

Matthew 20, 21 & 22 Many are called but few are chosen

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ToDo Finish

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Introduction

Mat 19:30 KJV But many ^A that are first shall be last; and the last shall be first. ^B

Mat 20:16 KJV So the last shall be first, and the first last: for many be called, but few chosen.h^C

What do these seemingly nonsensical words really mean

“For many are called (*kletos*) but few are chosen (*eklektos*)”

I used to think that it’s meaning was

“For many are called (by God to do his will) but few ~~are chosen~~ choose to do it”.

This article explores the idea that to understand this you need to explore the meaning of **chosen** which would be in the Tanach the *bachiyar* the first born.

“For many are called but [only a] few are ~~chosen~~ the first born”

^A CB Notes: **many**. Connected with "**last**" as well as "**first**". Omit the italics "that are", and connect this verse with Mat 20:1 as evidenced by the word "For" (Mat 20:1) and "So" in Mat 19:16.

Mat 20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

FWIW, see Matthew-20-1-16-Parable-of-the-Workers-in-Vineyard, article #???

^B Context is the end of the parable called “The Rich Young Man” (which starts in Mat 19:16) and just before the parable of the **Laborers in the Vineyard** (Mat 20:1-15).

^C CB Notes: So, &c. See note on Mat 19:30, which precedes the parable (Laborers in the Vineyard), as this concludes it.

The difference is that the first born??? ToDo: Finish

buckaroo^D → English slang for Cowboy the etymology is the Spanish work *vaquero* →

Etymology of buckaroo: 1889, derived from Spanish *vaquero* (“cowboy”), from Vulgar Latin **vaccārius* (“cowherder, rancher”), akin to *vaca* (“cow”), from Latin *vacca* + Spanish *-ero* (“-er”). Spelling influenced by buck. <https://en.wiktionary.org/wiki/buckaroo>

Outlines of Matthew chapter 19-22

Mat 19 Divorce; Jesus and the Little Children; the Rich Young Ruler

- 01-02 Jesus heals the sick;
- 03-09 answers the Pharisees concerning divorce;
- 10-12 shows when marriage is necessary;
- 13-15 receives the little children;
- 16-19 instructs the young man how to attain eternal life;
- 20-22 and how to be perfect;
- 23-26 tells his disciples how hard it is for a rich man to enter into the kingdom of God;
- 27-30 and promises reward to those who forsake all to follow him.

Mat 20 Parable of the Vineyard Workers; Jesus Foretells His Death and Resurrection, Heals Two Blind Men

01-16 Jesus, by the parable of the laborers in the vineyard, shows that God is debtor unto no man;

17-19 foretells his passion;

20-28 by answering the mother of Zebedee's children, teaches his disciples to be humble;

29-34 and gives two blind men their sight.

Mat 21 The Triumphal Entry; Moneychangers; Withered Fig Tree; Jesus' Authority; Parables of the Two Sons, Landowner

01-11 Jesus rides into Jerusalem upon a donkey

12-16 drives the buyers and sellers out of the temple;

17-22 curses the fig tree;

23-27 puts to silence the priests and elders,

28-32 and rebukes them by the parable of the two sons,

33-46 and the husbandmen who slew such as were sent to them.

Mat 22 Parable of the Wedding Banquet; Render to Caesar; the Greatest Commandment; Sadducees Question Jesus

01-08 The parable of the marriage of the king's son.

09-11 The vocation of the Gentiles.

12-14 The punishment of him who lacked a wedding garment.

Mat 22:14 KJV For many are called ^{G2822} *kletos*, but few are chosen ^{G1588} *eklektos*. ^E

^D Possibly see Word-Study-H1060-to-H1064-Bekor-Firstborn, article #[1431](#).

^E YHVH calls, but we choose to respond to the call. This is the definition of *Ecclesia*, which by the way is in the context of the parable. The Greek of call is election.

15-22 Tribute ought to be paid to Caesar.
23-33 Jesus confutes the Sadducees for the resurrection;
34-40 answers which is the first and great commandment;
41-46 and puzzles the Pharisees by a question about the Messiah.

Col 3:12 Put on therefore, as the elect ^{F G1588} *ekletos* of God,

TSK: Mat 7:13-14, Mat 20:16; Luk 13:23-24

G1577 *ekklesia* ἐκκλησία ^{KJC:117}, Church(es)¹¹³, Mat 16:18, Mat 18:17 (2), Assembly³ .

