

3/6/22

What About Predestination?

Eph. 1:5

Paul has indicated that God has blessed us with every spiritual blessing in the heavenlies in Christ in verse 3, then proceeded to indicate the blessings. vs. 4-14
* Verse 3-14 in one complete sentence in the Greek.

We stated that the first blessing presented is the doctrine of election, characterized by: Eph. 1:5-6

- I. The proclamation of election. vs. 4
- II. The explanation about election. vs. 5
- III. The exultation for election. vs. 6

We have looked at the first point, the proclamation of election, which is marked by three truths: Eph. 1:4

- I. The one who did the choosing. vs. 4a
- II. The time of the choosing. vs. 4
- III. The purpose of the choosing. vs. 4b

We want to take the second point, the explanation about election, described in three ways: Eph. 1:5

- I. The manner of our election. vs. 5a
- II. The purpose of our election. vs. 5a
- III. The means of our election. vs. 5b

I. The manner of our election. vs. 5a

* “having predestined us.”

A. The apostle Paul revealed the manner of our election by God the Father as predestined.

1. The word predestined “poorizo”, means to predetermine, to determine or mark out before hand.

a. The word is a participle in the aorist active tense, the idea is to fix and establish in advance in eternity.

1) One has described it as the placing of a fence around those people who accept His provision for salvation.

2) The word appears in this form only six times in the New Testament. Acts 4:28; Rom. 8:29, 30; 1Cor. 2:7; Eph. 1:5, 11

b. Election as we have noted does not deny the human responsibility to respond by God initiating through the gospel, neither does predestination.

1) Calvinist who deny man’s free will automatically reason God predestined some to eternal damnation, wrong!

2) But election, predestination and man’s free will are all scriptural, but we have a difficult time or cannot understand how they work because we don’t have foreknowledge or Omniscience!

3) His ways are not our ways nor His thoughts.... Is. 55:8-9

2. The text says God the Father predestined the Church, the corporate body, this is the context, not the individual being saved.
 - a. In like manner God chose Israel to represent Him to the other nations. Duet. 7:6-8; Is. 43:1-10
 - b. That God chose Israel does not mean or imply He rejected all other nations or denied salvation to all other people.
 - c. The truth is just the opposite God chose Israel to take the message of salvation to the rest of the world, not particular individuals, yet the majority of the nation of Israel rejected Jesus.
 - d. In like manner God predestined from the foundations of the world that the New Testament Church would exist as His witness to the world.
- B.** The apostle Paul revealed that the Bible never uses predestination, in view of foreknowledge and election unto salvation, as we stated last time, but is always unto specific blessings that accompany salvation!
1. The terms “predestination” and “election” are used interchangeably, as marked out beforehand for a special purpose and blessing.
 - a. The only reason ever given is according to “krata” foreknowledge”, in harmony with the foreknowledge of God. 1Pet. 1:2

- b. The foreknowledge of God is based on His Omniscience, not His decrees as Calvinism teaches.
2. Six times the word predestined “poorizo” appears and five come from Paul, the first two are in Romans, “For whom He foreknew “proginosko”, He also **predestined** “poorizo” to be **conformed** to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He **predestined** “poorizo”, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.” Rom. 8:29, 30
 - a. Both verses by implication teach that foreknowledge concerns those whom God knows will believe the gospel and be saved, not that He predestined them to believe the gospel.
 - b. This should not bother anyone, it simply means God knows from the beginning who will ultimately be saved and thereby the blessings of their inheritance has been planned and bestowed to the saved.

* “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.” Eph. 2:7
 - c. Neither of these passages teach that God predestined or elected some for salvation “unconditionally”, but to “Christ-

likeness”, as do the remaining four passages containing the word predestination “poorizo”!

- d. Foreknowledge** again is the reason and basis for predestination, but again, it is **to be conformed to Christ-likeness**, nothing is said of the “select few”, nor of the majority to be damned.
3. The third appearance Paul says, “But we **speak the wisdom of God** in a mystery, the hidden wisdom which God **ordained** “poorizo” before the ages for our glory.” 1Cor. 2:7
 * The context is the wisdom of the gospel for the believer already saved determined by God beforehand, nothing stated about the “elect few”.
4. The fourth appearance is our text, “Having predestined “poorizo” us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will”, as we will see. Eph. 1:5
 * The **benefit and blessing is** to the “adoption” of sons.
5. The fifth appearance Paul says, “In Him also we have **obtained an inheritance**, being **predestined** “poorizo” according to the purpose of Him who works all things according to the counsel of His will.” Eph. 1:11

* The inheritance is the blessing of predestination.

