

## *ELECTION*

### **1. Election means to choose, elect, or select someone for something based on criteria.**

- a. Biblical examples of everyday use are:
  - (1) **Lk 14:7** 7 Now he told a parable to those who were invited, when he noticed how they chose (ἐκλέγομαι) the places of honour....
  - (2) **Ac 6:5** 5 And what they said pleased the whole gathering, and they chose (ἐκλέγομαι) Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch.
  - (3) **Ac 15:22** 22 Then it seemed good to the apostles and the elders, with the whole church, to choose (ἐκλέγομαι) men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers....
- b. Election, choice, and appointment are synonyms.
  - (1) **Mk 13:20** 20 ...If the Lord had not cut short the days, no human being would be saved. But for the sake of the elect (ἐκλεκτός), whom he chose (ἐκλέγομαι, aor.), he shortened the days.
- c. Holiness or sanctification is a closely-related concept. To be holy often means to be set apart by God for a special purpose.
- d. This election is different that Trump-Biden 2020 or Jacinda Adern and the Labour Party.

### **2. Views of election include:**

- a. Corporate election of all humanity in Jesus (Karl Barth).
- b. Corporate election of believers in Jesus.
  - (1) God has sovereignly chosen all who are in Jesus to be saved. This is not a choice of individuals, but a choice of a group. If anyone believes in Jesus, then he or she becomes part of the elect group.
- c. Individual election of believers based on foreknowledge.
- d. Individual election not based on foreknowledge (John Calvin).
- e. A verse like Eph 1:4 can be used to support all four of these positions.
  - (1) **Eph 1:4** 4 ...Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

### **3. A theological method/procedure is necessary on the subject of election.**

- a. Who does God elect?
- b. When is the election made?
- c. Upon what basis is the election made?
- d. What are the criteria for election?
- e. For what or to what is the election?

### **4. Foreknowledge and predetermination are the basis of God's election.**

- a. **Eph 1:11-13** 11 In [Messiah] we have obtained an inheritance [some mss. were also chosen], having been predetermined according to the purpose of [God] who works all things according to the counsel of his will, 12 so that we who were the first to hope in Christ might be to the praise of his glory.

- b. **1 Pe 1:1-2** 1 Peter, an apostle of Jesus Messiah, To those who are elect (ἐκλεκτός) exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge (πρόγνωσις) of God the Father....
- c. **Ro 8:29-30** 29 For those whom [God] foreknew he also predetermined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predetermined he also [elected and] called, and those whom he [elected and] called he also justified, and those whom he justified he also glorified.
- (1) Though Paul doesn't mention election in the "golden chain," the concept is there.
- (a) **Ro 8:33** 33 Who shall bring any charge against God's elect (ἐκλεκτός)? It is God who justifies.
- d. Principles.
- (1) Middle knowledge gives God the ability to predetermine and elect from eternity past.
- (2) In eternity past, God foreknew every believer's positive volition to his general call. God's election is based his foreknowledge of that positive volition.
- (a) **Eph 1:3-6** 3 Blessed be the God and Father of our Lord Jesus Messiah, who has blessed us in Messiah with every spiritual blessing in the heavenly places, 4 even as he chose (ἐκλέγομαι, aor.) us in him before the foundation of the world, that we should be holy and blameless before him. In love 5 he predetermined (προορίζω, aor.) us for adoption to himself as sons through Jesus Messiah, according to the purpose of his desire, 6 to the praise of his glorious grace, with which he has blessed us in the Beloved.
- (3) For the Calvinist, election precedes the believer's positive volition. For the biblicist, however, the believer's non-meritorious positive volition precedes election.
- (4) God's foreknowledge and election are not logically simultaneous, contra Norman Geisler.
- (a) "[T]here is no chronological or logical priority of election and foreknowledge.... Whatever [God] forechooses cannot be based on what he foreknows [why not?]. Nor can what he foreknows be based on what he forechose. Both must be [why?] simultaneous and coordinate acts of God. Thus God knowingly determined and determinately knew from all eternity everything that would come to pass, including all free acts. Hence, there are truly free actions, and God determined they would be such."<sup>1</sup>
- e. Example.
- (1) Based on his foreknowledge of Saul's heart, God knew what kind of apostle to the Gentiles Saul would be. He therefore elected Saul as the apostle to the Gentiles before Saul was born.
- (a) **Ga 1:15** 15 ... When he who had set me [Paul] apart (ἀφορίζω, aor.)<sup>2</sup> before I was born, and who called me by his grace....

