

Chosen, Redeemed, Called

Becoming a Child of God

By Ken Wimer

sermonaudio.com

Bible Text: 1 Peter 2:5-10

Preached on: Wednesday, February 10, 2010

Shreveport Grace Church

2970 Baird Road

Shreveport, LA 71118

Website: www.shrevegrace.org

Online Sermons: www.sermonaudio.com/shreveportgracech

If you will, take your Bibles and look with me at 1 Peter chapter two. I want to speak with you about how the Scripture describes the Lord's people. And we know that there are three particular characteristics that would sum up how it is that one becomes one of the Lord's and that is they are chosen of God. That is his selective grace. They have been redeemed and justified by the blood of the Lord Jesus Christ and, in time, called out by his Spirit. And there are different illustrations that the Scriptures give to describe the Lord's people. And here in this particular portion, verses five through 10, which is going to be my text, we see them described as a house and we see them described in verse nine as a nation, a house and a nation.

I know that people typically raised in traditional Christendom will refer to the church building as the Lord's house. They are going to the Lord's house, but that is a misnomer. This building when I get here and open the door and turn on the lights, it could be any house. What makes it special is not that it is a church building. It is a building where the church meets. The Lord's house is a people here called in verse five lively stones, you see.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”¹

People today have been so trained in their minds that a church building looks a certain way. And I have had so many when they ask where we meet and I tell them, they are sitting there scratching their head. Why I go by there all the time. And then all of the sudden they say, “Oh, ok, that little building.” You know, and some will make the comment, “It doesn't have a steeple. It doesn't look like a church building.”

Well, what is a church building supposed to look like? It is a place to meet. You know, the church meets here. This is not the church. The building is not the church. The church meets here and the Lord's people gather together. The true Church is a spiritual house, a holy priesthood to offer up spiritual sacrifices. That is really what we are doing tonight. You know, the form of worship is changed, but not the manner. We don't bring physical sacrifices anymore, but we are here to offer up spiritual sacrifices of praise. But still

¹ 1 Peter 2:5.

through the Lamb that was slain and any type of meeting that is not, in essence, the same as the way they used to do it back in the Old Testament with a priest. Do we have to have a priest? But Christ is that priest. We have to have a Lamb. Christ is that Lamb. We have an altar, not a physical altar that is in front of the pulpit to which people come and bow, but we have Christ who is our altar, you see. And so the spiritual sacrifices are through him. That is what it says there at the end of verse five.

“...acceptable to God by Jesus Christ.”²

They are not acceptable by you bringing them. There is nothing acceptable in it. Even the singing, the best hymns are sung from a heart of need that is sinful and it still requires the Lord Jesus Christ and his shed blood and that imputed righteousness to make everything I do, even the best service to be acceptable to God.

And so, verse six:

“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect.”³

Christ was the first elect. He was the one chosen of the Father. And all others who are chosen in him. Precious. Why are sinners precious to God? Well, because his Son is precious and in him they are precious.

“...and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient...”⁴

You say, “Disobedient, how?” Well Romans 10 says they are not. They go about to establish their own righteousness, but they are not submitted to the one righteousness of God. And in that they are disobedient. We are not talking about necessarily here people that some would say live out in the world and they are living in flagrant and open sin. This verse refers to many people who consider themselves to be Christians. And yet they are not submitted to the one righteousness that Christ worked out there at Calvary and God imputed.

But nonetheless, he is that chief cornerstone of salvation, of forgiveness, of pardon, peace, justification, of redemption, the chief cornerstone.

“...but unto them which be disobedient, the stone which the builders disallowed...”⁵

It wasn't that put Christ on the cross. It was the chief priests that delivered him up. They disallowed him. They would not have this one to reign over them, but it says:

² Ibid.

³ 1 Peter 2:6.

⁴ 1 Peter 2:6-7.

⁵ 1 Peter 2:7.

