

Who Are The Elect?

Mark Sappington

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Brethren, to begin the sermon today, please turn with me to Matthew 22, and we will read a very famous verse that Jesus said to His disciples. The verse has only eight words, but this verse has a powerful meaning for all of us.

Matthew 22:14 *For many are called, but few are chosen.* (KJV)

Some have historically taught in the past in the Churches of God that if a person heard God's truth through a church broadcast, or read the truth through church literature, or watched a church telecast, or talked with a church member about the truth, that person was being *called*. And if that person acted on that "calling" and responded to that calling to the point that he or she repented, started keeping the Sabbath and the Holy Days, started keeping the Commandments, and started attending church services, then that person had been *chosen* by our Heavenly Father for salvation. They became the elect of our Heavenly Father.

In today's sermon, I would like to show that this belief was in error and that this belief does not accurately portray the true nature of being *called* and being *chosen* by our Heavenly Father.

My sermon this afternoon is entitled "Who Are the Elect?".

I would like to explore the important and spiritually critical subject of the special group of believers who constitute the elect of our Heavenly Father. And we will explore this subject in three points. But first, let's define a very important term that is used throughout the New Testament. In Acts 20, we read where the Apostle Paul was preaching to the Ephesian congregation, and he addressed this important term.

Acts 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.* (KJV)

As we have explored in previous sermons, the word *church* in Greek is "ἐκκλησία" (ekklesia) Strong's #1577 meaning "the assembly of called-out ones, the called-out ones as a whole or unit". This Greek word is a compound noun formed from two different words – "ἐκ" (ek) meaning "out of" and the verb "καλέω" (kaléo) meaning "to call". So, ekklesia is not an organization. Ekklesia is not a building, or cathedral, or temple, or a place of worship. The *church* (ekklesia) is the group of the called-out ones of our Heavenly Father. Once again to Matthew 22:14.

Matthew 22:14 *For many are called, but few are chosen.* (KJV)

This verse shows that many are *called*, but few are *chosen*. But who are the *chosen* or *the elect*? This question leads us to the first point.

The first point concerning who are the elect:

1) **There is a difference between the called-out ones and the elect**

Let's reread Matthew 22:14, and we will explore two different, important words and their meanings.

Matthew 22:14 *For many are called, but few are chosen.* (KJV)

In this one verse, we have two different distinct words – *called* and *chosen*. Let's explore these two words and their grammatical counterparts.

The first word group is concerning "the called":

a) **The verb "to call", the adjective "called", and the noun "calling"**

The Greek verb for *to call* is "καλέω" (kaléo) – Strong's #2564 means "to call, to invite, to summon."

The Greek adjective for *called* is "κλητός" (kletós) – Strong's #2822 means "called, invited, summoned by God to salvation".

The Greek noun for *calling* is "κλήσις" (klésis) – Strong's #2821 means "calling, invitation, summons".

So, these Greek words all have a connotation of "being invited" or "receiving an invitation". In fact, Matthew 22:14 in the New International Version and the International Standard Version is translated as: *For many are invited, but few are chosen.* (NIV, ISV)

We will explore a few examples of these three words as they are used in the Bible.

Verb "to call" – We are in Matthew 22 so let's begin reading in verse 1 and we will read many occurrences of the verb (kaléo) – to call, to invite, to summon.

Matthew 22:1 Jesus spoke to them again in parables, saying:

2) *The kingdom of heaven is like a king who prepared a wedding banquet for his son.*

3) *He sent his servants to those who had been invited [kaléo – to call, to invite] to the banquet to tell them to come, but they refused to come.*

4) *Then he sent some more servants and said, 'Tell those who have been invited [kaléo] that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.'*

5) *But they paid no attention and went off—one to his field, another to his business.*

6) *The rest seized his servants, mistreated them and killed them.*

7) *The king was enraged. He sent his army and destroyed those murderers and burned their city.*

8) *Then h kaléo e said to his servants, ‘The wedding banquet is ready, but those I invited [kaléo] did not deserve to come.*

9) *So go to the street corners and invite [kaléo] to the banquet anyone you find.*

Continuing in verse 14.