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<sup>1</sup> Norman Geisler, "God Knows All Things," in *Predestination and Free Will*, eds. D. Basinger and R. Basinger (Downers Grove, IL: InterVarsity, 1986), 75.

<sup>2</sup> "[T]o select one pers. out of a group for a purpose, *set apart, appoint*" (*BDAG*, 158).

## 5. The criteria of God's election is each person's heart.

- a. God is perfectly just.
  - (1) **Ac 10:34-35** 34 So Peter opened his mouth and said: Truly I understand that God shows no partiality, 35 but in every nation anyone who fears him and does what is right is acceptable to him.
  - (2) **Ro 2:11** 11 ...God shows no partiality.
  - (3) **Ro 9:14-16** 14 What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. 16 So then [election] depends not on desire (θέλω) or exertion (τρέχω), but on God, who has mercy.
    - (a) God exercises his mercy, compassion, and election justly!
- b. God elects according to certain clear criteria. His election is not mysterious or arbitrary.
  - (1) "By predestination we mean the eternal decree of God by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or death."<sup>3</sup>
  - (2) "I have no idea why God saves some and not all. I don't doubt for a moment that God has the power to save all, but I know that he does not choose to save all. I don't know why.... If it pleases God to save some and not to save all, there is nothing wrong with that. God is not under obligation to save anybody. If he chooses to save some, that in no way obligates him to save the rest."<sup>4</sup>
- c. God's election is conditional whether and to what extent we are a man or woman after his own heart.
  - (1) Abram.
    - (a) **Ne 9:7-8** 7 You are Yahweh, the God who chose (בחר) Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. 8 You found his heart faithful before you and made with him the covenant to give to his seed the land of [Canaan].
    - (b) **Dt 4:37** 37 [Yahweh] loved your fathers [Abraham, Isaac, and Jacob], chose their seed after them, and brought you [Israel] out of Egypt with his own presence, by his great power....
    - (c) **Dt 7:7-8** 7 It was not because you were more in number than any other people that Yahweh set his love on you and chose (בחר) you, for you were the fewest of all peoples, 8 but it is because Yahweh loves you and is keeping the oath that he swore to your fathers, that Yahweh has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.
    - (d) **Ro 11:28** 28 As regards the gospel, [the Jews] are enemies for your sake. But as regards election (ἐκλογή), they are beloved for the sake of their forefathers.
  - (2) David.

<sup>3</sup> J. Calvin, *Institutes of Christian Religion*, III, xxi, 5.

<sup>4</sup> R. C. Sproul, *Chosen by God* (Tyndale House, 1986), 37.

