

# The Doctrine of Predestination According To The Old Testament

Yuangga Kurnia Yahya  
Universitas Darussalam Gontor  
Email: [yuangga4@unida.gontor.ac.id](mailto:yuangga4@unida.gontor.ac.id)

Mohammad Rafdi Ilahi  
Universitas Darussalam Gontor  
Email: [rafdiilahi91@gmail.com](mailto:rafdiilahi91@gmail.com)

## Abstract

This study aims to find the meaning of the doctrine of predestination in the old testament and seek the basis of the conflict between Christian theologians. In this study, researchers used a normative theological approach to explain the doctrine of predestination from a Christian point of view. While in understanding the predestination verses, researchers use a hermeneutic approach. From this study, researchers concluded that the doctrine of predestination is a doctrine that discusses whether or not human beings save in the world and enter human heaven or hell later. The difference in understanding this doctrine is due to the contradiction of the verses in the old testament and the differences in understanding the doctrines relating to this doctrine of predestination, such as the doctrine of sin, the salvation and the fall of Adam from heaven.

**Keywords:** God's Will, Human Will, Old Testament, Predestination, Sin.

## Abstrak

Penelitian ini bertujuan untuk mencari makna doktrin predestinasi dalam perjanjian lama. Dan mencari dasar pertentangan antar satu teolog dengan teolog lainnya. Dalam penelitian ini, peneliti menggunakan pendekatan teologi normatif untuk menjelaskan doktrin predestinasi dari sudut pandang kristen. Sedangkan dalam memahami ayat predestinasi peneliti menggunakan pendekatan hermeneutik. Penelitian ini menyimpulkan bahwa doktrin predestinasi adalah

---

\*Lecturer of The Faculty of Ushuluddin, University of Darussalam Gontor, Jl. Raya Siman, Siman, Ponorogo, 63471, East Java. Phone. (+62352) 483762.

\*Student of The Faculty of Ushuluddin, University of Darussalam Gontor, Jl. Raya Siman, Siman, Ponorogo, 63471, East Java. Phone (+62352) 483762.

doktrin yang membahas tentang selamat atau tidaknya manusia di dunia dan masuk surga atau neraka manusia kelak. Perbedaan dalam memahami doktrin ini karena pertentangan ayat dalam perjanjian lama dan perbedaan dalam memahami doktrin yang berkaitan dengan doktrin predestinasi ini, seperti doktrin dosa, keselamatan dan kejatuhan Adam dari surga.

**Kata kunci:** Kehendak Tuhan, Kehendak Manusia, Perjanjian Lama, Predestinasi, Dosa

## Introduction

Many aspects described in scripture are the God eternity, but of the many things that discuss the God eternity that cause the most controversy is related to His salvation especially deciding the election<sup>1</sup> relating on the doctrine of predestination. The doctrine of predestination is a doctrine that discusses god's predestination of who will believe and be saved and of all the paths to salvation<sup>2</sup>. The doctrine of Predestination, or also called the Destiny of God.

In its development, this doctrine relates to the doctrine of The Election of God or the election of a man who will be saved by Him<sup>3</sup>.

Predestination discussion triggers more theological discussion than any other word in the Bible. Because there is a contradiction between one verse and another about the doctrine of predestination in the Old Testament. This contradiction leads to the opposition in understanding the doctrine of predestination. One of the verses in the Old Testament explains that everything that happens to a man is absolutely from God.

All the inhabitants of the earth were considered trivial. He acted according to His will for the host of heaven and the inhabitants of the earth; and no one can refuse his hand by saying to him: "What have you done" (Book of Daniel 4: 35)<sup>4</sup>

That is the plan that has been made regarding the whole earth, and that is the hand that is raised towards all nations. The Lord of hosts has designed it, who can frustrate it? His hand has been raised, who can make it pulled back? (Book of Isaiah 14:

---

<sup>1</sup>Sproul, *Everyone's s Theologian: An Introduction to Systematical Theology*, (Pennsylvania: Reformation Trust, 2014), p. 57

<sup>2</sup>Soedarmo. R. *Ikhtisar Dogmatika*, (Jakarta : BPK Gunung Mulia), p. 129

<sup>3</sup>Yakob Tomatala, *Yesus Kristus Juru Selamat*, (Jakarta: YT Leadership Foundation, 2004), p. 135.

<sup>4</sup>Lembaga Alkitab Indonesia, *Alkitab*, (Proyek Pengadaan Kitab Suci Injil Protestan, 1984), p.760.