14) *For many are invited [kletós], but few are chosen. (KJV)*

What we commonly refer to as “being called” in English means “being invited” in Greek. In the King James Version, this Greek verb in these scriptures was translated as “being bidden”.

Brethren, being “called” by our Heavenly Father is the same as being invited to have a relationship with Him. Our calling is our invitation. But what is crucial in our spiritual lives and in our spiritual futures is what do we do after we are invited? The invitation does not assure us of anything except that God Our Father has invited us to have a relationship with Him. Receiving the invitation does not mean that we will automatically enter His Kingdom.

Adjective “called” –In Romans 1, we read where the Apostle Paul discussed that he was called and the congregation had been called.

Romans 1:1 *Paul, a servant of Jesus Christ, called [kletós – called, invited, summoned] to be an apostle, separated unto the gospel of God,*

2) *(Which he had promised afore by his prophets in the holy scriptures,)*

3) *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

4) *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*

5) *By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

6) *Among whom are ye also the called [kletós – called, invited, summoned] of Jesus Christ: (KJV)*

In Romans 8 we will read an occurrence of the usage of the adjective form (kletós – called, invited, summoned). We will read verse 28 in Romans 8 which is my favorite verse in all the Bible. This is a very uplifting verse when we are in the depths of problems and trials.

Romans 8:28 *And we know that all things work together for good to them that love God, to them who are the called (kletós) according to his purpose. (KJV)*

The actual grammatical construct in the Greek says “to those who are being invited”. So, in this verse, the Apostle Paul states that *all things work together for good to those who love God Our Father, to those who are being invited according to His purpose.* (KJV)

Noun “calling” – In 2 Peter 1:10 there is an occurrence of the usage of the noun form (klésis – calling, invitation, summons). This verse is an important exhortation by the Apostle Peter and is another very well-known verse in the Bible.

2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling (klésis) and election sure: for if ye do these things, ye shall never fall. (KJV)*

The Apostle Peter is exhorting the brethren to be diligent in making their calling or their invitation sure. The Greek adjective for *sure* is “βέβαιος” (bébaios) meaning “firm, steadfast, enduring, certain, sure. So, Peter is encouraging us to cause our Heavenly Father’s invitation to endure and to be steadfast and firm to where we never let the invitation slip away.

1 Corinthians 1, has a very familiar verse, and this verse is the basis for Hymn #68 in our hymnal – “Not Many Wise Men Now Are Called”. It is one of the first hymns that I ever sang in the church back almost 50 years ago.

1 Corinthians 1:26 *For ye see your calling (klésis), brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. (KJV)*

So, the important aspect of these three words is that they all connote the meaning of “being invited”. So, our calling from our Heavenly Father is an invitation to have a relationship with Him. As the “church” or “called-out ones”, we are actually the ones who have been invited out of the world.

The second word group is concerning “the chosen”:

b) The verb “to choose”, the adjective “chosen”, and the noun “chosen ones”

The Greek verb for *to choose* is “ἐκλέγομαι” (eklégomai) – Strong’s #1586 meaning “to select out, to pick out for oneself, to choose, to elect, to select”.

The Greek adjective “chosen” is “ἐκλεκτός” (eklektós) – Strong’s #1588 meaning “chosen out, elected, selected”. The Greek noun for “the chosen ones or the elect” is “ἐκλογή” (eklogé) – Strong’s #1589 meaning “choosing out, selecting out, election, selection”.

So, these Greek words all have a connotation of being selected out of a group or being chosen out of a group. Let’s explore a few examples of these three words as they are used in the Bible.

Verb “to choose” – The Greek verb for “to choose” is (eklégomai) meaning “to select out, to pick out for oneself, to choose, to elect, to select”. In Luke 6, we read that Jesus chose His apostles out of His group of disciples.

Luke 6:12 *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.*

13) *And when it was day, he called unto him his disciples: and of them he chose [eklégomai – to select out, to pick out for oneself] twelve, whom also he named apostles; (KJV)*

So, Jesus picked out for Himself the twelve men He wanted from the disciples He had called. Out of a group of called-out ones, He chose or selected or picked out twelve of them to be apostles. In John 13. Jesus again states that He had chosen the twelve and that He had known whom He had picked.

