

Lesson 30

GOD'S ELECTION OF JESUS CHRIST AS MESSIAH

Compiled by Darrell Crow based upon personal studies, notes and prayer.

Darrell Crow

January 1, 2020

GOD'S ELECT

God Elected Jesus to be the Messiah

The Lord Jesus was elected to be the Messiah since He was the 'perfect' man and did not sin at all. Therefore, He had no need of salvation. Jesus was instead, the propitiation for all of mankind's salvation. Jesus was the way, the truth, and the life, and no one came to the Father except by Jesus. If Jesus had sinned, He would have been in need of salvation and disqualified from being our savior. Thank God Almighty, our Creator, Jesus is sinless and more importantly our Savior!

Messiah comes from the Hebrew word *mashiach* and means "anointed one" or "chosen one." The Greek equivalent is the word *Christos* or, in English, *Christ*. The name "Jesus Christ" is the same as "Jesus the Messiah."

In biblical times, anointing someone with oil was a sign that God was consecrating or setting apart that person for a particular role. Thus, an "anointed one" was someone with a special, God-ordained purpose.

In the Old Testament, people were anointed for the positions of prophet, priest, and king. God told Elijah to anoint Elisha to succeed him as Israel's prophet (1 Kings 19:16). Aaron was anointed as the first high priest of Israel (Leviticus 8:12). Samuel anointed both Saul and David as kings of Israel (1 Samuel 10:1; 16:13). All of these men held "anointed" positions. But the Old Testament predicted a coming Deliverer, chosen by God to redeem Israel (Isaiah 42:1; 61:1–3). This Deliverer the Jews called the Messiah.

Jesus of Nazareth was and is the prophesied Messiah (Luke 4:17–21; John 4:25–26). Throughout the New Testament, we see proof that Jesus is the Chosen One: "These [miracles] are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name" (John 20:31). We also hear testimonies that Jesus is "the Messiah, the Son of the living God" (Matthew 16:16). The ultimate evidence that Jesus is indeed the promised Messiah, the Anointed One, is His resurrection from the dead. Acts 10:39–43 is an eyewitness testimony to His resurrection and the fact that "he is the one whom God appointed as judge of the living and the dead."

Jesus fulfills the role of Prophet, Priest, and King, which is further evidence to His being the Messiah. He is a prophet, because He embodied and preached the Word of God (see John 1:1–18; 14:24; and Luke 24:19); a priest, because His death atones for our sins and reconciles us to the Father (see Hebrews 2:17; 4:14); and a king, because after His resurrection God gave all authority to Him (see John 18:36; Ephesians 1:20–23; and Revelation 19:16).

The Jews of Jesus' day expected the Messiah to redeem Israel by overthrowing the rule of the Romans and establishing an earthly kingdom (see Acts 1:6). It wasn't until after Jesus' resurrection that His disciples finally began to understand what the prophecies in the Old Testament really meant the Messiah would do (see Luke 24:25–27). The Messiah was "anointed" first to deliver His people spiritually; that is, to redeem them from sin (John 8:31–36). He accomplished this salvation through His death and resurrection (John 12:32; John 3:16). Later, Jesus the Messiah will deliver His people from their physical enemies, when He sets up His Kingdom on the earth (see Isaiah 9:1–7).

I. General Prophecies Concerning the Coming of Jesus

- Gen. 49:10; Mic. 5:2 - a kingdom and ruler of Israel shall come from Judah - Matt. 1:1-2, Luke 3:23,33 - Jesus is from the line of Judah.
- Deut. 18:18 - He will be raised up as a prophet - Matt. 21:11, Luke 7:16; John 6:14; 7:40 - Jesus is identified as this prophet.
- Psalm 2:6 - He will be a King - Matt. 21:5; John 18:36-37 - Jesus is this King.
- Psalm 2:7 - you are my Son, today I have begotten you - Matt. 3:17; Acts 13:33 - God the Father said this about Jesus the Son.
- Psalm 69:4; Isaiah 49:7 - He will be hated without a cause - John 15:25 - Jesus was hated without a cause.
- Psalm 69:9 - zeal for thy house has consumed me - John 2:16-17 - zeal consumed Jesus as He drove out the traders.
- Psalm 78:2 - He will speak in parables - Matt. 13:34-35 - Jesus spoke in parables.
- Psalm 110:1; Jer. 23:6 - He will be called Lord - Matt. 22:43-45; Luke 2:11; Heb. 1:10 - Jesus is called Lord by the Lord.
- Psalm 118:22; Isaiah 8:14; 28:16 - He will be the stone rejected by the builders - Acts 4:10-11; Rom. 9:32-33; 1 Peter 2:7-8 - Jesus is the stone rejected by the builders.
- Psalm 118:26; Hag. 2:7-9; Mal. 3:1 - He will come to the Temple - Matt. 21:12; John 2:13-17 - Jesus so came to the Temple.
- Psalm 132:11; Jer. 23:5 - He, the king, shall come from the House of David - Matt. 1:1; Luke 3:23,31 - Jesus is the son of David.
- Isaiah 6:9-10 - they hear but do not understand and see but do not perceive - Matt. 13:14-15; John 12:38-41 - this is why Jesus used parables.
- Isaiah 7:14 - He will be born of a young virgin woman - Matt. 1:18, 24-25; Luke 1:26-35 - Jesus was born of the young virgin Mary.
- Isaiah 9:1 - His ministry will make Galilee glorious - Matt 4:12-17 - Jesus begins His ministry in Galilee.
- Isaiah 9:6 - a woman shall bear a son called Emmanuel ("God is with us") - Luke 1:35 - Jesus is this one, the Son of God.
- Isaiah 11:2 - the Spirit of the Lord shall rest upon Him - Matt. 3:16-17 - the Spirit of God descended upon Jesus like a dove.
- Isaiah 32:3-4; 35:5-6 - His ministry will include miracles curing the blind, deaf, lame and dumb - Matt. 9:32-35 - Jesus so cured the blind, deaf, lame and dumb.
- Isaiah 33:22 - He will be a judge - John 5:30 - Jesus is the judge who judges justly.