26-27)<sup>5</sup>

But in another verse contained in the old covenant, it is explained that man is free to determine his own will.

God blessed them, and God said to them: "Give birth, multiply, and multiply, fill the earth, and conquer it, have dominion over the fish of the sea and the birds of the air and of all the animals that creep on the earth." (Book of Genesis 1: 28)<sup>6</sup>

The contradiction of this verse has an effect on the different understandings of human salvation. Whether the will of man also determines whether or not human life is safe because of faith. Or it is only by the sovereignty of God that he chooses it, that he believes and is saved.<sup>7</sup> As in the case of the converts of a Christian into Islam,<sup>8</sup> as in the case of the conversion of a Christian to Islam, which in the view of Christians will not get salvation from Jesus. Whether he was not saved by her own will or was she predestined by God. Because in Indonesia there is about 61% of the conversion of Christianity into Islam caused by marriage.<sup>9</sup>

The contradiction of the verse is not the main reason for the difference in understanding the salvation of man. However, Adam's fall from heaven was also a different factor in understanding human salvation. As a result of this fall, Augustinus argued: "that because of our fallen circumstances, we are not only partly dependent on Christ for our conversion but entirely dependent on Christ"<sup>10</sup>. Augustinus believed the absolute of God in the salvation of man known as God's Will. This school developed and was continued by Martin Luther and John Calvin.

In contrast to Augustinus, Pelagius developed a view that emphasized the humanitarian side of obtaining salvation.<sup>11</sup> He

---

<sup>5</sup>*Ibid.*, p. 976

<sup>6</sup>Lembaga Alkitab Indonesia, *Alkitab...*, p. 10

<sup>7</sup>A. Naftallino, *Predestinasi*, cetakan ke-3, (Bekasi : Logos Heaven Light, 2007), p. 60

<sup>8</sup>Taken from the story of Erlina to Muslimah, "Sisi lain perjalanan muaf yang masuk Islam karena Menikah" (<http://www.muafcenter.com/sisi-lain-perjalanan-muaf-yang-masuk-islam-karena-menikah/> accessed on April, 19 2020 at 07.00)

<sup>9</sup>Agung Sasongko, "Tren hijrah pengaruhi jumlah muaf di Indonesia" *Republika*, 09 Februari 2019 (<https://www.republika.co.id/berita/dunia-islam/muaf/19/02/08/pmm42z313-tren-hijrah-pengaruhi-jumlah-muaf-di-indonesia>) accessed on April, 19 2020 at 09.43

<sup>10</sup>John Hendriyx, *Pelagianism Vs. Augustinians in Church History* (Ave: MonergismBooks, 2011), p.7

<sup>11</sup>Bernhard Lohse, *Pengantar Sejarah Dogma Kristen*, (Jakarta: BPK Gunung

argues that humanity has the habit of ability to obey or do God's commandments. Because he asserts that "God could not possibly demand what man himself ultimately could not fulfil."<sup>12</sup> This school is known as Free will. Pelagic thought continued by Erasmus and Arminius.

This is the basic problem that the authors want to discuss in this article. For this purpose, the researchers use a normative theological approach to explain the doctrine of predestination from a Christian point of view. While in understanding the predestination verses, the researchers uses a hermeneutics approach.

## Definition of Doctrine In Christian

The word doctrine comes from Latin language "*doctrina*" that's mean is *teaching*.<sup>13</sup> Has the origin of the same word with "*Doctor*" the literal meaning is "*teacher*". Doctrine is teaching (a principle about politic flow, the sect of religion, the establishment of a group of scientists, state administration) systematically. Doctrine in The Bible is somewhat different from the general concept. The Old Testament in the English language means 'doctrine' from Hebrew language לֵקַח (LEQAKH), *Iamed-qof-khet*, means "received".<sup>14</sup> It has the same root word as לֵקַח (LAQAKH) means received. Asin The Bible chapter Book of Deuteronomy 32:2. In English:

*"Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass".<sup>15</sup>*

Word translation, YA'AROF (*he will shed water*) KAMATAR (*as a rain*) LIQ'KHI (*my doctrine/ my teaching*) TIZAL (*he dripped*) KATAL (*as a dew*) 'IM'RATI (*my word*) KIS'IRIM (*like a drizzle of rain*) 'ALEY- (*to up*) DESHE' (*young shoots*) VEKHIR'VIVIM (*and sprinkling water*) 'ALEY- (*to up*) 'ESEV (*herbs*)