John 13:18 *I speak not of you all: I know whom I have chosen [(eklégomai) – to select out, to pick out for oneself]: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (KJV)*

So, here again, we have a group of men being chosen out of another group of men. They were specifically and personally selected by Jesus.

Adjective “chosen” – The Greek adjective “chosen” is (eklektós) – Strong’s #1588 – chosen out, elected, selected.

This adjective is the Greek form used for “chosen” in Matthew 22:14. In Matthew 24 there are three very famous verses with this Greek adjective.

Matthew 24:22 *And except those days should be shortened, there should no flesh be saved: but for the elect's [(eklektos) – the selected ones] sake those days shall be shortened. (KJV)*

In Greek, just like in Spanish, French, and many other languages, an adjective can be made into a noun simply by placing the word “the” in that language in front of the adjective. Such is the case in verse 22. In English, we have to say “the elected ones” or “the chosen ones” or “the selected ones” or “the ones who are chosen or selected.” In English, the term is many times simplified to “the elect”. Let’s skip down to verse 24.

Matthew 24:24 *For 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 [(eklektos) – the selected ones]. (KJV)*

Jesus is saying that if it were possible, even the very elected ones or chosen ones or selected ones would be deceived. Let’s skip down to verse 31.

Matthew 24:31 *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect [(eklektos) – the chosen ones or selected ones] from the four winds, from one end of heaven to the other. (KJV)*

So, Jesus tells us in verse 31 that the ones who are resurrected at the coming of Jesus are the selected ones, the chosen ones, the elected ones (not the called-out ones).

Noun “the chosen ones” – The Greek noun for “the chosen ones or the elect” is (ἐκλογή) eklogé – Strong’s #1589 meaning “choosing out, selecting out, election, selection”).

In 1 Thessalonians 1, the Apostle Paul discusses the selection by our Heavenly Father.

1 Thessalonians 1:2 *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 [(eklogé) – selection, choosing out] of God [ὁ Θεὸς – ho theos – the God – God Our Father]. (KJV)

So, our selection is by God Our Father.

In Romans 11, is the story of Elijah as summarized by the Apostle Paul concerning the selection of grace.

Romans 11:1 *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.

5) Even so then at this present time also there is a remnant according to the election [(eklogé) – selection, choosing out] of grace. (KJV)

Elijah thought that he was the only faithful man left. He was wrong. There were others according to the Father's selection or choosing out of grace. So many times in the past, we have believed that to be selected by God Our Father, we had to be part of this group or that group. The story of Elijah shows us that there are others who God Our Father has selected that we may not even know about.

In 2 Peter 1, we will reread where the Apostle Peter gives an exhortation and a warning to all the brethren, including us today.

2 Peter 1:10 *Wherefore the rather, brethren, give diligence to make your calling and election [(eklogé) – selection, choosing out] sure: for if ye do these things, ye shall never fall: (KJV)*

The Apostle Peter shows that the calling and the election or selection are different. Again, brethren, the calling or invitation by our Heavenly Father and the selection by our Heavenly Father are two very different and separate actions.

In summary, the ones selected by our Heavenly Father to be in His Kingdom is a subset of the called-out ones whom He has invited to have a special, deep relationship with Him. All the ones selected by our Heavenly Father are part of the called-out ones who received His invitation, but not all called-out ones will be part of the selected ones, which leads us to the second point of today's sermon.

The second point concerning who are the elect are:

2) The Parables are a warning to the called-out ones

When Jesus spoke His parables to the people, the subject of the parables were not about the world. The characters in the parables were not people in the world. The subjects of the parables were about the called-out ones of our Heavenly Father, and the characters in the parables were our Heavenly Father, Jesus the Anointed One, and the called-out ones. In many of His parables, many of the called-out ones do not enter our Heavenly Father's Kingdom and do not receive eternal life.

Matthew 25 contains a very well-known parable of Jesus. This parable is clearly about the called-out ones of our Heavenly Father.