- Isaiah 40:3; Mal. 3:1 - He will be preceded by a messenger - Mat. 3:1-3; 11:10; Luke 1:17; John 1:23 - Jesus was so preceded (by Saint John the Baptist).
- Isaiah 53:3 - He will be rejected by His people - John 1:11; 7:5 - Jesus was rejected by His own people.
- Isaiah 61:1-2 - the Spirit of the Lord is upon Him - Luke 4:21 - Jesus says that He has fulfilled this prophecy.
- Zech. 9:9 - He will triumphantly enter Jerusalem on an ass - Matt. 21:5; Luke 19:35-38; John 12:14-17 - Jesus so entered Jerusalem.
- Mic. 5:2 - Israel's ruler shall come from Bethlehem - Matt. 2:1,4-8; Luke 2:4-7 - Jesus was born in Bethlehem.

Prophecies Fulfilled by Jesus in His Passion, Death, Resurrection and Ascension

- Psalm 16:10; 30:3 - He will not be spared from death and yet remain incorrupt - Acts 2:31; 13:33,35 - Jesus conquered death and remained incorrupt.
- Psalm 22:1 - My God, my God, why has thou forsaken me? - Matt. 27:46; Mark 15:34 - Jesus utters this rabbinical formula from the cross declaring that He is the Messiah.
- Psalm 22:7 - the people will wag their heads at Him - Matt. 27:39; Mark 15:29 - the people wagged their heads at Jesus on the cross.
- Psalm 22:7 - He will be mocked - Matt. 27:31; Mark 15:20; Luke 22:63; 23:36 - Jesus was mocked.
- Psalm 22:16; Isa. 53:12 - He will be numbered with the transgressors - Matt. 27:38; Mark 15:27; Luke 23:32; John 19:18 - Jesus was numbered with the transgressors by being crucified between two thieves.
- Psalm 22:16; Zech 12:10 - His hands and feet will be pierced and they will weep for the first-born - John 19:23,34,37 - Jesus' hands and feet were pierced and his followers wept for Him, the true first-born Son of Israel.
- Psalm 22:17 - they will stare and gloat over Him - Matt. 27:36; Luke 23:35 - the people stood by and stared at Jesus on the cross.
- Psalm 22:18 - they will divide His garments among them - Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23 - they divided Jesus' garments among them.
- Psalm 22:18 - they will cast lots for His garments - Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24 - they cast lots for Jesus' garments.
- Psalm 30:3; 41:10, 118:17; Hos 6:2 - He will be raised to life on the third day - Acts 13:33, Matt. 28:6; Mark 16:6; Luke 24:34,46 - Jesus was raised to life on the third day.
- Psalm 34:20 - He will not have broken bones - John 19:33,36 - none of Jesus' bones were broken.
- Psalm 41:9; 55:12-14 - He will be betrayed by a friend - Matt. 10:4; 26:20-25; Mark 14:18-21; John 13:18 - Jesus was betrayed by a friend

- Psalm 68:18 - He will ascend into heaven - Mark 16:19; Luke 24:51; John 20:17; Acts 1:9 - Jesus ascended into heaven.
- Psalm 68:20 - He will escape the powers of death - Acts 2:31; 13:33; Matt 28:6; Mark 16:6, Luke 24:46; John 20:9-10 - Jesus escaped the powers of death through his resurrection.
- Psalm 69:21 - they will give Him vinegar to drink - Matt. 27:34,48; Mark 15:23,36; Luke 23:36; John 19:29 - they gave Jesus vinegar to drink.
- Psalm 110:1 - He will sit at the right hand of God - Heb. 1:3; Acts 2:34-35 - Jesus sits at the right hand of God.
- Isaiah 50:6 - He will be spat upon - Matt. 26:67; Mark 15:19 - Jesus was spat upon.
- Isaiah 50:6; Mic. 5:1 - the ruler of Israel's cheek will be struck - Matt. 26:67; Luke 22:63; John 18:22 - Jesus was so struck and beaten.
- Isaiah 53:5; Zech. 13:6 - He was wounded, bruised and scourged for us - Matt. 27:26; Mark 15:15; John 19:1 - Jesus was wounded, bruised and scourged for us.
- Isaiah 53:7 - He will remain silent before His accusers - Matt. 27:12,14; Mark 14:61;15:5; Luke 23:9; John 19:9 - Jesus remained silent before His accusers.
- Isaiah 53:8-10; Dan. 9:26 - the anointed one shall be cut off and die - Luke 23:46; 24:7; John 19:30 - Jesus the Messiah died.
- Isaiah 53:9 - He will be buried in a rich man's tomb - Matt. 27:57-60; Mark 15:42-46; Luke 23:50-53; John 19:38-42 - Jesus was buried in a rich man's tomb (the tomb of Joseph of Arimathea).
- Isaiah 53:12 - He will make intercession for the transgressors - Luke 23:34,43 - Jesus made intercession for the transgressors on the cross.
- Amos 8:9 - God will darken the earth at noon - Matt. 27:45; Mark 15:33; Luke 23:44-45 - there was darkness at noon at Jesus' crucifixion and death.
- Jonah 1:17 - three nights and days in the belly of the whale foreshadows Jesus' death and rising on the third day.
- Mic. 1:8 - He will lament and wail, and will go stripped and naked - John 19:23-24 - Jesus lamented and was stripped and naked.
- Zech. 11:12-13 - He will be betrayed for 30 pieces of silver - Matt. 26:15 - Jesus was betrayed for 30 pieces of silver.
- Zech. 11:13 - the pieces of silver are cast into God's house - Matt. 27:5 - Judas threw the pieces of silver into the Temple.
- Zech. 12:10 - His side will be pierced - John 19:34, 37 - Jesus' side was pierced.
- Zech. 13:7 - He will be forsaken by His disciples who will scatter - Matt. 26:31, Mark. 14:50 - Jesus' disciples forsook Him and scattered.

