

Who is The Elect of God?

Let us for begin our study with the definitions of the words “Elect” and “Election.”

Elect: Theology. chosen by God, especially for eternal life.

Election: Theology. The choice by God of individuals, as for a particular work or for favor or salvation.

So, we see by definition, that to be the elect, you have to be chosen by God.

Many Christians today believe that the Elect of God are the natural Jews. On the opposite side the rest of the Christians believe the elect is the Church. However, we see that by definition, to be the Elect, you must be chosen by God.

According to the Old Testament, was Noah chosen by God? Yes. So by definition Noah was part of the Elect. Was the nation of Israel chosen by God? Yes it was. So then, we know that the people of God, or the Elect was also the Nation of Israel, because they were chosen by God. What about the people of the New Testament today, better known as the Church? Are they chosen by God? Yes. So then the Church is also the Elect.

With this establishment of the understanding of who the Elect is, we now can see, the question is not who is the Elect of God, as if it is either the Church or the Old Testament Jew, but rather, when the New Testament speaks of the Elect or the Election, to which dispensational time period was in reference?

For educational purposes, before we begin examining the New Testament references to the Elect or to the Election, I would first like to show through the scriptures, why the Elect of God changed and the New Covenant that came due to this change.

Scripture teaches us, that the nation of Israel was disobedient to God over and over again. So, God turned to a people that was not a people. That being the Gentiles. Let's read it in scripture.

Deuteronomy 32:16-21

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Here we see that the Children of Israel were froward, or (perverse; deceitful; false—King James Dictionary.) They began sacrificing and worshiping other gods, and this God hated and moved by jealousy for His people became angry and let it be known that He would move them also to jealousy with those who were not a people, and provoke them to anger with a foolish nation. This being a reference to the Gentile people, or those who are not of Israel.

Isaiah 42:1-8 {The prophet Isaiah is speaking of Jesus Christ that was to come}

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 **I the LORD** have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

8 **I am the LORD**: that is my name: and my glory will I not give to another, neither my praise to graven images.

This prophecy has foretold that Jesus Christ will come and will bring in a New Covenant and will become a light unto the Gentiles.

Luke 2:25-33

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

Here again we see that Jesus Christ will be a light to lighten the Gentiles, and also will be the glory of the people of Israel.

Romans 10:19-21

19 But I say, **Did not Israel know?** First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, **I was found of them that sought me not; I was made manifest unto them that asked not after me.**

21 **But to Israel he saith**, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Apostle Paul now speaking poses the question, Did not Israel know? However he later explains to us in Romans chapter 11 that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

So what we have learned up to this point, is that the Elect of God, the people of Israel, disobeyed God, so to provoke Israel to anger by jealousy, he turned to another people, that being the Gentiles. We have learned that this light to the Gentiles, came through Jesus Christ who was commissioned to bring forth a new covenant. At this time, I would also like to show some scriptures that speak of the Covenant that was to come.

Jeremiah 31:31-34

31 Behold, the days come, saith the LORD, that **I will make a new covenant with the house of Israel, and with the house of Judah:**

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But **this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

What a beautiful promise the Lord has given!! I will forgive their iniquity, and I will remember their sin no more.

Isaiah 28:9-13

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with **stammering lips and another tongue will he speak to this people.**

12 To whom he said, **This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.**

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; **that they might go, and fall backward, and be broken, and snared, and taken.**

In this prophecy we learn that the promise of the Spirit that was to come by stammering lips and another tongue, which is the rest in the New Testament, that it became unto the natural Jew a snare and this was because of their disobedience, which provoked the Lord to anger, and would be the fulfilling of the Lord's turning away unto another people who were not a people.

Joel 2:28-29

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids **in those days will I pour out my spirit.**

Here again we see that the prophet Joel also speaks of the promise of the Spirit that was to come.

Luke 22:20

20 Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

In this scripture we learn from Jesus that He has come to establish a New covenant or a New Testament in the shedding of His blood.

