

PREDESTINATION

ELECTION, FOREKNOWLEDGE, FOREORDINATION

BY A. S. COPLEY

*“Known unto God are all His works
from the beginning of the world”*

ACTS 15:18

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

DISCLAIMER

This document has been formatted, proofed, and its verbiage modernized so as to save it into an easily read and/or printed electronic format.

Many honest minds are somewhat mystified on these subjects of election, foreknowledge, and foreordination. They fail to see the differences between God's works for humanity and His workings with and in men. Therefore, we shall endeavor to clear away the fog.

From the 4th century to the 16th, the above topics were subjects of the hottest discussions. Augustine was the leading advocate of "**IRRESISTIBLE GRACE**," as it was called. Hundreds of years later, Luther and Calvin followed in his theological steps.

ARMINIUS arose about 1600 A.D. and introduced the "**WHOSOEVER**" message, or the "**FREEDOM OF MAN'S WILL**". He taught man's side of salvation as well as God's side. He taught that God made full provision for eternal salvation, and mankind had the privilege to accept it, or reject it. If he accepts God's plan, he obtains eternal life, but if he rejects it, he will experience eternal death, or separation from God forever.

THE WESTMINSTER CONFESSION (Presbyterian) expresses Augustine's doctrine briefly thus: "**GOD FROM ALL ETERNITY DID BY THE MOST WISE AND HOLY COUNSEL OF HIS OWN WILL, FREELY AND UNCHANGEABLY ORDAIN WHATSOEVER COMES TO PASS.**" To this are added 2 guarding statements: ① "God is not the author of sin," and ② "violence is not offered to the will of the creature, nor is the liberty or contingency of 2nd causes taken away, but rather established." Matthew 11:25-26; Ephesians 1:4 and Romans 9:17-22 are the chief Scriptures from which that hard theory was deducted. The impossible harmony between the doctrine as stated and the 2 supposed safeguards should be evident to every honest mind. How could God foreordain all things that take place and yet not be the author of sin? How can the creature have any liberty if his conduct was fixed unchangeably beforehand? Their answer to such irreconcilable propositions is that they are inscrutable, that is, we dare not question or reason about them.

The **AUGUSTINIAN DOCTRINE** declared that "**THE FOREKNOWLEDGE OF GOD IMPLIES PREDETERMINATION. NOTHING CAN BE POSSIBLY KNOWN UNLESS IT IS FIXED OR DETERMINED. BUT WHO IS IT THAT PREDETERMINES UNLESS IT BE GOD?**" What vague statements learned men make. Gospel truths are simple and appeal to needy folk.

Arminius maintained the following views. Predestination, or election, relating to our salvation, is not arbitrary, or absolute, but dependent upon the foreknowledge of God. "***For whom He did foreknow, He also did predestinate***" [Rom.8:29]. This passage is to be read forwards and not backwards. The atonement is not limited...it is available for all, even though not applied by all. All are sought by the Holy Spirit. No one has been rendered by a Divine Decree impotent to receive the Gospel. Grace, though indispensable, is not compulsory. Christ stands at the door and knocks. He breaks into no man's soul either violently or by stealth. Yes, grace may be accepted or rejected. "**IRRESISTIBLE GRACE**," one of the 5 points of Calvinism, is a misnomer. Theologians claim that reason and revelation are the sources of theology. No doubt that is true; but that is why they err...they inject their reasonings into the Scriptures. God be praised that revelation alone is the fountain of truth, which is the Bible.

In order to understand this subject of **DIVINE ELECTION**, we must first consider plain, positive, fundamental facts set before us in the Scriptures. Then examine those portions that seem to be opposed to the plain facts, and reconcile them with each other. In Ephesians 1:11 we learn that before God's act of predestination, was His purpose; and before that purpose there was a counsel held. Read it,

"...predestinated according to the purpose of Him who worketh all things after (according to) the counsel of His own will." [Eph.1:11b]

Three words in Genesis 1:26 are the key to our difficulties. "**And God** (Elohim, the Trinity) **said, LET US MAKE**" That counsel purposed a material creation. Accordingly, "**In the beginning God created the heaven and the earth**" [Gen.1:1]. He also brought into existence 2 great intelligences—angels and man. The angels were strong and brilliant; yet Lucifer and other angels fell. Man, being weak, also fell. Because he was weak, God provided a remedy for his trouble. He brought forth another man, a victorious new creation. In its entire scope, this new race embraces everyone from Adam to the end of the Millennium that believes and accepts God's way of salvation.

Here is a fundamental fact. This new creation appears on the scene in 4 great groups.

1ST GROUP The first group includes all saved folk from Adam to Moses. They are called "**the sons of God**" [Gen.6:2].

2ND GROUP This group is known as Israel. The Lord said to Pharaoh, "**Israel is my son, my first-born...let my son go**" [Exo.4:22-23] (see also Hos.11:1). His thought of them is also expressed in Deuteronomy 7:6:

"The Lord thy God hath chosen thee to be a special people unto Himself above all people that dwell upon the face of the earth."

First He deals with them as a huge family; then as a kingdom. Because of their disobedience to God, their existence as a nation is suspended during this age.

3RD GROUP In their stead, the 3rd stupendous group appears and is called "the church of God" [1Co.1:1]. Jesus called it "**My church**" [Mat.16:18]. This Church is termed "**the body of Christ**" [Eph.1:22-23, Col.1:18]. This section of the new creation includes all saved folk from Pentecost unto the resurrection and rapture of believers at the 2nd Coming of Christ.

4TH GROUP This group will include all who will believe on Jesus from the time of the rapture of The Church unto the end of the Millennium. They will be a vast company of saved Jews and Gentiles dwelling on the earth. "**The earth shall be filled with the glory of the Lord**" [Num.14:21]. But we are particularly concerned about the 3rd group, The Church.

The Predestination of Jesus Christ as the Redeemer is another fundamental fact [1Pe.1:20, Rev.13:8]. He is the only one who was predestinated as an individual. The teaching that certain persons were previously marked out and foreordained to be damned contradicts a multitude of plain Scriptural promises and many personal experiences.

“Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.” [Eph.1:4 RSV]

The meaning of Ephesians 1:4 is that God chose a new creation in His Son, which He had predestinated according to a purpose.

GOD’S SIDE AND MAN’S SIDE

Men recklessly confound the process of God’s salvation with His foreordained plan and provision. They are not at all the same. Grace provided a way of salvation, but faith appropriates it. God provided a perfect and eternal fire escape; but man must by faith avail himself thereof. **“God worketh all things after the counsel of His own will”** [Eph.1:11]. His predestination was one thing. It occurred in the distant past, before time began. His working is another thing altogether. It takes place now, during the periods of time. Now what is the counsel of His will? Many portions of Scripture afford plain answers.

