

CONCLUSION

The word "elect" (20) in the bible comes from either of 2 words: The Heb. word BACHIR (13) in the OT and the Gk. word *EKLEKTOS* (23) in the NT. Other English words from these two in the KJV are "chosen" (15) and "choose" (1). [20 + 15 + 1 = 13 + 23]

The LXX gives us a different picture for *EKLEKTOS* and BACHIR.

The LXX only translates BACHIR by *EKLEKTOS* so the meaning of BACHIR according to the LXX translators is totally related to the meaning of *EKLEKTOS*.

The LXX shows 24 Heb. words (occurring 594 times) which are translated by *EKLEKTOS* on 74 occasions, and a majority at first glance (51), are fully seen as about "excellence": something of high quality.

The fat [*EKLEKTOS*] cows that came up out of the Nile in Pharaoh's dream which Joseph interpreted; the fat [*EKLEKTOS*] kernels of wheat in the same dream; young men [*EKLEKTOS*] i.e. guys in their prime; to the pure [*EKLEKTOS*] You will show Yourself pure [*EKLEKTOS*]; pleasant [*EKLEKTOS*] land; pleasant [*EKLEKTOS*] jewels; desire [*EKLEKTOS*] of all nations; tried [*EKLEKTOS*] stone; precious [*EKLEKTOS*] clothes; choice [*EKLEKTOS*] silver; highest [*EKLEKTOS*] branch of the cedar; and many more.

It is understandable then for a 1st century Christian reading "For many are called, but few *EKLEKTOS*" not to see, "For many are called, but few *are* chosen." (Matthew 22:14). But, instead it was natural to read, "For many are called, but few *have* mettle." (Matthew 22:14 JM [taken from *SERIOUS*])

Take away the 13 for BACHIR since *EKLEKTOS* is its only translation in the LXX we get 51 out of 61. [74 – 13 = 61]

This leaves us with 10 places where the Heb. rendered as *EKLEKTOS* in the LXX, is given as "chosen" in the Eng. [61 – 51 = 10]

A closer look at these 10 remaining by each of the four Heb. words, BACHAR (6), MIBCHAR (2), BACHUR (1) and BARAR (1), then shows us these are reasonably seen as also about high quality, not a "selected" idea.

BACHAR (172) is particularly revealing since it is the most used word in Heb. for "to choose, choosing, chosen". If *EKLEKTOS* has any reasonable secondary meaning of "chosen, elect", then it is reasonable to see it with that emphasis in rendering BACHAR. We see the primary use of BACHAR as "to choose, choosing, chosen" well rendered by such Gk. words as *EKLEGÓ* (to choose, pick - 113), and *HAIRETIZÓ* (to choose - 12). But, in its secondary use as "to be chosen: preferred: excellent" BACHAR is rendered by such Gk. words as *NEANIAS* (young man, youth - 4), *NEANISKOS* (young man, boy - 1) and *DUNATOS* (strong, mighty, able - 4): The use of *EKLEKTOS* (8) in rendering BACHAR is identical to these.

BACHUR (young man - 45) is also revealing in that *EKLEKTOS* (5) is the second most used word to translate it after *NEANISKOS* (young man, boy - 34).

So, with all 61 occasions of *EKLEKTOS* as within the category of "best, top quality, excellent", a reasonable view can be seen that the LXX translators saw *EKLEKTOS* and thus BACHIR as about excellence: an indicator of high quality. As a result of the above observations there is no reasonable pointer to any occasion of *EKLEKTOS* in the LXX as meaning other than excellence. [61 + 13 = 74: 100%]

And, since we know the early Church all spoke Greek and read the LXX as their OT Scripture, let alone the Gk. NT documents for the first three centuries of its existence – the Nicea Ecumenical Council of 325AD being all recorded in Gk. an excellent pointer to that - then, we can reasonably see that the idea of (let alone the word) "elect" was never in their view, in any of the passages where it is found today in the English bibles: The "excellent" were in view.