---

Mulia, 1989), p. 136

<sup>12</sup>*Ibid.* p. 136

<sup>13</sup><http://www.sarapanpagi.org/dogma-doktrin-study-kata-vt204.html>, on Mei, 5 2020 at 00.54

<sup>14</sup>D. Wilhelm G Esenius , *Hebrew Lexicon to the Books of the Old Testament* (London: Cambridge,1828) p. 381

<sup>15</sup>The Holy Bible Translated From The Latin Vulgate (Douay, 1609), p. 250

When researcher searches the word of doctrine in the New Testament with the Greek language uses two words διδασκαλία - (*didaskalia*) concerning teaching work or content of doctrine if it translated in the English language is *the doctrine* that means teaching, lesson and teaching and word διδαχη - (*didakhea*) specifically addressed to the teachings of Jesus Christ. Even, if translated in the English language means as *doctrine*. As mentioned in Matthew 15:9 in Greek version says:

*“ματην δε σεβονται με διδασκοντε” διδασκαλια” ενταλματα ανθρωπων (matên de sebontai me didaskontes didaskalias entalmata anthrôpôn)”<sup>16</sup>*

While in English version says:

*“But in vain do they worship me, teaching **doctrines** and commandments of men.”<sup>17</sup>*

In the Christian faith, the doctrine has big influence better than other religion. Because the doctrine so influence in the Christian faith Although in it's developing is so many contradictions between one doctrine with another doctrine. Until sometimes doctrine makes a gap between Christians. And there is an opinion that if the Christians just hold a doctrine that just taught of the, so the split-up between the Christian will never happen.

The doctrine itself in Christianity is diverse. Those are Theology (The Doctrine of God), Angelology (Doctrine of Angel), Demonology (Doctrine of the devil), Anthropology (Doctrine of the human), Christology (Doctrine of Jesus Christ), Soteriology (Doctrine of Salvation), Faith, repentance, water baptism, Footwashing Sacrament, Holy communion, Pneumatology (Doctrine of Holy Spirit), Holy Sabbath, Prayer, Miracle, Ekklesiology (Doctrine of The Church), Offerings, Ethic of Christianity, and The Second Coming of Christ.<sup>18</sup>

## Definition Of Predestination

The doctrine of predestination has quite diverse interpretation and still under debate until now. Because predestination is a hard teaching, the expert's perspective on each other is not the same

---

<sup>16</sup>Novvm Testamentvm, p. 22

<sup>17</sup>*The Holy Bible Translated From The Latin Vulgate ...* p. 1270

<sup>18</sup>Departemen literatur Gereja Jesus Sejati, *Doktrin-doktrin The Bibleiah mendasar* (Jakarta: Departemen literatur Gereja Jesus Sejati, 2014), p. 7

or different.<sup>19</sup> It caused word predestination –according to from the expert- is not found in The Old Testament and seldom used in The New Testament, caused of that is not much help in the effort to reduce or negate the differences. But the basic meaning from the doctrine of predestination relate with the final destination of the last day, that is heaven and hell. The final destination is determined by God not just before our arrival there, but before we were born.<sup>20</sup> Not just the final destination of heaven and hell but relate with the immortal destiny of human that predetermined or predestined by God before humans were born.<sup>21</sup> Aswritten in the book of psalms *“our eyes saw my unformed substance; in your book all my days were recorded, even those which were purposed before they had come into being.”* (Book of Psalms 139:16).

From the verse above God created the sky and the earth. It was written also that God planned and certain everything that existing and non-existent, about the things that will happen and the things that were happened. As in the other book *“Thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things, and for thy will, they were, and have been created”* (The Apocalypse of St. John the Apostle 4:11). Because of Your will, so just God who has authority to will everything is made and He has determined it.<sup>22</sup> So, the predestination is God’s determining about who will believe and safe about everything of his salvation.

From the description above, then whether humans are only as passivehumans? Take what was determined by God and is human just considered as only inanimate objects? From the statements before, so appear the sect that believes God’s will is absolute and final. And the other sect believes that humanity has a will or famously called free will.

