



Predestination

Predestination, in Christian theology, is the doctrine that all events have been willed by God, usually with reference to the eventual fate of the individual soul. Explanations of predestination often seek to address the “paradox of free will”, whereby God’s omniscience seems incompatible with human free will.

Romans 8:28-30 *“We know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.”*

Scripture References:

Ephesians 1:4-5

Proverbs 16:4

I Peter 1:20

John 15:16

II Timothy 1:9

Acts 13:48

John 6:44

II Peter 3:9

Ephesians 1:11-12

Revelations 13:8

I Peter 1:2

Galatians 1:15

Matthew 22:14

Acts 2:23

Jeremiah 1:5

Colossians 3:12

Romans 8:33

Titus 1:1 Romans 8:30

The whole idea of predestination is based on the belief that God is omnipotent and nothing can occur without His willing it. Some believe that God knows the future, but He does not predestine it. It is in the hands of God and His grace.

The three basic parts of predestination. Viewed, therefore, in its totality predestination includes on the part of God the following:

1. The prevision of the end
2. A determined grade or degree of glory

3. The ordination of the means

John Calvin, a French theologian who lived during the 1500s, is probably the most well-known proponent of predestination. The views taught by Calvin came to be known as 'Calvinism.' Predestination is a central tenet of Calvinist theology.

The theological view that God predetermines who will receive salvation and who will not is called predestination.

Basically, predestination is the belief that God has predetermined who will receive salvation and who will not. Sometimes the term is used to refer not only to salvation, but to express the idea that God is in control of the universe in general, even over mundane things.

Predestination is a very controversial theme within Christian circles and among theologians. There has been profound disagreement over this issue. Predestination is often seen as the antithesis of human free will. (a person or thing that is the direct opposite of someone or something else; a contrast or opposition between two things.)

Background of Predestination

The belief in predestination is drawn from the doctrines of God's sovereignty and omniscience. Basically, sovereignty means 'in authority over' or 'in control over.' Christians believe God to be in control over everything that happens. So, if God is in control over everything, he must also be in control over who is saved and who is not.

Omniscience means 'all-knowing.' Christians have historically held that God knows the past, present, and future. In philosophical terms, if God knows what will happen in the future, there is no possible way that what he knows will happen, could not happen. Confused yet? Because God knows the future, the future must unfold according to his knowledge. His knowledge of the future effectively determines the future.

The doctrine of predestination affirms that from before the creation of the universe, God knew, or 'chose,' who would be saved and who would not. Critics of predestination argue that

this view eliminates humanity's free will because it denies human beings the ability to choose salvation or reject it

It is difficult to determine exactly when the doctrine of predestination came into being. We do know the doctrine existed in the early Church. One of the first popular teachers of predestination was St. Augustine of Hippo.

Predestination is a central tenet of Calvinist theology. Sometimes the term 'election' is used more or less synonymously with predestination. The 'elect' are those whom God has chosen to give salvation to.

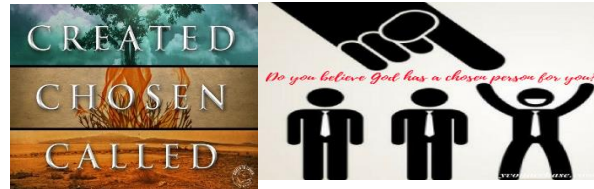
The Old Testament applies the term "elect" to the Israelites in as far as they are called to be the chosen people, or people of God, or are faithful to their divine call. The idea of such an election is common in Deuteronomy and in Isaiah 40-66.

Election to eternal life is viewed by some as conditional or a person's faith, and by others as unconditional. Conditional election is the belief that God chooses for eternal salvation those whom he foresees will have faith in Christ. This belief emphasizes the importance of a person's free will. The counterview is known as unconditional election and is the belief that God chooses whomever he will, based solely on his purposes and apart from an individual's free will. It has long been an issue in Calvinist-Arminian debate.

The doctrine of conditional election is most often associated with the Arminian churches. The Arminian have defended their belief against the doctrine of other Calvinist churches since the early 17th century when they submitted the following statement of doctrine to the Reformed Churches of the Low Countries.

That God, by an eternal, unchangeable purpose in Jesus Christ His Son, before the foundation of the world, hath determined, out of a fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who through the grace of the Holy Spirit, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in

John 3:36: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him,” and according to other passages of Scripture also.



13 Facts about God's elect from the New Testament.

1. Many are Called, but few are elect (chosen) (Matt. 20:16; Matt. 22:14)
2. The Great tribulation will be cut short for the sake of the elect (Mt. 24:22)
3. Satan targets the elect with deception (Mt. 24:24)
4. The elect will be gathered together and kept from harm just prior to the final outpouring of God's wrath upon the earth (Mt. 24:31)
5. God will vindicate the elect (Luke 18:7)
6. Jesus Christ is God's elect (Luke 23:25)
7. The elect is justified by God and free from spiritual accusation by men (Romans 8:33)
8. The elect is instructed to clothe themselves with nine things: compassion, kindness, humility, gentleness, patience, forgiveness, love, peace, and gratefulness (Colossians 3:12-15)
9. God has angels who are elect (I Timothy 5:21)
10. Paul's ministry was dedicated to ensuring the salvation of the elect (II Timothy 2:10)
11. The elect are chosen by the foreknowledge of God and by the sanctifying work of the Holy Spirit (I Peter 1: 1,2)

12. The elect are a chosen people called to declare the goodness and mercy of God (I Peter 2:9, 10)

13. The elect will accompany Jesus Christ in his defeat of those who wage war against Him (Rev. 17:14)

Paradox- something with two meanings that don't make sense together.

“Contrary opinion”, and when two different opinions collide in one statement or action, that's paradoxical.