See Word-Study-H6951-Qahal-H5712-Edah-G1577-Ekklesia-Church-Synagogue, article #[415](#).

^F See Word-Study-DeRaR-H1865-Liberty, article #[289](#). LXX ^{G1588} *eklektos* and ^{G859} *aphesis* (used on Lev 25:10)

Lev 25:10 KJV And ye shall hallow **ל** the fiftieth year, and proclaim **ל** *deror* throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

G2822 *kletos* ^{KJC:11} called [from *kleesis* ^{G2821}]

κλητός

From the same as [G2821](#); *invited*, that is, *appointed*, or (specifically) a *saint*: - called.

Total KJV Occurrences: 11

called, 11 [Mat 20:16](#), [Mat 22:14](#), [Rom 1:1](#), [Rom 1:6-7](#) (2), [Rom 8:28](#), [1Co 1:1-2](#) (2), [1Co 1:24](#), [Jud 1:1](#), [Rev 17:14](#)

LXX: [H4744](#) *miqra*, [H7121](#) *qara* ^G

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kleĩos; fem. *kleĩē*, neut. *kleĩon*, verbal adj. from *kaléo* (G2564), to call. Called, invited, welcomed, appointed. Originally it was used to designate those invited to a banquet (Sept.: [1Ki 1:41](#), [1Ki 1:49](#)). In the gospels, it is found only in [Mat 20:16](#) and [Mat 22:14](#).

(I) In the gospels, there is a distinction between the *kleĩoi*, the called ones, and the *eklektoĩ*, the chosen ones, relative to both service ([Mat 20:16](#)) and salvation ([Mat 22:14](#)).

The first instance in which we find both words is [Mat 20:16](#), at the end of the parable of the workers in the vineyard ([Mat 20:1-15](#)). This parable has nothing to do with entrance into the kingdom of God but with the call to service that those who belong to the kingdom receive from the householder or the ruler of the house (*oikodespotēs* [[G3617](#)], the despot of the house). There were two categories of workers. Those who were called at 6 a.m. labored with a contractual agreement calling for one dinar for a twelve-hour work day beginning at 6 a.m. and ending at 6 p.m. All the other workers were called simply to meet the need for workers in the vineyard and were promised a reward, though not a specific amount of pay. There were those who were thus called at 9 a.m., 12 noon, 3 p.m., and 5 p.m. They went without contractual agreement. They could be called the *ēschatoi* (G2078), the last ones. The first ones (*hoi prōtoi* [[G4413](#)]) went to work under contractual agreement. For believers, the reward varies in accordance with the motivation to work for the Lord and the believer's demand for such reward. Those who labor for the Lord and obey His call to perform a needed task without the promise of a specific reward are chosen for special consideration. Indeed, as in the days of Christ, many were called (*kleĩoi*) to labor for the Lord, but few were choice servants (*eklektoĩ*) who did not demand of God that they be rewarded for their service.

The second time these words are found together is in [Mat 22:14](#). This follows the parable of the marriage supper. Here the *kleĩoi*, the called, are those who have received the invitation to enter Christ's kingdom, and the *eklektoĩ* (G1588), the chosen ones, are those who have obeyed the call. "Many are called, but few are chosen."

The interesting thing about these two parables is that the same word, *hetaĩros* (G2083), is used both in [Mat 20:13](#) for the first workers who went to the field on a contractual agreement and remonstrated against the householder on account of the unequal pay, and in [Mat 22:12](#) for the person who entered the marriage feast without a marriage garment. Unfortunately the translators have rendered *hetaĩros* as "friend." In reality, the word *phĩlos* (G5384) means friend, one who adopts the interest of another as his own, while *hetaĩros* refers to a selfish comrade who chooses his friends or comrades for his own advantage. Therefore, *kleĩoi*, the called, are those whom the Lord calls for service or for the enjoyment of His salvation on His own terms, but who prefer either to serve in the vineyard or enter the banquet hall of salvation on their own terms. The *eklektoĩ* are those who accept the Lord's terms for both salvation and service, and only they are truly obedient.

^G See Word-Study-H4744-Mikra-where-we-get-Karaite-also-H4745, article #???