Matthew 25:1 *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.*

2) *And five of them were wise, and five were foolish.*

3) *They that were foolish took their lamps, and took no oil with them:*

4) *But the wise took oil in their vessels with their lamps.*

5) *While the bridegroom tarried, they all slumbered and slept.*

6) *And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.*

7) *Then all those virgins arose, and trimmed their lamps.*

8) *And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.*

9) *But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.*

10) *And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

11) *Afterward came also the other virgins, saying, Lord, Lord, open to us.*

12) *But he answered and said, Verily I say unto you, I know you not.*

13) *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (KJV)*

The virgins in this parable were not people in the world waiting for the bridegroom. The virgins were called-out ones waiting for Jesus to return. These called-out ones were invited by God Our Father to have a relationship with Him. All ten virgins had been invited to the wedding, or else they would not have been waiting for the bridegroom. In His parable, Jesus said that all of the virgins were asleep and half of the virgins were not ready when the bridegroom or Jesus arrived. The very scary part of the parable is that the Lord said to the five foolish virgins "I don't know you." So, in this parable, there will be called-out ones who are told that God Our Father and Jesus do not know them.

Continuing further in Matthew 25, we will read a parable that Jesus gave concerning the three men and the talents or money that was given to them by their master.

Matthew 25:14 *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

15) *And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

16) *Then he that had received the five talents went and traded with the same, and made them other five talents.*

17) *And likewise, he that had received two, he also gained other two.*

18) *But he that had received one went and digged in the earth, and hid his lord's money.*

19) *After a long time, the lord of those servants cometh, and reckoneth with them.*

20) *And so he that had received five talents came and brought other five talents, saying, Lord, thou delivered unto me five talents: behold, I have gained beside them five talents more.*

21) *His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

22) *He also that had received two talents came and said, Lord, thou delivereth unto me two talents : behold, I have gained two other talents beside them.*

23) *His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

24) *Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*

25) *And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.*

26) *His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:*

27) *Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*

28) *Take therefore the talent from him, and give it unto him which hath ten talents.*

29) *For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.*

30) *And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (KJV)*

Again, this parable is not about people in the world. The three men in this parable were called-out ones who had the responsibility of developing a close relationship with our Heavenly Father and with Jesus and to produce the fruit of the Spirit that God Our Father demands.

In this parable, the first two men returned a 100% increase to their master to the original investment given to them. They put forth effort, and they worked hard, and they produced fruit. However, the third man did nothing. He coasted. He didn't even put the money in the bank to draw interest. He put forth no effort. There was no growth, no

increase, and no return on the investment. The third man was useless to the master because he bore no fruit.

Again, all three men were called-out ones. Yet, the third man who did nothing and produced no fruit did not enter our Heavenly Father's Kingdom. Rather, he was cast into outer darkness and he wept and gnashed (grinded) his teeth.

Now back again to Matthew 22, where we will read a portion of the parable that we skipped over earlier concerning the people invited to the wedding by the king.

Matthew 22:10 *So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called [(kletós) – called or invited], but few are chosen [(eklektós - chosen). (KJV)

In the time of Jesus, it was traditional for a king or lord to provide clean wedding garments for all his guests. If so, the parable is showing that this man most likely refused to wear the wedding garments given to him and instead cast them aside. Again, this parable is not about people in the world. Jesus is talking about the called-out ones. As we read earlier in verse 2, the king was preparing a wedding feast for his son. So, in this parable, the King is God Our Father who is preparing a wedding feast for His Son, Jesus and God Our Father has invited His called-out ones to the wedding feast. He is the one who provides us with the wedding garments of righteousness that we must be wearing. There was a called-out one who was not wearing the wedding garments that God Our Father had provided. The man had been invited to the wedding. He had his invitation. But because of his lack of respect and careless attitude toward that invitation, in the end, he was cast into outer darkness. That man was part of the called-out ones, but he did not enter the Kingdom and did not receive eternal life. The man wept and gnashed his teeth.

Matthew 13 is the Parable of the Sower and the Seeds.

