

The Doctrine Of Predestination

INTRODUCTION:

Predestination is biblical.

Predestination is the teaching that God has, from all eternity, freely determined whatsoever shall come to pass.

Predestination is the decree of God, by which (according to the counsel of His own will) He fore-ordained some of mankind to eternal life, and refused or passed by others; for the praise of His glorious mercy and justice. Some are vessels of mercy, others are vessels of wrath.

Romans 9:21-23 “Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory.”

2 Timothy 2:20 “In a great house (**church**) are various vessels both for use and ornament; vessels of honour, and vessels of dishonour,” **and the Master of the house hath a right to, and can wisely use, all his vessels, even as he shall think proper.**

God hath His use even of Pharaoh and of the church’s greatest enemies; if it be but scullion (kitchen servant**) work, to brighten vessels of mercy by them.**

God hath appointed the Elect unto Glory; and He hath by the eternal and most free purpose of His will fore-ordained all the means thereunto; such as **redemption by Christ, regeneration by the Holy Ghost, effectual calling and conversion, justification in the court of**

conscience by saving faith in Jesus' merits, sanctification in the heart by the Spirit, producing holy living and holy walking with God and man.

And these blessed participators are “kept by the power of God through faith unto salvation” (1Peter 1:5).

Romans 8:30,31 “Whom He did predestinate, them He also called: and whom He called, them he also justified: and whom He justified, them He also glorified. What shall we then say to these things?”

We will say with the apostle, “God hath not appointed us to wrath, but to obtain salvation” (1Thessalonians 5:9).

1 Thessalonians 5:9 “For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ,” (ESV)

It is called destination, as it comprehends a determined order of the means to the end; and pre-destination, because God appointed this order in and with Himself before the actual existence of those things so ordered.

The Greek word signifies a fore-separated for God’s special use; as Israel was separated from among all the nations of the world to be God’s peculiar inheritance.

Leviticus 20:24 “I am the Lord your God, which have separated you from other people.”

Deuteronomy 7:6 “The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.”

I have separated you to become vessels of mercy, members of Christ, and temples of the Holy Ghost, before all time, even from all eternity.

Predestination is also called a Divine decree, for in it is the determinate counsel of God, and the counsel of His own will, in bringing to pass such ends by such and such means.

Acts 4:27,28 “For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.”

“Having predestinated us . . . according to the good pleasure of His will” (Ephesians 1:5). “Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will” (Ephesians 1:11).

I shall handle it accordingly in this following treatise, using the words Election and Predestination as practically identical.

The election and predestination of the Lord is, in Scripture phrase, termed the “hand,” the “determinate counsel,” the “purpose,” the “good pleasure” of God (Acts 2:23; Ephesians 1:9).

The Divine decree of Predestination hath various properties; it is eternal, unchangeable, absolute, free, discriminating, and extensive.

We find this in Ephesians 1:11 which says,
“Ephesians 1:11 “In whom also we have
obtained an inheritance, being predestinated
according to the purpose of him who worketh
all things after the counsel of his own will:”

**In him (en autôî). Repeats the idea of en tôi
Christôi of verse Ephesians 1:10. We were
made a heritage (eklêrôthêmen). First aorist
passive of klêroô, an old word, to assign by lot
(klêros), to make a klêros or heritage. A. T.
Robertson's Word Pictures**

Even in him—in whom we were also made his inheritance. This is the literal rendering of **eklêrôthêmen**, and it is more expressive than the A.V., "In whom also we have obtained an inheritance."

God taking us for his own heritage involves more than our getting an inheritance from God. It is implied that God will protect, care for, improve, and enjoy his own inheritance; he will be much with them and do all that is necessary for them. Formerly God's inheritance was Israel only; but now it is much wider. All that God was to Israel of old he will be to his Church now. **Pulpit Commentary**

Hebrews 12:2 “Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Hebrews 2:10 “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

Notice Paul teaches that predestination occurs according to the purpose of God and that God works all things after His will. The "all things" means exactly that, all things.