The only other reference where *kleōí* and *eklektóí* are used together is [Rev 17:14](#). These triumphant ones were first called and then chosen and they are also called the faithful ones (*pistóí* [[G4103](#)]).

(II) This distinction, however, vanishes in the epistles, the writers having in mind the divine greatness and force of the call and not the human acceptance or rejection of it ([Rom 1:1](#) [cf. [Col 3:12](#)]). One who is called means one who is saved ([Rom 1:1](#); [1Co 1:1](#)). The called ones (*kleōí*) are those who have received the divine call (*klēsis* [[G2821](#)]), having conformed to God's saving purpose ([Rom 1:6-7](#); [Rom 8:28](#); [1Co 1:2](#), [1Co 1:24](#)); although they did not necessarily give immediate obedience to the call ([Mat 20:16](#); [Mat 22:14](#); [Jud 1:1](#) [cf. [Rev 17:14](#)]). See *eklektós* ([G1588](#)), elect.

Generally, in the epistles, *hoi kleōí*, "the called," are the *eklektóí*, "chosen" ([Rom 9:24](#); [2Th 2:13-14](#); [1Pe 2:9](#), *gēnos eklektón*, a chosen generation [*gēnos* {[G1085](#)}, generation, offspring, stock]), those whom God "called out of darkness into His marvelous light." *Klēsis*, with Paul and Peter, is more than an invitation; it is an invitation responded to and accepted, and it is so because "the called [*hoi kleōí*]" are already "the chosen [*the eklektóí*]" . See [Rom 8:28](#); [2Th 2:13-14](#). "The called [*hoi kleōí*]" to whom Paul addresses the Epistle to the Romans, are "called to be Jesus Christ's" (a.t. [[Rom 1:6](#)]) and they are "called to be saints" ([Rom 1:7](#)), the meaning of the word "called" being identical with "converted." They are "called according to His purpose" ([Rom 8:28](#)), i.e., God's elective purpose for all eternity, "for whom He foreknew, He also foreordained to be conformed to the image of His Son, that he might be the firstborn among many brethren; and whom He foreordained, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (a.t. [[Rom 8:29-30](#)]).

The "called" in Paul's thinking are the elect from all eternity, and their calling (*klēsis*) through the gospel and the means of grace is the realization of God's eternal purpose for them: "that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles" ([Rom 9:23-24](#)).

We find this same thinking in John's writings. In [Rev 17:14](#), he designates the victorious followers of the Lamb as "called, and chosen, and faithful [*kleōí kai eklektóí kai pistóí*]", a description entirely in keeping with John's record of the words of Christ: "All that the Father giveth me shall come to me" ([Joh 6:37-38](#)), and the record of Jesus' promise concerning the sheep to whom He gives eternal life and whom no man can pluck out of His Father's hand ([Joh 10:28](#)).

G2821 *kleisis* ^{KJC:11} calling ¹¹, vocation ¹ [from *kaleo* ^{G2564}]

κλησις

Strong's: From a shorter form of [G2564](#); an *invitation* (figuratively): - calling.

LXX: [H7121](#) qara

G1588 *eklektos* ^{KJC:23} elect ¹⁶, chosen ⁷

ἐκλεκτός

eklektós; fem. *eklektḗ*, neut. *eklektón*, adj. from *eklégō* ([G1586](#)), to choose, select. Chosen, select. In the group of three important biblical words, *eklektós*, *eklégō*, and *eklogḗ* ([G1589](#)), choice or election, selection involves thoughtful and deliberate consideration.

(I) Select, choice, elect. Used as an adj. in regard to stone as in [1Pe 2:4](#), [1Pe 2:6](#) quoted from [Isa 28:16](#); see [Ezr 5:8](#). In both of these instances the stone is the Lord Jesus Christ as the one chosen of God the Father to accomplish the work of redemption for sinful man. Of persons, chosen or distinguished as in [1Pe 2:9](#), [génos eklektón](#) ([génos \[G1085\]](#), generation), "a chosen generation," referring to the believers in Christ. See Sept.: [Isa 43:20](#).^H Of angels in [1Ti 5:21](#), referring to them as chosen by God to minister to the special needs of believers.