2. Choices: The Choices God and Man Make.

At the beginning of this discussion, I noted that God uses the word ‘election’ to reference many different choices regarding people, nations, events, specific missions, Jesus, and more. The first ‘election’ discussed included the Nation Israel as the Chosen People of God in the corporate sense. In the previous discussion we looked at God’s election of angels.

Let’s briefly pause and evaluate what it means to make choices or to “elect.”

We are concerned only with understanding the choices God makes.

No matter how flawed man is or terrible the outcome, man is taught early in life how to choose sides. Just chose the strongest, fastest, tallest, smartest, prettiest and trendiest and you can’t go wrong. With a smiling face, you’ll find your place among the stylish crowd.

But, what if our precious standards of evaluation are wrong? What if the best choices are not the most popular or comfortable? What if success is not found in the path of the beautiful and the bright? What if our method of selection is so flawed it actually leads to our ruin?

The history of human choices is not a good one.

The original couple made a choice that had devastating consequences of which Adam and Eve had previously been warned. They choose a forbidden fruit to eat to become smarter and stronger. But, it was the wrong decision. Look around, man’s ability to make wise choices isn’t much different than the first parents. There is something deeply flawed with the way man makes decisions. Man looks inside of himself and makes decisions based upon his own intellect, emotions, morals and sinful nature. Instead, he should be looking toward God for guidance in all decisions and staying within the will of God.

God doesn’t evaluate things like we do.

Who would choose David over Saul to be king? God did. Who would choose a life of poverty for the Christ? God did. Who would willingly choose to die on a cross? God did. Clearly, God doesn’t make choices the way we do. We would do well to throw away our flawed filters of decision and pay attention to how God chooses.

Case study: God chose Jacob, not Esau.

God’s choice is explained at the birth of these twin boys, and later examined by other Biblical writers (; Heb. 12:15-17). We also learn about God’s choice by looking at the families of Jacob and Esau (Gen. 36-50).

- *Gen. 25:19-26 Now these are the records of the generations of Isaac, Abraham’s son: Abraham became the father of Isaac; (20) and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. (21) Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived. (22) But the children struggled together within her; and she said, “If it is so, why then am I this way?” So she went to inquire of the LORD. (23) The LORD said to her, “Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger.” (24) When her days to be delivered were fulfilled, behold, there were twins in her womb. (25) Now the first came forth red, all over like a hairy garment; and they named him Esau. (26) Afterward his brother came forth with his hand holding on to Esau’s heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.*
- *Rom. 9:11-14 for though the twins were not yet born and had not done anything good or bad, so that God’s purpose according to His choice would stand, not because of works but because of Him who calls, (12) it was said to her, “THE OLDER WILL SERVE THE YOUNGER.” (13) Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.” (14) What shall we say then? There is no injustice with God, is there? May it never be!*

- *Malachi. 1:2-3 “I have loved you,” says the LORD. But you say, “How have You loved us?” “Was not Esau Jacob’s brother?” declares the LORD. “Yet I have loved Jacob; (3) but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness.”*
- *See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; (16) that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. (17) For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.*

Esau

- *Genesis 36 ... Now these are the records of the generations of Esau (that is, Edom). 2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite; 3 also Basemath, Ishmael’s daughter, the sister of Nebaioth. 4 Adah bore Eliphaz to Esau, and Basemath bore Reuel, 5 and Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan. 6 Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to another land away from his brother Jacob. 7 For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock. 8 So Esau lived in the hill country of Seir; Esau is Edom.*
- The rest of the chapter narrates all the descent’s of Esau and their countries and kingdoms. Who God chooses is surprising! First, the family of Esau is described as large and powerful. They control twenty-seven chiefdoms and have eight kings who rule the rising power of Edom. They are literally, a royal family. Align yourself with Esau and you’ll never lack food or protection (or so it seems; see Obadiah).

Jacob

- *Genesis 37 ... Jacob had a dream and his brothers thought Joseph was playing high and mighty with them, bound him and sold him to a merchant headed for Egypt. Now Jacob lived in the land where his father had sojourned, in the land of Canaan. 2 These are the records of the generations of Jacob. Joseph, a young man of seventeen who tended sheep. The hope of Jacob’s family is built on a boy! A shepherd boy, from a dysfunctional family, surrounded by brothers who hate him.*

Now, what family would you rather your daughter marry? What family do you want to be a part of your church? That’s easy, Esau! Yet, the hope of humanity does not rest with the numbers and security of Esau, but in the single, rejected, but faithful son of Jacob.

God often chooses to work through unexpected and feeble people. God’s work is not often done among the many and the mighty! It is done among the few and the faithful.

- *1 Corinthians 1:26-31 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God. 30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.”*

Our value is not tied to how big a church we attend, but to the God we serve. Our future does not depend on the quality of our family tree, but on the newness of our life in Christ. Our hope does not rest on our plans, but on God’s providence! We don’t have to be many, powerful, smart, or even perfect, God chooses to work through feeble, but faithful people. The real measure of a local church is the image of Christ radiating from its members.

God does not choose to remove us from pain. Esau's family had so many possessions they decided to leave the land of Canaan. They seized some land to the east and set up their own nation. On the other hand, Jacob "lived in the land where his father had stayed, the land of Canaan" (Gen. 37:1). He has no nation, and before long he is nearly starving to death. Remind me, who did God choose?

Then, there is Joseph. The chosen one! Yet, his brothers hated him, threw him into a filthy pit, and sold him into slavery. He is later lied about, thrown in prison, and forgotten for over a decade. How could a loving God ever allow one of His elect to be so sorely treated?