1ST, GOD’S WILL IS TO SAVE ALL MANKIND

Jesus said, **“The Son of Man is come to seek and save that which is lost”** [Luk.19:10]. **“Even so it is NOT the will of your Father which is heaven, that ONE of these little ones should perish”** [Mat.18:14]. Then none of the little ones were doomed. The following is clear and emphatic. **“And this is the Father’s will which hath sent me, I should lose nothing, but should raise it up again at the last day”** [Joh.6:39]. Paul says, **“He hath chosen Us in Him before the foundation of the world”** [Eph.1:4]. The word **“us”** is collective and expresses a company, that is, a company of new creatures in Christ. With this, Jesus’ words agree. He speaks of **“ALL”** and **“It”** which the Father had given to Him. He groups together into one lump **ALL** the Father gave Him. What can He mean by **“all”** and **“it”** but a new race? Then, in the next verse he individualizes, saying, **“EVERY ONE which seeth the Son and believeth on Him (no exception whatever) may have everlasting life.”** John 6:39 declares God’s sovereign purpose and choice before time began. John 6:40 declares who will constitute that company, and on what conditions they may become members of it. Nevertheless, Calvinism claims that some folk are doomed arbitrarily. Later we read, **“The Lord is not willing that ANY should perish, but that ALL should come to repentance”** [2Pe.3:9]. This verse expresses a 2-fold Divine Willingness, absolutely opposed to Augustinianism. Hear Paul’s verdict. He exhorts to **“pray for ALL men,”** for God **“willeth that ALL men should be saved,”** because **“Christ gave himself a ransom for ALL”** [1Ti.2:1-6]. In the face of such positive utterances from Jesus Christ and 2 leading Apostles, how can any say that the just God arbitrarily foreordained from all eternity that certain souls should be damned? The scope of God’s salvation is unlimited on His side, but men make limitations to their own hurt by their unbelief.

2ND, REDEMPTION PROVIDED SALVATION FOR ALL

The scope of redemption provided salvation for all mankind without exception. **“God was in Christ, reconciling the world (not simply certain select ones) unto himself”** [2Co.5:19]. He reconciled **“both (Jews and Gentiles) unto God in one body by the cross”** [Eph.22:16]. The following is emphatic, **“And he is the propitiation (mercy seat)**

for our sins: and not for ours only, but also for the whole world” [1Jo.2:2]. Therefore, whose sins were omitted?

*“In due time Christ died for the ungodly...When we were enemies, we were reconciled to God by the death of his Son...As by the offense of one (Adam), judgment came upon **ALL** men to condemnation; even so by the righteousness of **ONE** (Jesus Christ) the free gift came upon **ALL** men unto justification of life” [Rom.5:6, 10, 18]*

All that were found guilty may be justified fully. The redemption of Christ reached the utmost limit of the wreckage started by Adam’s disobedience. **“He (one) died for ALL,”** is uttered twice in 2 Corinthians 5:14-15. Jesus suffered **“that He by the grace of God should taste death for EVERY man”** [Heb.2:9]. Not one was excluded in the reconciliation. **“God is no respecter of persons”** [Act.10:34]. **“He that believeth...shall be saved; but He that believeth not shall be damned”** [Mar.16:16]. Calvinism teaches that only the elect are influenced to repent and believe the Gospel. Over against this theory, stands forth Jesus’ tender, but effective words, **“And I, if I be lifted up from the earth, will draw all men unto me”** [Joh.12:32]. Ah, what has more persuasive power than the death of Christ on the cross? This explains John 6:44, which disturbs some folk.

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” [Joh.6:44]

Satan aims to offset that drawing of Christ, and succeeds with some people. The Holy Spirit strives with men by means of the drawing influence of the cross.

3rd, WHOSOEVER BELIEVETH

The **WHOSOEVER** proposition is a stunning blow at Calvinism.

*“Whosoever believeth in Him (Christ) 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; for God sent **NOT** His Son into the world to condemn the world (that is, the people in it), but that the world through Him might be saved.” [Joh.3:15-17]*

Here we are confronted with overwhelming proofs of God’s holy will and of man’s free will. First, His love. **“God is love”** [1Joh.4:16b]. That is His nature. His love tempers His justice into mercy and grace. He did not and does not so hate that He condemns certain persons arbitrarily; but **“He so loved that He gave.”** His power and wisdom were shown in creation; but His love is displayed in redemption. Man needed mercy greatly, but did not deserve it in the least. If man had not failed, it would never have been known that God possessed an attribute termed “grace.” **“God commendeth (exhibits, combines) His love toward us in that while we were yet sinners, Christ died for us”** [Rom.5:8].

Divine Love gave birth to Grace → Divine Grace gave birth to Redemption through the death of Christ → and Redemption gave birth to Salvation.

Wonderful scheme! All of that was on God's part, the absoluteness and arbitrariness of Divine Love. That love shouts aloud without any other condition, "**WHOSOEVER BELIEVETH.**" Someone has written that...

"Man's responsibility and God's sovereignty are truth divinely revealed in the Scriptures, and a child of God is therefore called upon to accept and believe both, but he is not called upon to reconcile them."

We add:

"They are already reconciled for those who read the Word wisely."

The same writer says further,

"That responsibility and choice are generally (in Scripture) pressed on unbelievers...and on the exterior of the gate of life is written, **WHOSOEVER WILL MAY COME**, while on the interior is, **CHOSEN IN CHRIST BEFORE THE FOUNDATION OF THE WORLD.**"

This writer does not understand that God chose a new creation before times eternal. Beautiful sentiments are not always scriptural. A sinner once came to one holding such a view and expressed his desire to be saved. The minister said, "Go and pray, and if you are elected God will save you." When a jailor cried, "What must I do to be saved? Paul and Silas answered, "***Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house***" [Act.16:30-31]. Not only are sinners responsible to believe unto salvation, but believers are also held responsible to walk in the light in order to receive a reward. God does not belittle or mock the responsibility of either one. If a sinner repents and believes, God saves him. If a believer walks in obedience, He rewards him accordingly.

Observe here also the negative side of Divine Love. "***God sent NOT His Son into the world to condemn the world***" [Joh.3:17]. It is not His nature to condemn. We read before that "***it is not His will that ANY should perish.***" And yet the doctrine of inexorable decrees declares that God marked off certain responsible persons for eternal damnation before Christ died; but it is still true that Jesus said, "**WHOSOEVER BELIEVETH.**" John 1:12 is a fitting prelude to John 3:16:

"As many as received Him (Christ the true Light), to them gave he power (right or privilege) to become the sons of God, even to them that believe on His name."

