

Double Predestination: Mute Button on the Power of the Gospel

The biblical model of salvation and the Calvinist model are mutually exclusive because the biblical model *permits* the eternal abode of an individual soul to depend entirely on the individual *effect of the Gospel applied* to that life while the Calvinist model *prevents* the outcome of that application to have any salvific effect. Clearly, we are parsing shades of grace in trying to paint this black and white picture. But double predestination advocates are quick to state the lost *do* enjoy grace while in this life —just not in the next! In essence, this element of AC (Applied Calvinism) attempts to strip the Gospel of even its eternal power to save (Rom 1:16). “For I am not ashamed of the gospel of Christ: for *it is the power of God unto salvation to every one that believeth*; to the Jew first, and also to the Greek.” But *if the effect of the Gospel’s power is always to save*, then the only way to prevent that effect is to truncate the flow of power. Amazingly, dual election theorists tell us we cannot question the logic, goodness, or effectiveness of the (AC) system. The designer of the (AC) system is pronounced holy and just because it claims Pauline doctrine teaches election is deemed a matter of the pleasure of the designer’s will (Eph 1:4-6).

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: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

But we must correctly understand the meaning of “...the good pleasure of His will...” Valley Forge Baptist Church reminds that:

The good pleasure of His will but then, speaks of God's deliberate action taken completely independent and unforced by any force outside of Himself. This is a freedom, that God enjoys that you and I do not. We are never completely free of outside influences that have a real impact on what we do, say, and think. (http://vfbaptist.org/devotionals/ephesians/content_41-60/eph01-57.htm) .

Good pleasure then has to do with the *extent* of God's freedom —infinite —a *quantitative* statement —not a *qualitative* statement that justifies Him saving arbitrarily —just because He has that ability. He also had the ability to scrap everything in the Garden and either start over or else go the house and rethink His plan. But He chose to honor His own covenant with Adam in order to provide the eventual path that allows *whosoever will* to gain the goodness of the power of the grace gospel. We must acknowledge this is a mystery beyond human analysis.

There is no question God *could* damn souls simply because He chose to create them for that purpose (sovereignty). But that is not the question. The question is, "Does He do this?" We have no reason to believe the answer is yes based on everything we know about His character and extensive record of His actions. The Calvinism question really boils down to what we believe about God's character — not what we can easily prove is the default damned destination for all humanity. The Cross made a way to pay that debt of default.

I am reminded of the scene in ***Schindler's List*** when Amon's maid, Helen, and Oskar are both baffled and resigned regarding the criteria by which some Jews are spared and some are not. This is a perfect picture of double predestination:

[Helen Hirsch](#): My first day here, he beat me because I threw out the bones from dinner. He came down at midnight and asked for them. And I asked him, I don't know how, I could never ask him now, I said, "Why are you beating me?" He said, "The reason I beat you now is because you ask why I beat you."

[Oskar Schindler](#): I am sorry for your troubles, Helen.

[Helen Hirsch](#): I have accepted them.

[Oskar Schindler](#): Accepted them?

[Helen Hirsch](#): One day, he will shoot me.

[Oskar Schindler](#): No, he won't shoot you.

[Helen Hirsch](#): He will. I see things. We were on the roof on Monday, young Lisiek and I and we saw the Herr Kommandant come out of the house on the patio right there below us and he drew his gun and shot a woman who was passing by. Just a woman with a bundle, just shot her through the throat. She was just a woman on her way somewhere, she was no faster or slower or fatter or thinner than anyone else and I couldn't guess what had she done. The more you see of the Herr Kommandant the more you see there are no set rules you can live by, you cannot say to yourself, "If I follow these rules, I will be safe."

[Oskar Schindler](#): He won't shoot you because he enjoys you too much. He enjoys you so much he won't even let you wear the star. He doesn't want anyone to know it's a Jew he's enjoying. He shot the woman from the steps because she meant nothing to him. ***She was just one of a series neither offending him or pleasing him.*** (See <http://www.imbd.com/title/tt0108052/quotes>) .