

God's Elect

Romans 8:33 "Who shall lay any thing to the charge of God's elect? It is God that justifieth.

The word "elect" here in the AV is the Greek word **EKLEKTOS**(Adjective).

It is a compound Greek word made up of...

EK meaning "out of" or "out from" or "from"

+ **LEKTOS** meaning "choice" or "selection"

EKLEKTOS is used 23x in the NT sometimes translated "Elect" or sometimes "Chosen".

The Greek word LEKTOS is not used in Scripture, only and always EKLEKTOS.

Why is the Greek word LEKTOS not used in Scripture? I'm not The Holy Spirit so I can only tell you what I think. To do that, it is helpful to know that both EKLEKTOS and LEKTOS come from the same root word LEGO. Originally LEGO meant "to choose" or "to pick", but later came to mean "to speak" or "to recount". We'll look at the use of EKLEGO in Scripture a bit later in the handout.

LEKTOS refers to **WHAT** was chosen, i.e the object chosen. If you go to the market to buy fruit, and you picked up the finest quality fruit, those you choose were your "choice" ones - LEKTOS. Election has NOTHING to do with our choosing; hence the word is not used in Scripture. The Holy Spirit instead uses **EKLEKTOS** because it emphasizes **the ACT of picking** the specific item out of a group of items. Literally EKLEKTOS means "selected from a large group". It is God who chose us.

Spiritually, there is no merit in any man. There is no selection based on our quality, goodness or merit. God's Elect then are those who are "choice" to God, that He selected from among all men. We are the many of Romans 5:15. We are choice to Him because He delivered His Only Begotten Son to die in our place[Rom. 8:32]. He digged us from the pit as He digged Abram who was an ungodly idol worshipper[Is. 51:1-2]. Because God bore Abram(and all the Elect) by His Will[John 1:13], we were made Righteous by Jesus Christ who was made sin for us[II Cor. 5:21]. We were Redeemed by Jesus Christ's shed blood[Eph. 1:7, I Peter 1:19, Rev. 5:9]. God was propitiated(satisfied legally) by Christ's Blood[I John 4:10, Rom. 3:25] so that the judgement seat became the mercy seat for us. God The Righteous Judge made and declared us Righteous, He Justified us[Rom. 8:33]. That is why we are special to Him. Not because we are dead in trespasses and sin, but because we are "in Christ" His Only Begotten and Beloved Son; we are Christ's Body, We are New Creations in Christ Jesus.

We, God's Children, God's Elect, God's called out ones are His EKLEKTOS; those He selected out of all mankind. In that choosing out is also the idea of quality but that quality is that we are "in Christ". By Grace we have **Eternally**(no beginning) been in Christ. Before God Ordained to create, we were His Foreordained ones in Christ Jesus.

The first time the word EKLEKTOS is used in Romans is in 8:33, with reference to who God's Elect are as identified in 8:29 & 30 "For whom He did foreknow, He also did predestinate conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

When we began, I noted that both EKLEKTOS and LEKTOS are derived from the root LEGO. In Scripture, LEKTOS is not used, but EKLEGO IS used. In fact, it is used 22x in the NT. While it exists in several forms (like EXELEXATO or EKLEXAMENOS) depending on the sentence's grammar, it always carries the nuance of "picking out" or "selecting" or "choosing" for oneself. In Luke 6:13 "And when it was day, he called unto him his disciples: and of them He **chose** twelve, whom also he named apostles;" The Lord chose the 12 apostles. In John 15:16 "Ye have not **chosen** me, but I have **chosen** you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." One more, Eph.

1:4 "According as he hath **chosen** us in him before the foundation of the world, that we should be holy and without blame before him in love:"

Interestingly in Luke 23:35 "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the **chosen** of God." The Fact that Jesus Christ was "chosen of God" was a part of their mocking Him. And on the Mount of Transfiguration in Luke 9:35 we read "And a voice came out of the cloud, saying, This is my Son, my **chosen**: hear ye him."

Those usages of EKLEGO align with our discussion of EKKLETOS; we continue to see Jesus Christ or God choosing and we could look at more of those. But I want us to see that EKLEGO is also used in the NT of choosing or selecting **for a purpose or a position**. Let's look at a couple of those. Luke 10:42 "But one thing is needful: and Mary hath **chosen** that good part, which shall not be taken away from her." Mary has chosen, EXELEXATO, the Good(AGATHOS – good both in and of itself, but also good in its results) part. Acts 6:5 "And the saying pleased the whole multitude: and they **chose**(EXELEXATO)Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:" The Hellenistic Jews charged the church in Jerusalem of not taking care of their widows and orphans. So the church chose out these men to perform that duty on its behalf.

Which brings us to an interesting choice in meaning. Because many of the EXLEGO words are in the Middle voice, many linguists take these last examples of choosing to be that of the individuals or groups mentioned. Mary or the church in Jerusalem chose to do this or that. I suggest that in Greek the Middle voice has the same endings as the Passive voice. Which is what I believe The Word is teaching us. That while individuals, in love of The Lord, made decisions, but in fact, it is The Lord who already made them. Those decisions expressed in God's Word were already in God's Word before He created. Psalm 119:89 "For ever, O LORD, thy word is settled in heaven." Or John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." [The Aorist Middle and the Future Middle have their own distinctive Greek endings. But I am saying even in those cases, the one doing the deciding at the moment, still makes the decision God had ordained them to make.]

