

Election and Predestination

Ordo Salutis, “The Order of Salvation”

1. **Election** (God’s choice of who will be saved.)
2. **General Call** (The preaching of the Gospel.)
3. **Effectual Calling** (Regeneration)
4. **Conversion** (Coming to Christ by exercising faith and repentance.)
5. **Justification** (To be put in right standing with God)
6. **Adoption** (Becoming a member of God’s family)
7. **Sanctification** (Cooperate with the Spirit’s leading to godly living.)
8. **Glorification** (Being with the Lord and being like Him.)

Westminster Confession of Faith

Chapter III: Of God's Eternal Decree

I. God freely and unchangeably ordained from all eternity whatever comes to pass, by the most wise and holy counsel of His own will — yet with the result that *neither is God the author of sin nor is the will of the creatures violated, nor is the liberty or contingency of the creatures taken away, but rather established.*

II. Although God knows whatever may or can come to pass under all supposed conditions, yet *He has not decreed anything because He foresaw it as future or as that which would come to pass under such conditions.*

III. By the decree of God, for the manifestation of His glory, some people and angels are predestinated to everlasting life, and others foreordained to everlasting death.

IV. These angels and people, thus predestinated and foreordained, are expressly and unchangeably destined; and their number is so certain and definite that it can be neither increased nor decreased.

V. Those of mankind who are predestinated to life, God (from all eternity, according to His eternal and unchangeable purpose and the secret counsel and good pleasure of His will) chose in Christ to everlasting glory, out of His mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature as a condition or a cause moving Him to choose them — and all to the praise of His glorious grace.

VI. As God has appointed the elect to glory, so has He, by the eternal and most free purpose of His will, foreordained all the means to this end. Therefore, those who are elected, having fallen in Adam, are redeemed by Christ; are effectually called to faith in Christ by His Spirit working in God's appointed time; are justified, adopted, sanctified and kept by His power through faith to salvation. *None are redeemed by Christ, effectually called, justified, adopted, sanctified and saved except the elect only.*

VII. The rest of mankind, God was pleased (according to the unsearchable counsel of His own will by which *He extends or withholds mercy as He pleases*, for the glory of His sovereign power over His creatures) to pass by and to ordain to dishonor and wrath because of their sin — to the praise of His glorious justice.

VIII. The doctrine of this heavenly mystery of predestination is to be handled with special prudence and care that men, heeding the will of God revealed in His Word and yielding obedience to it may, from the certainty of their being effectually called to salvation, be assured of their eternal election. Thus, *this doctrine shall bring forth praise, reverence and admiration to God, and humility, diligence, and abundant consolation to all who sincerely obey the gospel.*

Five Points of Calvinism vs. Five Points of Arminianism

1. Total Depravity

1. Human Free Will

2. Unconditional Election

2. Conditional Election

3. Limited Atonement

3. Universal Atonement

4. Irresistible Grace

4. Resistible Grace

5. Perseverance of the Saints

5. Potential of Falling from Grace

Proponents of the Reformed View & the Arminian View

Reformed View

Augustine

Thomas Aquinas

Martin Luther

John Calvin

Jonathan Edwards

Francis Schaeffer

R. C. Sproul

Arminian View

Pelagius

Arminius

Philip Melancthon

John Wesley

Charles Finney

C. S. Lewis

Billy Graham

Unconditional Election

“The doctrine of election declares that God, before the foundation of the world, chose certain individuals from among the fallen members of Adam’s race to be the objects of His undeserved favor. These, and these only, He purposed to save. He could have chosen to save all men (for He had the authority to do so) or He could have chosen to save none (for He was under no obligation to show mercy to any) – but He did neither. Instead, He chose to save some and to exclude others. His eternal choice of particular sinners unto salvation was not based upon any foreseen act or response on the part of those selected but was based solely on His own good pleasure and sovereign will. Thus, election was not determined by, or conditioned upon, anything that men would do, but resulted entirely from God’s self-determined purpose.” **David Steele & Curtis Thomas, “The Five Points of Calvinism”**

Predestination

“What predestination means, in its most elementary form, is that our final destination, heaven or hell, is decided by God not only before we get there but before we are even born. It teaches that our ultimate destiny is in the hands of God.

“Another way of saying it is this: From all eternity, before we ever live, God decided to save some members of the human race and to let the rest of the human race perish. God made a choice — He chose some individuals to be saved onto everlasting blessedness in heaven, and others He chose to pass over to allow them to follow the consequences of their sins...”

RC Sproul from “Chosen by God”

Romans 8:28-33

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

31 What then shall we say to these things? If God is for us, who is against us? 32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies;

Romans 8:29-33 (Amp.)

29 For those whom He foreknew [loved and chose beforehand], He also predestined to be conformed to the image of His Son [and ultimately share in His complete sanctification], so that He would be the firstborn [the most beloved and honored] among many believers. 30 And those whom He predestined, He also called; and those whom He called, He also justified [declared free of the guilt of sin]; and those whom He justified, He also glorified [raising them to heavenly dignity].

