

# The Bible Doctrine of Predestination

- I. Introduction: The Calvinist Doctrine of Predestination
  - a. Review last lesson – We tried to...
    - i. Compare and contrast the concept of the Jews as the chosen people of God with the Calvinist doctrine of Unconditional Election
    - ii. Make the case that the fact that the gospel of Jesus Christ is for all is inconsistent with the Calvinist view of unconditional election
  - b. “Predestination, according to Calvin, is the eternal and unchangeable decree of God by which he foreordained, for his own glory and the display of his attributes of mercy and justice, a part of the human race, without any merit of their own, to eternal salvation, and another part, in just punishment of their sin, to eternal damnation.” - Creeds of Christendom, by Philip Schaff, Vol. 1, Section 59.
  - c. Primary refutation of Calvinist Predestination – The gospel is for all
    - i. Taught throughout the New Testament
      - 1. Matt. 20:1-16; Matt. 22:2-14; Luke 13:23-30; John 10:16; Ephesians 2:11-19; Eph. 3:1-6; Eph 3:8-11
      - 2. The continual theme of heavenly praise – Rev 5:8-10; 7:9-10; 15:3-4;
    - ii. Indication of the superiority of the gospel to the Old Law
      - 1. No boundaries on who can be saved
      - 2. The middle wall of separation is removed
      - 3. Ended enmity between people because all are equal before God
      - 4. All can be citizens of the kingdom
      - 5. All can be members of the household of God.
      - 6. Demonstrates the wisdom of God
      - 7. Demonstrates the praiseworthiness of God
  - d. The Inconsistency of Unconditional Election with the Gospel for All Nations
    - i. Replaces the middle wall of separation with an insurmountable wall that reaches all the way to heaven.
    - ii. It makes the gospel inferior to the Mosaic Law with respect to providing access to God:
      - 1. A Gentile could have access to God, even under the Old Covenant
        - a. Ex. 12:48-49
        - b. Isa 56:6-7 – The foreign convert to Judaism was welcome in the Jewish assembly
      - 2. What recourse do those who have not been unconditionally elected have if they wish to have access to God? Eph. 2:12 with vs 13!
- II. KEY THOUGHTS:
  - a. Explain the proper understanding of the predestination mentioned in the New Testament, namely, that the eternal purpose of God was that salvation would be available to all through the gospel of Jesus Christ.

- b. Illustrate the glory of God and His truth
- III. The Proper Understanding of Predestination
  - a. What is predestination?
    - i. Predestine – to determine beforehand, to write down or mark out in advance (Acts 4:27-28)
    - ii. Vines
  - b. What was predetermined?
    - i. Eph. 1:3-5 –
      - 1. that we should be holy and blameless
      - 2. that we should be adopted as sons
    - ii. We'll reserve the discussion of who the group is that is referred to a we for the moment.
  - c. When was it predetermined?
    - i. Eph. 1:3-6 – before the foundation of the world; predestined
    - ii. Let's notice that in the same book, Paul talks about something that was predetermined at the same time
      - 1. Eph. 3:4-11 – from the beginning of the ages; eternal purpose
      - 2. He doesn't use the word predestined, but clearly something was predetermined before time began
      - 3. Here he calls it a mystery, that used to be hidden but now is revealed
      - 4. Is he talking about the same thing or something else?
      - 5. If this mystery has to do with people becoming holy and blameless
      - 6. And being adopted as sons by God
      - 7. Then this mystery, this eternal purpose **MUST BE** the same predetermination and predestination as Paul was discussing in chapter 1
  - d. Who was it predetermined about?
    - i. Eph. 3:8-11
      - 1. The mystery revealed
        - a. The Gentiles can be adopted into God's family
        - b. Fellow-heirs
        - c. The gospel is for all
      - 2. This answers two questions for us
        - a. Who is predetermined to be in God's family
          - i. All, Jew and Gentile
        - b. Is the mystery hidden from the ages the same as the predestination of Eph. 1? **YES**
    - ii. Eph. 1:11-13 – predestined, purpose, counsel of His will
      - 1. We who first trusted = **JEWS**
      - 2. You also trusted = **GENTILES**
      - 3. Rom. 1:16-17 – to the Jew first, and also to the Gentile
      - 4. Both groups were predestined for salvation in Christ through the power of the gospel
  - e. Are there any conditions to this predestination?
    - i. Rom. 8:28-30
      - 1. We must love God
        - a. Not a shallow love – all our heart, soul, mind and strength – Mark 12:30

