

26-0308p - Detailed Summary

26-0308p - *CHOSEN, ELECTED, ADOPTED*, Mike Mathis

Bible Reader: Mike Mathis

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

CHOSEN, ELECTED, ADOPTED

Scripture Readings

Bible Reader: (0:00 - 0:00), Mike Mathis

1 Peter 2:9-10 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous

Scripture Continued

light; ¹⁰ for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

Summary of Transcript (0:04 - 40:40), Preacher: Mike Mathis

The sermon, delivered by Mike on March 8, 2026, and titled **CHOSEN, ELECTED, ADOPTED**, explores the biblical concepts of being chosen, elected, and adopted by God, building on a morning lesson where the word "hate" was shown to sometimes connote choosing or electing. Mike examines these terms through various Scriptures, emphasizing God's sovereign choice, human responsibility in obedience, and the spiritual privileges believers receive in Christ.

(0:04 - 5:25) Introduction and the Parable of the Workers in the Vineyard

The sermon opens by connecting to the morning message and introducing the evening topic under the title **Chosen, Elected, Adopted**. Mike corrects an earlier verse reference and focuses on Matthew 20:16 (not verse 10 as initially noted), where Jesus concludes the parable of the laborers in the vineyard. In the parable, the landowner hires workers at different hours of the day, yet pays them all the same wage—a denarius—prompting complaints from those who worked longer. The master defends his generosity, stating he is doing no wrong, as they agreed to the wage, and he has the right to do what he wishes with his own things. Jesus ends the parable with the statement, "So the last will be first, and the first last. For many are called, but few chosen." This sets the foundation for discussing the idea of being chosen, highlighting that God's choices and generosity operate according to His will rather than human notions of fairness.

(5:27 - 9:29) The Narrow Gate and God's Choice in Christ

Mike ties this to Matthew 7:13-14, where Jesus describes the wide gate and broad way leading to destruction with many entering it, contrasted with the narrow gate and difficult way leading to life that few find. The few who are chosen are not selected because God is selective or unwilling to save all—He desires that none perish—but because few will obey and choose the harder path of

faithfulness. The broad way is easier and appeals to the multitude, while the narrow way requires effort and commitment. Transitioning to Ephesians 1:3-4, the preacher reads that God has blessed believers with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world. This choice occurs "in Christ," meaning spiritual blessings and election are tied to being united with Jesus, establishing that God's choosing is purposeful and rooted in His eternal plan.

(9:30 - 17:53) Chosen as a People and Personal Reflection

Drawing from 1 Peter 2:4, the sermon describes Jesus as the living stone rejected by men but chosen by God and precious, urging believers to come to Him. In 1 Peter 2:9-10, Christians are called a chosen generation, a royal priesthood, a holy nation, and God's special people, called out of darkness into light. Once they were not a people and had not obtained mercy, but now they are God's people and have received mercy. Mike shares a personal reflection on his own humble background—growing up in poverty, nearly without food at times, living in a poorly insulated house with visible cracks in the walls, enduring freezing conditions where cups froze to the table, and lacking any claim to fame or wealth. Despite being unknown to the world, he affirms that God knows him and has shown mercy. Throughout life, even during periods without a congregation to attend, he has sought to remain faithful, trusting God and keeping the faith, recognizing God's guidance and provision through difficult times for him and his family.

(17:36 - 27:47) The Term "Elect" and Its Meaning

Shifting to the term "elect," which overlaps with "chosen" and refers to those selected by God, the preacher examines Matthew 24. In the context of coming tribulation (linked to the destruction of Jerusalem), Jesus states that unless those days are shortened, no flesh would be saved, but for the elect's sake they will be shortened. False christs and prophets will arise with signs and wonders to deceive, if possible, even the elect—identified as God's believers, disciples, and the church. The events described occur within that generation, pointing to Jerusalem's fall, while later verses address Christ's future physical return. In 2 Thessalonians 2, Paul warns of the lawless one empowered by Satan with signs and lying wonders, deceiving those who refuse the love of the truth. Such deceptions continue today through false miracle claims. Finally, 1 Peter 1:1-2 addresses believers as elect according to the foreknowledge of God the Father, through sanctification of the Spirit, for obedience and the sprinkling of Jesus' blood (not water). This aligns with Ephesians 1, reinforcing that election occurred before the foundation of the world, with the goal that believers be holy and blameless before God in love.