Romans 8:28 “And we know that for those who love God all things work together for good, for those who are called according to his purpose.” (ESV)

The word predestination comes from the Greek "prooridzo";

pro, NT - above 2, ago 4, ahead 2, ahead* 2, before 30, front 2, just outside 1, prior 1, right 1:

+ horizo - to mark out the boundaries or limits (of any place or thing) to determine, appoint that which has been determined, appointment, decree to ordain, determine, appoint. NT - appointed 2, declared 1, determined 3, fixes 1, predetermined 1.

The word occurs six times in six verses in the New Testament.

1. Acts 4:28, “to do whatever Your hand and Your purpose predestined to occur.”

2. Romans 8:29-30, “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.”

3. 1 Corinthians 2:7, “but we speak God’s wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory.”

4. Ephesians 1:5, “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.”

5. Ephesians 1:11 “In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,”

Companion WORD “foreordained”;
proginosko = to know beforehand, i.e. foresee:—foreknow (ordain), know (before).

1 Peter 1:20 “Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”

By looking at these verses we can see that predestination reveals God's great sovereignty and right to do with His creation as He desires.

But also we can see that predestination deals with salvation. Unfortunately, many Christians do not accept the biblical teaching on predestination.

Many do not like the idea that God predestines people for salvation, but the fact is the Bible teaches it.

We might say that there are two main views concerning predestination.

One is the view that God has foreknowledge; that is, he knew who would choose Him and those are the ones He predestined to salvation.

The other idea is held by (Calvinists) REFORMED (BIBLICIST) who believe God sovereignly, of His own free will, predestined certain people to be saved, and His choice is not based upon looking into the future to see who would pick Him.

Either way, predestination is found in the Bible and it is a doctrine that we must accept. So, to find which view you think is most biblical, study the above list of verses in their context and see if you think that God predestines according to the expected future human choices or not.

BUT as you study those verses keep this **these in mind...**

1 Corinthians 2:14 “The natural
(**unsaved**) person does not accept
the things of the Spirit of God, for
they are folly to him, and he is not
able to understand them because
t h e y a r e s p i r i t u a l l y
discerned.” (**ESV**)

**2 Timothy 1:9 “who saved us
and called us to a holy calling,
not because of our works but
because of his own purpose
and grace, which he gave us in
Christ Jesus before the ages
began,” (ESV)**

QUESTIONS OR OBSERVATIONS

PRAYER TIME

Antidote to Arminianism

CHRISTOPHER NESS - September 30th, 1700.

Christopher Ness (1621-1705) was an English Nonconformist preacher and author. Ness entered St. John's College, Cambridge in 1638 where he graduated B.A. and M.A. At age 23 he moved to Yorkshire where he became a preacher of independent tenets successively at South Cliffe Chapel in his native parish, in Holderness, and at Beverley, where he taught a school.

In 1656, he became a preacher at Leeds, and in 1660 he was a lecturer under the vicar, Dr. Lake, afterwards Bishop of Chichester; but his Calvinism clashed with the Arminianism of Dr. Lake, and on St. Bartholomew's day in 1662 he was ejected from his lectureship. After this he became a schoolmaster and private preacher at Clayton, Morley, and Hunslet, all in Yorkshire. At Hunslet he took an indulgence as a Congregationalist in 1672, and a new meeting-house was opened by him on June 3, 1672.

He was excommunicated no less than four times, and when in 1674 or 1675 a writ de excommunicato capiendo was issued against him, he moved to London, where he preached to a private congregation in Salisbury Court, Fleet Street. In 1684 he had to conceal himself from the officers of the crown, who had a warrant for his arrest on the charge of publishing an elegy on the death of his friend John Partridge, another Nonconformist minister. He died on December 26, 1705, aged exactly 84 years, and was buried at Bunhill Fields Cemetery.

Chapter One - The Divine decree of Predestination hath various properties; it is eternal, unchangeable, absolute, free, discriminating, and extensive.

