

# Election/Predestination Outline

Prepared by Angela Ketterhagen

- I. Introduction
  - a. Definition of redemptive election.
    - i. The doctrine of election states that God, before the foundation of the world, chose certain people out of the fallen race of man to be the object of His grace. These people, and only these people, has He purposed to save. God could have made the choice to save all men or He could have chosen to save no one and that would have been His sovereign choice to make. Instead, He chose to save some and pass by others. His choice to save some was not based on anything foreseen in the creature but was based solely on God's own will and good pleasure.<sup>1</sup>
  - b. Election is a Biblical doctrine.
    - i. There is a tendency for people to simply say they don't believe in predestination, that it is a fabrication of Calvinism and not a Biblical doctrine.
    - ii. Since the words election and predestination are in Scripture, we must acknowledge that it is a Biblical doctrine. There are different beliefs about election but to deny it completely falls out of the realm of orthodoxy.
    - iii. God's sovereign choice throughout Scripture.
- II. Calvinism and church history
  - a. The five points of Calvinism.
    - i. Total depravity
    - ii. Unconditional election
    - iii. Limited Atonement
    - iv. Irresistible grace
    - v. Perseverance of the saints
  - b. History of the development of Calvinism.
    - i. John Calvin, Jacob Arminius, and the Canons of Dort.<sup>2</sup>
  - c. Focus on the different views of election.
    - i. Contrast of the Calvinist and Arminian views of election.
- III. God's Sovereign Choice
  - a. Unconditional election.
    - i. God does the choosing of His elect before the foundation of world. (Mark 13:20, 2 Thessalonians 2:13, Revelation 13:8, Revelation 17:8, Ephesians 1:4-5)
    - ii. God's choice is not dependent on the actions of man. (Romans 9:11-13, Romans 9:16, Romans 10:20, I Corinthians 1:27-29, 2 Timothy 1:9, Acts 13:48, Acts 18:27, Philippians 1:29, Philippians 2:12-13, I Thessalonians 1:4-5, 2 Thessalonians 2:13-14, James 2:5, Romans 8:29-30)

- b. Election is unto salvation.
  - i. Election is NOT salvation but it is unto salvation. The elect are not saved until the Holy Spirit regenerates them.
- c. Election is based on God's sovereign mercy.
  - i. "I will have mercy on whom I will have mercy and I will have compassion on whom I have compassion."
  - ii. God can do what He wants with what is His and when He does it, He is always right.
  - iii. Romans 9, Romans 11:4-6, Ephesians 1:5.
- d. Double predestination.
  - i. Equal ultimacy.<sup>3</sup>
  - ii. Common grace.

#### IV. Conclusion

- a. The sovereignty of God.
  - i. Election is just a small part of the larger picture of God's sovereignty over all creation.
  - ii. All events, large and small, are part of God's eternal decree. (I Chronicles 29:10-12, Job 42:1-2, Psalm 115:3, Psalm 135:6, Isaiah 14:24, 27, Isaiah 46:9-11, Isaiah 55:11, Jeremiah 32:17, Daniel 4:35)
- b. Evangelism and election.
  - i. Why do we preach the gospel and send out missionaries?
  - ii. God ordains the means as well as the end. (Romans 10:14-15)
- c. Why is election an important doctrine?
  - i. It should bring the believer great comfort that their salvation is secure in the sovereign choice of God. (John 6:37-40, Ephesians 1:11-14)
  - ii. The doctrine of election should bring us much humility. That God set His love on us despite our massive failure and inability to love Him first should bring us to our knees in thanksgiving and humility. (Romans 5:8, I John 4:10)
  - iii. The doctrine of election should bring us boldness in the proclamation of the gospel. Those whom God elected the Spirit will draw.

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<sup>1</sup> For further definition of Election: Joel R. Beeke, Paul M. Smalley, *Reformed Systematic Theology* (Crossway 2019) 981

<sup>2</sup> Duane Edward Spencer, *TULIP, The Five Points of Calvinism in the Light of Scripture* (Baker Books, 1979), 13

<sup>3</sup> RC Sproul, *Chosen by God* (Tyndale House Publishers, 1986), 114