

## Salvation—Predestination (2<sup>nd</sup>)

(Today we continue studying the doctrine of predestination and its connection to salvation. In this lesson, we study the calling of those predestinated to be conformed to the image of Christ Jesus. It is obvious that the calling is limited in scope to those loved by God before the world began.)

In our previous podcast we introduced, defined, and began studying somewhat the subjection of predestination as it relates to the salvation of God. We ended that study considering Romans 8:29-30, “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. 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.” We showed from the Scriptures that the phrase “for whom he did foreknow” refers to a special people that God loved from everlasting and that this special people corresponds to the elect or sheep of God. From previous studies we have noted that Jesus said that He gave His life for the sheep. In fact, Jesus plainly said, “I am the good shepherd: the good shepherd giveth his life for the sheep,” John 10:11. Therefore, those that the Father loved in eternity are the ones He marked out or predestinated to be “conformed to the image of his Son.” The salvation of men was not an afterthought on the part of God after the fall of man; it was marked out (predestinated) before the world began. Much could be said regarding all that is involved in this conformation to the image of the Son of God, but time will not allow us to discuss that at this time. Needless to say, the salvation of God is not something left up to the will and actions of man. It was predestinated by God before the world was and it was given to those whom God loved. In fact, a case could be made for those in the phrase “elect according to the foreknowledge of God the Father” in I Peter 1:2 that the foreknowledge in that place is also referring to the love of God.

Verse thirty of Romans eight further enlarges on this predestination of those whom God foreknew or loved. It clearly declares that those predestinated by God are called, justified, and glorified. The Greek word for *called* is used in many ways throughout the New Testament, and the English word *called* is identified particularly two ways with regard to the called of the gospel and the internal call by the Holy Spirit in regeneration. Such examples of this is found in Matthew 20:16, “So the last shall be first, and the first last: for many be called, but few chosen,” and in Matthew 22:14, “For many are called, but few are chosen.” Concerning Matthew 20:16, note the closing comments from Matthew Henry’s *Whole Bible Commentary*: “This is applied to the Jews (Mt 22:14); it was so then, it is too true still; many are called with a common call, that are not chosen with a saving choice. All that are chosen from eternity, are effectually called, *in the fulness of time* (Ro 8:30), so that in making our effectual calling sure we *make sure our election* (2Pe 1:10); but it is not so as to the outward call; *many are called*, and yet refuse (Pr 1:24), nay, as they are called *to* God, so they go *from* him (Ho 11:2, 7), by which it appears that they were not chosen, for *the election will obtain*, Ro 11:7. Note, There are but few *chosen* Christians, in comparison with the many that are only *called* Christians; it therefore highly concerns us to build our hope for heaven upon the rock of an eternal choice, and not upon the sand of an external call; and we should fear lest we be found but seeming Christians, and so should really come short; nay, lest we be found blemished Christians, and so should *seem to come short*, Heb 4:1.” And regarding Henry’s comments for Matthew 22:14 he gave the following: “The parable is concluded with that remarkable saying which we had before (Mt 20:16), *Many are called, but few are chosen*, Mt 22:14. Of the many that are called to the wedding feast, if you set aside all those as unchosen that make light of it, and avowedly prefer other things before it; if

then you set aside all that make a profession of religion, but the temper of whose spirits and the tenour of whose conversation are a constant contradiction to it; if you set aside all the profane, and all the hypocritical, you will find that they are few, very few, that are chosen; many called to the wedding feast, but few chosen to the wedding garment, that is, to *salvation, by sanctification of the Spirit*. This is *the strait gate, and narrow way, which few find.*”

Therefore, the called in Romans 8:30 must likewise be a unique calling that God gives to some and not to others. As we previously stated, “It clearly declares that those predestinated by God are called, justified, and glorified.” It should likewise be clear that this calling does not include each and every person that ever lives on the earth because if so then each and every individual equally would be justified and glorified. Since the Scriptures do not teach that everyone will be justified and glorified, then the calling must be limited to those that are justified and glorified; that is, to the saved. To further identify the called, we will bring to our attention other passages where this Greek word is used.

In chapter nine of Romans, we find this word used three times: in verses seven, eleven, and twenty-four. From these passages and in their context, it is obvious that the call is limited specifically to those under the blessing of God that are called unto salvation. In verse seven, it is stated that not everyone who is a descendant of Abraham are children of the promise. The children of promise are those called of the seed of Isaac. Paul further elucidates the sovereignty of God in election or calling some unto salvation by the example of God exhibiting His love on Jacob and bypassing his twin brother Esau. Clearly verse eleven states election unto salvation is not of works but of God that calls specific individuals unto salvation. In the verses that follow, it is further explained that God has mercy on those that He wills to have mercy and that salvation is “not of him that willeth, nor of him that runneth, but of God that sheweth mercy,” Romans 9:16. Then in verses twenty-three and twenty-four we see that God is not only speaking of salvation for the Jews because the riches of the glory of God are bestowed on the vessels of mercy that God “had afore prepared unto glory.” Then it is made plain that this blessing unto glory is “not of the Jews only, but also of the Gentiles.” Please note that this glory in verse twenty-four corresponds with the “glorified” in Romans 8:30.

Many other passages could be supplied to support this truth. Obviously, we will not take the time to comment on each one. However, I will quote some and provide a small list of other verses that teach the same truth that you may study as well.

In **Galatians 1:15-16a**, Paul said, “But when it pleased God, who separated me from my mother’s womb, and called *me* by his grace, To reveal his Son in me.”

**II Timothy 1:9** states, “Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” Notice again that this “holy calling” is “not according to our works, but according to” the “purpose and grace” of God, “which was given us in Christ Jesus before the world began.”

**I Peter 2:9** says, But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” Note that Peter was writing to the elect of God as designated in chapter one, verse two. Also, he clearly states that it is God that calls us “out of darkness into his marvellous light.” (We will have more to say about this, the Lord willing, when we discuss regeneration.)

**I Peter 3:9** declares, “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.” While much could be discussed concerning this verse, it is apparent that the blessing to which we (the elect, I Peter 1:3) are called is not something earned; it is an inheritance given to us by the Lord.

**I Peter 5:10**, “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.” Here again Peter tells the elect, to whom he was writing (I Peter 1:3), that they were called to the “eternal glory” of God. Obviously, this “eternal glory” identifies with the “glorified” in Romans 8:30.

Lastly we draw your attention to **Revelation 19:9**, “And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” Here we see that those that are called to the marriage supper of the Lamb are the same ones that were predestinated, called, justified, and glorified as recorded in Romans 8:30.

A few other verses for further study may be I Corinthians 1:9; Galatians 1:6; Ephesians 4:1; I Thessalonians 2:12; 5:24; II Thessalonians 2:14; Hebrews 11:8; I Peter 2:21; II Peter 1:3.

Time fails us to discuss the justified and glorified from Romans 8:30. The Lord willing we will consider these topics in connection with predestination in the next podcast. Nevertheless, our time is up for today. Farewell.