I believe Jesus Christ, God Incarnate, was "chosen" as the best man, the ONLY man, who could fill the position of Kinsman Redeemer, He is the only one who could give an Eternal Life to pay the full wages of sin we earned. He is the only one who could be King, Melchizedek meaning "My King is Righteous". He is the only one who could be our Eternal High Priest, because Priests come from men. He is the only one whose Blood was Eternal that was shed for us. In short, HE is the only candidate, the only possible "way"[John 14:6] for us. Moses couldn't do that for us, Paul couldn't, we can't.

In I Peter 2:4 we read that Jesus Christ is God's Elect. Not elected, chosen, by God for God. He is God. But He is Elected as the best choice, The Perfect Choice, The Only Choice who could Finish The Work God gave Him to complete. He is God's Elect for the position of King[Ps. 2], for the position of High Priest[Ps. 110:4], for the position of Redeemer, His Precious Blood was shed for us back in I Peter 1:19. He is Precious, with that explicit wording to end vs. 4. But as God He chose to present Himself to us as three persons in order that we clearly see He covenanted and chose to become flesh and die in our place to display His Grace, His Love and His Majesty which is the reason He created in the first place.

Let's look at I Peter as our example of ELEKTOS. Why pick I Peter? Because, first of all the Book is addressed to us, the elect - I Peter 1:1 "Peter, an apostle of Jesus Christ to the Elect..." Secondly because we are going to see that Jesus Christ is "...with God elect." in 2:4. I Peter 2:4..."Unto whom coming..."

The Lord is coming to whom?

The word for “coming” can be either a Middle OR a Passive participle. I believe it is a Passive Participle “**to whom He Came**”. He came to us, He came into us, He came to die in our place.

And He came as a “**living stone**”. He is living. “I Am The Way, The Truth and The Life” [John 14:6]. He is our life [Col. 3:4]. “In Himself life is...” [John 1:4]. He is living and came to those who are alive, Spiritually. The verse is going to go on and tell us He was rejected of men. We who have been made New Creations in Christ Jesus don’t reject Him, He is our life, we love Him because He first loved us.

He is a “...living **STONE**...” – the word for “stone” here is not PETRA a massive stone like bedrock, or a cliff or a ledge, here the word for stone is LITHOS. Lithos is used of stone that is shaped for a specific purpose, like a specific place in a building. In this case The Holy Spirit is going to go on and tell us Jesus Christ is the “Chief Corner Stone”. He is the foundation upon which all the building is established and oriented. But He is The Corner Stone not pictured as a church or a building only, but as a Spiritual House that is Living. Not the way we picture a house or building now. God is not anthropomorphizing a building to picture it as living; but Spiritually it is living, it is alive Spiritually, it is a distinct building that exists only Spiritually.

Because Jesus Christ is The Corner Stone, men reject it, just as Israel rejected Jesus Christ so men who are not elect ALWAYS reject Him (and hate Him). The verse says “rejected indeed” in my AV. The Greek word for “indeed” is MEN. An important particle for us here because it is part of a MEN-DE structure in the sentence that indicates an extreme contrast. Rejected indeed (MEN) by men. The word for rejected is not just to discount out of hand, not just ignored or sluffed off – but after detailed scrutiny, diligent evaluation, is declared useless. The religious leadership of Israel also rejected Him after closely observing and evaluating Him for 3 years of ministry.

BUT, then we have the DE half of the MEN-DE construction; the extreme contrast. BUT “in the presence of” God, (God is a Dative), in HIS presence, ELECT. We have to decide what The Holy Spirit is telling us here. It DOES NOT mean Jesus Christ was “elected” in the same sense we are elect. He is God after all, who does the choosing. Because the verse ends “...but with God Elect, Precious” the majority of commentaries I read have this Elect bring our thoughts back to the idea of choosing the best fruit in the LEKTOS part of EKLEKTOS. He is the best choice, the Perfect choice. That idea is strengthened by the last word translated “Precious”; I understand drawing that conclusion. I in no way diminish that idea. But as a more complete picture of what is being said I believe that is only a part of why it is said this way, I have another thought to consider with you.

He is that Living Stone, The Stone specifically prepared to do exactly what He came to do – Redeem and Justify us. But I Peter 2 goes on in Vs. 5 that “ye” are living stones. We are living stones that are, each one of us, fashioned, built and prepared to exactly fit in our place in the construction of the Spiritual House of which we are a part. We are a holy priesthood, that offer Spiritual sacrifices, the pharisees offered physical sacrifices but we offer Spiritual ones. Those sacrifices ARE acceptable to God by means of Jesus Christ.

I Peter 2:6 it is GOD, in three persons, who laid in Zion a Chief Corner Stone. All of those in charge of Israel’s Spiritual wellbeing at the time of Christ rejected Him. All of those of men who are not Elect reject Him. If God is for us, and He is, even if the entire assembly of ungodly men and angels together are against us, so what? God is for us! Who can be against us? Who can lay a charge to God’s elect – It is God that Justified. Who can condemn us? Since Christ died and rose again He is the mediating attorney on our side against any charge. He makes intercession for us. All the Finished Work of Zion’s Chief Cornerstone answers every charge and God’s Justification of us answers every accusation, Praise His Name!

Jesus Christ is God's Elect in the positions He fills – King, Kinsman Redeemer, High Priest, Scapegoat, Propitiator, Life and Light. He is the best choice, the only choice. We are Elect because we have been chosen of God before the foundation of the world. We have been chosen from among all men. Jesus Christ has been chosen for God's Finished Work that required God to be made flesh and dwell among us. Those combine to make up the living Spiritual House, the called out ones whose Head is Jesus Christ.