

4. These are the ones that He elected in eternity past. He did not randomly single them out to be among the elect. He singled them out because they were the ones who responded positively to His provision of Jesus Christ for salvation.
5. Therefore to understand election one must also understand divine omniscience: Go knew those who would believe and decreed it to be so.
6. God's omniscience, plus human volition, plus the divine decree to elect those who freely believe, equals election.
7. The purpose of election is that the believer might utilize his assets to advance to spiritual maturity and function under the royal family honor code:

Ephesians 4:1 - I, therefore, the prisoner in the Lord, exhort you to walk in a manner worthy of your station in life, for which station you have been elected,
v. 2 - with all humility and gentleness, with patience, showing tolerance for one another in love.

8. Possession of eternal life is a combination of common and efficacious grace. We are selected at physical birth; we are elected at spiritual birth.
9. Because of omniscience and the divine decree, God is able to provide for us in eternity past all that is necessary to fulfill our purpose in life.
10. Therefore, the plan of God provides logistical grace support for all who believe through the grace pipeline.
11. We are empowered by the indwelling and filling ministries of the Holy Spirit while functioning inside the bubble.

Ephesians 1:4a - He [God] chose [aorist middle indicative of ἐκλέγω (*eklégō*): elected] us in Him [Christ] before the foundation [creation] of the world [eternity past], that we should be [present active infinitive of εἰμί (*eimi*)] holy and blameless before Him.

1. The plural pronoun “we” refers to all believers under the concept of the elect. The present tense has linear action produced by all believers under the active voice. The infinitive indicates divine intent and purpose.
2. The word “holy” is the plural predicate adjective of ἅγιος (*hágios*), best translated, “saints.” The phrase is best translated, “that we keep on being saints.”
3. *Hágios* indicates the purpose of grace is that each believer should pursue truth so that he may become more and more like Christ.
4. *Hágios* refers to positional sanctification which is also associated with the terms “union with Christ,” “top-circle assets,” and “the baptism of the Holy Spirit.”
5. Since we are in Christ, then we are like Him in the sense that we are set apart for special service. If Jesus was sanctified and set apart, then He is the original Saint.
6. This means we are set apart as saints. We are set apart positionally by being “in Christ.” We are set apart experientially by our spiritual advance to maturity. We are set apart ultimately by means of the resurrection body.
7. In the process, we become “blameless before Him.” The word “blameless” is ἄμωμος (*ámōmos*): absent of defects from union with Christ.¹

¹ “ἄμωμος occurs in Ephesians 1:4 speaking of the ones that God had chosen before the foundation of the world to be without blemish, deserved or undeserved” (Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 139).

8. The adjective *ámōmos* also carries the idea of being unblemished, absent of defects. Because the believer is in union with Christ — positional sanctification — he is blameless.