The doctrine of predestination emerge to the surface and started to become a debate between the chief of church leader since the appearance of a Christian figure Pelagius who criticize the statement of Agustinus vice versa.<sup>23</sup> Pelagius developed a theology that puts

---

<sup>19</sup>J.L.Ch. Abineno, *Pokok-Pokok Penting Dari Iman Kristen* (Jakarta : PT. BPK. Gunung Mulia, 1989), p. 69

<sup>20</sup>R.C. Sproul, *Kebenaran-kebenaran dasar Iman Kristen, Cet. ke-10* (Malang: Literatur Saat, 2016), p. 215

<sup>21</sup>A. Naftallino , *Predestinasi* (Bekasi: Logos Heaven Light), P.35

<sup>22</sup>R. Soedarmo, *Ikhtisar Dogmatika ....* p. 129

<sup>23</sup>A. Naftallino , *Predestinasi* (Bekasi: Logos Heaven Light), P.29

more emphasis on the potential side of human to get salvation.<sup>24</sup> Give a focal point on human's will (or free will) and the motto is "whatever must I do, I must do it, and I can do it".<sup>25</sup> With this proposition, so Pelagius thinks that humanity can obey or disobey the order of God. Caused by this contradiction perception he confirms "God will not ask what at the last the human can not hold by himself".<sup>26</sup>

#### Predestination Verses In The Old Testament

*And he said: Behold Adam is become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live forever. (Book Of Genesis 3:22)<sup>27</sup>*

One of four big incidents in the Genesis Book is the fall of human.<sup>28</sup> The falling causes a human in a pool of sin and contaminated with the power of sin. In the first sin of a human to make a Calvinism thinks that human will not has own will but according to Armenius in the verse describes that human even though already sinned caused by the falling, but the human still has a conscience as an image of God for distinguished the right one and the false one, it is mean that human has an own will.<sup>29</sup>

According to Charles F. Pfeiffer in this phase book tells about entering the sin into Adam and Eve. Disobedience and the sin spoil the existing image. Even if these beings are morally good, they have given the right to choose; and they become the target of teaser power.<sup>30</sup>

The explanation about Adam fall described in this book with many different interpretations about the effect of the falling of Adam and Eve. Make the understanding of the sin as the most basic in the next discussions. The different interpretation and understanding about the sin will affect the different understanding and interpretation in another doctrine as predestination doctrine, grace doctrine and salvation doctrine. It can be said that is the essence of predestination doctrine is who believe the human will and others who believe God will.

---

<sup>24</sup>Dieter Becker, *Pedoman Dogmatika* (Jakarta : BPK Gunung Mulia, 1993), p. 140

<sup>25</sup>Erwin W. Luder, *Teologi Kontemporer*, (Malang: gandum Mas, 1999), p. 137

<sup>26</sup>Benhard Lohse, *Pengantar Sejarah Dogma Kristen*, (Jakarta: BPK Gunung Mulia, 1963) p. 136

<sup>27</sup>*The Holy Bible Translated From The Latin Vulgate*, .... p. 6

<sup>28</sup>Bruce W. dan kenneth B., *Talk Thru The Bible* trans. Nesy setjo (Malang: Gandum Mas, 2002), p.34

<sup>29</sup>A. Naftallino, *Predestinasi*....p. 60

<sup>30</sup>Charles F. Pfeiffer, *The Wycliffe Bible Commentary*, Vol. 1, Terj. Hananiel N, (Malang: Gandum Mas, Tanpa Tahun), p. 36

*“Trust in the with all your heart and lean not on your own understanding;6) in all your ways submit to him, and he will make your paths straight.” (Book of Proverbs 3:5-6)*

In the way of believing obedience to God’s commandments, health and peace may commonly be enjoyed; and though our days may not be long upon the earth, we shall live forever in heaven. Let not mercy and truth forsake thee; God’s mercy in promising, and his truth in performing: live up to them, keep up the interest in them, and take the comfort of them. We must trust in God with all our hearts, believing he is able and wise to do what is best. Those who know themselves, find their own understandings a broken reed, which, if they lean upon, will fail.<sup>31</sup> Do not design anything but what is lawful, and beg God to direct thee in every case, though it may seem quite plain. In all our ways that prove pleasant, in which we gain our point, we must acknowledge God with thankfulness. In all our ways that prove uncomfortable, and that are hedged up with thorns, we must acknowledge him with a submission. It is promised, He shall direct them paths; so that thy way shall be safe and good, and happy at last.

*“The God hath made all things for himself: the wicked also for the evil day. (Book of Proverbs 16:4)<sup>32</sup> . This verse used for supporting Calvinist extreme ideology. Franz Delidsch<sup>33</sup> interprets that “it is the testimony of the doers of free will that is meant here,” but he does not understand this verse in its interpretation of predestination for disaster, which is not the opinion of the conservative Calvinists. In Delitch opinion, Calvin confirmed that predestination for disaster must be a “terrible dogma”. But, The Holy Book teaches the divine sovereignty coexists with free will.<sup>34</sup>*

---

<sup>31</sup>Matthew Henry, *Matthew Henry’s Concise Commentary on the Bible* (Grand Rapids, MI: Christian Classics Ethereal Library), p. 753.

