

PREDESTINATION

Request: Would you do a study on Predestination? There seems to be a lot of confusion regarding it.

The Greek word used for predestination is (proorizo/ pro+horizo/ to determine beforehand or to fix a boundary beforehand).

I heard an illustration of predestination that helped me understanding it doctrinally. “There is an airplane on the run-way ready for departure to a predetermined destination. When you board this plane, you enter into the predestination (predetermined destiny) of that plane.”

Jesus Christ is that gospel airplane on the runway of human history. When anyone believes the gospel of Jesus Christ, he enters into union with the predestination of Jesus Christ.

This lesson will study five aspects of the Church age doctrine of PREDESTINATION.

1. “The Bible is clear that the elect are predestination, but it never suggests that there is similar decree to elect some to damnation.” (Basic Theology by Ryrie, pg.361)

The Greek word for elect is (eklektos/ to call out) (Eph.1:3-5; 2:8-10; Titus1:1; 2 Thess.2:13).

“Theologically, the term has been used to include all things, that is, as a synonym for the total plan of God. From this theological definition, it is an easy step for some forms of Calvinism to use predestination in relation to the destiny of the non-elect.” (Ryrie, pg.361)

“Predestination is that aspect of foreordination whereby the salvation of the believer is taken to be affected in accordance with the will of God, who called and elected him in Christ unto eternal life.” (ISBE, pg.2435) (2 Tim.1:9)

2. In the plan of God, God decreed and predestined Jesus Christ to represent redemptive history (Eph.1: 3-6; 2 Thess.2: 13).

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“Predestination is limited to the elect people and assures their present position and future destiny.” (Ryrie, pg.361)

By being in union with Jesus Christ, the believer shares in this decreed and predestined redemptive history – “Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.” (2 Cor.5:17)

3. Predestination of the believer (elect) originates from the sovereign will of God.

“And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.” (Acts 13:48)

“Possession of eternal life involves both human faith and divine appointment.” (NIV, Acts 13:48)

“And this is the testimony: God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.” (1 John 5:11-12)

All members of the human race are equally lost because of AOS (even the elect or saved) (Rom.3:23; 5:12-21).

It is God who predestined. Search the following four passages for this doctrinal principle.

- Acts 4:28 _____
- Rom.8:29 _____
- 1 Cor.2:7 _____
- Eph.1:11 _____

4. God decreed to predestine those who believe the gospel of Jesus Christ and to leave in just condemnation those who reject that gospel (1 Cor.15: 1-4; Rom.1: 16).

“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.” (John 3:36, 18)

“This is good, and pleases God our Savior, who wants ALL MEN to be saved and to come to a knowledge of the truth.” (1 Tim.2:3-4; 4:10; 2 Pet.3:9)

“There is therefore now NO condemnation for those who are in Christ Jesus.” (Rom.8:1, 34-39)

5. The doctrine of unlimited atonement is a key to understanding predestination.

It teaches that Jesus Christ died for ALL THE SINS OF THE ENTIRE WORLD – “For the grace of God that brings salvation has appeared to all men.” (Titus 2:11).

“And He Himself is the propitiation for our sins; and not for our only, but also for those of the whole world.” (1 John 2:2)

“But we do see Him who has been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for EVERYONE.” (Heb.2:9)

Unlimited atonement teaches that sin is never an issue in the unbeliever’s salvation (John 1:29; Rom.3:24-26; 1 Pet.1:19). The issue in salvation is believing the gospel (Rom.1:16).

Atonement is unlimited in scope but limited in application because of free will of man (volition). Therefore, while all are savable not all will be saved (2 Pet.3:9; Rev.20:11-15; Heb.9:25-29).