(II) By implication meaning chosen, with the accessory idea of kindness, favor, love, equivalent to cherished, beloved. In [Luk 23:35](#), the enemies of Christ around His cross said, "Let him save himself, if he be Christ, the chosen of God," which means the one cherished and beloved of God and who was selected to accomplish the work of salvation for others. In [Rom 16:13](#), referring to Rufus, "the chosen one in the Lord" (a.t.), meaning the beloved one as in the previous verse referring to Persis. For Paul, Rufus was special in the Lord. He was dearly beloved. In the pl. [hoi eklektoí](#), the elect, are those chosen of God unto salvation and who therefore enjoy His favor and lead a holy life in communion with Him. They are also called saints ([Rom 1:7](#); [Rom 15:31](#)); Christians ([Act 11:26](#); [Act 26:28](#); [1Pe 4:16](#)). The word is used to differentiate those who believe in Christ from those who do not. They are Christians because God chose them from among the lost world to become His followers. A great deal of confusion, however, will ensue if the term "the elect" is understood as composing only those who constitute the church of Jesus Christ during this dispensation of grace. Therefore, to arrive at the proper conclusion of who the elect are in each instance of its occurrence, the context has to be taken into account. In [Mat 24:22](#), [Mat 24:24](#) and [Mar 13:20](#), [Mar 13:22](#) it is evident that the elect are only those who will be saved during the tribulation, not all the saved of all generations. However, the term can refer to believers of all times, including those of the dispensation of grace, the church age, and those who will be saved during the tribulation as in [Mat 24:31](#) and [Mar 13:27](#). Referring to those who are effectively called unto salvation generally ([Mat 20:16](#); [Mat 22:14](#); [Rom 8:33](#); [Col 3:12](#); [2Ti 2:10](#); [Tit 1:1](#)); of the believers who are discriminated against during their lifetime ([Luk 18:7](#)). Generally, with a subst. ([1Pe 1:2](#); [2Jn 1:1](#), [2Jn 1:13](#)) or as a subst. ([Rev 17:14](#)).

Deriv.: [suneklektós \(G4899\)](#), elected together with.

Total KJV Occurrences: 23

elect, 13 [Mat 24:24](#), [Mat 24:31](#), [Mar 13:22](#), [Mar 13:27](#), [Luk 18:7](#), [Rom 8:33](#), [Col 3:12](#), [1Ti 5:21](#), [Tit 1:1](#), [1Pe 1:2](#), [1Pe 2:6](#), [2Jo 1:1](#), [2Jo 1:13](#)

chosen, 7 [Mat 20:16](#), [Mat 22:14](#), [Luk 23:35](#), [Rom 16:13](#), [1Pe 2:4](#), [1Pe 2:9](#), [Rev 17:14](#)

elect's, 3 [Mat 24:22](#), [Mar 13:20](#), [2Ti 2:10](#)

LXX G1588

Gen 23:6	Gen 41:2	Gen 41:4	Gen 41:5	Gen 41:7	Gen 41:18	Gen 41:20	Exo 14:7
Exo 30:23	Deu 12:11	Jdg 20:15	Jdg 20:34	1Sa 24:2	1Sa 26:2	2Sa 8:8	2Sa 21:6
2Sa 22:27	1Ki 4:23	2Ki 8:12	2Ki 19:23	1Ch 7:40	1Ch 9:22	1Ch 16:13	1Ch 18:8
Ezr 5:8	Neh 5:18	Job 37:11	Psa 18:26	Psa 78:31	Psa 89:3	Psa 89:19	Psa 105:6

^H Isa 43:20 KJV The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen [בְּחִירֵי](#) *ve chi-Ri*. H972.

Psa 105:43	Psa 106:5	Psa 106:23	Psa 141:4	Pro 8:19	Pro 12:24	Pro 17:3	Son 5:15
Son 6:9	Son 6:10	Isa 22:7	Isa 22:8	Isa 28:16	Isa 40:30	Isa 42:1	Isa 43:20
Isa 45:4	Isa 49:2	Isa 54:12	Isa 65:9	Isa 65:15	Isa 65:23	Jer 3:19	Jer 10:17

