

## 1. DEFINITION:

- A. **Election** is that doctrine of the Bible that relates the believer in Jesus Christ to the plan of God in eternity past.
- B. Through omniscience and foreknowledge God knew in eternity past that you would believe in the Lord Jesus Christ, and He planned for your life long before you existed.
- C. Grace is the plan of God for the human race, but **election** is the plan of God for believers only. Grace is the basis for **election**, that is “...*according to the election of grace...*” (Rom. 11:5-7; Gal. 1:6, 15)
- D. All grace plans and **election** plans of God were formulated in eternity past and are part of God’s divine decrees. (Eph. 1:4; 2 Thess. 2:13; 1 Peter 1:1, 2)
- E. Because God is omniscient (knowing everything), He always knew about every believer and unbeliever in any period of human history; and He provided for everything for time and eternity for every believer no matter how his or her volition would choose at any point in time.
- F. These plans include the following: provisions, blessings, divine operating assets, and honor for believers in time and in eternity.
- G. Therefore, **election** can be defined as the plan of God for believers, pre-designed on the basis of His foreknowledge in eternity past and fulfilled in time and in the eternal future.
- H. The key to understanding the **Doctrine of Election** is related to the fact that Jesus Christ was elected in eternity past by God the Father and God the Holy Spirit; and He accepted His **election**. (Isa. 42:1, “*Behold, My Servant whom I sustained, My elected one, in whom My soul delights;*” and Isa. 49:7)
  - (1) Both the Father and the Holy Spirit sustained the Lord Jesus Christ in His first advent, during the incarnation. (This is expounded in the Gospels.)
  - (2) Just as they sustained the Lord Jesus Christ in His first advent, so they will sustain all believers in time.
  - (3) As believers we are **in union with Jesus Christ**, and therefore we share His **election**. This is part of our **positional truth** status.

## 2. VOCABULARY:

- A. בָּחַר - bachir (Hebrew noun) - elect, chosen (Isa. 42:1; 45:4)
- B. ἐκλεκτός - eklektos (Greek noun) - elect, chosen
  - (1) For believers (Rom. 8:33; Col. 3:12; 1 Pet. 1:1); for elect angels (1 Tim. 5:21)
  - (2) For mature believers in the “great tribulation” (Matt. 24:22, 24, 31)
- C. ἐκλέγομαι - eklegomai (Gk. Verb) - to elect, to choose (Eph. 1:4; James 2:5; Mark 13:20)
- D. συνεκλεκτός - suneklektos (Gk. n.) - one chosen together with, as others who share the election of Jesus Christ with us (1 Peter 5:13, found one time in the New Testament)

- E. ἐκλογή - ekloge (Gk. n.) - Literally “out from the word;” election, choosing (Rom. 11:5, 7, 28; 1 Thess. 1:4)
- F. αἵρέω - haireo (GK. vb.) - choose, prefer (2 Thess. 2:13 - choose; Phil. 1:22, Heb. 11:25 - prefer)
- G. καλέω - kaleo (Gk. vb.) - to call or invite into a plan for benefit or blessing. (Eph. 4:1)
- H. κλήσις - klesis (Gk. n.) - calling or election (2 Tim. 1:9)
- I. κλητός - kletos – (Gk. n.) - the called (one), or the invited (one) (Rom. 8:28)

### 3. WHERE DOES ELECTION FIT INTO THE DIVINE DECREES?

- A. The **Divine Decrees** of God are defined as the sum total of God’s sovereign purpose and plan designed in eternity past and their future certainty. (Eph. 1:8-12)
- B. God’s word reveals the order of the activities with which He blesses those who are in Christ, “**God’s elect.**” (Rom. 8:28-30, 33; 1 Pet. 1:2; Eph. 1:2-4)
  - (1) **Foreknow** - προγινώσκω - proginosko (Gk. vb.) - to know beforehand. God’s omniscience, knowledge of all things actual and possible that could or would be. (Acts 26:5; Rom. 8:29; 11:2; 1 Pet. 1:20; 2 Pet. 3:17)  
Foreknowledge (noun) - πρόγνωσις - prognosis (Gk. n.) (Acts 2:23; 1 Pet. 1:2)
  - (2) **Love** - ἀγαπάω - agapao (Gk. vb.) - to love unconditionally. This is God’s love which motivated Him to formulate His plan for mankind. (John 3:16; Eph. 1:2-5)
  - (3) **Foreordain** - προορίζω - prooridzo (Gk. vb.) - to decide upon beforehand, to pre-design, to designate or declare in advance (as a plan). Because God knows all things actual and possible, He marked out for special benefit and blessing those who would believe and made provisions accordingly. (Eph. 1:5, 11) **NOTE: Determine** - ὀρίζω - horidzo (Gk. vb.) – designate, declare (Acts 2:23)
  - (4) **Elect or choose** - ἐκλέγομαι - eklegomai (Gk. vb.) - to elect, to choose, to select (Eph. 1:4)  
Elect - ἐκλεκτός - eklektos (Gk. n.) “**God’s elect**” (Rom. 8:33; 1 Pet. 1:1)
    - a. Jesus Christ was elected in eternity past to consummate the plan of God.
    - b. Believers in Jesus Christ share His election by being in union with Him positionally at the point of faith. (Rom. 5:1, 2; 6:3-5)
  - (5) **Call** - καλέω - kaleo (Gk. vb.) - to call, to invite (Matt. 22:14; Rom. 8:30)  
God extends the invitation to all members of the human race to share in the election of Jesus Christ by faith alone in Christ alone for salvation. The volition of the person is always involved. (Acts 16:31; Eph. 2:8, 9)
  - (6) **Justify** - δικαιόω - dikaioo (Gk. vb.) - to justify, to vindicate, to declare or treat as just or righteous (Rom. 8:30) **SEE: The Doctrine of Reconciliation**