“...the same is made the head of the corner.”⁶

It didn't change what God purposed. In fact, in doing their will, in crucifying him and in crying, “Crucify him, crucify him,” they did the will of God. The priests, the last act of that Old Testament era was the priest offering up the Lamb of God without even knowing it. They disallowed him, but the same was made the head of the corner. And it says:

“And a stone of stumbling, and a rock of offence, even to them which stumble at the word.”⁷

And that could be just as easily capital W O R D. They stumbled at Christ.

“...being disobedient: whereunto also they were appointed.”⁸

But, here it is again, a distinction.

“...ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.”⁹

In the original that is a purchased people. Ok?

“... that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”¹⁰

So you can see why I started with those characteristics, a chosen generation, a peculiar people, a redeemed people, a purchased people and a called out people.

“...who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”¹¹

So let's just think of... for a few moments on these two thoughts. First, the Lord's people as being the Lord's house. Again, not a house that is made of brick and mortar, but, as it says in verse five lively stones. Even as Christ was the tabernacle of God, all those in him are counted as the tabernacle of God. We are, as it says there, a holy priesthood. In the Old Testament that holiness was symbolic when the priest put on those particular robes and the miter across the forehead was written “holiness unto the Lord,” it typified the work of the Lord Jesus Christ on behalf of his people that he would come and accomplish for them. But even as they offered up sacrifices to God so we offer those spiritual sacrifices. We offer our prayers. We offer... we come by faith. We come with love for

⁶ Ibid.

⁷ 1 Peter 2:8.

⁸ Ibid.

⁹ 1 Peter 2:9.

¹⁰ Ibid.

¹¹ 1 Peter 2:9-10.

Christ that God has given us and we offer praise unto his name, acceptable to God, but only by Jesus Christ. That is our righteousness. And that is our only hope.

And so we can see the Lord's house being a living house, a spiritual house, made so by Christ himself, but based upon, as we see in verses six and seven, particularly, based upon Christ as the foundation. He being the chief cornerstone. And so, again, we can't even talk about being the Lord's people or the Lord's house. Just like you have a house that is built upon a foundation, our foundation is described here as a chief cornerstone.

Now I am not a mason, but it know that it requires laying down a cornerstone. I have seen enough work from which the line is drawn as the walls are built, as the foundation is put in. And here the Lord Jesus Christ is that cornerstone. This is a quotation taken out of Isaiah chapter 28 and verse 16. You know, we looked at it last time, but if you look back there with me in Isaiah chapter 28 you can see that this was foretold many, many years before the Lord Jesus Christ came. And he is described here in contrast to those who have a refuge of lies. Think in terms of a house built upon the sand. You know, the sand of profession, the sand of works religion, the sand of man's will or will worship. You know, they call it free will, but there is no will that is free. You know, every will of man is bound by sin and depraved. But men would rather believe and rest in their profession, in their works, in their will worship than they would to bow to the testimony of God as we see it here in verse 16.

“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone.”¹²

Who laid it? God did. You know, Peter preached it and said:

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”¹³

God laid this foundation in a stone, a tried stone. He had to have been tried and found not before men or Satan, that wasn't the issue, but found before God the Father to be true, to stand the test. And there... and then a precious cornerstone, same language as what Peter uses here, one that is priceless. That word precious is in the sense of priceless. You cannot put a price to it. He is infinite. And therefore a sure foundation, because it is tried, because it is priceless and found worthy, then a sure foundation.

“...he that believeth shall not make haste.”¹⁴

So the Lord's house, a living house, one that is built upon a tried and true foundation, but, thirdly, distinct from every other house that is built upon a false hope, false works, false profession.

¹² Isaiah 28:16.

¹³ Acts 2:23.

¹⁴ Isaiah 28:16.

I know people don't like you talking about it, or questioning them. But, you know, right now that is all this past week our governor down in New Orleans and they took him through the ninth ward and the journalist was kind of being difficult with him saying, "You know, how long has it been since the hurricane and Katrina and here all of this property lies in waste and you have got people that can't come back?" And you know what he said. He said, "Well, it failed the test the first time. Why would we put money back into moving packed people back into this particular area and have it happen again?"