God's provision of salvation was absolute; but man's obtainment of it is conditional. He must believe with the heart on the Savior. Read 3 other "**WHOSOEVERS**" in John 4:13; 11:26, and 12:46 and marvel. Mark the following: "***Whosoever shall call on the name of the Lord, shall be saved***" [Act.2:21]. This is an echo from Joel 2:32. Twice we read that "***whosoever believeth on Him shall not be ashamed***" [Rom.9:33, Rom.10:11], which is an echo from Isaiah 28:16. Thus, the prophets agree with Jesus and the Apostles; the Old Testament agrees with the New Testament..

Finally, the Savior's last word is, "***Whosoever will, let him take the water of life freely***" [Rev.22:17].

- What shall we say to these many challenges to faith?

- Dare anyone say that they are only challenges to man's ability, because he contends that only the predestined are able to call, or believe?
- Who dare say that the God of love and mercy can mock His own blood-bought, helpless creatures, once made in His image?

Unthinkable! Unreasonable! Unworthy of God!

4th, REPENT—MAN'S RESPONSIBILITY

The multiplied exhortations to "**REPENT**" teach the same truth of man's responsibility. John the Baptist shouted, "**Repent ye: for the kingdom of heaven is at hand**" [Mat.3:2]. Jesus Christ gave the same ringing entreaty. Israel was commanded to repent and believe the Gospel of the Kingdom. After the Holy Spirit was poured out, the Apostles sounded out the same forceful message. Peter said, "**Repent and be baptized every one of you**" [Act.2:38] and "**Repent ye therefore and be converted**" [Act.3:19]. Years afterward, Paul exclaimed,

*"And the times of this ignorance (among the nations) God winked at; but **Now** commandeth **ALL** men **EVERYWHERE** to repent, because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto **ALL**, in that He hath raised Him from the dead."*
[Act.17:30-31]

Salvation would be given to every one that would repent and believe.

- If Augustine were correct in his theory of absolute and irrevocable decrees, what need was there of repentance?
- If some folk were inexorably foreordained to be damned, why waste time and energy to command them to do what was impossible for them to do?
- If others were predestinated to be saved, would they repent without being exhorted to do so?
- Why agonize in prayer for folk to be saved?
- Why command them to repent?

In the last book of the Bible, we read 7 times the exhortation "**to repent**," and 5 times that "**they repented not**." What a farce is all that, if Calvinism is correct. Why command **ALL** men **EVERYWHERE** to repent? What right would God have to judge the world if it is impossible for them to do what He commands? But according to sound doctrine, He may justly punish all who do not believe. If those former theologians were scriptural in their dogmatic decrees, why did they kill time and kill one another in debates in hot rage? If their doctrines were right, the doomed would certainly be damned anyway, and the elect would certainly be saved. Hundreds of years of quarreling and arguing, and thousands of writings were all in vain. But God be praised! He granted repentance to Israel and to the Gentiles [Act.5:31, Act.11:18], so that all men are without excuse. They who accept that privilege obtain eternal life and shall never perish.

The voluntary refusal of men to accept God's proffered plan is further proof of the fallacy of Augustinianism.

"And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, a sin offering¹ lieth at the door?—Gen.4:6, 7.

Calvinism answered **CAIN**'s question, saying he could not do otherwise...he was doomed. But God recognized Cain's free will. He was angry without a cause. There was no fence around his house. Lambs were frisking about for him as well as for Abel. He had the privilege and ability to bring an acceptable sacrifice, for his parents had taught them both; but, that would have been an admission that he was a sinner. God even showed mercy to Cain afterwards, as if to give him further opportunity to repent and believe.

PHARAOH also is an example of willful unbelief. The Lord sent plagues upon the land because Pharaoh refused to let Israel go. When he relented, the Lord heard his cry and lifted the plagues. Romans 9:17-18 agrees with Exodus 9:16,

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." [Rom.9:18]

"And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." [Exo.9:16]

"For this cause have I raised thee up for to show in thee my power." God said that after Pharaoh had hardened his heart 4 times. God knew that he was not sincere, which he proved by his acts. He made himself a "vessel of wrath" and thus fitted himself for destruction. He relented because he was in dire distress, not because he felt guilty before God. Some thieves repent because they are caught, not because they are guilty before God. **"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth."** The very same word from God that softens the heart that yields, also hardens the heart that rebels. **"A mixed multitude went up also with them"** [Exo.12:38]. That implies that some Egyptians turned to God. Pharaoh could have done the same.

The experience of **ANANIAS AND SAPPHIRA** is a demonstration of the freedom of the human will and of God's right to punish the offender. They were not compelled to sell their property. Peter said to Ananias,

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power (authority)? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." [Act.5:4]

The crime was not in selling the possession, but in pretending to give more than they had given. Both he and his wife acted voluntarily. She had the power in her will to disagree with him. Surely their conduct was not foreordained, though it may have been foreknown.

¹ One and the same Hebrew word is translated **sin** and **sin offering**.

*“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often **WOULD** I have gathered thy children together, even as a hen gathereth her chickens under her wings, and **YE WOULD NOT!** Behold, your house is left unto you desolate.” [Mat.23:37-38]*

These words are a miniature picture of **ISRAEL**'s attitude toward God and His servants for hundreds of years, and of His patience with them and His repeated endeavors to bring them back into fellowship with Him. He “**would**”, but they “**would not**.” God inquired earnestly through one prophet, saying,

“What could have been done more to my vineyard, that I have not done? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes.” [Isa.5:4]

Dare anyone say that Israel were foreordained to disobey God and walk in their own way? Augustinianism certainly cannot deduce the theory of irresistible damnation from Israel's history. It dare not say that “they were responsible, but because they were not elected, they could not do otherwise than continue in unbelief.” Oh, let no man accuse the God of abounding grace of such unfairness and injustice. No wonder some cannot reconcile God's sovereignty with man's free will and responsibility. Why not believe plain Scripture statements?

PUZZLING PORTIONS PONDERED

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.” [Act.2:23]

This verse expresses the predetermined purpose of God and the freedom of man's will. In the counsel of God before time began, it was decreed that His Son should take on human flesh and die for the sins of the coming race...He foreknew that it would be so. By the types and shadows of the Old Testament, Israel was taught this basic truth. Then Jesus, again and again, announced that wicked hands would slay Him, which Peter here declared they did. Accordingly, Judas betrayed Christ into the hands of the Jewish officials. They delivered Him over to Pilate, a Gentile civil ruler, who claimed to have authority to crucify or release Him. But Jesus said to him, “**Thou couldst have no power** (authority) **against me, except it were given thee from above;**” God authorized His death. Jesus said also, “**therefore he that delivered me unto thee hath the greater sin**” [Joh.19:11].

1ST PUZZLING PORTION

Here the question arises: How could Christ count them guilty if His death by their hands was announced beforehand? Who delivered Christ to Pilate?