God's ways are not ours. God's plans sometimes include painful difficulties. God elects (chooses) certain individuals for a specific mission and provides sufficient faith to succeed. Discipleship calls for sacrificial service

- *Luke 9:23-24 And He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. 24 For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.*
- *2 Corinthians 12:15 I will most gladly spend and be expended for your souls. If I love you more, am I to be loved less?*
- *Phillipians. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.*

To make godly choices we cannot run from the pain. When we sacrifice our time, affection, energy and possessions to know and serve the Lord, it is the best choice we can make.

Our salvation is the goal of God's choice. Yes, Esau's family was attractive, but ultimately, they became corrupt, ungodly, murders who brought death, not life (The Herodian family of the N.T.).

On the other hand, Joseph's pain worked out to the salvation of his family. Joseph summarized the purpose of God's choice in this memorable statement, "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Gen. 50:20).

The ultimate purpose of God's choice is not to make things comfortable for us, but to save our souls and the souls of people around us (1 Tim. 2:4). So, the fundamental question behind each godly choice is, "Does this lead me closer to God and help me save more people?"

Our "decision maker" is broken! It is too corrupted by external appearances and personal comforts. It is time ask, "What would God choose?" Then, do that.

Decisions come in all shapes and sizes.

Every day we face decisions about what to eat, whether to exercise, how to use our time. Over the years these regular decisions generally become habits, and we don't think much about them. If we have guided these small decisions well from the start, we don't really have to worry about them.

When we haven't made good choices, however, even these seemingly small decisions can blossom into serious bad habits like procrastination or an unhealthy lifestyle.

We also fairly regularly run into larger decisions that may have even bigger immediate and long-term consequences. What will we study? Where will we live? Who will we marry? What church will we go to? Then there are the moral choices we are faced with. Will we cheat on our taxes? Will we turn down the drugs we are offered? Will we allow ourselves to be pulled in by the soft porn we stumble across?

(Our bimonthly Discern magazine covers issues like this regularly. We'd be happy to give you a free subscription to Discern. Digital subscriptions are available worldwide; print subscriptions are currently available in the United States, Canada and much of Europe.)

Steps for making good decisions

Whatever type of decision we face, there are biblical principles that can help us make better decisions. For example, when a Christian recognizes a bad habit or faces a moral choice, he or she can apply God's command to always choose His way:

"I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice, and that you may cling to Him" (Deuteronomy 30:19-20).

The steps below can help with these decisions, and also with so many other decisions that don't have an easy, right-or-wrong answer. Sometimes it is a simple matter to know what decision to make—simply because only one choice would allow us to obey God. But most of our decisions are not that clear-cut. Sometimes there are several good choices, and sometimes none of the choices are morally wrong. The following steps can help us make wise decisions in these cases.

1. **Direction from God.**
2. **Define the problem or opportunity.**
3. **Seek counsel and gather information.**
4. **Determine the alternatives.**
5. **Deliberate.**
6. **Decide.**
7. **Take action.**

Direction from God. As Christians, our overall direction in life is determined by our commitment to God, and we must remember to ask Him to direct our lives.

Trust in the LORD with all your heart And do not lean on your own understanding. (6) In all your ways acknowledge Him, And He will make your paths straight. (7) Do not be wise in your own eyes; Fear the LORD and turn away from evil. (Proverbs 3:5-7).

God direct us through the wisdom He gives us in the Bible and through wise biblical counsel from His servants. All of our decisions are to be in harmony with God's laws and His plan. We should pray for God's guidance and study the Bible to see what it says about the decision we are facing. Many helpful principles are presented in the book of Proverbs, for example; it's a book designed to teach us prudence and understanding and the wisdom to make good decisions. It all starts with understanding how much greater God is than we are. This reverence for God is known as the fear of the LORD. As we study the Bible, we should act on what we learn. We should discard any choices that we discover would compromise with God's laws.

Define the problem or opportunity.

When our problem seems fuzzy, it can be very difficult to come up with a solid solution. Sometimes it can be helpful to look at the problem from many angles in order to clearly define it.

- What caused the problem to erupt at this time and in this way?
- Who is affected by it?
- If other people are involved in causing the problem, why?
- What do they get out of it?
- If your decision is an opportunity, what exactly do you get by choosing it?
- What do you lose if you don't choose it?

Seek Counsel And Gather Information..

We have already discussed looking for the related passages in the Bible. We also need to search out the pertinent facts about the specific problem or opportunity.

Many search tools are available in our information age, and it can be helpful to explore everything from the library to the Internet. Look for reputable sources with relevant expertise. Be sure to put all the information you gather through the filters of fact checking and biblical truth.

Art Markman, in his book *Smart Thinking*, writes, "It is important to know what you know and to know what you don't know. As it turns out, it is also important to know who knows what you don't know" (2012, p. 103). The Bible advises, "*Where there is no guidance the people fall, But in abundance of counselors there is victory.*" (*Proverbs 11:14*). Different people will likely have different information and different perspectives that can give you a broader understanding of the situation.

With all the facts in hand, you can begin brainstorming various options that could solve the problem or best deal with the opportunity. As Dr. Markman also writes, "It is not always easy to see the hidden assumptions that you are making when solving difficult problems. For this reason, it is helpful to engage other people to help you during problem solving ... to help you evaluate it".

4. Determine the alternatives. With all the facts in hand, you can begin brainstorming various options that could solve the problem or best deal with the opportunity.

Combining and concentrating on all the information gained from the previous steps should give us several possible choices. Depending on the situation, it can be valuable to explore some outside-the-box solutions. This is especially true when none of the obvious options seem that good. Throwing around creative ideas and trying to see possible connections to seemingly unrelated fields can help you generate additional options. How long should we spend on this step? That depends on our deadline and on understanding our own personality.

Some of us might be tempted to cut short this stage in the interest of reaching closure as soon as possible. This can be a problem if we don't have enough options to pick a good one.

Others might be tempted to continue in this stage for too long, out of fear that the perfect solution will be missed. This, too, can be a problem if we put off a decision too long and perhaps miss the deadline. At some point, we have to decide we have enough options and move on to step 5.

