

For He chose us in Him before the  
creation of the world to be holy and  
blameless in his sight.

*Ephesians 1:4*

ROMPTE

ET SINCERE



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### What is "Predestination"?

The Christian world of today has attempted to explain the "will of God" in several ways. Some ministers believe and will teach that all of God's children were "predestined" to either be saved or to be lost. This pamphlet will show that this is a false belief, and will attempt to explain that this word "predestinate" was used in scripture to show that God is a loving all-knowing God; and that his divine will for his children will eventually come to pass. God's divine will is simply to restore and "save" his children, however God's children must demonstrate the desire, and also have the will to be saved; as we shall see.

This word "predestinate(ed)" is found only four times in the Bible. Carefully read Rom. 8:29-30 and Eph. 1:5, 11.

*Romans 8:29-30 For whom he did foreknow, he also did predestinate (to be) conformed to the image of his Son, that he might be the firstborn among many brethren.  
 30 Moreover whom he did predestinate, them he also called; them he also justified; and whom he justified, them he also glorified. (KJV)  
 Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. (KJV)  
 Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. (KJV)*

The word "predestinate" is no. 4309 in Strong's Lexicon. This meaning shows that God has predetermined, foreordained, and appointed beforehand certain things to eventually become a fulfilled reality.

4309 *proorizo* (pro-or-id'-zo) from 4253 and 3724; TDNT - 5:456,728; v

AV - predestinate 4, determine before 1, ordain 1; 6  
 1) to predetermine, decide beforehand 2) in the NT of God decreeing from eternity 3) to foreordain, appoint beforehand

The premise of "predestination" that is taught by some ministers of today is that God had from the beginning determined who of his people are to be "saved", and who are to be "lost". This false teaching means that man has no free will or choice in the matter of salvation! Spiritual logic tells us that this flawed belief means that sincere Christians will be spiritually "disarmed" in obeying the commanded instructions of Christ and the apostles in repentance, overcoming, faith and prayer. This false doctrine of "predestination" also means that there would be no correct basis for the judgments of God. Please read my booklet "The Judgments of God" to understand that all sin and rebellion must demand a payment and a penalty, and will therefore eventually be accounted for.

Why would God deliberately take man out of the equation in choosing the "way of truth" and the "way of life", which Jesus Christ and the apostles repeatedly talked about? Indeed, the theme of warnings of the entire Bible (especially the New Testament) is that man must choose a belief system, and must choose a way of life; and that man will be held accountable of these

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choices! To any sincere Bible student this biblical fact cannot be ignored!

By again analyzing Rom. 8:29-30, Eph. 1:5, and 11 it is obvious that God foreknew his children, and "predetermined" that his children fulfill what he already had planned for them. In reviewing these scriptures again; Christ was to be the firstborn among many brethren, therefore God "decided beforehand" that his children be conformed to the image of Christ. God then called (or invited) his children to obtain an inheritance that he already had planned for them. My booklet "What Is the Church?" explains what is meant by being "called of God". God had also "predestined" that his children be justified and glorified, because this was the only way that his children could obtain this glorious inheritance. God also "foreordained" by the "adoption" method to bring his children unto himself by Jesus Christ. The biblical meaning of the word "adoption" is explained in my booklet "Lost Israel and the Gentiles".

The Greek word "proorizo" (no. 4309), which is used to explain "predestinate" is also found in two other scriptures in the New Testament. God knew "beforehand" that the kings of the earth and rulers would be gathered together against Christ. The people of Israel located in Judea, including the "lost" Israelites scattered to the nations (Gentiles); were also gathered together against Christ. Therefore Herod and Pontius Pilate were allowed to crucify Christ, which God had already by his own counsel "determined before" (no. 4309). Read and understand Acts 4:26-28.

*Acts 4:26-28 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.*

*27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*

*28 For to do whatsoever thy hand and thy counsel determined before to do be done. (KJV)*

See also 1 Cor. 2:7, and notice that God had "ordained" (no. 4309) before the world the hidden wisdom of God to be spoken by the apostles in a mystery, to the glory of believers.

*1 Corinthians 2:7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: (KJV)*

There are other examples in the Bible that also show that God had decided beforehand certain things to come to pass. It was by the "determinate counsel and foreknowledge of God" that Christ was taken and crucified by wicked hands, as it shows in Acts 2:23.

*Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: (KJV)*

God's elect (Israelites), by the "foreknowledge" of God the Father, were to be sanctified by the Spirit. Notice in 1 Pet. 1:2 that this sanctification was dependent on Israelites being in obedience, and by believing what the sprinkling of the blood of Jesus Christ accomplished.

