wrath and anger from me, thank you for bringing me into covenantal union with you and granting my eternal life and my place in glory.

Oh beloved, God has chosen to do some wonderful things for his elect and he has sealed these blessings through the shed blood of Christ. So beloved, if you are a believer and you think of your salvation, don't allow Satan to make you think that it's a wicked thing because God chose you and you didn't choose him, but rather rejoice in the truth that God has given you a salvation that is unconditional, that is eternal, and that is definite.

[48 : 45] And because of this, he has given you the privilege of being sprinkled with the blood of Christ, that you are being sanctified in the spirit and you get the absolute pleasure of obeying our Lord.

And beloved, when you think on these things, here's one thing I can guarantee you will have as a ringing joy in your heart, namely these words from the apostle John, from 1 John chapter 3 verse 1.

He says, see how great a love the Father has bestowed on us that we would be called children of God and such we are.

Join me in a word of prayer. Dear Heavenly Father, what a joy and a blessing election truly is. And Father, again, we live in a time and many people, even in the church, in particular in the church get upset and get angry at the idea that they had no choice in their salvation.

They had no say in their salvation. Well, Lord, we know from the truth of election that, yes, we did have a say in our salvation. When your grace, when your mercy, when your joy fell upon us, all we could say is yes.

[50 : 04] We could say yes, and we said it with the joy, knowing that we were your children. Father, that's not a bad thing. That's a glorious thing because you gave us a salvation we could not get ourselves.

Whereas it was impossible for men, it was very much possible for you. And Father, help us to understand that, that this is no condemnation on you.

This is not something we should get upset with you about, but rather we should celebrate this because Lord, without your grace, we can do nothing. So Father, help us to celebrate the fact that you have chosen us.

Help us to celebrate the fact that we have been sprinkled with your blood, that we are being sanctified and have been sanctified and that we get to obey Christ and that this doesn't stop when we die, but rather, Lord, this continues on forever in a day in glory.

So Father, we thank you for this blessing of election. We thank you for the blood of Christ. We thank you for the security of our salvation and we rest in that truth knowing again that no one can snatch you out of our hands, out of your hands.

[51 : 24] No one can snatch us out of your hands. So Father, thank you for this time and we ask your blessings in Jesus' name. Amen.