- (a) **1 Sa 13:14** 14 But now your kingdom [Saul's] shall not continue. Yahweh has sought out a man after his own heart, and Yahweh has commanded him [David] to be prince over his people, because you have not kept what Yahweh commanded you [not a man after God's own heart].
- (b) **1 Sa 16:6-8** 6 When [Jesse's sons] came, [Samuel] looked on Eliab and thought, Surely Yahweh's anointed is before him. 7 But Yahweh said to Samuel, Do not look on his appearance or on the height of his stature, because I have rejected him. For Yahweh sees not as man sees. Man looks on the outward appearance, but Yahweh looks on the heart.
- (c) **Ps 78:67-71** 67 [The Lord] rejected the tent of Joseph. He did not choose the tribe of Ephraim, 68 but he chose the tribe of Judah, Mount Zion, which he loves. ... 70 He chose David his servant and took him from the sheepfolds. 71 From following the nursing ewes he brought him to shepherd Jacob his people, Israel his inheritance.
- (3) Josiah.
- (a) **2 Ki 23:25** 25 Before him there was no king like [Josiah], who turned to Yahweh with all his heart, with all his soul, and with all his might, according to all the Torah of Moses, nor did any like him arise after him.
- (4) Matthias.
- (a) **Ac 1:24-25** 24 ... They prayed and said, You, Lord, who know the hearts of all, show which one of these two you have chosen (ἐκλέγομαι, aor.) 25 to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.
- (5) The remnant of Israel.
- (a) **Is 65:9-10** 9 I will bring forth seed from Jacob, and from Judah possessors of my mountains. My chosen (בְּחִיר) shall possess it, and my servants shall dwell there. 10 Sharon shall become a pasture for flocks, and the Valley of Achor a place for herds to lie down, for my people who have sought me.
- d. In other words, God elects those who are humble.
- (1) **Dt 7:7** 7 It was not because you were more in number than any other people that Yahweh set his love on you and chose (בָּחַר) you, for you were the fewest of all peoples.
- (2) **1 Sa 16:6-7** 6 When [Jesse's son] came, [Samuel] looked on Eliab and thought, Surely Yahweh's anointed is before him. 7 But Yahweh said to Samuel, Do not look on his appearance or on the height of his stature, because I have rejected him. For Yahweh sees not as man sees. Man looks on the outward appearance, but Yahweh looks on the heart.
- (3) **1 Co 1:22-29** 26 For consider your [special] calling, brothers and sisters. Not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. 27 But God chose (ἐκλέγομαι, aor.)<sup>5</sup> what is foolish in the world to shame the wise. God chose what is weak in the world to shame the strong. 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God.

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<sup>5</sup> “[T]o make a choice in accordance with significant preference, *select someone/someth. for oneself*, w. simple acc....w. indication of the purpose for which the choice is made” (BDAG, 305).

- (4) **Jas 2:5** 5 Listen, my beloved brothers and sisters, has not God chosen (ἐκλέγομαι) those who are poor in the world to be rich in faith and heirs of the kingdom...?
- e. Jesus was preeminently a man after God's own heart and humble.
- (1) **Is 42:1** 1 Behold my servant, whom I uphold, my chosen (בְּחִירָה), in whom my soul delights. I have put my Spirit upon him. He will bring forth justice to the nations.
- (2) **Mt 12:18** 18 Behold, my servant [Jesus] whom I [the Father] have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.
- f. Principles.
- (1) God's election is not unconditional, contra Calvin.
- (a) "Although it is now sufficiently plain that God by his secret counsel chooses whom he will while he rejects others, his gratuitous election has only been partially explained until we come to the case of single individuals, to whom God not only offers salvation, but so assigns it, that the certainty of the result remains not dubious or suspended."<sup>6</sup>
- (2) Being a man or woman of God's own heart is not meritorious, contra Calvin.
- (a) "...God by his eternal and immutable counsel determined once for all those whom it was his pleasure one day to admit to salvation, and those whom, on the other hand, it was his pleasure to doom to destruction. We maintain that this counsel, as regards the elect, is founded on his free mercy, without any respect to human worth, while those whom he dooms to destruction are excluded from access to life by a just and blameless, but at the same time incomprehensible judgment."<sup>7</sup>
- (3) Election is independent of human merit but not of human volition.