ANSWER—Caiaphas, the high priest, who represented all Israel. “**Now Caiaphas was he, which gave the counsel to the Jews that it was expedient that one man should die for the people**” [Joh.18:14]. The high priest was supposed to understand the meaning of the types and shadows, even as Jesus supposed that Nicodemus understood the new birth [Joh.3:10]. By his statement, Caiaphas admitted that Jesus was that Man, though he refused to accept Him as the promised Messiah. His knowledge of the truth, being a Jew, made him more guilty than Pilate, a

Gentile. He had ***“the greater sin.”*** Caiaphas also admitted by his statement that he was a sinner and all his people were sinners and needed a Savior. Bear in mind, that ***“all (men) have sinned”*** [Rom.3:23]; therefore, all men put Christ to death. The Jews delivered Him to the Gentiles, and they crucified Him. But all wicked hands, your wicked hands and mine, executed the Innocent One, ***“who was delivered for our offenses”*** [Rom.4:25]. Our sins, as well as theirs, crowned Him with thorns and pierced His side. Observe the phrase ***“foreknowledge of God”*** in our text. He knew beforehand the sinfulness of humanity.

As concerning Judas, do you say that he had to betray the Lord? No, he did not have to betray Him; but God and Christ knew that he would. Do you add that Jesus said, ***“Woe unto that man by whom the Son of Man is betrayed”*** [Mat.26:24]? Exactly so; but he could have repented after doing so. The ***“whosoever”*** that Jesus had spoken to Nicodemus was at his door also.

One of the thieves by Jesus’ side on a cross reviled Him, but afterwards repented and believed [Mar.15:32, Luk.23:40-43]. Likewise, the Jewish leaders could have repented and believed if they would, for Peter, after reproving them for their cruelty, exhorted them to repent and accept Christ. ***“All have sinned.”*** All men crucified Christ and all who will, may believe; ***“for there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him”*** [Rom.10:12]. The following words indicate God’s unchanging attitude toward Israel:

“All day long I have stretched forth my hands unto a disobedient and gainsaying people.” [Rom.10:21]

2ND PUZZLING PORTION

Another puzzling citation:

“And when the Gentiles heard this, they were glad and glorified the Word of the Lord and believed, as many as were ordained to eternal life.” [Act.13:43 Greek]

The word **ordained** is from a Greek word which means *“to arrange, to order, to give orders, to set in array as soldiers, to draw up in line.”* Paul gave “orders” to all the churches [1Co.7:17]. A strengthened form of the noun **ordained** is translated *“order,”* or *“rank,”* or *“cohort”* [1Co.15:23]. A government calls men into service. All hear it. Some believe and heed the summons; others refuse and suffer the consequences. They all have will power to say “Yes” or “No.” Redemption provided salvation for all mankind. Jesus ordered the Gospel to be proclaimed to all [Mar.16:15]. The Holy Spirit reproves (convinces) the world of sin and of righteousness and of judgment [Joh.16:8-10].

As stated before, repentance has been granted to Jews and Gentiles ...God is no respecter of person. Thus, the preaching of ***“the word of faith”*** [Rom.10:8] sets the people in array for salvation. In a word, God has purposed, planned, and arranged that everybody may have eternal life by believing the Gospel. Scores of other Scripture citations teach it just that way. They outweigh by far the apparent arbitrary force of our text. The order of the words in our common version might be construed to mean that all were glad and glorified the Word,

but some were not ordained, hence did not believe. Therefore, note the exact order of the Greek, as quoted above. The fact is, they that believed were glad and glorified the Word of the Lord. They prepared their hearts unto the Lord as in 1 Samuel 7:3. Faith comes by hearing, and joy comes by believing.

Let us study the Jews who did not believe:

“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” [Act.13:45-46]

They were filled with envy, which gave birth to opposition, dispute, and blasphemy. Were they ordained to be and act thus? No, but it was foretold that they would. The Apostles said it was necessary that the Word be spoken to them first; for that was the Divine Order. But they thrust the Word from them deliberately and voluntarily, and judged themselves unworthy of everlasting life. That does not mean that the Jews did not think themselves good enough, for they were steeped in self-righteousness; but they refused the worthiness offered to them through Christ. God made the Jews deserving (befitting provisionally) by choosing them centuries before to be His peculiar people and by granting them repentance through the death of Christ. By God’s will, they were **“sanctified through the offering of the body of Jesus Christ once”** [Heb.10:10]. Hence, they were absolutely without excuse and verily guilty. By their envious opposition and rejection of Paul’s message, they made all God’s purposes for them null and void. Like Esau, they counted their spiritual birthright of no value. Sinful man, though religious, is of no value in himself in God’s sight; but, by accepting Christ he becomes of excellent worth before Him...he is holy in Christ. The freedom of the human will to say “Yes” or “No” may be seen on nearly every page of the Bible.

3RD PUZZLING PORTION

A perplexing portion:

“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]

These verses indicate the compass (sweep) of a part of God’s great purposes concerning mankind. It refers primarily to The Church. He knew beforehand who would constitute The Church and what her climax would be. That is, He foreknew a new creation from its beginning throughout its various stages to its consummation. How did God foreknow all those things? Diety held a counsel before time began and according to His good pleasure, He purposed to do those things. In other words, He did them in His great mind. An inventor makes a machine, say an automobile. He constructs a model, which is an exhibit of the vehicle in his mind. That inventor sees an automobile completed, oiled, filled with gas, electric connections, passengers in the seats, and running on the street. Likewise, God saw a spiritual chariot in motion in which He would be glorified. That must be the meaning of these verses; for when they were

written, only a comparatively few had been called and justified, and none of them were yet glorified. Perhaps some of them are not yet justified as to experience, and certainly the whole body awaits glorification. The phrase: **“conformed to the (His) image,”** proves that a new creation is meant, for very few are thus conformed in their conduct.

Observe several sidelight facts. The Word does not say that God foreknew no other folk. The meaning is, that He knew before who would constitute that company. Note what is said about Israel, who failed egregiously. **“God hath not cast away His people which He foreknew. Know ye not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets”** [Rom.11:2-3]. Though they were His people as a nation, did He not foreknow that some would not believe? **“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it** (because they sought it by works [Rom.9:32-22]), **and the rest were blinded** (hardened)” [Rom.11:7]. How were they elected? Not by irresistible grace, as Calvinism declares, but by **“the obedience of faith”** [Rom.16:26]. The Lord used every means for Israel’s betterment and comfort, made marvelous promises to them, and warned them of disaster if they should be disobedient. He said, **“All day long I have stretched forth my hands unto a disobedient and gainsaying people”** [Rom.10:21]. He knew beforehand what would befall them; but He did not foreordain them to be disobedient. Someone may remark, “If God foreknew who would be saved, then they could not do otherwise than believe.” Rather say, “Then they would not do otherwise.” His foreknowledge does not affect man’s conduct. Our interpretation should not rob men of their freedom of will. If we do, we cannot hold them responsible for their attitude to the truth. Jehovah did not predestinate certain ones to believe and other certain ones not to believe. Divine Election means simply that God chooses all those who believe on His Son [Joh.1:12].

