

MATTHEW 24:22-25 – WHO ARE THE “ELECT” ?

There are four passages in the Old Testament that refer to Israel as the elect (**Is.42:1; 45:4; 65:9,22**). In the New Testament the word “elect” (Gk. *eklekto*) is used 22 times. One refers to elect angels (**1Tm.5:21**), and one to Jesus as the elect (**1Pe.2:6**). The other 20 usages all refer to New Testament Christian believers (**Mt.24:22,24,31; Mk.13:20,22,27; Lk.18:7; Rm.8:33; 9:11; 11:5,7,28; Cl.3:12; 1Th.1:4; 2Tm.2:10; Ti.1:1; 1Pe.1:2; 2Pe.1:10; 2Jn.1:1,13**). Simply put the elect are those who have placed their faith in the Lord Jesus for salvation. Israel will be saved at the end of Daniel's 70th Week (**Zc.12:10-14**). Sadly the Jews are the most deceived when it comes to Jesus. Nowhere in the New Testament is the term “elect” used as a reference to Israel as an ethnic group or nation. It is always used of believers. In the Olivet Discourse Jesus is addressing His disciples as seen by the use of personal pronouns, “you”, “your” and “us”. There is simply no contextual justification to understand that the term “elect” is national Israel, and that the instruction in the Olivet Discourse is referring to anyone else other than believers in Christ.



“²²And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. ²³Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. ²⁴For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. ²⁵Behold, I have told you before.” (**Mt.24:22-25**)

1. Jesus addresses His Jewish disciples during His ministry, because He was sent to the lost sheep of the house of Israel (**Mt.10:6; 15:24**). Jesus' ministry was spent addressing His disciples who became the leaders of the Church. Some teach that because Jesus addresses His Jewish disciples, that these words have no application for the church. This raises several basic questions. What about the Great Commission, the Lord's Supper, and Church Discipline? These do provide instruction for the church.
2. It is important to note the referents of the pronouns. Jesus is talking to His disciples who become the Apostles of the New Testament Church.
3. In Luke's parallel passage (**Lk.21:25-28**), he does not use the word “elect”. If this is the key word to distinguish the audience to be Jews, then the key is missing.
4. The extinguishing of the cosmic lights (**Mt.24:29; Mk.13:24; Lk.21:11,25; Rv.6:12-13**) will be witnessed by the entire world, followed immediately with the sign of the coming of the Son of Man to rapture His own.



“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded” (**Rm.11:7**)

1. Romans 11 does concern the nation of Israel. However, Paul is distinguishing between “Israel” and the “election”, i.e., the Church.

“ELECT” USAGE IN THE NEW TESTAMENT			
O.T. Jewish Believer Is.42:1; 45:4; 65:9,22	N.T. Christian Believers Mt.24:22,24,31; Mk.13:20,22,27; Lk.18:7; Rm.8:33; 9:11; 11:5,7,28; Cl.3:12; 1Th.1:4; 2Tm.2:10; Ti.1:1; 1Pe.1:2; 2Pe.1:10; 2Jn.1:1,13	Jesus the Elect 1Pe.2:6	Elect Angels 1Tm.5:21
Total = 4	Total = 20	Total = 1	Total = 1