## 6. Individual election is God's electing specific individuals for a special role or task.

- a. Abraham.
- (1) **Ge 12:1** 1 Yahweh said to Abram, Go from your country, your kindred, and your father's house to the land that I will show you.
- (2) **Ne 9:7-8** 7 You are Yahweh, the God who chose (בָּחַר) Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. 8 You found his heart faithful before you and made with him the covenant to give to his seed the land of [Canaan].
- b. Jacob.
- (1) **Ro 9:10-13** 10 ...When Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose (πρόθεσις)<sup>8</sup> of election (ἐκλογή)<sup>9</sup> might continue (μένω, pres. act. subj.), not because of works but because of him

<sup>6</sup> John Calvin, *Institutes of the Christian Religion* (Bellingham, WA: Logos Bible Software, 1997).

<sup>7</sup> John Calvin, *Institutes of the Christian Religion* (Bellingham, WA: Logos Bible Software, 1997).

<sup>8</sup> "[T]hat which is planned in advance, *plan, purpose, resolve, will*" (*BDAG*, 869).

<sup>9</sup> "[A] special choice, selection, choice, election act. sense" (*BDAG*, 306).

who calls (καλέω, pres. act.)— 12 she was told, The older will serve the younger. 13 As it is written, Jacob I loved, but Esau I hated.

c. Moses.

- (1) **Nu 16:5** 5 [Moses] said to Korah and all his company, In the morning Yahweh will show who is his and who is holy, and will bring him near to him. The one whom he chooses he will bring near to him.

d. Samuel.

e. David.

- (1) **1 Sa 16:1-13** 1 Yahweh said to Samuel, How long will you grieve over Saul, because I have rejected him from being king over Israel? Fill your horn with oil and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons. ...3 Invite Jesse to the sacrifice, and I will show you what you will do. And you will anoint for me him whom I declare to you. ...6 When [Jesse's son] came, he looked on Eliab and thought, Surely Yahweh's anointed is before him. 7 But Yahweh said to Samuel, Do not look on his appearance or on the height of his stature, because I have rejected him. For Yahweh sees not as man sees. Man looks on the outward appearance, but Yahweh looks on the heart. 8 Then Jesse called Abinadab and made him pass before Samuel. And he said, Neither has Yahweh chosen this one. 9 Then Jesse made Shammah pass by. And he said, Neither has Yahweh chosen this one. 10 And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, Yahweh has not chosen these. 11 Then Samuel said to Jesse, Are all your sons here? And he said, There remains yet the youngest, but behold, he is keeping the sheep. And Samuel said to Jesse, Send and get him, for we will not sit down till he comes here. 12 And he sent and brought him in. Now he was ruddy, had beautiful eyes, and was handsome. And Yahweh said, Arise, anoint him, for this is he. 13 Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of Yahweh rushed upon David from that day forward.

- (2) **2 Ch 6:4-6** 4 ...Blessed be Yahweh, the God of Israel, who with his hand has fulfilled what he promised with his mouth to David my father saying, 5 Since the day that I brought my people out of the land of Egypt, I chose no city out of all the tribes of Israel in which to build a house, that my name might be there, and I chose no man as prince over my people Israel. 6 But I have chosen (בָּחַר) Jerusalem that my name may be there, and I have chosen (בָּחַר) David to be over my people Israel.

- (3) **Ps 78:67-70** 67 [The Lord] rejected the tent of Joseph. He did not choose (בָּחַר) the tribe of Ephraim, 68 but he chose the tribe of Judah, Mount Zion, which he loves. ...70 He chose (בָּחַר) David his servant and took him from the sheepfolds.

- (4) **Ps 89:3-4** 3 You have said, I have made a covenant with my chosen one. I have sworn to David my servant, 4 I will establish your seed forever, and build your throne for all generations. Selah.

f. Isaiah.

g. Jeremiah.

h. Ezekiel.

i. John the Baptist.

j. Jesus.