5. Deliberate. Weigh the options. Make lists of pros and cons for each one. Weed out the worst ideas and carefully examine the best ones.

This is a principle that Jesus Christ advised His followers to apply:

“For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it” (Luke 14:28). Whether deciding to commit our lives to God in baptism or to remodel our kitchen, we need to count the cost and weigh the options.

Wise King Solomon also pointed out the importance of looking ahead to foresee the possible results of our decisions: “A prudent man foresees evil and hides himself, but the simple pass on and are punished” (Proverbs 22:3).

This process of deliberating, counting costs and foreseeing future dangers and opportunities should prepare us for the next step.

6. Decide. With all the research and preparation, this part should be easier. Another prayer for guidance and additional consultation with advisers can give us the confidence to make a wise choice.

7. Do. Take action. Don't dillydally, but implement your decision decisively.

If we have followed these steps carefully and put the decision into practice diligently, we will likely be happy with the results.

God gives this encouragement to those who seek His will and follow His way: “‘I will never leave you nor forsake you.’ So we may boldly say: ‘The LORD is my helper; I will not fear. What can man do to me?’” (Hebrews 13:5-6). When we make a decision to follow God's way and His law, we don't have to look back.

But with a physical decision that isn't a matter of right and wrong, it is not bad to reassess the choice when necessary and adjust course. Doing so can be a good decision too.

For more about gaining the godly wisdom necessary for good decision making, see our article on the book of “Proverbs.”

I've heard it said that real love is an unconditional commitment to an imperfect person.

real love isn't just a euphoric, spontaneous feeling—it's a deliberate choice—a plan to love each other for better and worse, for richer and poorer, in sickness and in health.

Falling in love, being in love, loving for eternity -- these are individual states of being, but they're also impossible to separate from each other. Each phase is necessary for true love to happen and to continue. If you take any of the variables out of the equation, what you're left with isn't love.

I'd point to people not understanding the importance of each "stage" of love. I say "stage" because these things tend to progress in order. You have to fall in love to be in love, and you have to be in love to commit yourself wholly to someone -- to love for eternity.

But before you know you've fallen in love, you have to first think you're falling in love. And the difference between thinking you're falling in love and actually falling in love comes down to your choices.

The people in the last stage have realized love is a choice. They know love wanes only when we let it. It disappears when we stop being conscious of our choices in love.

It's a shame that we're taught to believe that love should make things easier -- that meeting the right person is enough to make us happy.

Because if we were taught that love takes work -- that it takes conscious effort and devotion -- hearts wouldn't break nearly as often as they do. The world is in shambles because people don't understand what it means to love.

And unless you decide to love -- unless you choose to love -- you'll never be happy.

Our love for fellow believers is more than a decision.

“Love one another with brotherly affection” (Romans 12:10).

“Love one another earnestly from a pure heart” (1 Peter 1:22).

“If our love is only a choice, it is not yet what it ought to be.”

“Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Ephesians 4:31–32). (These affectional dimensions are what it means to “walk in love” according to Ephesians 5:2.)

“Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Corinthians 9:7).

“Love does not envy or boast; it is not arrogant. . . . It is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth” (1 Corinthians 13:4–6).

God's love for his people is more than a decision.

"[The Lord] will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing" (Zephaniah 3:17).

"I [the Lord] will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul" (Jeremiah 32:41).

"As the bridegroom rejoices over the bride, so shall your God rejoice over you" (Isaiah 62:5).

"How can I give you up, O Ephraim? How can I hand you over, O Israel? . . . My compassion grows warm and tender" (Hosea 11:8)

Our love for God is more than a decision

"You shall love the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 22:37).

"There is laid up for me the crown of righteousness . . . and not only to me but also to all who have loved his appearing" (2 Timothy 4:8). (That is, we long for Jesus to be here; we desire him.)

Love does not claim possession, but gives freedom. Love allows you to choose to make your own Decisions to live in accordance with your own choices.

Read more: <http://www.searchquotes.com/Love/quotes/about/Choices/#ixzz5KqRgyDel>



1. Those who are saved, the believers in Jesus Christ, are called "the elect (chosen)"

- *Matt 24:22* ²² Unless those days had been cut short, no ^[a]life would have been saved; but for the sake of the ^[b]elect those days will be cut short.
- *Rom 8:33* ³³ Who will bring a charge against God's elect? God is the one who justifies;
- *Col 3:12* ¹² So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and ^[a]patience.
- *Titus 1:1* I Paul, a bond-servant of God and an apostle of Jesus Christ, ^[a]for the faith of those chosen of God and the knowledge of the truth which is according to godliness,
- *Rev 17:14* ¹⁴ These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful."

2. They are called the elect because God chose them to be saved

- *Matt 22:14* ¹⁴ For many are ^[a]called, but few are chosen."
- *John 6:37* ³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.
- *John 6:39* ³⁹ This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day
- *John 15:16* ¹⁶ You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you
- *John 15:19* ¹⁹ If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.
- *Acts 13:48* ⁴⁸ When the Gentiles heard this, they began rejoicing and glorifying the word of ^[a]the Lord; and as many as had been appointed to eternal life believed.
- *Rom 11:5* ⁵ In the same way then, there has also come to be at the present time a remnant according to God's ^[a]gracious choice.
- *1 Thess 1:4* ⁴ knowing, brethren beloved by God, His choice of you;

3. This election is understood to be an eternal act in accordance with God's foreknowledge or predetermination

- *Eph 1:4⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before ^[a]Him. In love*
- *1 Peter 1:1-2_Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen² according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, ^[a]to obey Jesus Christ and be sprinkled with His blood: May grace and peace ^[b]be yours in the fullest measure.*

4. The term is applied to those who believe and also to potential believers those whom God has yet to save are called the elect

- *2 Tim 1:9⁹ who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,*

Inasmuch as God has chosen some to be saved, he has also chosen how he will save them.