Elect from ISBE

ē-lekt': That is, "chosen," "selected." In the Old Testament the word represents derivatives of בָּחַר, *baḥar*, *elegit*; in the New Testament ἐκλεκτός, *eklektós*. It means properly an object or objects of selection. This primary meaning sometimes passes into that of "eminent," "valuable," "choice"; often Thus as a fact, in places where the King James Version uses "chosen" (or "elect") to translate the original (e.g. [Isa 42:1](#); [1Pe 2:6](#)). In the King James Version "elect" (or "chosen") is used of Israel as the race selected for special favor and to be the special vehicle of Divine purposes (so 4 times in Apocrypha, Tobit and Ecclus); of the great Servant of Yahweh (compare [Luk 23:35](#); the "Christ of God, his chosen"); compare eminent saints as Jacob, Moses, Rufus ([Rom 16:13](#)); "the lady," and her "sister" of 2 Jn; of the holy angels ([1Ti 5:21](#)); with a possible suggestion of the lapse of other angels. Otherwise, and prevalently in the New Testament, it denotes a human community, also described as believers, saints, the Israel of God; regarded as in some sense selected by Him from among men, objects of His special favor, and correspondingly called to special holiness and service. See further under ELECTION. In the English versions "elect" is not used as a verb: "to choose" is preferred; e.g. [Mar 13:20](#); [Eph 1:4](#).

Isa 42:1 – behold my servant, whom I uphold; mine elect *bechiri*

Behold my servant, whom I uphold; mine elect, בְּחִירִי ^{*be chi Ri* H972}, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isa:65:25 – the wolf and the lamb, the lion shall eat straw like the bullock *kabbakar*

²³ They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of YHVH, and their offspring with them. ²⁴ And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. ²⁵ The wolf and the lamb shall feed together, and the **lion** shall eat straw like the **bullock**: כַּבָּקָר ^{*kab ba Kar* H1241} ¹ and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith YHVH.

H972 *bachiyir* ^{KJC:13} chose(n) ⁹, elect ⁴

בְּחִיר

Strong's From H977; select: - choose, chosen one, elect.

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baḥiyir: An adjective meaning chosen. It depicts a person chosen by God, such as Saul ([2Sa 21:6](#)). God chose Moses ([Psa 106:23](#)) and David for specific purposes ([Psa 89:3](#) [4]). The Lord chose His special Servant ([Isa 42:1](#)). But God's people as a whole were His chosen as well ([1Ch 16:13](#); [Psa 106:5](#); [Isa 43:20](#); [Isa 65:9](#), [Isa 65:15](#), [Isa 65:22](#)). As all of the above contexts indicate, a person chosen by God also had special blessings and promises from the Lord.

¹ The house of Judah is the Lion and the bullock is the house of Ephraim. See Gen-26-12-35-Wells-and-the-Covenant-with-Abimelech, article #953 (Haftarah portion Isa:65:23-66:8)

Total KJV Occurrences: 13

chosen, 8 [1Ch 16:13](#), [Psa 89:3](#), [Psa 105:6](#), [Psa 105:43](#), [Psa 106:5](#), [Psa 106:23](#), [Isa 43:20](#), [Isa 65:15](#)

elect, 4 [Isa 42:1](#), [Isa 45:4](#), [Isa 65:9](#), [Isa 65:22](#)

choose, 1 [2Sa 21:6](#)

H977 *bachar* ^{KJC:150} **chosen*¹⁴⁴**, etc.

בָּחַר

Strong's: A primitive root; properly to *try*, that is, (by implication) *select*: - acceptable, appoint, choose (choice), excellent, join, be rather, require.

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baḥar: A verb whose meaning is to take a keen look at, to prove, to choose. It denotes a choice, which is based on a thorough examination of the situation and not an arbitrary whim. Although this word rarely means to prove, it does communicate that sense in [Isa 48:10](#), where it describes the way God tested Israel in order to make a careful choice: "I have tested you in the furnace of affliction." In most contexts, the word suggests the concept to choose or to select. It can designate human choice ([Gen 13:11](#); [Deu 30:19](#); [Jos 24:15](#); [Jdg 10:14](#)) or divine choice ([Deu 7:7](#); [1Sa 2:28](#); [Neh 9:7](#); [Psa 135:4](#)); however, in either case, it generally has theological overtones. This word can also have the connotations to desire, to like, or to delight in. A good example is [Isa 1:29](#), where the word is in synonymous parallelism with *ḥāmad* ([H2530](#)), meaning to desire or take pleasure in.

