

Predestination

What It Is and What It Ain't

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I. The four places in the Bible where we find 'predestinate'

Rom 8:29 For whom he did foreknow, he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did **predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Eph 1:5 Having **predestinated** us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 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:

A. God does all of eternal salvation—All by His determination—All by Himself

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Rom 8:29 For whom he did foreknow, he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did **predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Rom 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 Having **predestinated** us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

Eph 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:

Eph 1:19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places,

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

B. God never predestinated all things—God predestinated His children to salvation

Eph 1:5 Having **predestinated us** unto the **adoption** of children...

Eph 1:11 In whom also **we** have obtained an **inheritance**, being **predestinated**...

Rom 8:29 For **whom** he did foreknow, he also did **predestinate to be conformed** to the image of his Son...

Rom 8:30 Moreover **whom** he did **predestinate** ... them he also **glorified**.

II. Everything in the world does not happen by God's predestination

A. God does not live out our lives for us by His 'predestination'

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

B. We sin by our own will—Not by God's predestination

Heb 10:26 For if we sin **wilfully** after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

C. Blame death on man's sin—Not on God's predestination

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

III. Deaths are not ruled by predestination—But providence can often be a factor

A. Is there an absolute time that was set in eternity for each death?

Ecc 3:1 To every *thing there is* a season, and a time to every purpose under the heaven:

Ecc 3:2 **A time to be born, and a time to die...**

B. The context seems to show that most of the 'times' are more general than specific

Ecc 3:1 To every *thing there is* a season, and a time to every purpose under the heaven:

Ecc 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

Ecc 3:3 A time to kill, and a time to heal; a time to break down, and a time to build up;

Ecc 3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

Ecc 3:5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

Ecc 3:6 A time to get, and a time to lose; a time to keep, and a time to cast away;

Ecc 3:7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

Ecc 3:8 A time to love, and a time to hate; a time of war, and a time of peace.

C. So is the 'time' of death simply (and only) left to time and chance?

Ecc 9:11 I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

Ecc 9:12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

D. No doubt, the Bible teaches that God sometimes controls the very 'time' of death

Isa 57:1 The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*.

Isa 57:2 He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

E. However, the Bible also teaches that a man sometimes hastens his 'time' of death

Eph 6:1 Children, obey your parents in the Lord: for this is right.

Eph 6:2 Honour thy father and mother; (which is the first commandment with promise;)

Eph 6:3 **That** it may be well with thee, and **thou mayest live long on the earth**.

Num 20:12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

1Co 11:30 For this cause many *are* weak and sickly among you, and many sleep.

1. Yet the Bible is clear that all 'bad' things are not punishments for sins

Job 4:7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

Job 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

2. But the Bible teaches that some 'bad' things do come because of sins

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

IV. All that appears to be ‘bad’—is not always—‘all bad’

A. In at least some situations—What is indeed ‘bad’—Does not turn out ‘all bad’

Gen 50:20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

Psa 119:71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Act 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Act 4:27 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,

Act 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

B. ‘All things’ may not be ‘all’ things—But ‘these things’ are not the ‘only’ things

Rom 8:28 And we know that **all things** work together for good to them that love God, to them who are the called according to *his* purpose.

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to **these things**? If God *be* for us, who *can be* against us?

Rom 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in **all these things** we are more than conquerors through him that loved us.

V. Our God is ‘good’ at bringing ‘good’ from what seems ‘bad’

Deu 8:16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, **to do thee good** at thy latter end

Jer 24:5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans **for their good**.

Jer 24:6 For I will **set mine eyes upon them for good**, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

Jer 24:7 And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for **they shall return unto me with their whole heart**.

1Pe 1:6 Wherein ye greatly rejoice, though now for a season, **if need be**, ye are in heaviness through manifold temptations:

1Pe 1:7 That the **trial of your faith**, being much more precious than of gold that perisheth, though it be tried with fire, **might be found unto praise and honour and glory** at the appearing of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with **joy unspeakable and full of glory**:

Jas 1:2 My brethren, **count it all joy** when ye fall into divers temptations;

Jas 1:3 Knowing *this*, that the **trying of your faith worketh patience**.

Jas 1:4 But let patience have *her* perfect work, **that ye may be perfect** and entire, wanting nothing.

2Co 12:7 And lest I should be exalted above measure through the abundance of the revelations, **there was given to me a thorn in the flesh**, the messenger of Satan to buffet me, **lest I should be exalted** above measure.

2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for **my strength is made perfect in weakness**. Most gladly therefore will I rather **glory in my infirmities, that the power of Christ may rest upon me**.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for **when I am weak, then am I strong**.

VI. We may not know whether 'good' will come from 'bad'

—Or how 'good' can come from 'bad' —Or why 'bad' happens to 'good'

—But we know that God's providence takes 'good' care of His children

Gen 39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

Exo 3:11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exo 3:12 And he said, Certainly I will be with thee...

Isa 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

Isa 43:2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isa 43:3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour...

Dan 3:24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

Dan 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Mat 28:20 ...lo, I am with you always, *even* unto the end of the world. Amen.

Heb 13:5 ...I will never leave thee, nor forsake thee.

Joh 14:18 I will not leave you comfortless: I will come to you.

VII. The Bible invites God's children to come to the 'good' God of 'good' providence

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Mat 11:28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Mat 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Mat 11:30 For my yoke *is* easy, and my burden is light.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Act 2:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Act 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Act 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Act 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.