Acts 2:1-4

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

This was the fulfilling of what the prophet Isaiah has told us, with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

Acts 2:14-16

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But **this is that which was spoken by the prophet Joel;**

This not only fulfilled that which was spoken by the prophet Isaiah, but also the prophet Joel, and the prophet Jeremiah.

Hebrews 8:7-13

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

What we have now learned is that this promise of the Spirit that was to come, and the fulfilling of the law by Jesus Christ the righteous, was accomplished through the New Covenant, which was, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And that I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, and this New Covenant was fulfilled on the day of Pentecost with the out pouring of the Holy Ghost which was prophesied by the prophet Joel as well as several other prophets in the Old Testament.

So now that we understand through the scriptures why the Elect of God changed as well as understanding the New Covenant that came due to this change, it is also important to understand that when the Elect of God, was the physical nation of Israel or the Jewish people, this was only a type and a shadow of that which was to come in the Spiritual. Which are the members of the body of Christ, not one that is circumcised of the flesh outwardly, but one that is inwardly circumcised of the heart. This is the Elect of God in the New Covenant.

Romans 2:28-29

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Galatians 3:7-14

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, **The just shall live by faith.**

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 **That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.**

So with the changing of the Law, came a changing of the Elect of God. Now to be the Elect of God, one must partake of the Death, Burial, and Resurrection of Jesus Christ and by the receiving of His Spirit, we through faith, now circumcised of the heart, become the seed of Abraham, and the Sons of God.

At this time we are going to talk about every scripture in the New Testament that refers to the Elect or to the Election of God, and discuss, to which dispensational time period was in reference, so we can conclude whether or not the New Testament scripture was in reference to the natural Jew or whether or not it was in reference to the Church.

Romans 8:31-39

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

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

The first thing to take note of here is that after we see God's elect mentioned. It tells us that it is God that justifies. This is one of the clues we need.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 **Nay**, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that **neither** death, **nor** life, **nor** angels, **nor** principalities, **nor** powers, **nor** things present, **nor** things to come,

39 **Nor** height, **nor** depth, **nor** any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

From the context of this passage of scriptures, if we substituted the Natural Jew in for God's Elect, it would not make any sense. Why? Because the entire passage is speaking of God's Elect who give His son Jesus to make intercession for us, so then who shall separate us from the love of Christ? He then tells us through example nothing can separate us from the love of God, which is in Christ Jesus our Lord.

The natural Jew rejected Jesus, so again the context of these scriptures tell us that he is referring to those that Live after Christ Jesus our Lord, and that would be the Church, because the natural Jew does not live after Christ, they do not believe their Messiah has come yet.

The other clue was, it is God that justifies.

Galatians 3:11-13

11 But that **no man is justified by the law in the sight of God**, it is evident: for, The just shall live by faith.

12 And **the law is not of faith**: but, The man that doeth them shall live in them.

13 **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Since we are told that no man is justified by the law in the sight of God but rather by faith, we know that it could not have been referring to the physical Jew because they were under the Law. In our first example we see the Elect of God was referring to the Church.

Colossians 3:1-17

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 **For ye are dead, and your life is hid with Christ in God.**

4 **When Christ, who is our life, shall appear**, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 **In the which ye also walked some time, when ye lived in them.**

8 **But now ye also put off all these**; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 **And have put on the new man**, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but **Christ is all**, and **in all**.

12 Put on therefore, as the **elect of God**, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And **whatsoever** ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

In this example, we again see the context of this entire passage was addressing people who were followers of Christ. Starting by telling us, if you be risen with Christ seek that which is above because you are dead and your life is hid in Christ. He then continues and tells us to mortify our members since we put on the new man where Christ is all and in all. We are then told to put on therefore as the elect of God, bowels of mercies, kindness, etc. finishing with doing all in the name of the Lord Jesus Christ. The natural Jew rejected Christ as their Messiah and under the Law there is no mercy, but it is an eye for an eye and a tooth for a tooth.

In our Second example we see that the Elect of God is also referring to the Church.