1. Jesus the Messiah is God's Chosen One and believers are chosen in him

- *Eph 1:4⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before ^[a]Him. In love*
- *God chooses to regenerate through the word of truth*
- *James 1:18¹⁸ In the exercise of His will He brought us forth by the word of truth, so that we would be ^[a]a kind of first fruits ^[b]among His creatures*

2. The work of the Holy Spirit

- *1 Peter 1:1-2_Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen² according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, ^[a]to obey Jesus Christ and be sprinkled with His blood: May grace and peace ^[b]be yours in the fullest measure.*

3. Personal Faith

- *2 Thess 2:13¹³ But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you ^[a]from the beginning for salvation ^[b]through sanctification ^[c]by the Spirit and faith in the truth.*

God's elect are chosen specifically to

• Show God's praise

- *1 Peter 2:9⁹ But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light*

• To live in obedience to Christ

- *1 Peter 1:2² according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, ^[a]to obey Jesus Christ and be sprinkled with His blood: May grace and peace ^[b]be yours in the fullest measure.*

• As God's chosen ones they are protected by Him.

• God works everything together for their good

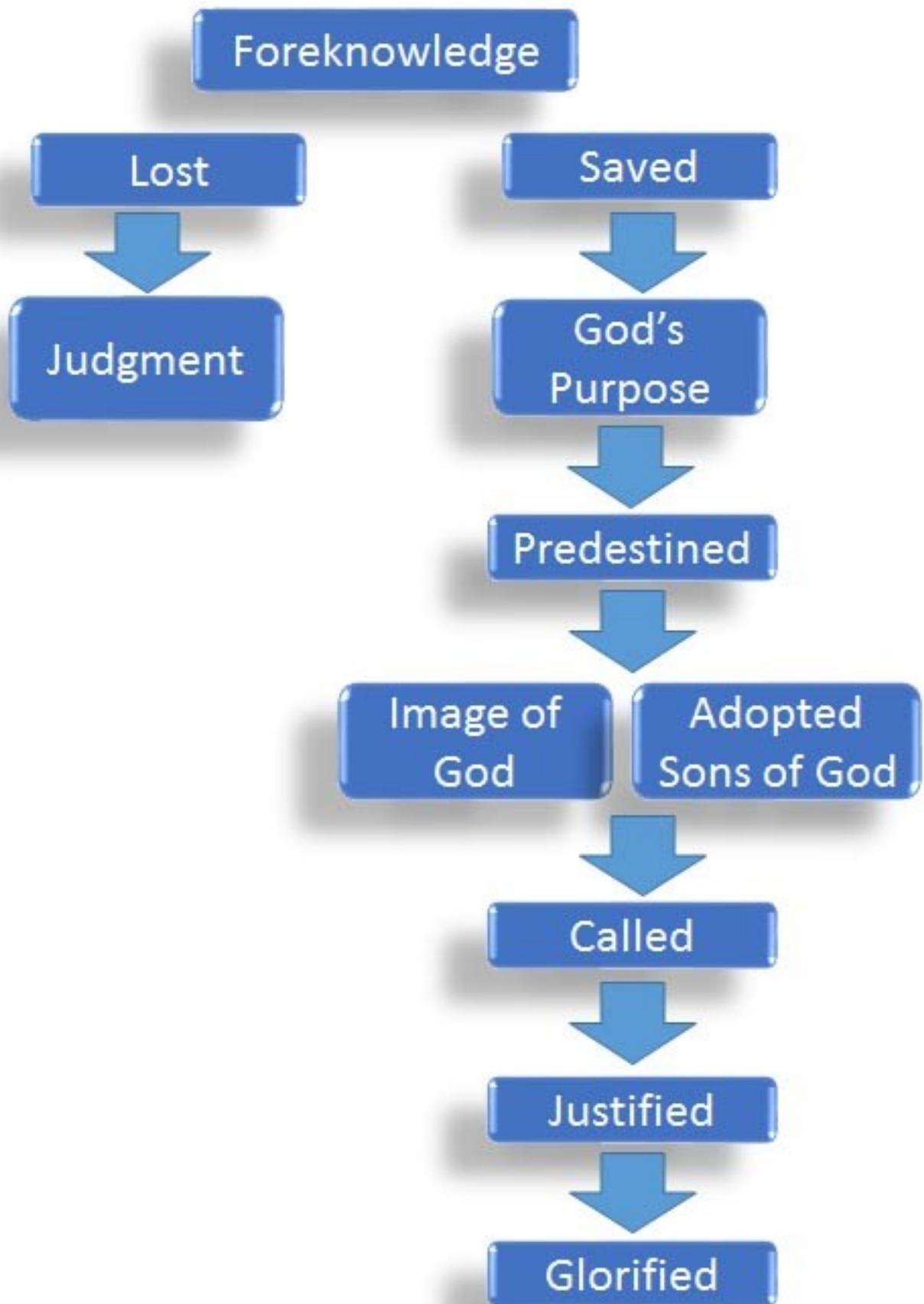
- *Rom 8:28²⁸ And we know that ^[a]God causes all things to work together for good to those who love God, to those who are called according to His purpose*

• None can bring any charge against them

- *Rom 8:33³³ Who will bring a charge against God's elect? God is the one who justifies;*

• Nothing can separate them from the love of God in Jesus Christ the Lord

- *Rom 8:39³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.*



Elect and Called

Are these two words used interchangeable in the Bible? Pretty much, the answer is yes. The Old Testament was written in Hebrew-Aramaic and the New Testament in Greek and each language had a word for basically the same thing. In Greek the word is "eklektos" and in Hebrew it is "bachar." Both mean choose, chosen, selected, elect.

