

34. This verb is extremely important to consider. *Kaléō*'s inflection is aorist active participle and it is associated with the word group related to the doctrine of election.
35. The verb **ἐκλέγω (*eklégō*)** and its derivatives refer to the divine choice or election of those that believe in Christ for salvation in time.
36. Election is a doctrine pertinent to Church Age believers only and therefore indicates privilege due to royal family status.
37. The aorist tense indicates that the act of election occurred in eternity past "before the foundation of the world" (Ephesians 1:4).
38. Election may be understood as a choice made by God before human history by means of His omniscience. Knowing all that is knowable, God observed the positive volitional response to the gospel by every Church Age believer.
39. Regarding election, God surveys every incidence in the history of the Church Age where a gospel presentation results in a positive response of faith alone in Christ alone.
40. Election is said to incorporate believers to be "in Him," that is, "in Christ," Who is our High Priest.

Romans 8:16 - The Spirit Himself testifies with our spirit that we are children of God,

v. 17a - and if children, heirs also, heirs of God and fellow heirs with Christ ...

41. Isaiah prophetically describes the Messiah as the ultimate Sovereign over the whole earth. *The NET Bible* recognizes, "The Hebrew perfect tense (translated "has been born" and "has been given") is used here as the prophet takes a rhetorical stance in the future." (See *The NET Bible*, Isaiah 9:6tn9):

Isaiah 9:6 - For a child has been born to us, a son has been given to us; He shoulders responsibility and is called: Extraordinary Strategist, Mighty God, Everlasting Father, Prince of Peace. (NET)

42. The term “in Christ” indicates that Church Age believers are royal priests and royal family which indicates that our election provides for us equal privileges and equal opportunities to fulfill the plan of God.
43. This system is reflected in the Protocol Plan of God which is stated as:

A rigid, long-established code, prescribing complete deference to superior rank and authority, followed by strict adherence to due order of precedence, coupled with precisely correct procedure.

44. A full presentation of the **Protocol Plan of God** is not the main subject of this portion of our study but a review of its major principles are worthy of review:
- (1) The protocol plan has a **system of authority** which is God's Who delegates plenipotentiary authority in two categories: **(a)** Temporal to the laws of divine establishment and human government and **(b)** Spiritual to the gift of pastor-teacher.
 - (2) The **spiritual life** of each individual believer. You are your own private priest and you must conduct your spiritual life from divine guidance from Scripture.
 - (3) Freedom of **individual volition**. Every believer must be left free to use his free will to make individual decisions, ideally based on the values and principles contained in Scripture.
 - (4) Inculcation of biblical principles into the soul results in **advancement in the plan** of God.
 - (5) Advancement is facilitated by compliance with **ten problem-solving devices** whereby the believer resolves his own problems.