<sup>32</sup>The Holy Bible Translated From The Latin Vulgate, .... P. 775

<sup>33</sup>Franz Deli\sch (23 February 1813, in Leipzig – 4 March 1890, in Leipzig) was a German Lutheran theologian and Hebraist. Deli\sch wrote many commentaries on books of the Bible, Jewish antiquities, Biblical psychology, as well as a history of Jewish poetry, and works of Christian apologetics. Today, Deli\sch is best known for his translation of the New Testament into Hebrew (1877), and his series of commentaries on the Old Testament published with Carl Friedrich Keil. ([https://en.wikipedia.org/wiki/Franz\\_Delidsch](https://en.wikipedia.org/wiki/Franz_Delidsch)) Accessed in 05 December 2020 at 14.50

<sup>34</sup>Charles F. Pfeiffer, *The Wycliffe Bible Commentary* vol. 2 ter. Hananiel N. (Malang: gandum Mas), p. 330

## The School of Predestination Doctrine

The controversy of the predestination doctrine began to appear between the leader of the congregation since the Christian figure named Pelagius who criticize the statement of Augustinus. Is not only Pelagius, who criticizes the statement of Augustinus but also Augustinus criticize the teaching of Pelagius. Thus, teaching of Augustinus that open the space for predestination in a doctrine of salvation.<sup>35</sup> The controversy around Pelagius built slowly, over more than a decade. In the Confessions (397–401), Augustine had uttered the famous prayer, “Give what you command, then command what you will” (Conf. 10.29.40; 31.45; 37.62).

### God’s Will

#### a. Saint Augustine

Augustine argued that there are four stages, which are derived from the Scripture, that correspond to the four states of man concerning sin: (a) able to sin, able not to sin (*posse peccare, posse non-peccare*); (b) not able not to sin (*non-posse non-peccare*); (c) able not to sin (*posse non-peccare*), and (d) unable to sin (*non- posse peccare*). The first state corresponds to the state of man in innocency, before the Fall; the second the state of the natural man after the Fall; the third the state of the regenerate man; and the fourth the glorified man.<sup>36</sup> Can be seen from Augustine’s statements, he proclaims that human can not be free will because he thinks the human mixed by the sin and just by God’s embarrassing human can raise his perfection. “Without the Spirit man’s will is not free, since it has been laid under by shackling and conquering desires.” - Augustine, Letters cxlv 2 (MPL 33. 593; “When the will was conquered by the vice into which it had fallen, human nature began to lose its freedom.” - Augustine, On Man’s Perfection in Righteousness iv 9 (MLP 44. 296; tr. NPNF V. 161)tr FC 20. 163f.).

The human can also avoid the sin, but need a continuous grace of God. Adam able to innocent because promised by the grace of God, but caused the arrogant of Adam, he wants more than just what God allows for him. From the description above is Adam still a free will to

---

<sup>35</sup>A. Naftallino, *Predestinasi* .... p. 29

<sup>36</sup>John Hendriyx, *Pelagianism Vs. Augustianims in Church History* (Ave: Monergism Books, 2011), p. 5

choose to do the forbidden? In the view of Augustine that the grace and the election are not erasing the free will of a human.

b. Martin Luther

The explanation that delivered by Luther in his letter for Erasmus reflects his beliefs about God's will. The human who has fallen into sin, he has no more free will. The conclusion, if humans entered into the sin's power and it's the power that influences his will<sup>37</sup> and Luther likens as a donkey or a horse that directed by the rider. Is human able to take a step for a finding of God and raise salvation? Luther said it is impossible to say I can not, even the human able to nicest as a justifier because human actions have been tainted by self-interest And make him arrogant.

To interpret the doctrine of his free will Martin Luther (read the will of God), is not a simple thing. It's not like free will to drink milk, or free will to go to school and so on. But the free will here relate to the fate of man's salvation by the grace of God, after which it only explains the intent of free will according to Martin Luther.