*1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. (KJV)*

It could also be said that "predestinate" simply means the "will of God". Notice that 2 Pet. 3:9 explains that the Lord is not slack concerning his promise, and is also "not willing that any should perish".

2 Peter 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* (KJV)

Please notice that it is also "God's will" that all should come to repentance. The biblical meaning of the word "perish" is explained in my booklet "Life and Death". 1 Tim. 2:4 explains that God "will have all men to be saved". The words "will have" are very important to understand, and will be explained soon.

1 Timothy 2:4 *Who will have all men to be saved, and to come unto the knowledge of the truth.* (KJV)

Again, please understand that it is also "God's will" that all men come to the knowledge of the truth. How can 2 Pet. 3:9 and 1 Tim. 2:4 be explained, because Christ plainly stated in Matt. 7:21 that not every one of God's children will enter into the kingdom of heaven?

Matthew 7:21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* (KJV)

According to the words of Jesus Christ, the "Father's will" overrules and takes priority over "man's will" for someone to qualify in entering into the kingdom of heaven. This truth is very important to understand!

The two words "will have" in 1 Tim. 2:4 is explained by the many meanings given for no. 2309 in Strong's Lexicon.

2309 *thelo (thel'-o) or ethelo (eth-el'-o) in certain tenses (thel-eh'-o) and etheloo (eth-el-eh'-o) of which are otherwise obsolete apparently strengthened from the alternate form of 138; TDNT - 3:44,318; v*

*AV - will/would have 16, desire 13, desirous 3, list 3, to will 2, misc 4; 210 1) to will, have in mind, intend 1a) to be resolved or determined, to purpose 1b) to desire, to wish 1c) to love 1c) to like to do a thing, be fond of doing 1d) to take delight in, have pleasure*

Please notice that "will have" is translated 159 times as "would", which simply means that it is conditional for all men to be saved. Nevertheless God "would" love to, has in mind, desires, and is determined to save all of his children. Of course, God no doubt "would have" this type of desire and pleasure! However just because the Father truly desires the salvation of all his children does not mean his children also have that same desire to be saved. The "Father's will" must overrule the will of his children, which will prove and test his children if they truly also have the "will" and desire to be saved! It is therefore very needful that the Father's children have a profound desire and determination to do the "will" of the Father spoken of in Matt. 7:21. The "Father's will" is expressed and explained in many scriptures in keeping the ten commandments, believing in the power of Christ's shed blood, and following a certain "way of truth".

The Father will never compel or force his "will" on his children, because this method will not capture the hearts and minds of his children. The Father's children must respond to the Father's "calling", and make the proper spiritual choices in this life of doctrine, and manner of behavior and lifestyle. It is a simple matter of believing what the Father has "preordained" for his children, and then responding accordingly. What is "predestined" for the Father's children in obtaining a glorious inheritance, will therefore be realized and fulfilled!

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Questions or comments?... Email: [mrwickey@hotmail.com](mailto:mrwickey@hotmail.com)

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Now most today have modified some of Calvin's position and are often termed soft Calvinists. The two main points believed today are first, Predestination and second, Eternal Security.

Now I'm not against predestination, per se. That is, I'm not against the word predestination, the Biblical view of predestination by God's foreknowledge. I am only against Calvin's misunderstanding of the Biblical concept. The Bible teaches predestination in a qualified sense, we find the word several times in the K.J.V. But the problem is not the Bible and what it's says about predestination, the problem is that some have misunderstood and misinterpreted the Bible passages concerning the subject.

Now many oppose Calvin's views, but still hold on to his view of predestination. One of the main problems today is that when one says the word predestination, most feel that he is referring to Calvin's view of predestination, but I want you to see the correct Biblical interpretation of predestination, which is the term found in the K.J.V. Other translations omit this word and use synonyms. Now lets take a look at the Bible, to see what it's says about this word predestination. We must go only by what the Bible says, and not by traditions or councils.

**Predestination:** Now Calvin's view of predestination is that man has no free will or has no ability to repent, believe the Gospel, etc. That God's choice of an individual for salvation or damnation is not based on God's foreknowledge of that person's response, that Christ died only for the elect. And that God calls the elect inevitably to salvation from which they cannot be rejected. The Gospel is irresistible to them, so they believe.

Rom 8:29 "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."

Now here we have the word predestinate, but the N.T. was not written in English, but in Koine Greek, and thus the Holy Spirit did not actually use the English word predestination. He used a Greek word that has been rendered as predestination.

