



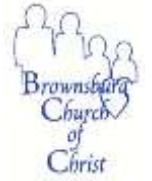
We Are God's

Brownsburg Church of Christ

by Edwin Crozier

June 1, 2014

AM Assembly



Introduction:

Talking about being God Filled is exciting. It is thrilling to consider God dwelling within us, empowering us, growing us. It is awesome to know that God is working on us and He will be successful. However, we need to understand being God Filled is not all about rights and privileges. It is also about responsibility. When we drop into **I Peter 2:9**, we find out that being God Filled means we actually belong to God. The overarching thrust of this verse is to remember we are God's. In the context of **I Peter**, it demonstrates how we can face persecution and trouble. No matter how things look, we belong to Him, and He is our God. He will use us to further His work, and He will take care of us. We can wait on Him, and we can trust Him. Examine **I Peter 2:9** and discover what it means to belong to God.

Discussion:

- I. We are a chosen race, we are God's family.
 - A. While the ESV says we are a "chosen race," the KJV and NKJV say we are a "chosen generation." However, neither one of those terms accurately portrays the meaning of the word translated here (*genos*—Strong's #1085). The word is variously translated "kind," "country," "nation," and "race" throughout the Bible. However, in every place this term is used it refers to a connection by birth or by family. Thus in **Acts 4:6**, the Bible spoke of those of the high-priestly "family." And in **Acts 4:36**, it said Barnabas was a native of Cyprus or as the NASB says of Cyprian "birth." Finally, in **Acts 7:13**, we see the term used to describe Joseph's "family."
 - B. When Peter said we are a chosen race, he was claiming that we are God's family. But more than that, we are God's chosen family. This concept of choice demonstrates God's great love for us. We were not his family just because we were born to Him. He specifically picked us. Additionally, this choice provides us a great deal of comfort. He chose us even knowing how sinful and awful we were. **Romans 5:8-10** says He sent His Son even while we were enemies. If He knew that about us then and chose us anyway, we do not have to fear that He may decide to drop us somewhere along the way. He will never do such. As long as we remain in Christ and are kept by faith (**I Peter 1:5**), we will always be a part of God's chosen family. Peter is giving the same assurance that Paul was offering the Romans in **Romans 8:35-39**. No matter what happens around us, if we remain faithful to God, we are still His chosen family.
- II. We are a royal priesthood, we are God's ministers.
 - A. John stated this same concept in **Revelation 1:5, 5:10**. We have been made kings and priests. This calls to mind the ancient king and priest of Salem Melchizedek in **Genesis 14:18**, who foreshadowed our High Priest and King, Jesus (**Hebrews 6:19-20**).
 - B. As part of the family of the High Priest and King, we are also priests and kings. We are a royal priesthood. **Exodus 28:1-4** explains that the priest's job was to minister to God or serve Him. Offering up sacrifices on His altar. No doubt, our High Priest not only offered up a sacrifice, He was the sacrifice. While we no longer offer the blood of bulls and goats, Peter said we offer up spiritual sacrifices acceptable to God (**I Peter 2:5**).
 - C. We offer up worship as a sacrifice, praising God with our lips in song, prayer, and teaching (**Hebrews 13:15**). **Romans 12:1** says we offer up our own selves as a sacrifice to God—not necessarily being martyred in the sense that Jesus was, but rather turning our lives over to God's will instead of our own. We minister to and serve God by following His will.
 - D. At the same time, we are not only a priesthood, we are a royal priesthood. We reign with Christ. We are not awaiting some distant future kingdom in which we might reign with Christ, we do so even now. Our kingdom is not of this world, so we do not expect riches and honor of and from the world. But we do receive honor from our God as He rewards us.
- III. We are a holy nation, we are God's instruments.
 - A. The term translated "nation" (*ethnos*-Strong's #1484), differs in meaning from the term used above to translate "race." While the term for "race" referred to family and kindred, this term simply means "nation." It calls to mind people that live under the same ruler, by the same laws, and in the same land. While we are kingly priests, we must always remember that God is our king. His word is our law and we must live by it.

- B. Interestingly, this term for “nation,” while it can mean any nation, was most often used to refer to the Gentile nations. In fact, sometimes it was just translated “Gentiles”—consider **Matthew 10:5** and **Acts 13:42-48**. No wonder Peter goes on to say in **I Peter 2:10** that we were once not a people and had once not obtained mercy, but now we have obtained mercy and are a people. This also calls to mind Moses’ warning to the Israelites in **Deuteronomy 32:21**. The Israelites would not follow God and then would be provoked to jealousy by those who were not a people. We were not a people. Through the folly of the Jews, our Savior was sacrificed. The way for the New Kingdom was made allowing us to be God’s chosen people, thus provoking the Jewish nation to jealousy.
 - C. However, before leaving this point we must notice that we are not just any nation. We are a “holy” nation. Being holy means being set apart for use in spiritual matters and in God’s work. As a holy nation, we have been set apart to be used for God’s purpose. Thus, being God’s holy nation means we are God’s instruments. We are what God uses to work in this world to accomplish His plan. Thus Paul encourages us to be cleansed from unrighteousness and devote ourselves to God so we may be useful to the Master (**II Timothy 2:21**).
 - D. Being the holy nation reminds us that things may look bad around us, but God is still using us to accomplish His work in this world.
- IV. We are a people for God’s own possession, we are God’s property.
- A. No doubt, Peter was calling to mind the language of the Old Testament. In **Deuteronomy 4:20; 7:6; 14:2** and **26:18**, God referred to Israel as His own peculiar people or a His own special people. They were a people for His own possession.
 - B. The first concept this points out is we belong to God, we are His property. That means He is allowed to do with us what He wants. He is allowed to command us in whatever way seems good to Him. He is allowed to let us endure whatever He deems best. We do not make the rules, we are the possession, not the possessor. The commands to the Israelites surrounding **Deuteronomy 14:2** demonstrate this concept.
 - C. Secondly, we do not belong to another. We must not try to serve two masters. We belong to God. The context of **Deuteronomy 4:20** explains this aspect of being God’s possession.
 - D. Finally, while being considered property or possession may offend our modern sensibilities, we need to recognize the benefits that come from being owned by such an awesome Master. A good owner takes care of His possessions and God takes care of us. **Deuteronomy 26:18-19** shows this relationship between our Master and His nation.
 - E. Again, while things may at times look bad in this world, we can trust that God will take care of us. He will provide for us. And, in the end, He will lift us up. We are His own special people.

Conclusion:

The one thing to remember in all of this is we are God’s. God knows His own, and God takes care of His own. No matter what happens in the world around us, we need to know that this relationship is certain so long as we maintain our faith. We are God’s, and He will care for us and lift us up in His due time.