The understanding of the doctrine of free will, one must generally understand the doctrine of insanity before it must understand how the concept of the fall of man from heaven resulted from sin. Luther believed that all that was on earth had fallen into sin. As he said:

He addresses himself, not to certain persons, but to all people, including the Romans. This can be seen clearly in the words of the apostle below inch. 3:9 of this letter: "We laid to the charge both of Jews and Greeks, that they are all under sin." He, therefore, excepts none, because he says "all." One must imagine that, while speaking, the apostle has the entire world before his eyes as if it were one whole body. The members of this body are different; individually they have therefore not done all the apostle charges them with, but altogether they have done all of it (some by committing one fault, and others by committing another) so that he can attribute all these faults to the whole body and not to the head alone. For there can be no doubt that neither all Romans nor all Gentiles were guilty of all of this. But because as non Christians they were members of this body, they are rebuked

---

<sup>37</sup>A. Naftallino, *Predestinasi* .... p. 50

one with another.<sup>38</sup>

### c. John Calvin

John Calvin's concept of salvation struck a new concept: predestination. A Calvinist theologian R.C. Sproul wrote in his book "the chosen by God" explain that the predestination means, in its most elementary form, is that our final destination, heaven or hell, is decided by God not only before we get there, but before we are even born. It teaches that our ultimate destiny is in the hands of God. Another way of saying it is this: From all eternity, before we ever live, God decided to save some members of the human race and to let the rest of the human race perished. God made a choice—He chose some individuals to be saved unto everlasting blessedness in heaven and others He chose to pass over, to allow them to follow the consequences of their sins into eternal torment in hell.<sup>39</sup>

Calvin explains the concept of predestination by saying that:

"God eternal decree, by which he compacted with himself what he willed to become to each man. For all are not created in equal condition; rather, eternal life is foreordained for some, eternal damnation for others. Therefore, as any man has been created to one or the other of these ends, we speak of him as predestined to life or to die."<sup>40</sup>

From the explanation above can be concluded that Calvin in explaining the concept of his salvation that mankind can only rely and rely on his goodness in the future is only for the act of god's election, not the other.

Calvin's view of the effects of the great sin of man is reaffirmed by the influence of the fall of Adam and Eve from heaven. Causes all men to be contaminated with their sins. In Sproul's view, a Calvin Theologian said that human sin caused the whole mind and will to malfunction properly. This state of human will no longer exist. From the explanation above makes

---

<sup>38</sup>Wilhelm Pauck (Ed), *Lectures On Roman*, (Kentucky: Westminster John Knox Press, 2006), p. 21

<sup>39</sup>RC. Sproul. *Chosen By God*, (USA: Tyndale Haouse Publisher, 1982), p. 22

<sup>40</sup>John Calvin, *Calvin: Institutes of The Christian Religion*, (Kentucky: Westminster John Knox Press, 2006), p. 921.

man no longer have the free will to obtain salvation from God, so the need for God's intervention in the achievement of absolute salvation.

## Free Will

### a. Pelagius

Pelagius's views got the serious attention from the educated infidels at that time, and presumably it until he gets follower who is not too strict with the rules of church life. His effect is not just around Rome, but spread wide and Pelagius has a friendly relationship with Coelestius who defend him and influenced. Pelagius tries to make his follower believe about his concept to follow Jesus seriously. During this period he must have composed his most substantial works. A treatise in three books on the Trinity, a collection of Scriptural passages relating to Christian practice, called by Augustine and Orosius "Testimoniorum liber". Also, modelled on early work by Egyptian, and from some famous writing that written by Pelagius his monumental commentary on St. Paul<sup>41</sup> and a letter sent to young female ascetic influenced Demetrias.<sup>42</sup> Along with his life in Rome, happen some dogmatic conflicts which end condemnation upon him and ended up leaving Rome. Pelagius spent the greater part of twenty-five years in Rome, from about 384 till he left the city in 409.<sup>43</sup>

However, in the end, Pelagius' thought was rejected and declared heretical, both by the local council in Katagiri and by the revised council which revised the views of the bishop of Rome (Zosimus) 418 also in katagaro. There are 7 mainideas of Pelagius which are considered heretical and have been summarized by Pelagius' student Calestius as follows:<sup>44</sup>

1. Adam was created as a mortal and will be dead even he is not the sinner.
2. The fall of Adam just broke his self, not all ofhuman being.
3. The children were born into this world in the same condition as adam before the falling.