6. The sixth time in by Luke, “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined “poorizo” before to be done.” Acts 4:28
- a. The context is the fulfillment of the plan of redemption by Jesus.
- b. These are the only six passages that mention predestination, not one teaches God pre-ordained from ages past who should be saved to eternal life and who should be damned to eternity, as taught by Calvinism!

Illustration

Predestination and man’s free will have been illustrated as two oar that are needed to go straight.

Application

1. The human problem of predestination and free-will is no problem to God Who is eternal.
- a. God being eternal is perpetual, He has no beginning or end, He always has been.
- b. God being eternal is not subject to growth, development or maturity, He is immutable in every attribute, He can not learn anything.

- 1) He is called the everlasting God, the Eternal God. Gen. 21:33; Deut. 33:27
 - 2) “I am that I am”, “The becoming One”, having no beginning nor end, Isaiah calls Him the eternal Father. Ex. 3:14; Is. 9:6
 - 3) He is from everlasting to everlasting, which means from the vanishing point to vanishing point, time out of mind. Ps. 90:2
 - 4) Daniel tells us His kingdom and dominion are eternal. Dan. 4:3, 34
2. God being infinite has no limitation or hindrances, being self-determinate and self-existing.
- a. He is immanent, which means He is involved in the world and its process.
 - b. He is transcendent, which means that He is beyond our temporal world or our abilities to comprehend or understand Him intellectually to a full end for He is outside and beyond our dimensions of time, space and matter, as we stated last time.
 - a. God created “bara” everything from nothing. Gen. 1:1
 - b. God told Abraham, “Is there anything too hard for the Lord?”, in reference to Isaac’s birth. Gen. 18:14
 - c. God divided the Red Sea, made the Sun to stand still, fed Elisha through the ravens and protected Daniel in the lion’s den, etc.
3. Those predestined are those who respond to the gospel and will live eternally with Jesus

- a. Angels and souls are said to be everlasting and will exist for ever, in that they will live on in eternity with God or separated from God, but not that they are eternal in and of themselves, for both angels and man had a beginning though they will have no end.
- b. People will spend eternity in the presence of God or the Lake of Fire, but they are not eternal by virtue that they had a beginning from the Creator. Matt. 25:41
 - 1) “And as Moses lifted up... that whosoever believes in Him should not perish, but have eternal life.” Jn. 3:14-15
 - 2) “that if you confess with your mouth the Lord Jesus and **believe** in your **heart** that God has raised Him from the dead, you will be saved.” Rom. 10:9

The manner of our election was that God predestined us!

II. The purpose of our election. vs. 5a

- A. The apostle Paul declared that the purpose of our election was to be reconciled to God.
 - * “to adoption as sons.”
 - 1. The initial family God created was in a state of innocence. Gen. 1:27
 - a. They were created after the image and likeness of God. Gen. 1:26-27
 - 1) Male and female.

- 2) Adam was created first from the earth, then Eve from Adams side.
- 3) Both had a free will without the influence of a sin nature.
- b. They were placed in the Garden of Eden.
 - 1) Adam and Eve had everything they needed and walked in an uninhibited and uninterrupted fellowship with God in the Garden of Eden.
 - 2) Adam and Eve had one restriction only, to not eat of the tree of knowledge of good and evil or they would surely die. Gen. 2:17
 - 3) Adam and Eve had the capacity to sin, but had not yet sinned.
2. The initial family God created was brought to a state of sinfulness.
 - a. Adam and Eve chose to disobey God and ate of the tree of good and evil. Gen. 3
 - a. Satan through the serpent approached Eve and challenged the authority of God, “Has God indeed said, “You shall not eat of every tree of the garden?” Gen. 3:1c-d
 - b. Satan then challenged the character and integrity of God, “You will not surely die.” Gen. 3:4
 - c. Finally Satan challenged the goodness of God, “For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” Gen. 3:5

- d. The woman saw the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Gen. 3:6
- e. The eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings. Gen. 3:7
- f. Eve was deceived and Adam knowingly transgressed, so the fall was attributed to Adam, being the head of the race. Gen. 3:6, 13, 17; Rom 5:12; 1Tim. 2:14
3. The consequences were that there are now two family in the world.
 - a. The two family-lines were that of Cain and Able, the save and the unsaved.
 - b. God gave the promise of redemption through His Son. Gen. 3:15
 - c. God expelled Adam and Eve from the Garden, lest they eat of the tree of life in their fallen state and live forever fallen. Gen. 3:22-24
 - * “In this the **children** of God and the **children** of the **devil** are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.” 1Jn. 3:10