(27:51 - 28:33) Adoption as Sons

The sermon concludes the available portion by turning to adoption, quoting Ephesians 1:5, where God predestined believers to adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will. Verse 6 adds that this is to the praise of His glorious grace, by which He made us accepted in the Beloved. Mike emphasizes that adoption is part of God's gracious plan, securing believers' status as His children through Christ.

(28:36 - 31:49) Redemption and the Process of Adoption

Mike continues reading from Ephesians 1, noting that in Christ believers have redemption through

His blood and the forgiveness of sins according to the riches of His grace, which God made to abound toward us in all wisdom. This ties directly back to the predestination to adoption as sons mentioned earlier. To illustrate adoption, the preacher explains the human process: when someone adopts a child, it involves thorough supervision and background checks to ensure suitability, followed by a court appearance where both the prospective parents (or guardians) and the child confirm understanding and willingness. The judge then legally declares the child to be the son or daughter of the adoptive parents, granting them the family name permanently. This earthly adoption process serves as an analogy for spiritual adoption, showing that becoming God's child requires specific steps and conditions established by God Himself.

(31:54 - 35:05) How Believers Are Adopted into God's Family

To explain how believers become adopted as God's children, the preacher turns to Galatians 3:26-27, stating that all are sons of God through faith in Christ Jesus, and as many as were baptized into Christ have put on Christ. This results in no distinction between Jew or Greek, slave or free, male or female, for all are one in Christ Jesus, and if they belong to Christ, they are Abraham's seed and heirs according to the promise. Continuing into Galatians 4, he highlights that when the fullness of time came, God sent His Son, born of a woman and under the law, to redeem those under the law (referring to the Jewish people who had the Mosaic law) so that they might receive adoption as sons. Because they are sons, God sent the Spirit of His Son into their hearts, crying out "Abba, Father." Mike emphasizes that this adoption occurs when individuals are baptized into Christ and put Him on, thereby becoming God's children through obedience to this command.

(35:07 - 37:47) The Witness of the Spirit and Remaining in Adoption

In Romans 8:15-17, the preacher finds further confirmation of adoption, explaining that believers did not receive a spirit of bondage leading to fear, but rather the Spirit of adoption by whom they cry "Abba, Father." The Spirit Himself bears witness with their spirit that they are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, provided they suffer with Him in order to be glorified together. This witnessing by the Spirit assures believers of their status as God's children. Mike stresses that becoming God's children requires obedience to His commandments and the steps necessary to come into Christ, and remaining His children depends on continued obedience. Through Christ, believers are chosen by God to be His children, fulfilling the concepts of being chosen, elect, and adopted.

(37:50 - 40:40) The Elect Lady and the Invitation to Become Chosen

The sermon references 2 John, where the apostle John, as the elder, addresses the elect (or chosen) lady and her children, whom he loves in the truth, along with all who have known the truth. Mike interprets the "elect lady" as the church, noting that the truth abides in this chosen body and will remain with it forever, while others can also know the truth. He ties this back to the overall theme, affirming that the chosen, the elect, and adoption all stem from being selected by God through Christ. In conclusion, the preacher poses a direct question to the audience: Are you one of God's chosen? If not, it is possible through faith to become His child, as outlined in Galatians 3:26-27 via faith and baptism into Christ. He urges anyone desiring to become one of God's chosen to act as quickly as possible. The sermon closes with an invitation to respond to the gospel while the congregation stands and sings, extending the opportunity for anyone subject to the invitation to come forward.