1. God's internal and immanent acts are the same with His essence: such an act is the Divine decree: and, therefore, as God's essence is eternal, so His decree must be eternal also. Now the decree is God's decreeing, because whatever is in God is God;

**it is God Himself by one eternal act,
decreeing and determining whatsoever should
come to pass unto the praise of His own glory.**

**Essence - the characteristic or
intrinsic feature of a thing, which
determines its identity;
fundamental nature:**

Dictionary.com

2. The second reason is deduced from the simplicity of God, which is, God considered as one mere and perfect act, without any composition or succession.

There can be no more a new thought, a new intent, or a new purpose in God, than there can be a new God.

Whatever God thinks He ever thought, and always doth and will think. Whatever God purposes He always purposed, and ever and doth and will purpose.

He saith, “I know the thoughts I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.” (Jeremiah 29:11).

As He cannot know anything new, neither can He intend anything new, for His name is, I AM. He takes not new counsels, as man, neither draws up new determinations.

Jeremiah 13:23 “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.”

Malachi 3:6 “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.”

3. The third reason is taken from Christ. If Christ was the Lamb slain from the foundation of the world (Revelation 13:8 “and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.” (ESV), then predestination to life must needs be before time, because Christ is the Foundation of election.

We are elected in Him. Ephesians 1:4
“even as he chose us in him before the
foundation of the world, that we should
be holy and blameless before him.” In
love.”(ESV)

And predestinated by Him, Ephesians
1:5 “he predestined us for adoption as
sons through Jesus Christ, according to
the purpose of his will,” (ESV). Christ is
the means.

Now the end cannot be of a later date and determination than the means to that end; they have relations to each other. And if Christ be the eternal purpose of the Father, the act of electing in Christ must needs be His eternal purpose also.

4. Scripture expressly proves the eternity of the decree, saying, it was "before the world began"; 2 Timothy 1:9 **“who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began,”**

Titus 1:2 “in hope of eternal life, which God, who never lies, promised before the ages began.” and “before the foundation of the world” (Ephesians 1:4); and it was an

"eternal purpose which He purposed in Christ Jesus our Lord",

Ephesians 3:11 “This was according to the eternal purpose that he has realized in Christ Jesus our Lord,” (ESV).

5. It is the royal prerogative of the great Jehovah to order as well as appoint things that are coming and that shall come:

Isaiah 44:7 “Who is like me? Let him proclaim it. Let him declare and set it before me, since I appointed an ancient people. Let them declare what is to come, and what will happen.” (ESV)

None can appoint God the time.

Jeremiah 50:44 “Behold, like a lion coming up from the thicket of the Jordan against a perennial pasture, I will suddenly make them run away from her, and I will appoint over her whomever I choose. For who is like me? Who will summon me? What shepherd can stand before me?”

Hence time is said to travail with those eternal decrees of God, and brings forth the accomplishment of them in their proper season; and the decree will bring forth ("Before the decree bring forth,").

Zephaniah 2:2 “before the decree takes effect—before the day passes away like chaff—before there comes upon you the burning anger of the LORD, before there comes upon you the day of the anger of the LORD.”

Everything hath its accomplishment in time, which was decreed to fall out from all eternity.

6. If human concerns have this encomium (*text expressing high praise: a formal text that expresses high praise for somebody*) that "these are ancient things",

1 Chronicles 4:22 “and Jokim, and the men of Cozeba, and Joash, and Saraph, who ruled in Moab and returned to Lehem (now the records are ancient).”

How much more the Divine decree, which is not the work of yesterday!

If the negative part of predestination (the ungodly) were "of old ordained", (Jude 1:4 "For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.") (ESV)

Then much more the positive, God's purpose of loving Jacob, as well as hating Esau, was before they had done "either good or evil".

Romans 9:11 “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.” (ESV)

1. God's internal and immanent acts are the same with His essence - ETERNAL

2. The second reason is deduced from the simplicity of God, which is, God considered as one mere and perfect act, without any composition or succession. "I AM"

3. The third reason is if Christ was the Lamb slain from the foundation of the world (Revelation 13:8 then predestination to life must needs be before time, because Christ is the Foundation of election.

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