Matthew 13:1 *The same day went Jesus out of the house, and sat by the sea side.*

2) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

- 5) *Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:*
- 6) *And when the sun was up, they were scorched; and because they had no root, they withered away.*
- 7) *And some fell among thorns; and the thorns sprung up, and choked them:*
- 8) *But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.*
- 9) *Who hath ears to hear, let him hear.*

Continuing in verse 18)

- 18) *Hear ye therefore the parable of the sower.*
- 19) *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.*
- 20) *But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;*
- 21) *Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
- 22) *He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*
- 23) *But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” (KJV)*

Again, this parable is about the invitation to people from our Heavenly Father and what the invited ones or called-out ones do with that invitation. Some simply refuse the invitation. Some accept the invitation but very quickly turn away. Some accept the invitation and continue in fellowship with our Heavenly Father and Jesus and other called-out ones, but in the end, produce no fruit because of their lack of commitment to our Heavenly Father. Then, some accept the invitation and deepen their relationship with the Father and produce much fruit. These are the selected ones of our Heavenly Father.

So many of the parables that Jesus spoke to His disciples were not about the people in the world. Instead, they were warnings that Jesus gave “in code” to the called-out ones for them not to be lackadaisical and nonchalant in their approach to their invitation, but to have a deep relationship with their Heavenly Father.

The third point concerning who are the elect is:

3) The called-out ones must be producing good fruit in order to be part of the elect.

As we explored in my last sermon, only the portion of the called-out ones who are overcoming will be given eternal life.

Revelation 2:7 (Church at Ephesus) *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. (KJV)*

This promise and warning to the called-out ones is repeated in Revelation 2:11, 2:17, 2:26, 3:05, 3:12, and 3:21.

The members of the “ekklesia” in all seven “churches” were called-out ones. But only the called-out ones who are overcoming and producing fruit will be the selected ones of our Heavenly Father to whom He will give eternal life in His Kingdom. The Apostle John discusses the brethren who had overcome the pulls and the enticements of the world.

1 John 4:4 *Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

5) They are of the world: therefore speak they of the world, and the world heareth them. (KJV)

As we explored in my last sermon, the Apostle John is saying that the elect are those who are of the Father, who follow the Father, who have a relationship with Him. They have overcome the world, their inner wickedness, and our adversary, the devil. The elect have utilized the Father’s Spirit in their lives.

There is a point where God Our Father will reject us if we do not overcome and do not bear the fruit of the Spirit that our Heavenly Father is expecting and demanding. In Luke 13, we will read a dire warning given to us in a parable that Jesus gave to His disciples. Our Heavenly Father is patient with us, and He gives us lots of rope and latitude to see what we will do and to see where our hearts truly are. He earnestly wants us to succeed and enter His Kingdom. Again, He is the constant in our relationship. But even though we are called-out ones and have received the invitation to have a relationship with our Heavenly Father, if we are not being fruitful, if we are neglecting His Spirit, if we are putting anything and everything ahead of Him, if we are continually sinning against Him without the desire to repent, there is a point where God Our Father will see that we will not change and turn to Him and be fruitful using His Spirit. We read about this point of no return in Luke 13.

Luke 13:6 *He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.*

7) Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8) And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9) And if it bear fruit, well: and if not, then after that thou shalt cut it down. (KJV)

The owner of the fig tree in this parable is God Our Father. The dresser of the fig tree is Jesus the Anointed One. The point of the parable is that there is a time limit that our Heavenly Father places on working with us after His invitation to us before He is certain

that we will not follow Him, that we will not be truly committed to Him, that we will not take His invitation seriously, and that we will not replace our will with His will. We do not know what that time limit is in each of our spiritual lives. The important point is that we should not ever try to find out.

In John 15, Jesus talked about the requirement for us to bear fruit. Jesus said these words to His disciples on the last night of His physical life.

John 15:1 *I am the true vine, and my Father is the husbandman.*

2) *Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

3) *Now ye are clean through the word which I have spoken unto you.*

4) *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

5) *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

6) *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

7) *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

8) *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. (KJV)*

Jesus is not talking about the world. He is talking about the called-out ones who have received the invitation from our Heavenly Father. If we, as called-out ones, do not bear fruit, God Our Father will not select us to be in His Kingdom, but instead, He will take us away and will ultimately cast us in the lake of fire.

In Matthew 13 we will read the ending of the Parable of the Sower and the Seeds.

Matthew 13:23 *But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. (KJV)*

Again, brethren, there is only one category of the four in this parable where there is fruit produced, and it was produced abundantly. That one category of the four represents the elect [(eklektos) – the selected ones] of our Heavenly Father.