You know, so if men are concerned about detail, which that happens to be a detail. What happens when the next hurricane comes? The whole area was faulty to begin with and they allowed people to settle there and look at the lives that were affected. So why would we just close our eyes and say, "Yeah. We will help you get... build back on the sand"? You know, we don't do that with men in religion. That is why we question them. Just because they call themselves Christian, that doesn't mean anything. You know, what of Christ? Where is the Lamb? What is... how is it that God accepts sinners before him? They...

I was reading also about that palace in Haiti, in Port au Prince. I have been by there many, many times and to drive by it, I mean, it looks very majestic sitting out there in this big open area, but recently when the earthquake hit it just crumbled like nothing. It had never been put to the test. And they sent in people to kind of test the mixture of the concrete and found out that the whole mixture was wrong and they were wondering how it stood all these years. Well, when it was finally put to the test, it fell. It fell.

But when it refers to Christ as being that tried and true foundation and those that believe in him it says there in verse six shall not be confounded, here is a rock, here is a salvation that stands before the very justice and holiness of God. Christ fulfilled the law. You can't have a more sure foundation than that. But men in their blindness and men in their ignorance, men in their rebellion and I would add even us where it not that that Spirit of God was pleased to teach us, we would have preferred to continue to confide in the works of our flesh and have confidence in something that in reality if God let us alone would most certainly have brought us into condemnation. Here it says:

"...the stone which the builders disallowed, the same is made the head of the corner."¹⁵

It doesn't change who Christ is, but, verse eight:

"And a stone of stumbling..."¹⁶

In other words, an offense. So instead of the very thing that for the Lord's people, the Lord's house is a sure foundation for many, it is a stone which causes them to stumble and is an offense to them. There are some today that are trying to remove that offense,

¹⁵ 1 Peter 2:7.

¹⁶ 1 Peter 2:8.

take it away. But in so doing they trifle with the very stone that God has established as the chief cornerstone.

If you look at 1 Corinthians chapter one and verse 23, this isn't the only place where Christ the rock is described as a stone of stumbling.

You say, "Well, what is the offense of Christ? What is so offensive about him?"

Well, you know, it is his ... I would say it is his doctrine. It is his deeds and it his death, three Ds. His doctrine. You know that is what offended those in his day, the fact that the being a man made himself equal with God. He was the God man. Many are offended by that. His deeds. You know, not just that he went around and did miracles, but why he did what he did. He was working out a righteousness that was necessary to satisfy a holy God. People are offended by that. They think, I don't need Christ, only for maybe when I fall. That is the way they kind of reason. Only for, you know, well, making up what I can't do. They are offended at the thought that his perfect obedience is all that God accepts. And then his death. When you talk about an argument, let's sit down and talk about the death of the Lord Jesus Christ. But to us is precious because we know that in it is all our salvation, our pardon, our peace, our forgiveness, our redemption, our justification. But men debate it. You know, it is a subject of debate and the reason is because men are offended by the truth that that death was for a particular purpose. They don't like that word particular. It was for a particular people.

They say, "Well, that is not fair that he should die for some and not for others."

Well, that is your offense, you see? More than by it or apart from it none are justified. It is upon completion of his death that God imputed that righteousness to the account, the spiritual account of his people. People are offended by that. They want to find some other way. And here in 1 Corinthians one and verse 23, you know, Paul clearly makes the distinction.

"For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock."¹⁷

You know, for them they couldn't understand how a man hanging on a tree as cursed as everyone that hangs on a tree, how that could be salvation. They were blind. But what it points out is that Christ went to the end to accomplish salvation, to be the substitute, the representative on behalf of his people and he did it, bearing their sin, bearing the penalty of that sin in order that God might be just and justify.

"...and unto the Greeks foolishness."¹⁸

You know, they looked for something more. And there is a lot of people like that, like those in ... on Mars' hill, sitting around trying to discuss let's see if we can get a little bit

¹⁷ 1 Corinthians 1:22-23.

¹⁸ 1 Corinthians 1:23.

more meaning out of this. And they chew the fat, you know, about things all around rather than to understand that, you know, the gospel has but one message. The Scripture has but one message. And that is how God could be just and justify. And in the end, that is the only thing that matters. How is it that I could expect to stand before a holy God? It has got to be based upon the righteousness of another. But people are hardened. They look over in Romans chapter nine and verses 32 and 33.