“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. 8:30]

“Whom He did predestinate, He also called.” That does not say, nor imply that others are not called. The invitation is given to all men, as proven by various citations named before. Christ died for **ALL**. The Spirit convicts and woos **ALL**. The Gospel is preached to **ALL** [Mar.16:15]. Here again we meet our generous friend “whosoever.” We meet him at every turn of the road. Praise God!

“Whom He called, them He also justified.” “Being JUSTIFIED FREELY BY HIS GRACE through the redemption that is in Christ Jesus” [Rom.3:24]. That means that justification was provided by grace; as also this...

“Much more then, being now justified by His blood, we shall be saved from wrath through Him.” [Rom.5:9]

This is provisional also. But that gracious provision must be believed. **“Therefore being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ”** [Rom.5:1]. Grace and blood also do not give peace, but faith in them affords peace. All men have been justified provisionally by redemption; but only those who believe on the Redeemer are justified experimentally. Of course it follows logically, that all who experience Divine Justification will be glorified with the glorious Christ. Since God **“callesh those things that be not as though they were”**

[Rom.4:17], He may well say, "Whom He justified, them He also glorified." He rejoices in the ultimate hope of a glorious finished product of redemption. He foresees no failure, because "**He worketh all things according to the counsel of His own will**" [Eph.1:11].

What about Jacob and Esau?

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger." [Rom.9:10-12]

It was said unto Rebecca that "**the elder shall serve the younger.**" Verses 11 and 12 are not foreordination, but prophecy. God knew before their birth what those boys would do, and announced it. He used them to show that salvation is by grace and "**NOT OF WORKS.**" Jacob was religious and sought the Lord. Esau was indifferent to Divine Things; hence, he sold his birthright. God did not foreordain that Jacob should be saved and Esau lost; but His purpose of election was that the promised seed, Christ, should come through Jacob, the younger, (as typical of Christ, the 2nd man), which made Esau envious. The words "**Jacob have I loved, but Esau have I hated**" have reference to their descendants (the nations) that sprang from them respectively (study **Mal.1:1-5**). God had a controversy with Israel, Jacob's descendants (note **Rom.9:6**), yet He fought for them and punished Esau's progeny for their opposition against Israel. Afterwards, God chastised Israel for their disobedience. He had the right to put Jacob rather than Esau in the royal line. Romans 9:15-18 may sound arbitrary: "**Therefore hath He mercy on whom He will, and whom He will He hardeneth.**" Read the record about Pharaoh. God showed kindness to Pharaoh day after day, but he hardened his own heart every time and resisted His will and found fault with Him. Yes, God raised him up; that is, He answered his cry and did not cut him off at once. He endured his rebellion with much longsuffering, but finally engulfed him in the sea. God's attitude to all men is plainly shown in Romans 10:10-13:

"For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation; for the Scripture (the Old Testament) saith, Whosoever believeth on Him shall not be ashamed, for there is no difference between the Jew (Jacob's lineage) and the Greek (or Egyptians); for the same Lord over all is rich unto all that call upon Him for whosoever shall call upon the name of the Lord shall be saved."

Those Old Testament characters are representative men that filled official places.

Still other citations that may not seem clear:

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel." [2Th.2:13-14]

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." [1Pe.1:2a]

The phrase "**from the beginning**" refers evidently to the time expressed by Ephesians 1:4. Remember that **SANCTIFICATION** was provisional, and, it is

experimental. The Holy Spirit operates in the provisional and operates in the experimental also. Jesus came to do God's will, "***By the which will we are sanctified through the offering of the body of Jesus Christ once...for by one offering He hath perfected forever them that are sanctified***" [Heb.10:10, 14]. Thus, **sanctification** ("setting apart," "separation") was divinely and sovereignly provided, or made possible. The Spirit of grace made all mankind holy provisionally through the death of Christ [Heb.10:20]. Where does the Holy Spirit come in? Answer: "***Christ, through the eternal Spirit offered Himself without spot to God***" [Heb.9:14]. Jesus Christ did nothing for us and we receive nothing from God independently of the Spirit. Thus, election (choosing) was made possible for all. Peter speaks of "the blood of sprinkling," which points back to the cross, and figuratively refers to our cleansing from sin. Thus we behold God's provisional part.

Then comes man's part; for he is not a machine—motionless, unfeeling, lifeless, irresponsible. He is "***past feeling***" only after he pulls down the blinds of his heart against the light of the truth [Eph.4:19]. God chooses folk through "***belief of the truth***" [2Th.2:13]. Faith is provoked, or awakened by the Gospel call. When men hear that Jesus Christ died for them and arose, which is "***the record that God gave of His Son***" [1Jo.5:10], some believe and receive life everlasting. When Peter proclaimed Christ as the promised Messiah to Israel, many received his glorious word and thus were "elected." The Holy Spirit used the truth to work obedience in their hearts. The power of the Word is expressed by the following: "***Ye shall know the truth, and the truth shall make you free***" [Joh.8:32]. Jesus said to His disciples, "***Now ye are clean through the word which I have spoken unto you***" [Joh.15:3]. From the beginning, God planned to elect folk who would believe on His Son.

JESUS' WHOSOEVER JEWELS

- The Holy Spirit employs the cross to influence people to seek after God. It has persuasive power.

"No man can come to me except the Father which hath sent me, draw him, and I will raise him up at the last day." [Joh.6:14]

"and I, if I be lifted up from the earth, will draw all men unto me." [Joh.12:32]

The Jews of Hebrews 6 were drawn toward Christ. They heard the marvelous word of grace and thereby were "***enlightened***." They tasted the heavenly gift, the good Word of God and the powers of the age to come; but they spued out the truth, as cooks do when tasting their victuals. They willfully, deliberately spurned the glad tidings. They trampled underfoot the blood of Christ wherewith they had been sanctified provisionally, counting it unholy, and thus insulted the Holy Spirit, the Spirit of grace [Heb.10:29]. Jesus gave them the light. Then He gave Himself to death for them. Afterwards, Peter rang the changes on the resurrection of Christ, inviting them to repent and believe the good news. Finally, Stephen laid down his life also, crying to God, "***Lay not this sin to their charge***" [Act.7:60].