LXX related word(s)

G1586 st. ek lego	G1951 st. epi lego	G138 haireo	G140 hairetizo	G1252 dia krino
G1551 ek dechomai	G1807 ex aireo	G1937 epithumeo	G2206 zeloo	G3353 metochos
G701 arestos	G1381 dokimazo	G4448 puroo	G2841 koinoneo	G1588 ek lektos

Total KJV Occurrences: 150

chosen, 58 [Deu 7:5-6](#) (2), [Deu 12:21](#), [Deu 14:2](#), [Deu 16:11](#), [Deu 21:5](#) (2), [Jos 24:22](#), [Jdg 10:14](#), [1Sa 8:18](#), [1Sa 10:24](#), [1Sa 12:13](#), [1Sa 16:8-10](#) (3), [1Sa 20:30](#), [1Ki 3:8](#), [1Ki 8:44](#), [1Ki 8:48](#), [1Ki 11:13](#), [1Ki 11:32](#), [1Ki 11:36](#), [2Ki 21:7](#), [2Ki 23:27](#), [1Ch 15:2](#), [1Ch 28:4-6](#) (3), [1Ch 28:10](#), [1Ch 29:1](#), [2Ch 6:6](#) (2), [2Ch 6:34](#), [2Ch 6:38](#), [2Ch 7:12](#), [2Ch 7:16](#), [2Ch 12:13](#), [Psa 105:26](#), [Psa 119:30](#), [Psa 119:173](#), [Psa 132:13](#), [Psa 135:4](#), [Pro 16:16](#), [Pro 22:1](#), [Isa 1:29](#), [Isa 43:8-10](#) (3), [Isa 44:1-2](#) (2), [Isa 48:10](#), [Isa 58:5-6](#) (2), [Jer 8:3](#) (2), [Jer 33:24](#), [Hag 2:23](#), [Zec 3:2](#)

choose, 53 [Exo 17:9](#), [Num 16:7](#), [Num 17:5](#), [Deu 7:7](#), [Deu 12:5](#), [Deu 12:11](#), [Deu 12:14](#), [Deu 12:18](#), [Deu 12:26](#), [Deu 14:23-25](#) (3), [Deu 15:20](#), [Deu 16:2](#), [Deu 16:6-7](#) (2), [Deu 16:15-16](#) (2), [Deu 17:8](#), [Deu 17:10](#), [Deu 17:15](#), [Deu 18:6](#), [Deu 23:16](#), [Deu 26:2](#), [Deu 30:19](#), [Deu 31:11](#), [Jos 9:27](#), [Jos 24:15](#), [1Sa 2:28](#), [2Sa 16:18](#), [2Sa 17:1](#), [2Sa 24:12](#), [1Ki 14:21](#), [1Ki 18:23](#), [1Ki 18:25](#), [1Ch 21:10](#), [Neh 9:7](#), [Job 9:14](#), [Job 34:4](#), [Job 34:33](#), [Psa 25:12](#), [Psa 47:4](#), [Pro 1:29](#), [Pro 3:31](#), [Isa 7:15-16](#) (2), [Isa 14:1](#), [Isa 49:7](#), [Isa 56:4](#), [Isa 65:12](#), [Isa 66:4](#), [Zec 1:17](#), [Zec 2:12](#)

chose, 24 [Gen 6:2](#), [Gen 13:11](#), [Exo 18:25](#), [Deu 4:37](#), [Deu 10:15](#), [Jos 8:3](#), [Jdg 5:8](#), [1Sa 13:2](#), [1Sa 17:40](#), [2Sa 6:21](#), [2Sa 10:9](#), [1Ki 8:16](#) (2), [1Ki 11:34](#), [1Ch 19:10](#), [1Ch 28:4](#), [2Ch 6:5](#) (2), [Job 29:25](#), [Psa 78:67-68](#) (2), [Psa](#)

78:70, Eze 20:4-5 (2)

choice, 4 2Sa 10:9, Pro 8:10, Pro 10:19-20 (2)

chooseth, 3 Job 7:15, Isa 40:20, Isa 41:24

choosest, 2 Job 15:5, Psa 65:4

acceptable, 1 Pro 21:3

appoint, 1 2Sa 15:15

excellent, 1 Son 5:15 (2)

joined, 1 Ecc 9:4

rather, 1 Psa 84:10

require, 1 2Sa 19:38