- (1) **Is 42:1** 1 Behold my servant, whom I uphold, my chosen (בְּחִירָה), in whom my soul delights. I have put my Spirit upon him. He will bring forth justice to the nations.
  - (2) **Is 49:7** 7 Thus says Yahweh, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: Kings shall see and arise, princes, and they shall prostrate themselves, because of Yahweh, who is faithful, the Holy One of Israel, who has chosen you [Jesus].
  - (3) **Mt 12:18** 18 Behold, my servant [Jesus] whom I [the Father] have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.
  - (4) **Lk 9:35** 35 ...A voice came out of the cloud saying, This is my Son, my Chosen One (ὁ ἐκλελεγμένος, perf. pass. part.). Listen to him!
  - (5) **Lk 23:35** 35 The rulers scoffed at [Jesus] saying, He saved others. Let him save himself, if he is the Messiah of God, his Chosen One (ὁ ἐκλεκτός)!
  - (6) **1 Pe 2:4** 4 As you come to [Jesus], a living stone rejected by men but in the sight of God chosen (ἐκλεκτός) and precious....
  - (7) **1 Pe 2:6** 6 ...It stands in Scripture: Behold, I am laying in Zion a stone, a cornerstone chosen (ἐκλεκτός) and precious, and whoever believes in him will not be put to shame.
- k. The Twelve.
- (1) **Mt 22:14** 14 Many [believers?] are called, but few [apostles?] are chosen.
  - (2) **Jn 6:70** 70 Jesus answered them, Did I not choose you, the twelve? And yet one of you is a devil.
  - (3) **Jn 13:18** 18 I know whom I have chosen.
  - (4) **Jn 15:16** 16 You [disciples] did not choose me [Jesus], but I chose you and appointed you that you should go and bear fruit and that your fruit should abide.
  - (5) **Jn 17:24** 24 Father, I desire that they also, whom you have given me, may be with me where I am....
  - (6) **Ac 1:2** 2 ...After he had given commands through the Holy Spirit to the apostles whom he had chosen.
- l. Paul.
- (1) **Ac 9:15** 15 ...The Lord [Jesus] said to [Ananias], Go, for he [Saul] is a chosen instrument of mine to carry my name before the Gentiles, kings, and the children of Israel.
  - (2) **Ac 22:14** 14 And [Ananias] said, The God of our fathers appointed (προχειρίζω)<sup>10</sup> you to know his desire, to see the Righteous One, and to hear a voice from his mouth....
  - (3) **Ga 1:15** 15 ...When he who had set me [Paul] apart (ἀφορίζω, aor.)<sup>11</sup> before I was born, and who called me by his grace....
- m. Local church elders.
- (1) **Ac 20:28** 28 Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

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<sup>10</sup> “[T]o express preference of someone for a task, *choose for oneself, select, appoint*” (BDAG, 891).

<sup>11</sup> “[T]o select one pers. out of a group for a purpose, *set apart, appoint*” (BDAG, 158).

- n. The ones who sit at Jesus' right and left hands in the Messianic kingdom.
  - (1) **Mt 20:23** 23 [Jesus] said to [James and John], You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father.
- o. Principles.
  - (1) Every personnel decision God makes is an election. God is the great HR director. He makes tons of personnel decisions now and will continue to do so in the future.