- Here is another, “**No man cometh unto the Father but by me**” [Joh.14:6]. Does this trouble you? It should not. Jesus Christ “**tasted death for every man.**” His last prayer for His foes was, “**Father, forgive them; they know not what they do.**” Peter exclaimed to Israel, “**There is none other name under heaven given among men, whereby we must be saved,**” except the precious name of Jesus Christ [Act.4:12]. God the Father, Jesus Christ the Son, and the Holy Spirit the Illuminator, by various means and through many agencies, have sought to bring the light to mankind; striving with them to accept it and be saved eternally.
- Here is another problem. “**And all that dwell upon the earth shall worship him** (the Antichrist), **whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man hath an ear, let him hear**” [Rev.13:8]. Before time began, God ordained that His Son should die to redeem fallen man; for He knew beforehand that Adam would fail; therefore these words, “**the Lamb slain from the foundation of the world.**” A new creation is in view here. Christ was not actually slain until 4,000 years after Adam was created. Neither was there a literal book in existence before that time. It was in God’s mind and purpose to have such a record, and to inscribe in it all those who would believe His Word. He “**calls the things which be not as though they were**” [Rom.4:17]. He saw from the beginning an entirely new race, a spiritual, supernatural race. But how could our names have been written actually, literally in a book 6,000 years ago—names of folk not yet existing in a book not yet existing? God’s “blue print” (predestination) was collective and independent of man’s attitude. To produce a holy new creation, of which His Son should be the Head and Life, was God’s good will and pleasure and sovereign purpose. But the participation and appropriation of those grand purposes depend upon individuals.

Therefore, the Divine Safeguard—**WHOSOEVER**. “But if God planned and foreknew all that, then only those whom He foreknew, could believe”? Suppose we say it this way,

“God could foreknow those only as believers who would believe. He could not know them otherwise. His foreknowledge of individuals was not determined by His foreordination, though His purpose and process were predetermined. His foreknowledge was determined by future conduct of man”

Man’s individual choice and responsibility to believe or not believe, were also predetermined. We are confused if we look back to the beginning from our viewpoint. We must stand in our minds with God and look forward from His viewpoint. Thus, God’s sovereignty and predestination do not interfere with our free will. There is a sort of sovereignty in man’s will, being created in God’s image. If that sovereignty cooperates with Divine Sovereignty by believing His Word and heeding His voice, it is well with man eternally. God’s “**whosoever will**” gives humanity a tremendously wide sweep of privilege, place, power, dominion and wealth. “**Blessed is the man** (infinitely blest in every direction), **that trusteth in the Lord.**” Viewed from every angle, we must conclude that salvation is by faith and not by fate; by grace and not by arbitration; by choice and not by compulsion. It was planned and provided by the

sovereignty of love, and is received and enjoyed by the sovereignty of faith.

- A very difficult portion is Psalm 139:15-16 [RV]:

“My frame was not hidden from thee when I was made in secret, curiously wrought in the lowest parts of the earth. Thine eyes did see mine unformed substance, and in thy book they were all written (even) the days that were ordained, when as yet there was none of them.”

David did not write these words about himself; for he was never in the lowest parts of the earth until he died, and then his spirit only went down below the grave. Like many other portions of the Psalms, this refers to Christ. It perhaps includes His spiritual body also. Compare Psalm 2:7: ***“I will tell of the decree. Jehovah said unto me, Thou art my son. This day have I begotten thee.”*** This particular verse is applied by Paul to the resurrection of Jesus Christ [Act.13:33]. The entire new creation was in Christ, even as an oak tree, with all its limbs and foliage is in an acorn in the ground. Jesus said, referring to Himself, ***“Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit”*** [Joh.12:24]. As is our natural body, ***“so also is the Christ,”*** the spiritual body with Jesus as Head. ***“God...hath quickened us (the whole Church) together with Christ (in the grave), and hath raised us up together and made us sit together in the heavenlies in Christ”*** [Eph.2:6]. This refers particularly to The Church, the Body of Christ. Do you behold how that was all provisional and collective? We who believe are all in Christ by faith, but we are not yet actually in heaven. Neither were we ever actually, physically in the tomb. Nevertheless, God reckons us resurrected and seated in heaven.

- Yet one more difficult portion:

Before I formed thee in the belly I knew thee” [Jer.1:5]

This verse does not mean that Jeremiah was made to order, and other folk came into being by chance. Be it remembered that people are born in response to an original injunction to Adam and Eve before they had sinned. ***“And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth and subdue it”*** [Gen.1:23]. He gave a similar commandment to the fowls and whales [Gen.1:22]. Did the fowls and whales hear His voice? Evidently not, but they were created with a nature to reproduce spontaneously, everyone its kind. That unchangeable law is true of every species of animal, bird, fish, flower, insect, and tree—everyone ***“after its kind.”*** Now, whether Adam and Eve actually heard God’s voice in that particular, or not, does not matter, for they also were created with a reproductive nature and, of course, after their kind. We do not read anywhere in the Scriptures that the Lord ever revoked or annulled that natural order, or law. Therefore, God indirectly formed every child before it was born and separated everyone from the womb). In some measure, God is responsible for all that happens. Nothing can ever come to pass without His will, either directive or permissive. He knows everyone before they exist.

“And before thou camest forth out of the womb I sanctified thee.” Hebrews 10:10 explains that statement: ***“By the which will (God’s will) we were sanctified.”*** How? ***“Through the offering of the body of Jesus Christ once.”*** All men were included in that provisional sanctification as indicated by Hebrews 10:28. Here also the new creation is in view. The sacrifice of Jesus Christ provided that **ALL** who would believe might be separated unto the Lord. By anticipation, Jeremiah became one of them. ***“I have appointed thee a prophet unto the nations”*** [RV]. When the prophet heard the voice of the Lord, he yielded to Him, obeyed, and fulfilled his mission faithfully.

- Perhaps Luke 1:15 is the most difficult citation:

“He shall be filled with the Holy Ghost even from his mother’s womb.”

Luke 1:41 sheds light upon it. His mother, Elizabeth, ***“was filled with the Holy Ghost.”*** That was a very exceptional instance; but ***“hath not the Potter power (authority) over the clay?”*** [Rom.9:21]. God has the right to move out of the ordinary if He wills to do so, but that does not change His ordained purposes. He can reverse or change the law of gravitation, as when He took Enoch, Elijah, and Jesus up. He made the sun (or the earth) stand still a whole day for Israel’s sake, without wrecking the universe. If He chose to fill a child with the Spirit from his birth, who dare complain; but we have no right to build a theory of irresistible, inexorable decrees upon 1 or 2 Scripture citations at the expense of, or against scores of, other citations which establish the Divine Order of Procedure. We must ***“compare spiritual things with spiritual”*** [1Co.2:13] and rightly divide the word of truth. Therefore, let us not say, “He did not disobey, for the Lord knew that he would obey.” He has told us of many things which He foreknew that men would do, but that did not compel them to do so. They had the freedom to do otherwise, which He would have known beforehand if they would have done otherwise.

