

# Doctrine 65 [Part 5: Redemption | Doctrine 19]: Election

## From the 99 Essential Doctrines Book

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

## From the Bible

### Isaiah 45:4 (NKJV)

**4** For Jacob My servant's sake, And Israel My elect, I have even called you by your name; I have named you, though you have not known Me.

### Matthew 24:24 (NKJV)

**24** For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

### Romans 8:33 (NKJV)

**33** Who shall bring a charge against God's elect? It is God who justifies.

### Romans 11:5 (NKJV)

**5** Even so then, at this present time there is a remnant according to the election of grace.

### 1 Peter 5:13 (NKJV)

**13** She who is in Babylon, elect together with you, greets you; and so does Mark my son.

### 2 John 1 (NKJV)

**1** The Elder, To the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth,

### Malachi 1:2–3 (NKJV)

**2** "I have loved you," says the Lord. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the Lord. "Yet Jacob I have loved;

**3** But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness."

### Romans 9:10–13 (NKJV)

**10** And not only this, but when Rebecca also had conceived by one man, even by our father Isaac

**11** (for the children not yet being born, nor having done any good or evil, that the

purpose of God according to election might stand, not of works but of Him who calls),

**12** it was said to her, "The older shall serve the younger."

**13** As it is written, "Jacob I have loved, but Esau I have hated."

### **Romans 8:29–30 (NKJV)**

**29** For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

**30** Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

### **1 Corinthians 13:11–12 (NKJV)**

**11** When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

**12** For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

## **Key Thoughts**

- Some form of "elect" occurs 27 times in the Bible
- The concept of God choosing is evident throughout the Bible
- Election means choosing...similar to how we are going to have, or make, an election later this year
- Frankly, some of what the Bible says about election IS confusing
  - What is the basis of God's election?
  - How does election work relative to our agency?
  - Is God sovereign and free to choose people whom He will bless? Yes.
  - Do we have real agency and free-will to choose to follow God or not? Yes
  - Do those two thoughts contradict? While seemingly possible, they do not.
- Our inability to fully understand and differences of understanding lead us into hostility with other people, which is certainly NOT the point
- The fact that we are believers indicates that we are chosen—elect—and we should be honored to be so chosen.
- Why did God choose us? You'll have to ask Him.

## **Additional Thought**

### **A. Verbs.**

1. *eklego* (ἐκλέγομαι, 1586), "to pick out, select," means, in the middle voice, "to choose for oneself," not necessarily implying the rejection of what is not chosen, but "choosing" with the subsidiary ideas of kindness or favor or love,

Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 100). T. Nelson.

**C. Noun.**

*ekloge* (ἐκλογή, 1589), akin to A, No. 1 and B, "a picking out, choosing"

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