But what fruit are we expected to bear abundantly? In Galatians 5 we will read two very familiar but important verses.

Galatians 5:22 *But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness,*

23) *gentleness, and self-control. There is no law against these things! (NLT)*

How much love do we show to others each day in the way we treat others? How much joy do we spread around each day to others? How much patience do we exhibit and bear for others each day? How much kindness do we show to one another each day? How much goodness and righteousness do we show in our actions each day? How

much faithfulness do we show to our Heavenly Father and to Jesus each day? How much gentleness do we show to others in the way that we treat them? How much self-control do we have in curbing our inner wicked desires each day? Do these two verses reflect our actions, our thoughts, our words, and our attitudes each day? Where are we in bearing abundant good fruit?

We must be producing the spiritual fruit that our Heavenly Father expects and demands in order for us to be part of His elect and for us to enter into His Kingdom. In today's sermon we have explored the subject of who are the elect of our Heavenly Father through three points.

- 1) There is a difference between the called-out ones and the elect. We are not called and invited to be part of a "church". We are called out of this world into a relationship with our Heavenly Father and with His Son, Jesus. But being invited to have a relationship with Them does not automatically mean that we will be selected by Them to be in our Heavenly Father's Kingdom. What are we doing with this incredible invitation that our Heavenly Father has presented to us?
- 2) The Parables are a warning to the called-out ones. The grand majority of Jesus' parables were not about the world. These parables were about the called-out ones and were warnings to those who do not take the calling or invitation of our Heavenly Father seriously and do not commit to overcoming and bearing good fruit. Brethren, are we taking this incredible invitation by our Heavenly Father seriously? Is our relationship with Him the highest importance in our lives?
- 3) The called-out ones must be producing good fruit in order to be part of the elect. Brethren, in order to be selected by our Heavenly Father to be in His Kingdom, we must be overcoming in our spiritual lives now and we must be bearing abundant good fruit in our spiritual lives now. Are we overcoming and are we bearing good fruit abundantly?

For a final verse, please turn to Revelation 17. At the end of the age, after the resurrection of the righteous as eternal spiritual Sons of our Heavenly Father, the newly resurrected Beings will be with Jesus. But who are these newly resurrected Beings?

Revelation 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called [kletós – invited, called out], and chosen [eklektos– chosen out, elected, selected], and faithful. (KJV)*

The Greek word for "faithful" in verse 14 is "πιστός" (pistós) – Strong's #4103 meaning "trustworthy, faithful, reliable, loyal". and is the adjective form of the Greek noun for "faithfulness" which we just read in Galatians 5:22 as a fruit of our Heavenly Father's Holy Spirit.

So, we must be invited by our Heavenly Father, and we must be producing fruit to be selected by our Heavenly Father for entering His Kingdom, and we must be loyal to Him in the way that we live our lives each day.

Brethren, how can our Heavenly Father view us as trustworthy, faithful, reliable, and loyal if we are not obeying Him, if we are not overcoming, if we are not utilizing His Spirit, if we are not patterning our lives after the example of Jesus' life, if we are not producing the fruit of the Spirit, if we are not ever deepening our relationship with God Our Father and with Jesus, His Son? If we are not producing the abundant good fruit that God Our Father demands and expects, how can He trust us with eternity in His Kingdom?

Our spiritual lives are not a game. We are in it to win it. We cannot be lackadaisical in our approach to our relationship with God Our Father, our relationship with Jesus, our commitment to bearing the fruit of the Spirit, our commitment to show love to our Heavenly Father through obedience and to show love to our fellow man through kindness. The more that God Our Father works with us and draws us ever closer to Him, the greater the sacrifice that we are going to have to make in our lives to be part of the elect. That sacrifice will require that we exercise faith over our fears.

We are not called into a "church". We are not called into an organization. We are invited to have the great honor and privilege of having a relationship with our Heavenly Father, the most glorious and most powerful Being in all the universe. What we do with that invitation is up to us and what we do with that invitation will determine whether or not we are selected by our Heavenly Father to enter His Kingdom.

Brethren, will you be part of the elect?