WHAT GOD FOREORDAINED OF COURSE HE FOREKNEW.
AND ALL THAT HE PLANNED MUST SURELY GO THRU.
HE PREDESTINATED SALVATION BY GRACE
FOR ALL WHO BELIEVE OF ADAM’S LOST RACE.
IT IS NOT HIS WILL THAT ANY BE LOST;
FOR ALL WERE REDEEMED AT INFINITE COST.
IF ANY IS DAMNED, CHRIST IS NOT TO BLAME;
FOR PARDON IS OFFERED TO ALL THRU HIS NAME.

GREEK WORDS EMPLOYED

In the New Testament, 13 Greek words are translated “*ordain*.” We tabulate these different words and give their meanings; then cite some of the places of their use.

1. **CHEIROTONEO** means “*to elect, or choose by stretching out the hand*.” It is translated “*ordain*” [Act.14:23] and “*choose*” [2Co.8:19]. The Revised Version says “*appointed*” in both places.
2. **DIATASSO** means “*to give orders to*” [1Co.16:1]. But translated “*ordain*” [1Co.7:17, 1Co.9:14, Gal.3:19] (see TASSO). Also “*addicted*” [1Co.16:15]. Meaning they appointed, or set, or marshaled themselves.
3. **GINOMAI** means “*to become, to happen, to be born*.” Translated “*was*” [Joh.8:58]. “*Before Abraham was*,” that is, “*was born*.” It is translated “*was made*” [Joh.2:9] and “*waxed*” (grew or became) [Luk.13:19] and “*ordain*” [Act.1:22].
4. **KATHISTEMI** means “*to place, or set down*,” rendered “*ordain*” [Tiu.1:5, Heb.5:1, Heb.8:3]. “*Appointed*” in the Revised Version.
5. **HORIZO** means “*to mark off, to divide as a boundary, to dedicate, to appoint*,” as in Acts 17:31. It is translated “*determinate*” [Act.2:23] and “*ordain*” [Act.10:42]. It occurs frequently in compound words. It is rendered “*determined*” [Luk.22:22, Acts 17:26]. (Compare No.11).
6. **KATASKEUAZO** means “*to prepare fully, or prepare and build*.” It is rendered “*ordain*” [Heb.9:6], “*prepare*” [Mat.11:10] and “*build*” [Heb.3:3-4].
7. **KRINO** means “*to judge, to decide, to esteem*.” It is translated “*judge*” [Act.13:46], “*sentence*” [Act.15:19], “*ordain*” [Act.16:4], “*esteem*” [Rom.14:5] and “*decreed*” [1Co.7:37]. Five different uses of one word.
8. **POIEO** means “*to make, to cause, to work, to accomplish, to execute, to produce, to invent, to compose; hence, to write poetry*.” Our English word **get** has more meanings and uses than any other in our language. So this seems to be true of POIEO in the Greek. It is rendered “*ordain*” in Mark 3:14. The noun is translated “*workmanship*” in Ephesians 2:10. “*Have made*” is the verb [Mat.21:13]. It means “*to declare (or assume)*” in John 8:53. It is rendered “*tarried*” [Act.15:33] and “*appointed*” [Heb.3:2]. It can scarcely mean to ordain. It is used frequently in compound words.
9. **PROTOIMAZO** means “*to get ready, or to make ready before, to prepare before, to prepare for one’s self, to make one’s arrangements*.” It is translated “*ordain*” [Eph.2:10]. Good works were part of God’s great plan. He made arrangements for them beforehand. It is rendered “*prepared*” [Rom.9:23]. God arranged for Himself vessels of mercy unto future glory. If that preparation was made before time began, it was only in God’s purpose and scheme by which He brought forth a new creation. He showed mercy to all mankind, Jews and Gentiles, by reconciling them to Himself through the death of Christ. Everyone that would believe in His

mercy and accept the sacrifice He offered, should become “a vessel of mercy.” They who would not believe should become “vessels of wrath,” who are fitted (prepared themselves) for destruction by their deliberate unbelief. All have been, or are being called; but all do not believe. Israel was called as a nation, but Isaiah said that though their number be as the sand of the sea, yet only “*a remnant shall be saved*” [Rom.9:27]. Why? Because they sought righteousness, but not by faith in Jesus.

10. **PROGRAPHO** means “*to write before or first, to describe before, to write in public, to give public notice, to appoint by public notice.*” It is translated “*written aforetime*” [Rom.15:4], “*wrote afore*” [Eph.3:3], “*set forth*,” (publicly announced) [Gal.3:1] and “*ordained*” [Jud.4], which is an unfortunate rendering. It was prophesied in writing (Old Testament) that ungodly men would arise and turn the grace of God into loose living and deny the just despotism of God and the Lord Jesus. Some of the translators evidently were deeply tinged with Augustinianism. It seems like some folk do not want all men to be saved.
11. **PRO-ORIZO** means to mark out publicly, or before. (Note **HORIZO**...No. 5 above.) The prefix **PRO** means “*before*”; hence it means “*to divide, set apart, or set bounds before.*” It is translated “*predestinate*” [Rom.8:29-30] and “*predestination*” [Eph.1:5, 11], “*determined before*” [Act.4:28], “*ordained before*” [1Co.2:7] and “*determinate*” [Act.2:23]. Jesus was delivered to death for the redemption of mankind according to the specific, or clearly defined counsel of the triune God. Of course God foreknew that He would die for our sins. He also knew beforehand how Jesus would die, but sinful men designed and determined that. God, foreknowing the manner of His Son’s death, typified it hundreds of years before it happened [Deu.21:22-23].
12. **TASSO** means “*to arrange, to set in array as soldiers, to draw up in line, to order, to station.*” It is translated “*ordained*” [Act.13:48, Rom.13:1], “*appointed*” [Mat.28:16], “*set*” [Luk.7:8]. **DIATASSO** is the strengthened form or use of **TASSO**. The Gentiles who believed in Antioch were not ordained in the sense of being decreed arbitrarily. The choice of the people played a part in that ordination. Indeed the passive voice of the verb, as in Josephus often, has the force of the middle voice; hence, it may be read, “as many as arranged, or marshaled themselves to eternal life, believed.” They did so by attending the meetings and listening to the Word preached. The Jews marshaled themselves against the truth. Both groups acted freely and spontaneously. God gave Adam dominion over the earth and every living creature before he fell [Gen.1:26-28] and renewed it after the flood [Gen.9:2]. He separated the race nationally in view of His chosen folk Israel [Deu.32:8]. Psalm 8:6 indicates that He never revoked that consignment. Doubtless that is Paul’s meaning of ordaining the powers (authorities) that be [Rom.13:1]. **HUPOTASSO** is rendered “*put under*” [1Co.15:27]. **SUNTASSO** is rendered “*appointed*” [Mat.26:19]. **DIATASSO** is rendered “*to appoint*” [Luk.3:13, Tiu.1:5].
13. **TITHEMI** means “*to put, to place, to set, to plant, to fix, to settle, to determine, to appoint.*” It is translated “*ordain*” [Joh.15:16, 1Ti.2:7], “*set*” [Act.13:47, 1Co.12:18, 28], “*put*” in Matthew 5:15 and Acts 1:7 and 12:4 and