Titus 1:1-3

- 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
- 2 In hope of eternal life, which God, that cannot lie, promised before the world began;
- 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

In this example again the context of the Elect being the Natural Jew does not fit, because the natural Jew rejected Jesus as their Messiah. These scriptures speak of the Truth of Jesus being our hope of eternal life, which God promised to us and is now manifested through preaching, which was given unto the Apostles. Paul being one of them.

In our Third example we again see that the Elect of God is in reference to the Church, those who are looking for eternal life in Christ Jesus our Lord.

1 Peter 1:1-5

- 1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 **Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
- 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
- 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
- 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Here again, we see that the context of these scriptures would not fit if applied to the natural Jew. The Letter was by an Apostle addressing those that were scattered and he called them the Elect through sanctification of the Spirit and the sprinkling of the blood of Jesus Christ. This is the New Testament Covenant given unto the Church.

In our Fourth example we again see that the Elect of God is in reference to the Church because it speaks of the plan of Salvation given to us by the New Testament Covenant.

2 John 1:1-3

- 1 The elder unto the **elect** lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
- 2 For the truth's sake, which dwelleth in us, and shall be with us for ever.
- 3 **Grace** be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

In our Fifth example we again see that the Elect of God is referring to the Church. We can gather that information because it states that “I love the truth” and “also all they that have known the truth.” For the Truth’s sake, which dwells in us and will be in us for ever. That would be the Spirit of Christ that dwells in us and will be with us for ever. Also notice the phrase Grace be with you, mercy, and peace.

Ephesians 2:14

- 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

So Jesus Christ is our peace and Jesus Christ is the truth and it is Jesus Christ the Comforter that dwells within us.

Matthew 24:24-44

- 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very **elect**.
- 25 Behold, I have told you before.
- 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
- 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
- 28 For wheresoever the carcass is, there will the eagles be gathered together.
- 29 **Immediately after the tribulation of those days** shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
- 30 **And then shall appear the sign of the Son of man in heaven**: **and then shall all the tribes of the earth mourn**, and they shall see the **Son of man** coming in the **clouds of heaven** with power and great glory.
- 31 And he shall **send his angels with a great sound of a trumpet**, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 32 Now **learn a parable of the fig tree**; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
- 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
- 34 Verily I say unto you, **This generation shall not pass**, till all these things be fulfilled.
- 35 Heaven and earth shall pass away, but my words shall not pass away.
- 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
- 37 **But as the days of Noe were, so shall also the coming of the Son of man be**.
- 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Before we answer who the elect would be in reference to, the first thing we need to ask ourselves is what event is the Lord describing to us? Is this the catching away of the Saints or what the Church refers to as the Rapture? Some people have said that this is in reference to the 144,000 Jews that have been sealed from the book of Revelation.

However, take notice from verses 30 and 31. We are told **Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

This describes Jesus Christ coming in the clouds with His angels and a great sound of a trumpet to gather together His elect. If this elect is not the church, then the question would be, How many times is Jesus coming in the clouds to gather together His Elect? But if you continue reading we are given a parable of a fig tree. This parable describes that the people who see the signs that were spoken throughout the entire chapter of Matthew 24, will be the generation in which all things are fulfilled. We are then told what event this is in reference to.

The parable describes that no man, nor the angels of heaven, but only the Father knows of this day and hour. This day is then described as being an evil day such as the days of Noah and that life went on as normal until Noah got into the Ark. Then an illustration is given to us as, two shall be in the field, and one shall be taken, and the other left. And then finally in verse 43 we are told in no uncertain terms, that this day is referring to the rapture, and it reads, **But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.**

The Lord coming as a thief in the night is taught throughout scripture and is in reference to the Calling away of the Saints or what is more commonly called the Rapture.

1 Thessalonians 5:2-5

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Revelation 16:15

15 Behold, **I come as a thief**. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

In our Sixth example we see again that the Church is the Elect that is in reference. We know this because it is speaking of the gathering away of the Church, in which the Lord will come as a thief in the night to all them that are in darkness.

At this time let's also look at the other Gospel accounts of the same event.