## 7. Corporate election is God's electing a group of people for a special role or task.

- a. Angels.
  - (1) **1 Ti 5:21** 21 In the presence of God, of Messiah Jesus, and of the elect angels (τῶν ἐκλεκτῶν ἀγγέλων) I charge you to keep these rules....
- b. Israel, especially the remnant of Israel.
  - (1) **Dt 4:37** 37 [Yahweh] loved your fathers [Abraham, Isaac, and Jacob], chose their seed after them, and brought you [Israel] out of Egypt with his own presence, by his great power....
  - (2) **Dt 7:6** 6 You [Israel] are a people set apart to Yahweh your God. Yahweh your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.
  - (3) **Ne 9:7-8** 7 You are Yahweh, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. 8 You found his heart faithful before you and made with him the covenant to give to his seed the land of [Canaan].
  - (4) **Is 43:20-21** 20 The wild beasts will honour me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen (בְּחִיר) people, 21 the people whom I formed for myself that they might declare my praise.
  - (5) **Is 44:1** 1 But now hear, Jacob my servant, Israel whom I have chosen!
  - (6) **Is 45:4** 4 For the sake of my servant Jacob, and Israel my chosen (בְּחִיר), I call you [Cyrus] by your name. I name you, though you do not know me.
  - (7) **Is 65:9-10** 9 I will bring forth seed from Jacob, and from Judah possessors of my mountains. My chosen (בְּחִיר) shall possess it, and my servants shall dwell there. 10 Sharon shall become a pasture for flocks, and the Valley of Achor a place for herds to lie down, for my people who have sought me.
  - (8) **Is 65:22** 22 ...Like the days of a tree shall the days of my people [Israel] be, and my chosen shall long enjoy the work of their hands.
  - (9) **Eze 20:5-6** 5 On the day when I [Yahweh] chose Israel, I swore to the seed of the house of Jacob, making myself known to them in the land of Egypt. I swore to them, saying, I am Yahweh your God.
  - (10) **Ro 9:10-18** 10 ...When Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose (πρόθεσις)<sup>12</sup> of [corporate] election

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<sup>12</sup> “[T]hat which is planned in advance, *plan, purpose, resolve, will*” (BDAG, 869).



(ἐκλογή)<sup>13</sup> might continue (μένω, pres. act. subj.), not because of works but because of him who calls (καλέω, pres. act.)— 12 she was told, The older will serve the younger. 13 As it is written, Jacob I loved, but Esau I hated.

- (11) **Ro 11:5-7** 5 At the present time there is a remnant, chosen (ἐκλογή) by grace [through faith].<sup>14</sup> 6 But if it is by grace [through faith], it is no longer on the basis of works. Otherwise grace would no longer be grace. 7 What then? Israel failed to obtain what it was seeking. The elect (ἐκλογή) obtained it [through faith], but the rest were hardened.
- (12) **Ro 11:28-29** 28 As regards the gospel, [the Jews] are enemies for your sake. But as regards election (ἐκλογή), they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are irrevocable.
- (a) God elected Israel for the sake of Abraham, Isaac, and Jacob.  
(b) Israel's corporate election is irrevocable.
- (13) **1 Pe 1:1-2** 1 Peter, an apostle of Jesus Messiah, To those who are elect (ἐκλεκτός) exiles of the [Jewish] Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge (πρόγνωσις) of God the Father...
- (14) **1 Pe 2:9** 9 You [the Church age remnant of Israel] are a chosen (ἐκλεκτός) race, a royal priesthood, a holy nation, a people for [God's] own possession, that you may proclaim the excellencies of him who [specially] called you out of darkness into his marvellous light.
- c. Church age believers.
- (1) **Mt 22:14** 14 ...Many are [generally] called (κλητός) [unbelievers?], but few are chosen (ἐκλεκτός) [believers?].
- (2) **Ac 13:48** 48 ...When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed (τάσσω, perf. pass.)<sup>15</sup> to eternal life believed.
- (3) **Ro 8:33** 33 Who shall bring any charge against God's elect (ἐκλεκτός)? It is God who justifies.
- (4) **Ro 11:5-7** 5 At the present time there is a remnant [of Church age Jewish believers], chosen (ἐκλογή) by grace [through faith].<sup>16</sup> 6 But if it is by grace, it is no longer on the basis of works. Otherwise grace would no longer be grace. 7 What then? Israel failed to obtain what it was seeking. The elect (ἐκλογή) [remnant of Israel] obtained it [through faith], but the rest were hardened.
- (5) **Ro 11:25** 25 A partial hardening has come upon Israel, until the fullness of the [Church age believing] Gentiles has come in.
- (a) The number of elect is finite.
- (6) **Ro 16:13** 13 Greet Rufus, chosen (ἐκλεκτός) in the Lord.

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<sup>13</sup> “[A] special choice, selection, choice, election act. sense” (BDAG, 306).