4. The spiritual blessing Paul is stating, take note, is being predestined to adoption of sons, being reconciled back to God.
 - a. The phrase adoption as sons “huithesia”, means the placing of a person into the position of a son, to whom it does not naturally belong.
 - 1) The word Paul uses means a person could take anyone, even a slave and make him his adopted son and he would be recognized as a natural born son.
 - 2) He could even be appointed heir over a natural sons, it was a legal and binding transaction under Roman law.
 - 3) This is the word that is applied to us as former sinners by nature and now saints with a divine nature.
 - b. The phrase “adoption as sons” is found four other times. Rom. 8:15, 23; 9:4; Gal. 4:5
 - 1) “For you did not receive the spirit of bondage again to fear, but you received the Spirit of **adoption** by whom we cry out, “Abba, Father.” Rom. 8:15
* Bringing us into a personal loving relationship, calling God Abba “Daddy”.
 - 2) “Not only *that*, but we also who have the firstfruits of the Spirit, even we

ourselves groan within ourselves, eagerly waiting for the **adoption**, the redemption of our body.” Rom. 8:23

* Giving us the expectant hope of transforming our bodies.

- 3) “who are Israelites, to whom *pertain* the **adoption**, the glory, the covenants, the giving of the law, the service *of God*, and the promises.” Rom. 9:4
* Referring to the remnant of Israel.
- 4) “to redeem those who were under the law, that we might receive the **adoption** as sons.” Gal. 4:5
* Those who believer in Jesus and receive Him through repentance, enabling them to cry Abba, the Aramaic indicating affection and endearment. Mk. 14:36; Gal. 4:6

B. The apostle Paul declared that the purpose was accomplished by Jesus.

* “by Jesus Christ to Himself.”

1. The phrase “by Jesus Christ” indicates the means by which the adopted position was made possible.
 - a. The preposition by “*dia*” indicates the ground and reason for our son-ship.
 - 1) We are adopted sons and daughters through Christ.

- 2) We are adopted sons and daughters by the transaction of Jesus through His death and resurrection.
 - 3) We are adopted sons and daughters through the mediator role of Jesus.
 - * “For *there is* one God and one **Mediator** between God and men, *the Man Christ Jesus.*” 1Tim. 2:5
- b. The name Jesus “Iesous”, as noted in verse one, is the Greek name and means Yahweh is salvation.
- 1) Jesus is the Greek translation of the Hebrew name “Joshua”.
 - 2) Joshua in Hebrew is the contraction of Yahweh-Shua, Yahweh is salvation.
- c. The title “Christ”, means anointed in the Greek, the context focuses on the anointed of God, the Messiah.
- 1) The word is the translation of the Hebrew “Messiah”.
 - 2) Those who believed the gospel that Jesus in fact died and rose from the dead atoning for their sin.
 - 3) The saints believing in Christ are blessed with every spiritual blessing in the heavenlies in Christ and chosen in Him. vs. 1, 3, 4
2. The son-ship of the believer is in relation to the Father “to Himself”.
- a. The personal pronoun refers to the Father, not the Son.

- b. The pronoun capitalized indicates a proper name, referring to God.
- c. We have pointed out that all three persons of the Trinity are involved in the process of salvation.
 - 1) The Father. vs. 3-6
 - 2) The Son. vs. 7-12
 - 3) The Holy Spirit. vs. 13-14
 - 4) Each one ends with the understanding salvation is to the praise and the glory of the Trinity, One God! vs. 6a, 12, 14b
- d. The Father being the First person of the Trinity, as noted in verse three.
 - 1) The Father is the source or origin.
 - 2) The Son is the channel.
 - 3) The Holy Spirit is the agent.
 - 4) Three persons, yet one God, one Lord, one Spirit and one Savior!
 - 5) Yet Father and Son are co-equal by the titles of God and Lord.
 - 6) Yet the priority of the Father is evident by the fact that He is always mentioned first.

Illustration

As you adopt a child by choice and give him the place of a natural son receiving all the benefits of life.

Application

* Listen to some of the effects and evidence of being a son and daughter of God.

1. “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.” Jn. 1:12

2. “For as many as are led by the Spirit of God, these are sons of God.” Rom. 8:14

3. “For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” Rom. 8:15

4. “The Spirit Himself bears witness with our spirit that we are children of God and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.” Rom. 8:16-17

5. “I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.” 2Cor. 6:18

6. “And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him. For whom the LORD loves He chastens, And scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected *us*, and we paid *them* respect. Shall we not much more readily be in

subjection to the Father of spirits and live?” Heb. 12:5-9

7. “Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.” 1Jn. 3:1

The purpose for our election was for the adoption of sons!

