

PREDESTINATION – FOREKNOWLEDGE – ELECTION: Floyd Nolen Jones, Th.D, Ph.D.

The New Testament distinguishes between “purchase” and “redemption.” All are purchased, but not all are redeemed. Redemption applies only to those who repent and receive Christ Jesus as Lord and Savior, availing themselves of the value of His shed blood (1 Pet.1:18–20). The biblical revelation of redemption leaves no one un-invited! (1 John 2:2, 4:14; 1 Tim. 2:4; John 4:42)

This is illustrated in Matthew 13:44 where our Lord is pictured as a man who sold all He had to purchase a field. Verse 38 of that chapter declares that the field is “the world”. Accordingly we see that by His shed blood and death on the Cross, Christ Jesus *bought* the whole world and thus all who ever lived. However, He did not *redeem* the whole world. Whereas His finished work on the Cross was *sufficient* for the redemption of all mankind, it is only *efficacious* (*effective*, produces a desired effect) for those who repent, believe on and accept Him for who He is and what He has done. Redemption not only means to pay the ransom price, it includes the concept of also setting one free.

Moreover, all mankind was *identified* with Christ in His death (Eph. 1:10, the pen in the book, John 1:29, 12:32-33; 1 John 2:2) & thus has the legal right to eternal life (the redemption price was paid), but it is not theirs until *each* lays claim to their inheritance by accepting God’s only provision for sin and sins – the Lord Jesus. Only those who believe in & receive Him are *identified* in His resurrection & eternal life (1 Tim. 4:10; Rom. 5:9-11, 10:8-10). Tulip misinterprets Eph. 1:4-14.

- 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:
- 5 Having **predestinated** us unto the **adoption** of children by Jesus Christ to himself,
according to the good pleasure of his will,
- 6 To the praise of the glory of his **grace**, wherein he has made us accepted **in** the beloved.
- 7 In whom we have **redemption** through **his blood**, the **forgiveness** of sins,
according to the riches of his **grace**;
- 9 Having made known unto us the mystery of his will, according to his good pleasure
which he hath purposed in himself:
- 10 That in the dispensation of the fullness 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:
- 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:
- 12 That we should be to the praise of his glory, who first trusted in **Christ**.
- 13 In whom ye also trusted,
 - (1) **after** that ye **heard** the word of truth, **the gospel** of your salvation:
 - (2) in whom also **after** that ye **believed**,
 - (3) ye were **sealed** with that **holy Spirit** of promise,
- 14 Which is the **earnest** of our **inheritance until the redemption**
of the purchased possession, unto the praise of his glory. (see: 2 Cor. 1:22, 5:5)

Before the foundation of the world, God decreed that He would chose no one to be holy & without blame *unless* they were **in** Christ. His motive for so doing was love (Eph. 1:4, *agape* = agaph). Hyper-Calvinists emphasize God’s *sovereignty* but de-emphasize God’s love. They set God’s sovereignty at odds with the clear biblical call to human responsibility – that fallen mankind is totally morally &

spiritually depraved to the point they are unable to repent and call upon the Lord.

We have been *predestined* to be *adopted* as full sons so that we can inherit (how?) by the means of **redemption** by **blood**. (Eph. 1:7; Rev. 1:5)

We are predestined because we have been redeemed by His blood and **forgiven** by God's **grace** (Eph. 1:7), and this makes us "accepted in the beloved" (1:6).

Jesus would be the medium through whom all blessings would be dispensed (Eph. 1:10); therefore, we were not **in** the beloved **before** Genesis 1:1 – even though the **plan**, which was according to the good pleasure of His will, was **already** set in place **before** the foundation of the world (Eph. 1:4).

Romans 8:28-30

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**.

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.

30 Moreover **whom he did predestinate**, them he also (1) **called**: & whom he called,
them he also (2) **justified**: and whom he justified, them he also (3) **glorified**.

Observe: **predestination** is based on **foreknowledge** (Rom. 8:29), and the **predestined plan** (from before the foundation of the world) is that those whom God **foreknew** would be **conformed into the image of Christ**.

So the **order** in the **predestined plan** was and still is (Rom. 8:30):

- (1) God **calls** us,
- (2) those that answer, God **justifies** by Christ's shed blood on the Cross,
- (3) then God **glorified** them (i.e., will have glorified bodies like that of Jesus' Resurrection body; see: Rom. 8:29 above; Phil. 3:21; 1 John 3:2; Dan. 12:3).

As to "election", we add the Trinitarian verse 1 Peter 1:2 ("Tulip" Calvinist's *reject* the word "foreknowledge" below; also see, 1 Peter 1:1-5, 18-25; Eph. 1:4):

Elect according to the **foreknowledge** of **God the Father** through **sanctification** of **the Spirit**, unto obedience & sprinkling of the **blood** of **Jesus Christ**: (cp. Heb. 9:21)

Man became bankrupt thru sin.

The price or debt must be paid in full.
God did not try to extract more
out of a bankrupt person.

Jesus, who had stood
a surety for our debts,
paid in full for us (voluntarily).

So because of the action of a guarantor,
the bankrupt was SET FREE
without in any way
taking one thing from the creditor.

Hence all debt (past, present, and future) has been

paid in full – *Tetelestai!* (Greek = Τετελέσται = It is finished: John 19:30)