If you look in verse 30.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.¹⁹

We saw that already that the stone described in Isaiah, but if you go to Psalm 118 and verse 22 this is the second time that this Scripture is quoted. Way back in the Psalms. It was purposed by God that these should stumble. Psalm 118 and verse 22.

“The stone which the builders refused is become the head stone of the corner.”²⁰

That is amazing. That was predicted back thousands of years before it happened and yet it wasn't a surprise to God. In fact, that is why over here in 1 Peter two and verse eight it says:

“...whereunto also they were appointed.”²¹

Now is that an offense to you, the fact that some are appointed to salvation and others are appointed to condemnation? There are people try to squiggle around that. Well, it is because they didn't believe. But the unbelief is just an evidence of God having left them to their own devices. You know, and if we have a problem with that, we have a problem with God, because this matter of salvation is not by our determining. It is by God himself.

“...whereunto also they were appointed.”²²

Just like the Scriptures say that Pharaoh hardened his heart, well, what else does it say? God hardened it. The Scriptures say that the wicked men crucified Christ, but it also says that they did what God determined before to be done in Acts chapter two and verse 23.

¹⁹ Romans 9:30-33.

²⁰ Psalm 118:22.

²¹ 1 Peter 2:8.

²² Ibid.

So we can say that the stumbling and the destruction are the appointed end of those that God has purposed to leave to their own devices, their own reprobate minds.

All right, so that is the distinction. There is a distinction. Men build monuments to their own ignorance by putting up what they call church buildings and they are ornate. They invest a lot of money and effort into putting them up. But you can go back and study history. That is what they did with the tower of Babel, began to try to embellish the way of worship, make it appealing to men's eyes. And it is to natural men. But before God it is nothing but sinking sand, especially in comparison to the one true spiritual house that the Lord has built and placed upon that foundation which is Christ.

All right. Well, the second way of describing God's people is in verse nine and that is not only is it a house, but a nation.

“But ye are a chosen generation, a royal priesthood, an holy nation...”²³

You know, you hear everybody talking about the {?} nation. That is ... I am not sure what that is, but I know it is nothing in comparison to this nation. Again, based upon God's sovereign choice, look at these few characteristics described here.

“...ye are a chosen generation.”²⁴

So, in other words, a nation that is chosen out of every nation of this world by his own sovereign will and pleasure. And, again, I have to insist on it. It is not because of our faith. It is not because of any perceived holiness. We have none. All of our righteousnesses are as filthy rags. It is not because of any works of these hands that we may have done, but it is wholly attributed to God's grace and to what he purposed to do.

If you look in Ephesians chapter one let me ask you this. Did you have a choice in where you were born? Did you have a choice of the color of your skin? God determined it all. In fact, he has determined your very path to this point. You didn't decide. Everything that... that we are and have as you look back, you can say, “God has traced it. God has done it. God has given it.” And here in Ephesians one and verse three that very truth is not a subject of stumbling for the Lord's people, but a blessing. It says:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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.²⁵

²³ 1 Peter 2:9.

²⁴ Ibid.

²⁵ Ephesians 1:3-5.

So prayerfully that is not a stone of stumbling, because it is clearly taught in Scripture. But a second characteristic, not only chosen, if you come back here to 1 Peter two he describes those of this nation, those that are members of this nation as being a royal priesthood.

You say, “Where does that particular term come from? What does it mean?”

Well, again, look in Revelation chapter five. Keep your finger here in Ephesians two, but in Revelation chapter five, Christ by his work that he accomplished for the salvation of sinners has made a nation that is a kingdom, if you will, of priests. And it says that right here in verse nine of Revelation five.

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”²⁶

So there is one nation. You know, they... the pledge of allegiance says, “One nation under God...” Well, there is one nation in Christ. It is made up of every possible race that you can think of. The Lord has chosen them and Christ has redeemed them. And verse 10 says:

“And hast made us unto our God kings and priests.”²⁷

You say, “How so?”

