

# Many Are Called...

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*“For many are called, but few are chosen. (Mat 22:14)”*

The name Babylon came to us from just a few successions. First there was Babel. The following was taken from the Webster’s New World Dictionary.

**“Ba•bel** (bāˈbɛl) *Bible* a city in Shinar in which Noah's descendants tried to build a very high tower to reach heaven and were prevented by God from doing so by a confusion of tongues: Gen. 11:1-9

## **noun**

- 1** an impracticable scheme
- 2** [*also* **b-**] *a*) a confusion of voices, languages, or sounds; tumult *b*) a place of such confusion

## **Etymology**

[Heb *bavel* derived from Akkadian *bĀbilu*, altered (by folk-etym. assoc. with *bĀb*, gate & *ili* god) derived from pre-Akkadian city name *babila*, **Babylon** ]”

It should not come to you as a surprise then if I say that Christendom is to be found in Babel or Babylon today. Maybe I should rephrase that for the sake of clarity. Christendom is intertwined with, and is comprised of Babylon. Am I still not clear? Then may I ask your clemency and patients. Bear with me as I explain by showing one example of how this is so.

A confusion of voices and a place of such confusion is Babel; Babylon. There seems to be diverse threads of confusing doctrines, false theories and misconstrued ideas deriving from the misunderstandings of certain scriptures of the Bible. In this article I would like to highlight one of these doctrines and with the harmony of scriptures, I hope that some light will be shed.

\*There is a teaching in some Christian circles, called predestination, and it teaches that God predetermine who are to be saved and who will be lost. In other words, God with His foreknowledge has already determined, from all those to be born in humanity, whom He wants to keep and save and the rest to be punished eternally. Your response may be “what!” or maybe just ... silence. Silence maybe of amazement or maybe your breath has just left you for a while. If this could be true, then what would make our God any different from the conceptual theism of the Pagans? If God, who is the creator, could make creatures called humanity with hearts of care and concern for justice, how could He be any less sentient than they which He has made?

Where could you find any love or justice in God if He:

- Selected from those who were born into a condition called sin, over which they have no control (For we are all born in sin and shaped in iniquity), to be saved and live forever in bliss and peace, while He condemns the others?
- Put in some His righteousness and His spirit and then give the rest to be possessed by the Devil. And if that is not bad enough, to punish them in an eternally burning fire for more than trillions and billions of years; even for ever?

This is one of the many doctrines which has brought confusion to the minds of many who would otherwise come to God and find in Him a God of love and justice; one in whom they may put their faith and trust, for everlasting life.

Now let us examine some of the texts that have been used to support this doctrine. First let us look at some of the writings of the apostle Paul.

*“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.”* (Rom 8:29, 30). At first glance, this seems to be saying that God predetermined whom He will call and having called them, He justified them and having justified, He glorified the same. Now let’s look at some others.

*“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.”* (Acts 13:48). (It appears that the ones who were pre-selected are the ones who believe. Is this confusing you? )

*“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.”* (Rev 17:8). (In all appearance this seems to be saying that God wrote the names of the “redeem” in a book from the foundation of the creation of world).

Now let us analyse the first text; ...whom God did foreknow, the same He did predestinate. Does not God know everyone, even before they are born? God spoke through the Prophet Isaiah over a hundred years before of a Persian King who He named Cyrus. Although, beside that fact that God called him His shepherd, we have no evidence that he was converted or was saved yet God said He knew him before he was even borne. Here, God’s ability to know the future is clearly shown. But does this portray a God who has chosen people by just picking out those whom he wanted? I think not! We shall now see to the contrary.

So what did the apostle meant when he said “whom he did foreknow”? Could he have meant that those people whom God knew would conform to the image of his Son, and so He predestined them? Would it not be safer to say that since God foreknows everyone He also predestined all to be saved? In fact this is what I think the apostle Peter is saying in 2 Pet 3:9. *“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”* And again from the apostle Paul in 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? And again from the Apostle John in John 1:12: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

Clearly it is shown that the believers, at least the apostles, held to the understanding that salvation through Jesus Christ was open and free to all and none was exempted. But I think none has spoken more about this than our Lord Jesus himself. Hear the words of Jesus: *“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”* (John 6:37). Does this mean that God has only given some people to Jesus to be saved? *“That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”* (John 3:15-16). Firstly, who did God gave His son to? Was it just to some people? No! He gave him to the world. Why then bother to sacrifice for the people who will not be chosen? Secondly, “Whosoever”, sounds like just about anybody to me. There is no picking and choosing if I announced that I am having a party and whosoever wants to come are invited. It’s just as much as saying all are invited. Jesus is saying all are

invited to be saved and whoever comes I shall not cast out. But God knew long before those who will come and they are referred to as those that the Father giveth.