“appointed” in **Mat.24:51** and **1Th.5:9**. **DIATITHEMI** is **“appointed”** in **Luke 22:29**. **PROTITHEMI** is rendered **“set forth”** (put before) [**Rom.3:25**]. With most people, our English word **ordain** seems to mean *“to utter a cold, inexorable, arbitrary and solemn decree made before man was created.”* It simply means *“to appoint, to institute, to order or issue a decree, to set apart for an official place.”* Foreknowledge does not compel men to do as they do. Foreknowledge gave birth to prophecy, but not to the things prophesied.

RECAPITULATION SUMMARY

Predestination is sovereign, absolute, and beforehand; the result of the counsel of God's own will "**Let Us make**" that was entirely independent of the creature. Ordination, appointment, and election should not be confounded with predestination (foreordination). These are dependent, more or less, upon man's conduct. God chooses individuals that obey Him to fill places of trust [1Ti.1:12].

Election refers to salvation and is conditioned upon man's faith in the Elector's way of electing (choosing). "**By grace are ye saved.**" God's way of salvation is absolute and arbitrary. "**Being justified freely by His grace**"; "**freely**," that is, without man's merit. Grace was displayed through redemption [Rom.3:24-25]—That is God's side. "**Saved through FAITH**"—That is man's side. Faith is the link that connects the needy sinner with the mighty, merciful Savior. "**Not of works.**" No, only one link and one kind of link even FAITH. "**And that not of yourselves, it is the gift of God**" [Eph.4:8]. Yes, truly. No man believes independent of God.

However, that faith is not forced arbitrarily into a human breast against a man's will. It is not given to a select few and withheld from the rejected others. Jesus Christ sought to give the scribes and Pharisees faith by explaining to them their own Scriptures, but they refused His sweet words. He said to Jerusalem, "**How oft would I... but ye would not**" [Mat.23:37]. "**So then Faith cometh by hearing, and hearing by the Word of God**" [Rom.10:17]; which He has not failed to pour upon the people. He assumes the responsibility of doing His infinite part to beget faith by having the Gospel preached. Believe is a transitive verb; that is, faith must have an object to light (step on) and stand upon. Men must know whom to believe and for what to believe. Therefore, God sends folk to proclaim the glad tidings, and **MR. WHOSOEVER** gets the blessing.

Scores of Scripture references combine to prove the freedom of man's will and his responsibility to believe or disbelieve. Some of these are quoted (cited) in this treatise. Invariably, those who disbelieve suffer for it, but those who believe are rewarded for their faith. Adam went out from God's will through the back door of unbelief and his progeny followed him. Then he returned through the front door of faith in a Redeemer, and every one who will may come in through the same door of faith and be a member of the new creation forever.

QUESTIONS:

- If certain persons will be saved whether or no, why preach the Gospel?
- Why warn them against the possibility of being lost?
- If certain ones were arbitrarily chosen to be saved and others doomed to remain unsaved, how could God proclaim the Gospel to all men justly? If certain ones are marked off previously to be saved, warnings are a waste of time and effort. If some are predestinated to be damned, it is inconsistent and unreasonable to offer salvation to them, seeing it is not possible for them to obtain it.
- Does God offer salvation to sinners with one hand and withhold it by the other?

- Does the Bible anywhere say, “Be sure that you are one of the elect before you come to be saved?”
- What scriptural right have we even to intimate that certain persons cannot be saved?

The Scriptures command us to “**Go into all the world and preach the Gospel to EVERY creature**” [Mar.16:15]. Why? That those who will to believe may believe and be saved. Therefore, we know who are the elect—even all those who believe the Gospel. As a nation, Israel did not accept Christ as their promised Messiah, “**but as many (individuals) as received Him, to them gave He power (authority) to become the children of God, even to them that believe on His name**” [Joh.1:11-12]. From the housetop we shout these great verses, if not the greatest:

*“God so loved the world (not simply certain select persons), that He gave His only begotten son that Whosoever **BELIEVETH** in Him should not perish, but have everlasting life...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... He that **BELIEVETH** on the Son hath everlasting life, and he that **BELIEVETH NOT** the Son, shall not see life; but the wrath of God abideth upon him.”*
[Joh.3:16, 18, 36]

Why all the 9 ringing words about believing and not believing in John 3, uttered by Him that “**tasted death for every man**”?

ANSWER. To prove beyond contradiction that God’s “**WHOSOEVER**”, oft repeated, has flayed Augustinianism and Calvinism forever. “**FAITH**” in that unconquerable **WHOSOEVER** shouts in triumph over their putrefying corpses and exclaims, “**WHOSOEVER will, let him take the water of life freely**” [Rev.22:17].

PREDESTINATION

PUZZLED? YES, I WAS PUZZLED.
PREDESTINATION IS A VERY BIG WORD.
BY IT, MANY HAVE BEEN WORRIED AND STIRRED.
DIVERS DISCUSSIONS HAVE BEEN WRITTEN AND HEARD.
HONEST HEARTS ALMOST MUZZLED.

PREDESTINATED! DAZZLED!
MAYBE I'M NONE OF THAT FORTUNATE KIND.
OH, SETTLED PEACE I WAS LONGING TO FIND.
SATAN MY SPIRIT WAS TYRANT TO BIND—
WRETCHED AND WELL NIGH FRAZZLED.

THEN BEING FRETTED, SIFTED,
I CRIED ALOUD TO JEHOVAH ONE DAY,
IN FATHER'S TIMBER FROM HOME FAR AWAY.
LO! HE EXCLAIMED, YOU SHALL BE SAVED FOR AYE.
OH, WHAT A BURDEN LIFTED.

THEN CAME A REVELATION—
PREDESTINATION OFFERED PEACE AND GOOD CHEER
TO EVERY ONE; AND WHOSO'ER MAY HEAR,
SALVATION FREES HIM FROM ETERNAL FEAR.
GOD PLANNED A NEW CREATION.

GRACE WROUGHT PROPITIATION.
JESUS TASTED DEATH FOR ALL OF ADAM'S RACE.
WHOSOEVER WILL BELIEVE SHALL SEE GOD'S FACE.
HE THAT TURNS FROM CHRIST, HIM WILL GOD ABASE.
FAITH FINDS A FULL SALVATION.

A. S. COPLEY