Mark 13:22-27

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the **elect**.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 **And then** shall they see the Son of man **coming in the clouds** with great power and glory.

27 **And then** shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 **Watch ye therefore**: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, **Watch**.

This example is very much like the previous example, depicting the same event. That event being the rapture of the Church, the Church being referred to as the Elect.

Luke 17:33-37; Luke 18:1-8

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, **Where, Lord?** And he said unto them, **Wheresoever the body is, thither will the eagles be gathered together.**

As we read in Matthew we again read of the illustration of two being in the field; the one shall be taken, and the other left. However more descriptively than we read from Matthew 24:28, we read from Luke 17:37 that the Disciples asked Jesus a question. The question was, **Where, Lord?** Jesus answered this question as **Wheresoever the body is, thither will the eagles be gathered together.**

We then are given to us a parable by the Lord in chapter 18 concerning an unrighteous judge.

18:1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, **There was in a city a judge, which feared not God, neither regarded man:**

3 **And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.**

4 **And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;**

5 **Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.**

6 And the Lord said, **Hear what the unjust judge saith.**

7 **And shall not **God avenge his own elect,** which cry day and night unto him, though he bear long with them?**

8 **I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?**

Here we see again by verse eight that Jesus is referring to the Son of man coming again to the earth and had previously been speaking of the catching away of the saints, so this was a parable about the Lord Avenging His elect. We are told they cry out day and night to Him. So the Elect of God again would be the Church that cries out to Him, since the Natural Jew does not even believe that Jesus is the Messiah and also we have linked together these three Gospel accounts as pertaining unto the Rapture of the Church.

At this time we will now be examining the scriptures in the New Testament that refer to the Election of God.

Romans 9:6-12

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 **That is,** They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

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

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, **not of works**, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

In our first example of the Election of God, we see that it tells us, that the purpose of God according to election might stand, **not of works**. That the children of the promise are counted for the seed not the children of the flesh. This again identifies that the Church is the Election of God in reference and not the natural Jew as the children of the promise are counted for the seed and that seed is Christ.

Galatians 2:16

16 Knowing that **a man is not justified by the works of the law**, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and **not by the works of the law**: for **by the works of the law shall no flesh be justified**.

Galatians 3:16-18

16 Now **to Abraham and his seed** were the promises made. He saith not, And to seeds, as of many; but as of one, **And to thy seed, which is Christ**.

17 And this I say, that **the covenant**, that was confirmed before of God in Christ, **the law**, which was four hundred and thirty years after, **cannot disannul**, that it should make the promise of none effect.

18 For if the inheritance be of the law, **it is no more of promise**: but God gave it to Abraham by promise.

1 Thessalonians 1:1-6

1 Paul, and Silvanus, and Timotheus, **unto the church of the Thessalonians** which is in God the Father and in the Lord Jesus Christ: **Grace** be unto you, and **peace**, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing **your work of faith**, and labour of love, and **patience of hope** in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your **election of God**.

5 For **our gospel** came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

Here again we see the Election of God is also in reference to the Church. We see this because it was addressed to one of the Churches, it spoke of grace, peace, the works of faith, and their patience of hope. This hope being eternal salvation through our Lord Jesus Christ. We can also see from verse five that the Election of God is in reference to the Church because Paul refers to “our gospel”, which we know is the Gospel of Jesus Christ, as well as concluding the verse with the Holy Ghost which was poured out on the day of Pentecost.