In the New Testament, the word "eklektos" shows up eight times and here are two examples. Luke 18:7 says; ⁷ *now, will not God bring about justice for His elect who cry to Him day and night, ^[a] and will He delay long over them?* Romans 8:33 says; ³³ *Who will bring a charge against God's elect? God is the one who justifies;*

Yet the same "eklektos" is translated as "chosen" in 1 Peter 2:9; ⁹ *But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;*

In the Old Testament, "bachar" is sometimes translated as chosen and sometimes elect. The choice between these two words varies by translation. In the New King James version, Isaiah 42:1 says; *"My Elect One in whom My soul delights!"* but the New American Standard Bible says in the same passage; *"Behold, My Servant, whom I ^[a] uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the ^[b] nations. ."*

The way you can investigate word origins for yourself is to use a good Concordance including the corresponding Strong's numbers.

Strong's is a system giving every single word in the original languages of the Bible a number. That number tells you the root word, what it means, and how many times it is translated by each meaning.

For instance, when I look up "elect" in the Concordance it tells me all locations of that word in the Bible. It also tells me that "elect" is Strong's number "1588" When I go to "1588" in the Strong's listing, I see that it is the Greek word "eklektos." From there I continue with the meaning of the word which I can compare to the meaning of any other word I have looked up.

It is to our great benefit that there is more than one translation of the Bible and that there are so many study helps so readily available. Remember, no matter which one you "eklektos", be sure you "bachar" to read God's Word every day.

Elect and Chosen

The believer is also designated as **elect and chosen**. Jesus said to His disciples: “¹⁶ *You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.*” (John 15:16) The apostles did not originate the choice; Jesus did. He chose them out of the world of lost, guilty sinners (John 15:19 ¹⁹ *If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.*) This choice was made in eternity. Note Paul’s words, “⁴ *just as He chose us in Him before the foundation of the world, that we would be holy and blameless before ^[a]Him. In love*”

The purpose of God’s choice was our perfect standing. Negatively, we are without blame; our sins have been forgiven and the guilt of our sin has been pardoned. Positively, we are holy in position because we are completely covered by Christ’s righteousness.

As God’s elect, no one can condemn us, because our position is secure (*Romans 8:33-34* ³³ *Who will bring a charge against God’s elect? God is the one who justifies; ³⁴ who is the one who condemns? Christ Jesus is He who died, yes, rather who was ^[a]raised, who is at the right hand of God, who also intercedes for us.*) **Our election is according to God’s foreknowledge** (*1 Peter 1:2* ² *according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, ^[a]to obey Jesus Christ and be sprinkled with His blood: May grace and peace ^[b]be yours in the fullest measure*)



- How are Christians elected by God?
- God chose us in Christ before the foundation of the world (Eph. 1:4-5).
- We were not elected as individuals regardless of our faith, but as a group of people who chose to come to God through faith in Christ and in obedience to His gospel.
- If not, how can we be held responsible for making our call and election sure (2 Pet. 1:10)?

Question: "What does the Bible say about love?"

Answer: The Bible has a great deal to say about love. In fact, the Bible says that “love is of God” and “God is love” (1 John 4:7–8); in other words, love is a fundamental characteristic of who God is. Everything God does is impelled and influenced by His love.

The Bible uses several different words for “love” in the Hebrew and Greek, interchanging them depending on context. Some of these words mean “affectionate love”; others indicate “friendship”; and still others, “erotic, sexual love.” There is also a distinct word for the type of love that God displays. In the Greek, this word is *agape*, and it refers to a benevolent and charitable love that seeks the best for the loved one.

The Bible gives many examples of love: the caring provision of Boaz for Ruth; the deep friendship of David and Jonathan; the poetic, passionate love of Solomon and the Shulamite; the enduring commitment of Hosea to Gomer; the fatherly love of Paul for Timothy and John for the church; and, of course, the sacrificial, saving love of Christ for the elect.

Agape, the benevolent, selfless love that God shows, is mentioned often in the New Testament, including in the “love chapter,” 1 Corinthians 13. There, love’s characteristics are listed: love is patient and kind; love doesn’t envy, boast, or dishonor others; love is not proud or self-seeking; love is not easily angered, doesn’t keep a record of wrongs, and doesn’t delight in evil; rather, love rejoices with the truth; love always protects, trusts, hopes, and perseveres; love never fails (1 Corinthians 13:4–8). Of the greatest of God’s gifts, faith, hope, and love, “the greatest . . . is love” (verse 13).

The Bible says that God was motivated by love to save the world (John 3:16). God’s love is best seen in the sacrifice of Christ on our behalf (1 John 4:9). And God’s love does not require us to be “worthy” to receive it; His love is truly benevolent and gracious: “God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:8).

The Bible says that, since true love is part of God’s nature, God is the source of love. He is the initiator of a loving relationship with us. Any love we have for God is simply a response to His sacrificial love for us: “This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins” (1 John 4:10). Our human understanding of love is flawed, weak, and incomplete, but the more we look at Jesus, the better we understand true love.

The Bible says that God’s love for us in Christ has resulted in our being brought into His family: “See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!” (1 John 3:1). Just as the father in the parable showed love to his prodigal son (Luke 15:11–32), so our Heavenly Father receives us with joy when we come to Him in faith. He makes us “accepted in the Beloved” (Ephesians 1:6, NKJV).

The Bible says that we are to love others the way that God loves us. We are to love the family of God (1 Peter 2:17). We are to love our enemies—that is, we are to actively seek what is best for them (Matthew 5:44). Husbands are to love their wives as Christ loves the church (Ephesians 5:25). As we show benevolent, selfless love, we reflect God’s love to a lost and dying world. “We love because he first loved us” (1 John 4:19).

The Bible says that our love for God is related to our obedience of Him: “For this is the love of God, that we keep his commandments: and his commandments are not burdensome” (1 John 5:3; cf. John 14:15). We serve God out of love for Him. And God’s love for us enables us to obey Him freely, without the burden of guilt or the fear of punishment.