<sup>14</sup> “[S]election out of generosity = selected out of generosity or by grace” (BDAG, 306).

<sup>15</sup> “[T]o bring about an order of things by arranging, *arrange, put in place*... of a pers. put into a specific position... *assign someone to a (certain) classification*..., pass. *belong to, be classed among those possessing*” (BDAG, 991).

<sup>16</sup> “[S]election out of generosity = selected out of generosity or by grace” (BDAG, 306).

- (7) **1 Co 1:22-29** 22 ...Jews demand signs and Greeks seek wisdom, 23 but we preach [as a general call] Messiah crucified, a stumbling block to Jews and folly to Gentiles, 24 but to those who are [specially] called, both Jews and Greeks, Messiah the power of God and the wisdom of God. ...26 For consider your [special] calling, brothers and sisters. Not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. 27 But God chose (ἐκλέγομαι, aor.)<sup>17</sup> what is foolish in the world to shame the wise. God chose what is weak in the world to shame the strong. 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God.
- (a) Special calling follows election.
- (8) **Eph 1:3-4** 3 Blessed be the God and Father of our Lord Jesus Messiah, who has blessed us [Church age believers] in Messiah with every spiritual blessing in the heavenly places, 4 even as he chose (ἐκλέγομαι, aor.) us in him before the foundation of the world, that we should be holy and blameless before him.
- (9) **Col 3:12** 12 Put on then, as God's chosen ones (ἐκλεκτοὶ), holy and beloved, compassionate hearts, kindness, humility, meekness, and patience.
- (10) **1 Th 1:4-5** 4 ...We know, brothers and sisters loved by God, that he has chosen (ἐκλογή) you, 5 because our gospel came to you not only in word, but also in power, in the Holy Spirit, and with full conviction.
- (11) **2 Th 2:13-14** 13 God chose (αἰρέομαι, aor.) you as the firstfruits to be saved, through sanctification by the Spirit and belief (πίστις) in the truth. 14 To this he called (καλέω, aor.) you through our gospel, so that you may obtain the glory of our Lord Jesus Messiah.
- (a) Election precedes special calling, faith, and sanctification.
- (12) **2 Ti 2:10** 10 ...I [Paul] endure everything for the sake of the elect [Church age believers], that they also may obtain the salvation that is in Messiah Jesus with eternal glory.
- (13) **1 Pe 1:1-2** 1 Peter, an apostle of Jesus Messiah, To those who are [Church age] elect (ἐκλεκτός) exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge (πρόγνωσις) of God the Father...
- (14) **1 Pe 2:9** 9 You [Church age believers] are a chosen (ἐκλεκτός) race, a royal priesthood, a holy nation, a people for [God's] own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvellous light
- d. Local churches.
- (1) **1 Pe 5:13** 13 She [the church] who is at Babylon, who is co-chosen (συνεκλεκτός), sends you greetings, and so does Mark, my son.
- (2) **2 Jn 1** 1 The elder to the elect (ἐκλεκτός) lady [the church] and her children, whom I love in truth, and not only I, but also all who know the truth.
- e. Tribulational believers.
- (1) **Mt 24:22-24** 22 If those days [the great tribulation] had not been cut short, no human being would be saved. But for the sake of the elect (ἐκλεκτός) those days

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<sup>17</sup> “[T]o make a choice in accordance with significant preference, *select someone/someth. for oneself*, w. simple acc....w. indication of the purpose for which the choice is made” (BDAG, 305).

will be cut short. ...24 For false messiahs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect (ἐκλεκτός).