2 Peter 1:1-11

- 1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- 2 **Grace** and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,
- 3 According as his divine power hath given unto us all things that pertain unto life and godliness, **through** the knowledge of him that hath called us to glory and virtue:
- 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- 5 And beside this, giving **all diligence**, add to your faith virtue; and to virtue knowledge;
- 6 And to knowledge temperance; and to temperance patience; and to patience godliness;
- 7 And to godliness brotherly kindness; and to brotherly kindness **charity**.
- 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- 9 But he that lacketh these things **is blind**, and cannot see afar off, and hath forgotten that he was purged from his old sins.
- 10 Wherefore the rather, brethren, give diligence to make your **calling and election** sure: for if ye do these things, ye shall never fall:
- 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

In this example of the Election of God, we again see that the Election is in reference to the Church. We gather this information from the words spoken. Obtained like precious faith, through righteousness of our Saviour Jesus Christ, grace and peace be multiplied unto you, and from verse four which speaks of the exceeding great and precious promises that have been given to us, and that by these exceeding great and precious promises we can be partakers of the divine nature of Christ. We are then given the illustration of how if we add to our faith the things Peter has mentioned we will not only never fall, but we also will be fruitful in the knowledge of Jesus Christ. We are told to make our calling and our Election sure. So we can see again this would be in reference to the Church.

At this time, I would like to turn our focus to where the confusion really comes from concerning who is the Elect or Election of God. Or better stated, who is the Elect or the Election of God in reference to. That in itself is the main part of the confusion. Failing to realize that anyone chosen by God is the Elect, regardless of which dispensation they are from. This will cause a person to choose one group of people as the Elect and state it as if the others are not the Elect, instead of recognizing that by definition anyone chosen is the Elect.

Romans 10:1-5

- 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- 2 For I bear them record that they have a zeal of God, but not according to knowledge.
- 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
- 4 For **Christ is the end of the law for righteousness** to every one that believeth.
- 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Apostle Paul has told us that Israel has a zeal of God, but that they were ignorant of God's righteousness and went about to establish their own righteousness. In so doing they did not submit themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every that believes.

Romans 11:1-14

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Listen now to the comparison that is being made of the 7,000 men that God had reserved unto himself of the people of Israel..

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

6 And **if by grace**, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the **election** hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? **God forbid**: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

The first thing we should take note of in this example is that Paul is speaking of Israel, the natural Jew. Secondly, there is a remnant to be saved by the Election of Grace. Here Paul already has given the answer. The natural Jew will be saved by the Election of Grace. He then expounds on it in verse six. If it be by grace then it is no more of works. Also in verse seven Apostle Paul asks, what then? Israel has not obtained what they have sought for but the Election has obtained it and the rest were blinded. That is exactly what happened as he continues on in verses nine and ten explaining that this was that which was spoken by the Prophet David in Psalms 69:21-28.

However the Election in reference is the natural Jew **that is not blinded** and has **been Elected to be saved by Grace**, which is why in verses thirteen and fourteen Apostle Paul tells us, that he is magnifying his office of being an Apostle of the Gentiles, in hopes to provoke to emulation those which are natural Jews so that some of them might be saved, by giving their hearts to Jesus Christ and becoming part of the Church. Again this lets us know that the Election of Grace is referring to the Church.

Romans 11:25-33

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part** is happened to Israel, **until** the fulness of the Gentiles be come in.

We now have learned from Apostle Paul that blindness in part is happened until the fulness of the Gentiles be come in. What is the fulness of the Gentiles? This will be the end of the Church age in which the Church is raptured out to meet the Lord in the air.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As **concerning the gospel**, they are enemies for your sakes: but as touching the **election**, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

Here at Romans 11:28 this Election of Grace is in reference to the Nation of Israel in which the Lord will fulfill a Covenant unto them and when He will take away their sins. We are told that this will happen at Mount Sion where the Deliverer shall come and turn away ungodliness from Jacob. This will take place after the fulness of the Gentiles has come in during the Battle of Armageddon.

Zechariah 12:9-11

9 And it shall come to pass in that day, **that I will seek to destroy all the nations that come against Jerusalem**.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

11 In that day shall there be a great mourning in Jerusalem,

So what we have learned from this teaching is that the Elect of God is anyone that is chosen by God and those that are chosen by God, are always saved by Grace. No man shall be justified by the law, but it is God that justifies.

This Justification of Grace is also known as the Election of Grace and came by faith in the Seed that was to come, being Jesus Christ, or through the Seed that has come, being Jesus Christ, and it is our obedience of faith that we are freely justified by God.