First John 4:18 says that “perfect love drives out fear” (this is again the word *agape*). The dismissal of the fear of condemnation is one of the main functions of God’s love. The person without Christ is under judgment and has plenty to fear (John 3:18), but once a person is in Christ, the fear of judgment is gone. Part of understanding the love of God is knowing that God’s judgment fell on Jesus at the cross so we can be spared. Jesus described Himself as the Savior: “God did not send his Son into the world to condemn the world, but in order that the world might be saved through him” (John 3:17). The very next verse reminds us that the only person who must fear judgment is the one who rejects Jesus Christ.

The Bible says that nothing can separate the believer from the love of God in Christ (Romans 8:38–39). God’s love does not wax and wane; it is not a fickle, emotional sensation. God’s love for sinners is why Christ died on the cross. God’s love for those who trust in Christ is why He holds them in His hand and promises never to let them go (John 10:29).

Election is the act of God whereby in eternity past He chose those who will be saved. Election is *unconditional*, because it does not depend on anything outside of God, such as good works or foreseen faith ([Romans 9:16](#)). This doctrine is repeatedly taught in the Bible, and is also demanded by our knowledge of God. To begin with, let's look at the biblical evidence.

The Bible says prior to salvation, all people are dead in sin--*spiritually dead* ([Ephesians 2:1-3](#)). In this state of death, the sinner is utterly unable to respond to any spiritual stimulus and therefore unable to love God, obey Him, or please Him in any way. Scripture says the mind of every unbeliever "is hostile toward God; for it does not subject itself to the law of God, for *it is not even able to do so; and those who are in the flesh cannot please God*" ([Romans 8:7-8](#), emphasis added). That describes a state of total hopelessness: spiritual death.

The effect of all this is that no sinner can ever make the first move in the salvation process. This is what Jesus meant in [John 6:44](#), when He said, "No one can come to Me, unless the Father who sent Me draws him."

This is also why the Bible repeatedly stresses that salvation is *wholly God's work*. Consider these passages:

In [Acts 13:48](#) we read, "And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed." [Acts 16:14](#) tells us that Lydia was saved when, "... the Lord opened her heart to respond to the things spoken by Paul."

[Romans 8:29-30](#) states, "For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified."

[Ephesians 1:4-5,11](#) reads, "Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will ... also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will."

[Ephesians 2:8](#) says even our faith is a gift from God.

In [2 Thessalonians 2:13](#), the apostle Paul tells his readers, "God has chosen you from the beginning for salvation."

[Second Timothy 1:9](#) informs us that God "has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."

Occasionally someone will suggest that God's election is based on His foreknowledge of certain events. This argument suggests that God simply looks into the future to see who will believe, and He chooses those whom He sees choosing Him. Notice that [1 Peter 1:2](#) says the elect are chosen "according to the foreknowledge of God the Father," and [Romans 8:29](#) says, "whom He foreknew, He also predestined." And if divine foreknowledge simply means God's knowledge of what will happen in advance, then these arguments may appear to have some weight behind them.

But that is not the biblical meaning of "foreknowledge." When the Bible speaks of God's foreknowledge, it refers to God's establishment of a love relationship with that person. The word *know*, in both the Old and New Testament, refers to much more than mere cognitive knowledge of a person. Such passages as [Hosea 13:4-5](#); [Amos 3:2 \(KJV\)](#); and [Romans 11:2](#) clearly indicate this. For example, [1 Peter 1:20](#) says Christ was "foreknown before the foundation of the world." Surely this means more than that God the Father looked into the future to behold Christ! It means He had an eternal, loving relationship with Him. The same is true of the elect, whom we are told God "foreknew" ([Romans 8:29](#)). That means He knew them--he *loved* them--before the foundation of the world.

If God's choice of the elect is unconditional, does this rule out human responsibility? Paul asks and answers that very question in [Romans 9:19-20](#). He says God's choice of the elect is an act of mercy. Left to themselves, even the elect would persist in sin and be lost, because they are taken from the same fallen lump of clay as the rest of humanity. God alone is responsible for their salvation, but that does not eradicate the responsibility of those who persist in sin and are lost--because they do it willfully, and not under compulsion. They are responsible for their sin, not God.

The Bible affirms human responsibility right alongside the doctrine of divine sovereignty. Moreover, the offer of mercy in the gospel is extended to all alike. [Isaiah 55:1](#) and [Revelation 22:17](#) call "whosoever will" to be saved. [Isaiah 45:22](#) and [Acts 17:30](#) command all men to turn to God, repent and be saved. [First Timothy 2:4](#) and [2 Peter 3:9](#) tell us that God is not willing that any should perish, but desires that all should be saved. Finally, the Lord Jesus said that, "the one who comes to Me I will certainly not cast out" ([John 6:37](#)).

In summary, we can say that God has had a special love relationship with the elect from all eternity, and on the basis of that love relationship chosen them for salvation. The ultimate question of why God chose some for salvation and left others in their sinful state is one that we, with our finite knowledge, cannot answer. We do know that God's attributes always are in perfect harmony with each other, so that God's sovereignty will always operate in perfect harmony with His goodness, love, wisdom, and justice.

John Wesley's problems with Calvin's "double-predestination" can be summarized in a three-fold manner:

1. It is a rejection of free will. Thus, our seeming choices are not choices at all; it is simply smoke and mirrors.
2. It raises serious questions about the justice of God, who holds persons accountable for something they cannot choose in the first place. It is tantamount to a parent insisting her child spill his juice on the carpet and then punishing him for it.
3. It undermines the motivation for Christian discipleship and mission. Why go into the world and preach the gospel if it has already been determined who is saved and who is condemned? The Calvinist response that we should preach the gospel because Christ commands it, still does not deal with the truth that those chosen for life will accept it, whether we preach or not, and those assigned to perdition will reject the message, whether we proclaim it or not; the decrees of God, after all, will not be falsified.

Wesley quotes *2 Peter 3:9*: "*The Lord is not willing that any should perish, but that all should come to repentance.*" For Wesley, the Calvinist doctrine of predestination is contrary to the testimony of Scripture that God offers the invitation to all and that all are able to accept it.