III. The means of our election. vs. 5b

* “according to the good pleasure of His will.”

A. The apostle Paul revealed the Father chose us sovereignly.

1. The sovereignty of God is described, “according to the good pleasure of His will.”
 - a. There was no compulsive obligation, but according to His good pleasure.
 - 1) God’s good pleasure “eudokia”, expresses the kindly intent, delight and satisfying desire of God.
 - 2) His sovereignty is in conformity to His nature.
 - b. The phrase appears nine times in the New Testament. Matt. 11:26; Lk. 2:14; 10:21; Rom. 10:1; Eph. 1:5, 9; Phil. 1:15; 2:15; 2Thess. 1:11

* Twice in Ephesians. Eph. 1:5, 9
2. The origin of God’s good pleasure is His will.

- a. The word will “thelema”, means what one wishes or determined to be done.
- b. The word expressed the purpose, choice and inclination of God’s self-determination.
 - * “In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the **counsel of His will**, that **we who first trusted in Christ** should be to the praise of His glory.” Eph. 1:11-12

B. The sovereignty of God means He can do as He will, when He will, to who He wills, as often as He will, yet He will never violate any of His attributes or the free-will of man.

- 1. The sovereignty of God is manifested perfect wisdom resulting from all the attributes of God that are perfect.
- 2. God sovereignly makes all the right decisions in perfect justice, having the benefit of man in mind.
- 3. Sovereignty like the foreknowledge of God never violates the free will of man.
 - a. He gave Adam and Eve a free will to choose right or wrong and they were accountable for their choice. Gen. 3
 - b. The sovereignty of God to Esau and Jacob, refers to the nation of Edom and

Israel, not individual election. Rom. 9:11-16

- c. The sovereignty of God to Pharaoh, who hardened his own heart constantly was honored by God, then God strengthened his decision of his will by two different Hebrew words in Exodus. Rom. 9:17-18
- d. The sovereignty of God is the major theme that deals with Israel and the Gentiles, but not the way Calvinism distorts the sovereignty of God. Rom. 9
- e. The sovereignty of God never excludes the responsibility of man to respond to to the Gospel by his own choice.
- f. So once again seeing God is all powerful, all present, all knowing, possessing foreknowledge, the epitome of perfect wisdom, being eternal, immutable, infinite, should His sovereignty worry us as to whether it will be fair and just? No!

Illustration

Nebuchadnezzar said after he regained his sanity, “All the inhabitants of the earth *are* reputed as nothing; He does according to His will in the army of heaven And *among* the inhabitants of the earth. No one can restrain His hand Or say to Him, “What have You done?” Dan. 4:35

Application

* We must distinguish between the various term used and not make them synonymous when they are not.

1. All is according “kata” to the foreknowledge “prognosis” of God, in harmony with what He knows beforehand.

2. God certainly knows in harmony with His foreknowledge who is going to except Him or reject Him, but it isn’t because He predetermined them to be saved by “Unconditional election” or predetermined them to be damned, but because they exercised their free will to be saved or to be damned!

3. God knowing this, He has predestined the saved to conformity unto Christ and blessings.

* This does not violate God’s initiation or man’s free will!

4. But to equate “foreknowledge” or “foreknow” as John Calvin or Calvinist do, with the meaning of “foreordination”, “predestination” or “election”, rather than knowledge beforehand is a great error.

5. Peter distinguishes between the “determinate counsel or purposes” of God from the “foreknowledge” of God, “Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death.” Acts 2:23

* If the Jews carried out the decree of God, then they were obeying, but are charged of being personally responsible for acting on their own!

6. Paul makes the same distinction, “For whom He did foreknow, he also “kai” did predestinate. Rom. 8:29

* The word also “kai” denotes a differentiation, making it abundantly clear that God’s foreknowledge is not the same as predestination, foreknowledge is the reason for predestination.

9. And if God “predestinated the elect” out of His good pleasure of His will and He damned also the greater part of humanity as Calvinism teaches out of His good pleasure? What is the sense in mentioning “foreknowledge”, there is no need to know anything, it is a mere personal decision of God, regardless of the obvious unjustness and violence to His nature and attributes!

The means of our election was according to the good pleasure of His will!

Conclusion

This is the explanation about election described in three ways:

- I.** The manner of our election was that God predestined us!
- II.** The purpose for our election was for the adoption of sons!
- III.** The means of our election was according to the good pleasure of His will!