In continuing Jesus said in *John 3:17*: “For God sent not his Son into the world to condemn the world; but that the world through him might be saved. “But that the world through him might be saved”! Who might be saved? Just a few people out of the world? No! The whole world might be saved! God knows that a few will be saved, but He has left the door wide open to all, that **all** who believe may freely come. “*He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16)* I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (John 10:9). Clearly “if any man” comes to Christ he shall be saved. “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” (Acts 2:21)

If all have sinned and come short of the glory of God who then is a better candidate to be chosen to be saved and upon what merits? In other words, what merits one person above the other to be saved if all have sinned? We are all borne in the same condition; condemned wretched sinners; totally void of any merit to salvation. The word of God states in Ephesians 2:8-9 “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”. So then, is the grace of God given to a preselected few? No! Not according to the above. “But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Acts 15:11. Who are the “they” here? “They” are the gentiles of course. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus”. (Gal 3:28)

So neither race nor creed nor gender, nor any status will predispose us to any merits or rights to receive salvation. “For by grace are ye saved through faith...”. Take a look at Romans 5: 18. “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” By one man, namely Adam, condemnation came upon all men; we are all condemned, but by the righteousness obedience of one man, namely Jesus the Christ, justification came unto all men. Is this the same “all men” meaning all mankind; the world, we are speaking of? Absolutely! Therefore if all men are to be freely given justification by the death of Jesus Christ where does this misconstrued idea of preselecting fits in? I can find no just or logical place for it in the word of God.

Now let us re-examine and analyze the reference in *Rom 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.” (*Rom 8:29, 30*). So God predestines those He foreknows and those He predestines He calls and those He calls He justifies and those He justifies are the ones He glorifies. Now take note of the following points:

- God foreknows everyone - and therefore;
- God predestines everyone - to be conformed to the image of His Son
- God calls everyone - to repentance
- God freely offers justification to everyone – through the death of Jesus Christ.
- God does not glorify everyone; only those who accept the invitation and offer and and who are conformed to the image of Jesus Christ His only begotten Son through faith.

*“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will... 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 1:5,11)* The counsel of His will. What is God’s will toward to men? *“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14)* Whatever His will is for us (mankind) it is GOOD! So God has predestined us according the good pleasure of His (good) will to be adapted children unto Jesus Christ. Can we have any further doubt about the equal and fair opportunity God has provided for the salvation of all mankind?

Why then will some be lost? Jesus the Only Begotten Son said *“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” (John 3:18-19).*

It is clearly a matter of choice. Some will chose to accept the gift of God by trust and faith and some will believe a lie and not God. They will chose to accept what they can see with the physical eyes and not what can be seen by the eyes of faith. The same choice Eve had in the Garden of Eden is the same choice we all have today. We can chose to believe God’s word by faith or to believe the physical evidence the serpent; the father of lies, is displaying. Man had this choice before sin and God has given us this choice again but this time He has given us the evidence of His care and love through Jesus’ death and resurrection at Calvary. Therefore the apostle Paul quoted from the Prophet Isaiah in Rom 9:27,28, *“Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” (Rom 9:27-28)*

Who then are the chosen of God? Jesus said: *“For many are called, but few are chosen.” (Mat 22:14).* It seems reasonable to conclude that those who have chosen to respond to call of God’s grace through Jesus are the chosen, and through His foreknowledge He has written down their names beforehand in Jesus; from the foundation of the world. Hence the reference to those *“...whose names were not written in the book of life from the foundation of the world...” (Rev 17:8)*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. (Isa 55:1-3, Ezek 18:32. See also Ezek 33:11) ¶

God Bless.  
Abdiel