---

<sup>41</sup>John Ferguson, *Pelagius* (Cambridge:W. Heffer & Sons LTD., 1956), p.. 47

<sup>42</sup>Bernhard Lohse, *pengantar Sejarah Dogma Kristen*, (Jakarta: BPK Gunung Mulia, 1989), p. 135

<sup>43</sup>John Ferguson, *Pelagius* (Cambridge:W. Heffer & Sons LTD., 1956), p.. 47

<sup>44</sup>A. Naftallino, *Predestinasi* .... p. 31

4. The human being was not perish caused by Adam falling, and also he is not reviving, and also did not rise again because of the resurrection of Jesus Christ.
5. Even the baptized children or other the saved children was not perish caused by Adam falling they are not reviving, and also did not rise again because of the resurrection of Jesus Christ.
6. The Torah law and the Bible lead to the kingdom of heaven.
7. Even before the death of Christ, there are already people who live without sin.

#### b. Desiderius Erasmus Roterodamus

Erasmus at first affirmed much in Luther, but increasingly objected to his “extremism and rough manners.” The years 1517 and 1520 brought serious estrangements. The humanist followers of Luther wished Erasmus on their side, especially Melancthon, who remained an ardent admirer of Erasmus all his life. But Luther’s three fighting challenges to authority, as it existed in the Europe of his day, the Address to the German Nobility, The Babylonian Captivity of the Church and The Liberty of a Christian, brought the breach with Rome. In the same year a Roman bull, Exsurge Domine (1520), chastized Luther. He answered with the Assertions, which among other things, denied the free will. Erasmus hated to be drawn into this controversy and moved from Louvain to Basel (1521).<sup>45</sup>

The controversy between Luther with Erasmus held because of the difference in faith (doctrine). Because Erasmus holds on the teaching of Pelagius that is a free will of human as a starting point of his thought “his theology”. And from the descriptions about the free will that influenced by the teaching of Thomas Aquinas. The essence from the description is “even a human falls in the sin, a human still has a free will. But a human in the sinful condition is not enough to reach the salvation if not saved by the grace of God.”<sup>46</sup>

#### c. Jacobus Armenius

First, Christ as a messenger for getting salvation of humanity. The second, God accepts and saviours all of human whom regret

---

<sup>45</sup>Translated and edited by Ernst F. Winter, *Erasmus-Luther Discourse on Free Will*, (New York: The Continuum Publishing Company, 2002 ), p. ix

<sup>46</sup>A. Naftallino, *Predestinasi* .... p.50

any mistakes and believe to the Christ and God also rejects who do not regret ll mistakes and who don't believe to Christ. The third, God establishes for giving the ways needed for a human to regret any mistakes and believe. The fourth, God establishes to saviour certain people because of seeing before that the hell will believe and survive until the end.

Prevenient Grace is a concept put forward by Arminius explaining that Prevenient Grace is a gift given by God to the man that enables sinners to be able to choose about the insanity of himself.<sup>47</sup> It can be concluded that this grace provides space for a man who falls into sin to desire in the matter of man's salvation. And in the concept of Prevenient Grace itself implicitly the Arminians believe in total depravity. Reinforced by Olson's writings an Arminian theologian wrote that "he believed in total depravity, including bondage of the will of the sin".<sup>48</sup>

The belief in God's invention in the form of a restoration of man's free will indicates that the Arminians in their free will needed a covenant from God. and this is what makes the Arminians emphasize free will because behind the free will of man there is God's intervention in the concept of Prevenient Grace. And it is not only this grace that makes a man able to choose about the purpose of his life, which is that man wants to believe in Christ or reject it.

## Conclusion

The doctrine of predestination is a part of the Christian doctrine of salvation. The doctrine of predestination is God's provision to humans regarding the last day, whether humans are saved or not and enter heaven or hell. The different verses of predestination in The Old Testament lead to the conflict in the doctrine of predestination. There are two major schools of predestination those are who believes the absolute of God's will for the salvation of humanity. The human cannot work for getting the salvation, just the grace of Allah that save a human from the hell. Because of the falling of Adam and Eve from heaven, make all of the humans have inherited sin. Figures who supported this teaching were Augustinus, Martin Luther, and John Calvin. The second school who believes that humanity has a

---

<sup>47</sup>Roger R. Olson, *Arminian Theology: Myths ans Realities* (USA: Intersersity Press, 2006), p. 159

<sup>48</sup>*Ibid.*, p. 142

conscience to distinguish which is good and bad and shows on god's path. Even humans have inherited sin, he can work to get salvation from hell. Figures who supported this teaching were Pelagius, Desiderius Erasmus, and Armenius. Thus, the most basic things that cause contradictions are the different understanding of the fall of Adam and Eve, the doctrine of sin, the doctrine of salvation and the doctrine of the God election.

