

WHO ARE THE ELECT – New Testament?

A Relationship with YAH - Leading to a Life of Power, Mercy, and Grace!

At the close of **Part 1** of this *Short Lesson*, it was clearly established by scripture who “**The Elect**” were in the OT. YAH made it unmistakably clear that his chosen people, **Israel**, were His Elect.

Now let’s look at the words “**elect**” and “**chosen**” in the NT.

The word “elect” is used twice as many times in the NT as in the OT – we will not look at all 13 scriptures, but enough to see if we can determine who is being referred to within the context of each scripture.

The first use in the NT of the word is in **Matt 24:24**: “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in so much that, if it were possible, they shall deceive **the very elect**.” This Greek word (**G1588**



Matt 22:14 “For many are called, but few chosen”

– **ek-lek-TOS**), means – Picked out, chosen, or chosen by YAH to obtain salvation through Christ, as we stated in **Part 1**. The Christian church took the phrase “**chosen to receive salvation through Christ**” to include the Gentiles, and not just the Jews. Let’s look at some of the other instances, within their **context** of **who was being spoken to** or **about** to see if we can determine exactly who the word was referring to – **Jews – Gentiles – or both**.

1st - **I Peter 1:1-2**: “Peter, an apostle of Yahushua Ha’Mashiach, to the **strangers scattered** through out Pontus, Galatia, Cappadocia, Asia, and Bithynia, **²Elect** according to the foreknowledge of

YAH the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Yahushua Ha’Mashiach: Grace unto you, and peace, be multiplied.”

This is Peter’s greetings in his letter to the “**Elect**” in these cities and areas that are in modern day Turkey and Rome – not in and around the city of Jerusalem and Judea, where Judah was settled at the time. He first calls them “**Strangers**”. Why? As he said, they had been “**scattered**” through out those areas. As such, they were “strangers” (**G3927**) in those places. This Greek word means “¹a foreigner, ²one who comes from a

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foreign country into a city or land to reside by the side of the natives of that land.” Since these cities were Gentile countries/cities, Peter could not have been talking to or addressing “**Christians**” who were native of those gentile countries as “**strangers**”. If they were “Gentiles”, they would have been natural born citizens of those countries, and not foreigners.

But if he is addressing “**Jews**” who had been “scattered” into those foreign, gentile countries, his greeting would make perfect sense. Believing Jews, scattered by persecution and the exile of the ten tribes of Israel into those gentile places, makes perfect sense. He was greeting fellow Israelites, **now residing as foreigners** in those places. Secondly, he includes in this greeting, the “sprinkling of blood” as a part of their



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Salvation in Christ. If he were speaking to **true Gentiles**, they would not have a clue as to what he was talking about. Or, at best would have thought he was making a reference to some of their pagan worship practices, thus, requiring further explanations. But Peter did not have to give any further explanation about this because any Jew would know perfectly well that the sprinkling of blood was to cover their sins. Even if they had not been a practicing Jew, they would know that as part of their history in the wilderness. He is speaking to YAH’s **elect**, according to “the foreknowledge of YAH”.

Next let’s look at **Rom 11**: where Paul is speaking

about the fact that YAH always has a remnant, as he did when Elijah thought he was the only one left – YAH said he had **seven thousand** who had not bowed the knee to the image of Baal. Paul said, “⁵*Even so then, at this present time also there is a remnant according to the “election” (the act of YAH’s free will, choosing) of grace.* 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, YAH hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.”* **Question:** What was it that Israel was

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looking for that they didn't find, but the elect did find it? **Answer:** Israel was looking to be found **righteous** and there by **justified** by just keeping the law – they believed their salvation was dependent upon **their works** of keeping the law. So they never achieved it. **BUT** – to the “**elect**” of Israel, YAH revealed the mystery of the gospel – **that salvation was by faith** in him & his son.

YAH has always kept a remnant out of his “called out” people. Israel failed in the wilderness and in the promised land because they lacked the faith of their father Abraham. It was faith that made Abraham righteous, even before the law was ever given. So, it is clear these verse were speaking of the remnant of Israel as the elect.

Let's go down to verses **26-29** – “**26**And so all Israel shall be saved: [not just...



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*Judah but also the northern kingdom] 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 callings of YAH are without repentance.’*

Paul explains – yes, parts of Judah didn't believe the gospel, just as he once had not believed. **But this was according to the plan of YAH** – that the gospel would spread to the gentile nations where Israel had been scattered. So, the unbelieving

Jews of Judah were enemies to the gospel, but as for the “**elect**” of Judah and Israel, they are still beloved, for the fathers’ sake – promises made to Abraham – Isaac – Jacob.

Next, **Rom 9:11** – “(For the children [Esau & Jacob] being not yet born, neither having done any good or evil, that the purpose of YAH **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. **13**As it is written, **Jacob have I loved, but Esau have I hated.**” YAH said Jacob was his choice before the twins were even born – that the “election” might stand.

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What **election** might stand? The election that he made way back in Genesis when he first told Abraham his seed (the elect) would come through the seed of **Isaac**, not Ishmael, then **Jacob not Esau**. YAH called the shots, no one else. Again, it is Israel, not the gentiles who are the elect.

In **2 John 1:2** – John writes – “*The elder unto the “elect lady” and her children, whom I love in the truth...*” Further in the letter, verse 5, John says: “*And now I beseech thee, lady (elect), not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.*”

Is this “elect” lady and her children Jews or Gentile believers? Paul said the command to love one another was a law they had from the beginning. Who was given laws about how to love each other?



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Nowhere does scripture mention the Gentiles having laws about how to love one another. It was the Israelites who were the ones given the laws of YAH, not the Gentiles. Looking at the “context” in which these scriptures were written, the audience had to have been “**Jewish**” believers, identified as the “elect”.

In the NT, the word “chosen” is used quite often. The first place it is used is **Mat 12:18**, which is a scriptural quotation taken from **Isa 42:1**, describing Yahushua as YAH’s “**elect**” – a scripture we discussed in **Part 1** of this lesson – **Matt 12:18**: “*Behold my servant, whom I have **chosen**; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to*

the gentiles.” The Greek word for “chosen” (G140) or “to belong to a sect” (**a group under a specific leader**).

So, if Matthew is quoting **Isa 42:1-4** where Yahushua is identified as YAH’s “**elect**”, then his use of the word “**chosen**” would have to be equivalent in meaning to the word “**elect**”, because the same scripture stated in the original language (Heb) and then quoted later in a different language (Grk), if translated correctly, must mean the same thing as the original; although stated in a different language. So, I don’t see language in the NT that would change the identity of the “elect”. See **Part 3** for the conclusion of this **SL#15**.

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