

Predestination

The subject of predestination is one that has confused many people through the years concerning the plan of salvation. Calvinists (many Baptists, Presbyterians and Reformed Protestant Churches) teach that, "God hath decreed all things whatsoever come to pass."

With respect to salvation the doctrine declares:

"God, before the foundation of the world, chose certain individuals from among the fallen members of Adam's race to be the object of His undeserved favor. These and these only He purposed to save. God could have chosen to save all men, or He could have chosen to save none—but He did neither. Instead He chose to save some and 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" (The Five Points of Calvinism by Steele and Thomas, p. 30).

However, the Word of God presents a very different picture of predestination and election. God chose Christ as the Savior and purposed that all who would believe in Him should be saved (**Ephesians 1:3-14**). It is the desire of God that all be saved (**1Timothy 2:4**; **2Peter 3:9**), but only those that believe on Christ will be saved (**Mark 16:15-16**).

Predestination (Route 12)

1Timothy 2:3-6 We begin the route with an affirmation of the very thing that "Calvinistic" predestination denies, namely, that God wants ALL men to be saved and that He has provided a sacrifice sufficient in Jesus' death to accomplish that salvation.

2Peter 3:9-11 God does not want any man to be lost—destroyed in the judgment—therefore, He is longsuffering with mankind giving **everyone** an opportunity to come to repentance.

Titus 2:11-14 God's grace which brings salvation is extended to **all men**, not just those particular individuals whom God chose before the foundation of the world.

Ezekiel 33:11 How could the prophet make such a statement as this if only those whom God has chosen before the foundation of the world are to be saved? The prophet calls to the wicked and says, "*Turn ye, turn ye from your evil ways; for why will you die, O house of Israel?*"

[It will not do to say, "This passage is about Jews and all the Jews will be saved." All the Jews will not be saved (**Romans 10:1-3**; **11:1-8**).]

Hebrews 2:9 Jesus died so that every man could have the forgiveness of sins. Where is justice and mercy if the efficacy in Jesus' death is denied to those for whom it was offered?

1John 2:1-4 The death of Jesus is not only for those that are saved presently, but also for those that are yet in their sins. This text clearly shows that God does not choose some and reject others arbitrarily, but on the condition of obedient faith.

Revelation 22:17 The invitation of the Gospel is universal. There are none that are not invited, and all that are invited may drink the water of life. Whether or not one is saved is not determined by God's particular and individual choice, but rather by the will of him who is called.

Matthew 11:28-30 Whether or not we are saved, depends upon our "coming" and "taking" the Christ's yoke. There is a universal call to salvation, but a conditional reception of it.

1Peter 1:18-20 [Having affirmed that God wants all men to be saved, that He has made provision for all men to be saved and that He has invited all men to be saved, we want to take up the passages that affirm God did predestine, that is, choose and determine certain things from before the foundation of the world.] The only individual that God chose from before the foundation of the world in connection with salvation is Jesus Christ. God chose Him to be the Savior. However, even God's choice of Jesus did not violate His free will. Jesus volunteered (**Philippians 2:1-11**).

Revelation 13:8 It was determined before the world that Jesus should die for our sins. This was one element of God's plan.

Ephesians 1:4-13 The emphasis of this context is not on individuals who will be saved but upon Christ through whom redemption is made possible. Notice that it is “us” in Christ (**vv. 3,10,12**), in Him (**vv. 4,10**), by Jesus Christ (**v. 5**), in the beloved (**v. 6**), in whom (**vv. 7,11,13**), through His blood (**v.7**). Christ is the individual predestined as the Savior, all spiritual blessings are what the Father predestined to bestow, in Christ is the relationship where He predestined they would be given and to all who believe is the condition upon which He predestined to give these blessings that are in Christ.

Romans 8:28-30 This passage begins with God’s purpose and plan. We have already learned that this plan involved the choice of the Savior and the placing of all blessings in Him for those who believe. Now, those whom God foreknew and predestinated are those who would conform to His plan. These are they that are called (**2Thessalonians 2:14**) and justified (**Romans 3:23-26**). These and these alone have the hope of eternal glory (**Romans 2:6-11**).

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