## Reference

- Becker, Dieter. *Pedoman Dogmatika*. (Jakarta: BPK Gunung Mulia, 1993).
- Calvin, John. *Calvin: Institutes of The Christian Religion*, (Kentucky: Westminster John Knox Press, 2006).
- Bruce W. dan Kenneth B., *Talk Thru The Bible* trans. (Nesy setjo Malang: Gandum Mas, 2002).
- Departemen literatur Gereja Jesus Sejati. *Doktrin-doktrin The Bibleiah mendasar*. (Jakarta: Departemen literatur Gereja Jesus Sejati, 2014).
- Esenius, D. Wilhelm G. *Hebrew Lexicon to the Books of the Old Testament*, 1609.
- Hendriyx, John. *Pelagianism Vs. Augustianims in Church History*. (Ave: Monergism Books, 2011).
- Henry, Matthew. Tanpa Tahun. *Matthew Henry's Concise Commentary on the Bible*, Grand Rapids, MI: Christian Classics Ethereal Library.
- J.L.Ch. Abineno, *Pokok-Pokok Penting Dari Iman Kristen* (Jakarta: PT. BPK. Gunung Mulia, 1989).
- Lembaga Alkitab Indonesia, *Alkitab*, Proyek Pengadaan Kitab Suci Injil Protestan, 1984.
- Lohse, Benhard. *Pengantar Sejarah Dogma Kristen*, (Jakarta: BPK Gunung Mulia, 1963).
- \_\_\_\_\_. *Pengantar Sejarah Dogma Kristen*. (Jakarta: BPK Gunung Mulia, 1963).
- Luder, Erwin W. *Teologi Kontemporer*. (Malang: Gandum Mas, 1999).
- Naftallino, A. *Predestinasi*. Bekasi: Logos Heaven Light, 2004.

- Olson, Roger R. *Arminian Theology: Myths and Realities*. (USA: Intersiverty Press Pennsylvania: Reformation Trust, 2006).
- Pauck, Wilhelm (Ed). *Lectures On Roman*. (Kentucky: Westminster John Knox Press, 2006).
- Pfeiffer, Charles F. Tanpa Tahun. *The Wycliffe Bible Commentary*, Vol.1 ter. Hananiel N. Malang: Gandum Mas.
- \_\_\_\_\_. Tanpa Tahun. *The Wycliffe Bible Commentary*, Vol.1 ter. Hananiel N. Malang: Gandum Mas.
- Soedarmo, R. *Ikhtisar Dogmatika*. (Jakarta : PT. BPK. Gunung Mulia, 1996).
- Sproul. RC. *Chosen By God*, USA: Tyndale Haouse Publisher, 1982).
- \_\_\_\_\_. *Everyone's s Theologian: An Introduction to Systematical Theology*, (Pennsylvania: Reformation Trust, 2014).
- \_\_\_\_\_. *Kebenaran-kebenaran dasar Iman Kristen, Cet. ke-10*. (Malang: Literatur Saat, 2016).
- The Holy Bible Translated From The Latin Vulgate. Douay, 1609.
- Winter, Ernst F. *Erasmus-Luther Discourse on Free Will*. (New York: The Continuum Publishing Company, 2002).
- יבתכ יאיבנ טפשמ. *Law Prophets Writing: The Old Testament*. (London: Novvm Testamentvm, 2003).

### Internet Sources

- “Sisi lain perjalanan mualaf yang masuk Islam karena Menikah” (<http://www.mualafcenter.com/sisi-lain-perjalanan-mualaf-yang-masuk-islam-karena-menikah/> accessed on April, 19 2020 at 07.00)
- “Tren hijrah pengaruhi jumlah muallaf di Indonesia” *Republika*, 09 Februari 2019 (<https://www.republika.co.id/berita/dunia-islam/mualaf/19/02/08/pmm42z313-tren-hijrah-pengaruhi-jumlah-mualaf-di-indonesia>) accessed on April, 19 2020 at 09.43
- BP. 2006. “Dogma dan Doktrin Studi Kata” Diakses pada <http://www.sarapanpagi.org/dogma-doktrin-study-kata-vt204.html> (diakses pada 5 Mei 2020 pukul 00.54 WIB).
- Biografi Franz delidhsch ([https://en.wikipedia.org/wiki/Franz\\_Delidsch](https://en.wikipedia.org/wiki/Franz_Delidsch)) Accessed in 05 December 2020 at 14.50