- (2) **Mt 24:31** 31 [The Son of Man] will send out his angels with a loud trumpet call, and they will gather his elect (ἐκλεκτός) from the four winds, from one end of heaven to the other.
  - (3) **Mk 13:20** 20 ...If the Lord had not cut short the days, no human being would be saved. But for the sake of the elect (ἐκλεκτός), whom he chose (ἐκλέγομαι, aor.), he shortened the days.
- f. Believers in general.
- (1) **Lk 18:7** 7 ...Will not God give justice to his elect (ἐκλεκτός), who cry to him day and night? Will he delay long over them?
  - (2) **Jn 17:1-2** 1 When Jesus had spoken these words, he lifted up his eyes to heaven and said, Father, the hour has come. Glorify your Son that the Son may glorify you, 2 because you have given him authority over all flesh, to give eternal life to all [the elect believers] whom you have given him.
  - (3) **Ro 8:33** 33 Who shall bring any charge against God's elect (ἐκλεκτός)? It is God who justifies.
  - (4) **Re 17:14** 14 [The ten kings] will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called (κλητός), chosen (ἐκλεκτός), and believing (πιστός).
- (a) The order of salvation is election, special calling, and faith.

## 8. The timing of God's election is both in eternity and in time.

- a. In eternity past.
- (1) **Eph 1:4** 4 ...Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.
  - (2) **Re 13:8** 8 ...And all who dwell on earth will worship it, everyone whose name has not been written [unlike the elect] before the foundation of the world in the book of life of the Lamb who was slain.
  - (3) **Re 17:8** 8 ...The dwellers on earth whose names have not been written in the book of life [unlike the elect] from the foundation of the world will marvel to see the beast, because it was and is not and is to come.
- b. In time.
- (1) **1 Sa 13:14** 14 But now your kingdom [Saul's] shall not continue. Yahweh has sought out a man after his own heart, and Yahweh has commanded him [David] to be prince over his people, because you have not kept what Yahweh commanded you [not a man after God's own heart].
  - (2) Emphasising God's in time election too much can lead to the false doctrine of Open Theism.

## 9. The purpose of election includes:

- a. Justification.
- (1) **Ro 8:33** 33 Who shall bring any charge against God's elect? It is God who justifies.
- b. Sanctification.

- (1) **Eph 1:3-4** 3 Blessed be the God and Father of our Lord Jesus Messiah, who has blessed us in Messiah with every spiritual blessing in the heavenly places, 4 even as he chose (ἐκλέγομαι, aor.) us in him before the foundation of the world, that we should be holy and blameless before him.
  - (2) **Col 3:12** 12 Put on then, as God’s chosen ones (ἐκλεκτοὶ), holy and beloved, compassionate hearts, kindness, humility, meekness, and patience
  - (3) **1 Pe 1:1-2** 1 ...To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Messiah [sanctification] and for sprinkling with his blood [justification]....
  - (4) **2 Pe 1:10** 10 Brothers and sisters, be all the more diligent to keep your calling (κλήσις) and election (ἐκλογή) in force (βέβαιος), for if you practice these qualities you will never fall.
- c. Glorification.
- (1) **2 Th 2:13-14** 13 God chose (αἰρέομαι, aor.) you as the firstfruits to be saved, through sanctification by the Spirit and belief (πίστις) in the truth. 14 To this he called (καλέω, aor.) you through our gospel, so that you may obtain the glory of our Lord Jesus Messiah.
- d. Multiplying disciple makers: The Great Commission.
- (1) **Jn 15:16** 16 You did not choose me, but I chose you and appointed you that you should go and produce fruit and that your fruit should abide....
- e. Glorifying God: The Great Cause.
- (1) “The Great Cause.”

## 10. God’s election leads to his special call.

- a. **1 Th 1:4-5** 4 ...We know, brothers and sisters loved by God, that he has chosen (ἐκλογή) you, 5 because our gospel came to you not only in word, but also in power, in the Holy Spirit, and with full conviction. You know what kind of men we proved to be among you for your sake.
- b. **2 Th 2:13-14** 13 God chose (αἰρέομαι, aor.) you as the firstfruits to be saved, through sanctification by the Spirit and belief (πίστις) in the truth. 14 To this he called (καλέω, aor.) you through our gospel, so that you may obtain the glory of our Lord Jesus Messiah.

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