To justify means to vindicate, to honor or treat as just, to declare as righteous.  
The work of Jesus Christ on the cross provided for our justification.  
(Rom. 5:1, 8, 9; Gal. 2:16; 2 Cor.5:14-17; 1 Pet. 2:24)

(7) **Glorify** – δοξάζω - doxadzo (Gk. vb.) – to glorify, to magnify, to honor,  
to praise (Rom. 8:30, 33)

4. CHRIST IS DESCRIBED AS BEING ELECTED AND HELD IN HONOR:

- A. The election of Jesus Christ took place in eternity past. (Isa. 42:1; 1 Pet. 2:4, 6)
- B. Since we are (as believers) in union with Christ, God can hold us in no less honor – that is, our “election.” (1 Pet. 2:5, 7, 9)
- C. God the Father has elected us for Himself **in Christ** before the foundation of the world. (Eph. 1:3-6)

5. THE BASIS OF OUR ELECTION:

- A. Our **election** is based on positional truth; that is, being “*in Christ*.” (Eph. 1:4)
- B. All members of the human race during the church age are **potentially elected** by **unlimited atonement** in the plan of God.  
(Christ “*died for all* (people)...” 2 Cor. 5:14, 15; “*For many are called but few are elect*.” Matt. 22:14; and “*...not wishing for any to perish*...” 2 Pet. 3:9)
- C. While our election occurred **positionally** in eternity past, it takes place for us **experientially** at the moment we believe in Jesus Christ. (2 Tim. 1:9)
- D. Election is therefore the present as well as the future possession of every believer in the church age on the basis of being in union with Christ. (Rom. 6:3-10; Col. 3:12 with Col. 2:9ff)
- E. Even the carnal or reversionistic believers in Corinth are “*saints by calling*” and “*called into fellowship with His Son, Jesus Christ our Lord*.”  
(1 Cor. 1:2, 9, 26-30)

6. ELECTION IS THE BASIS OF CHURCH AGE ROYALTY, A ROYAL FAMILY:

- A. As believers in the church age, we appropriated our election from eternity past at the moment of our salvation by the baptism of the Holy Spirit which enters us into union with Jesus Christ. (Rom. 6:3-5, 8; 1 Cor. 12:13; Eph 1:4; 2 Tim. 2:11; Col. 2:20)
- B. Believers in the church age are called saints (set apart ones), holy priests, **elect**, and **royalty**. (Rom. 1:7; 1 Pet. 2:5, 9; 2 Thess. 2:13, 14; Col. 3:12a)
- C. Under the Doctrine of Positional Truth, members of the church age or royal family share both the **election** and **royalty** of Jesus Christ.  
(1) Jesus Christ in session, seated at the right hand of God the Father, has become **battlefield royalty** by virtue of His strategic victory (over sins, the old sin nature, Satan, and the cosmic system, “*kosmos diabolikus*”) on the cross.  
(Heb. 2:9; Rev. 17:14; 19:16)

(2) The **royal family** is in the process of being formed by the mechanics of the baptism of the Holy Spirit. (1 Cor. 12:13; 1 Pet. 2:5, 9)

7. OUR CALLING AND ELECTION:

- A. Our **election** has to do with our status of **being in Christ** and sharing His election in eternity past. (Eph. 1:4)
- B. Our **calling**, in Romans 8:28, refers to **God's invitation** to us to accept His provisions and enter into:
  - (1) Eternal life (1 Tim. 6:12)
  - (2) Fellowship (1 Cor. 1:9)
  - (3) His own kingdom and glory (1 Thess. 2:12)
  - (4) His marvelous light (1 Pet. 2:9)
  - (5) His blessings (Eph. 1:3; 1 Pet. 3:9)
  - (6) His suffering (1 Pet. 4:13; 2 Tim. 1:8, 9)

8. THE OBJECTIVE OF ELECTION IN TIME:

- A. The believer who understands his calling and election is encouraged to attain the tactical victory of reaching **spiritual maturity** and continue to advance. (Phil. 3:14; 2 Pet. 1:10, 11)
- B. Christians are to **produce good works**. (Eph. 2:10)
  - (1) Our **Christian character** is based on our election. (Col. 3:12)
  - (2) Our **Christian walk** is based on our "**calling** (our ministry) *with which we have been called.*" (Eph. 4:1, 4; Rom. 11:29; 2 Tim. 1:9)
- C. The faith, Bible doctrine, is to be the possession of the elect of God. (Titus 1:1)

9. Jewish believers are said to be elect, "*...a remnant according to the election of grace.*" (Rom. 11:5, 7, 28)

10. Mature believers in the future "**great tribulation**" (Matt. 24:21) are said to be "*the elect.*" (Matt. 24:22, 24, 31)

11. Another explanation of election is related to service. Election is always associated with **groups selected for service: the nation of Israel** (sometimes represented by the progenitor of the group, such as Jacob, Esau (Gen. 25:23; Psa. 135:4; Isa. 14:1; 41:8, 9; Isa. 44:1; 45:4; Mal. 1:1-4; Rom. 9:8-13ff; 11:26-29), and **the church**, the body of Christ (1 Cor. 12:12-14, 27; Eph. 1:4; 3:6; Col. 3:15; 2 Thess. 2:13, 14; 1 Pet. 2:9; Rev. 17:14)

**REFERENCE:** "**Oops! I Thought I was a Four-Point Calvinist**" by Robert R. Congdon, Congdon Ministries International, Greer, SC. 29652, 2014.