31 What then shall we say to all these things? If God is for us, who can be [successful] against us? 32 He who did not spare [even] His own Son, but gave Him up for us all, how will He not also, along with Him, graciously give us all things? 33 Who will bring any charge against God's elect (His chosen ones)? It is God who justifies us [declaring us blameless and putting us in a right relationship with Himself].

Ephesians 1:4-12

4 Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love, 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, 8 which He lavished upon us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fulness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ should be to the praise of His glory.

John 6:37-39 + 44

37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up on the last day...

44 No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.

The Concept & Language of God's Choosing are found throughout Scripture

Ps. 139:16 “Thine eyes have seen my unformed substance; and in Thy book they were all written, the days that were ordained for me, when as yet there was not one of them.”

Prov. 16:9 “In his heart a man plans his course, but the LORD determines his steps.”

Jeremiah 31:3 The LORD appeared to us in the past, saying: “I have loved you with an everlasting love; I have drawn you with unfailing kindness.”

The Concept & Language of God's Choosing are found throughout Scripture

Mark 3: 13-14 (GNT)

13 Then Jesus went up a hill and called to himself the men he wanted. They came to him, 14 and he chose twelve, whom he named apostles. "I have chosen you to be with me," he told them. "I will also send you out to preach"

Matt 22:14 "Many are called, but few are chosen."

John 15:16 You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

Acts 13:48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.

The Concept & Language of God's Choosing are found throughout Scripture

Titus 1:1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness,

1 Thessalonians 1:2-5

2 We give thanks to God always for all of you, constantly mentioning you in our prayers, 3 remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. 4 For we know, brothers loved by God, that he has chosen you, 5 because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake.

2 Timothy 1:9 who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was granted to us in Christ Jesus from all eternity,

1 Peter 1:1-2

1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 According to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with His blood. May Grace and peace be multiplied to you.

The Concept & Language of God's Choosing are found throughout Scripture

1 Peter 2:9 But *you are a chosen people*, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

2 Thessalonians 2:13 But we should always give thanks to God for you, brothers and sisters beloved by the Lord, because *God has chosen you from the beginning* for salvation through sanctification by the Spirit and faith in the truth.

2 Timothy 2:10 Therefore I endure everything *for the sake of the elect*, that they also may obtain the salvation that is in Christ Jesus with eternal glory.

Jude 1:1 Jude, a servant of Jesus Christ and brother of James, *To those who are called*, beloved in God the Father and kept for Jesus Christ:

Revelation 13:8 (See also Rev. 17:8)

8 All who live on the earth will worship him, *everyone whose name has not been written since the foundation of the world in the book of life of the Lamb* who has been slaughtered.

Romans 9: God's Purpose in Election

8 ...it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9 For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls — 12 she was told, "The older will serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means!
15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory — 24 even us whom he has called, not from the Jews only but also from the Gentiles?

Objections to the Doctrine of Election

1. Election means we don't have a real choice.
Election makes us "puppets" or robots. It violates our free will.
2. Election means that unbelievers don't have a fair chance.
 - a) What about people who would choose Jesus but aren't chosen by God?
 - b) God is Just – He does not create unbelief in the unregenerate heart.
"I have no pleasure in the death of the wicked..." (Ezek. 33:11)
 - a) Everyone gets what they want
 - The Elect receive mercy and grace
 - The unregenerate get justice
 - No one is treated unjustly
4. I thought the Bible says God wants to save everyone.
5. If God has chosen people, and they will come to Him no matter what, why should we pray for them or share our faith with them?

Charles Spurgeon from his Autobiography

“When I was coming to Christ, I thought I was doing it all myself, and though I sought the Lord honestly, I had no idea the Lord was seeking me... The thought struck me; ‘How did you come to be a Christian?’ I sought the Lord. ‘But how did you come to seek the Lord?’

“The truth flashed across my mind in a moment — I should not have sought Him unless there had been some previous influence in my mind to make me seek Him... Then in a moment, I saw that God was at the bottom of it all, and that He was the Author of my faith. And so the whole doctrine of grace opened up to me, and from that doctrine I have not departed to this day. I desire to make this my constant confession, ‘I ascribe my change wholly to God.’”

Spiritual Benefits of the Doctrine of Election

- It gives us cause to Praise God.
 - He chose us “to the praise of His glorious grace” (Eph. 1:6)
- It is a Comfort to us
 - It gives us assurance of our salvation.
 - “I am sure of this, that He who began a good work in you will bring it to completion at the day of Jesus Christ.” (Phil. 1:6)
 - “Faithful is He who called you, and He will also bring it to pass.” (1 Thess. 5:24)
- It should encourage us to Share our Faith.
 - “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.” (Gal. 6:9)
 - “My word...will not return to Me empty without accomplishing what I desire, And without succeeding in the purpose for which I sent it.” (Isa. 55:11)