Well, all that Christ is we are. So as he reigns, we reign. As he is the high priest in the Old Testament the Levitical priests served the high priest. That was their role. So as priests that is what we do. We come unto God through him. It says:

“...we shall reign on the earth.”²⁸

We reign now. You know, don't ever let yourself be encumbered with the cares of this world and feel somehow that you are subject to the devices of this world. You are not. You reign. God has his hand upon you in a particular way because of Christ. And therefore we rest and we look to him in times of trouble. It doesn't mean that we won't face difficulties like the rest of the world, but our mind is different having been taught of Christ. Our thoughts are different. Where we look for help is different than the natural mind. But that is why it is described here, a royal priesthood. We are kings to wear royal apparel.

You say, “Well, what is our royal apparel?”

²⁶ Revelation 5:9.

²⁷ Revelation 5:10.

²⁸ Ibid.

Well, it is the robe of Christ's righteousness. And to reign with Christ forever we are priests. Well, the priests were anointed. We are anointed by the Holy Spirit and thereby we draw nigh to God. We wouldn't know where to go. We wouldn't know where to come in worship were it not of the Spirit of God. But we come and we offer up by Christ those spiritual sacrifices of prayer and praise.

And then you can see, thirdly, this nation is described as a holy nation. You know, just as Israel of old was sanctified and set apart, separated from other nations and called the people of God, that is a type. So we are the true Israel. There is no other plan B to go back to national or natural Israel. This is the nation. This is the people of God, one that, as we read in Ephesians chapter two God of two has made one, one new man. It is done. To think of it ever going back to something else, you know, this church being raptured out, but God is still going to do something with the natural Jew, that is... that goes against the whole direction of Scripture here. This is a holy nation made so by the work of the Lord Jesus Christ.

Paul emphasized and this is why people are upset at Paul. His Jewish brethren got upset, but nonetheless he stated it and in Philippians chapter three in verse three he says:

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”²⁹

We are the circumcision. We are the true Israel. That was a term reserved for the Jew only. But he applies it to those that Christ has redeemed out of every tribe, nation and tongue.

Again in Romans chapter two and verses 28 and 29. I don't know how it could be stated any plainer. It says:

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.³⁰

So that is who this nation is. And then one final characteristic that I would bring out here in 1 Peter two, a peculiar people. I guess back in the day in old English that was, you know, used to describe someone that was special. As I said in the original if you look it up, you can take a Strong's concordance and look this up. It means a purchased people. That is why they are special. It is because they have been bought with the blood. It is not because they are any better, you know, but it is they are special to God. They bear the special love and favor of God with all the spiritual blessings that come with that favor because they have been purchased. It just shows us just how definitive the death of the Lord Jesus Christ is in the eyes of God. Before Christ died their sin was covered. But when he died that sin was put away. They by the Spirit of God looked forward to that

²⁹ Philippians 3:3.

³⁰ Romans 2:28-29.

day when Christ would come and put away that sin. We, by the same Spirit of God look back to what was accomplished, again, a purchased people. And what is the result? Well, it says:

“...that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”³¹

The Lord is going to have every one that he has chosen, every one that he has redeemed he is going to call out. And it is going to be in his time. We can't force this. But I see two things that are implied here.

First of all, we are saved and delivered to the praise of his glory. You see, it is not ours. It is his. And that will be forever, being trophies of his grace just like we read in Revelation. We will never stop singing:

“Worthy is the Lamb that was slain.”³²

Throughout eternity.

But, secondly, even in our own lives when it says there:

“... that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”³³

The question is: Have you been called out darkness? Because anybody that is the special object of God's favor in Christ for whom he died, in time they are brought to see that they were in darkness, that they were lost. There is a testimony that we show forth, that we declare that he called us out of darkness into his marvelous light. Who makes you to differ? The only thing we can say is it was God's grace and favor toward a poor wretched sinner such as I was. We have nothing to boast in. We give all the glory to God through his Son the Lord Jesus Christ.

All right. Let's take our hymn books and sing hymn number 46.

³¹ 1 Peter 2:9.

³² Revelation 5:12.

³³ 1 Peter 2:9.