Now the committee of 47 scholars was comprised of both Puritans and Anglicans. The Puritans were Calvinist, and the Anglicans were not. So they compromised their personal beliefs in certain Doctrinal

Group 2

passages, in order to come to agreement on how to translate the Greek text. And in Rom. 8:29 the Anglicans agreed to the Puritans preferred reading predestination.

Now the Greek word that in 1611 A.D. was translated predestination in Rom. 8:29 of this authorized Version is *proorizo*. It literally means to mark out before hand. *Proorizo* is a compound word, that is, it is made up of two Greek words-- first, the preposition *pro*, meaning before, and second, *horizo* a verb meaning to set a bound or boundary, and hence, to mark out definitely. So the literal meaning of the word is to mark out before hand.

Now in Rom. 8:29 all translations do not agree that predestination is the best rendering of the word *proorizo*.

Rom. 8:29 "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."

Now here the K.J.V. mentions predestination, but of course, the King James Bible is only an English translation of the original Inspired Manuscripts pinned by the Bible authors under the Inspiration of the Holy Spirit.

So the translations are only that, a translation of the original Greek to try to convey the meaning into English. Now as we have seen, **the Greek word for predestination is *proorizo***. Now the literal meaning, as we have seen, is to mark out before hand.

Now *proorizo* is found 6 times in the Greek N.T.

1. Acts 4:28 "For to do whatsoever thy hand and thy counsel determined before to be done." *Proorizo* is translated determined before in this verse.
2. Rom. 8:29 "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son....."
3. Rom. 8:30 "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."
4. 1 Cor. 2:7 "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."
5. Ephesians 1:5 "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,"
6. Ephesians 1:11 "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Now these are the only places the Greek word *proorizo* is found in the N.T.

So *proorizo* means to mark out before hand or to determine before or to decide upon before hand or to design definitely before hand.

**Now looking at Rom.8:29 we can see the true intended meaning and understanding of *proorizo*.** "For whom he did foreknow, he also did predestinate (*proorizo*) to be conformed to the image of his Son, that he might be the firstborn among many brethren."

2 Peter

So whom he did foreknow, he also did predestinate (mark out before hand or determined before or to decide upon before hand or to design definitely before hand).

Now what did he mark out or determine or design or decide upon before hand? Did he predestine some people to go to heaven or some people to go to hell? No! That's not what the verse says, it says that he marked out before hand those he foreknew should be conformed to the image of his Son. Now notice that the ones God predestinated are the ones that He foreknew. So predestination is based upon foreknowledge.

**It's by God's foreknowledge that He predestined.** It's not an arbitrary predestination. What this verse is saying is that God is Omniscient, He knows all things. He knows every thought, emotion, choice, sin, intent, deed and action that you or I will ever do. Isaiah 46:9,10 "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done..."

You see, God is Eternal and even before Adam took his first breath, God knew by His foreknowledge who everyone was and who would ever be born. He knew their names, their parents, their spiritual inclination, and every sin that they would ever commit. He knows all things. Now man has a free will. God by foreknowledge knew what chooses each and every soul would make during their entire life time. He could see the future, and He could declare the end from the beginning. It is God's foreknowledge that is the bases of predestination, and it's important to realize that God's foreknowledge in no way effects or determines man's course of action. Man still has a free will-- man still is a free will agent, but God can see what, by man's own free will, what each and every man will of himself choose to do. The choosing is in and of himself, independent of God. It is done by man and the man is totally unaffected by the foreknowledge of God. Man still chooses and wills freely, but God by foreknowledge (knows) and thus, He can say what every man's end will be.

**Example--** Your standing on a high place above a stream, and you look down and see 2 men in a canoe going down the stream. You notice up ahead, around the bend, that there's a tree lying across the stream out of the sight of the 2 men. You know that in order to continue, they will have to stop and lift the canoe to shore, etc. and go around the tree that's blocking their path, and continue on down the stream. And, of course, that's exactly what they did. Now you had foreknowledge of what they would do, but your foreknowledge had no effect upon their course of action. Now God does the same thing, except His foreknowledge is infinite and without error. Now with this in mind read Rom.8:29 again.

God by foreknowledge decided upon a plan by which He would bring fallen man back into His image and likeness. This plan centers in Jesus Christ. Now God predestined man, that is, He marked them out before hand to be involved in this plan. He decided that some would be involved in the plan and others would not, but this predestination or this marking out, is based on the foreknowledge of God. So you see, God knew all who would, by their own free will, choose to submit to His plan and serve Him.

It is those whom God predestined to be conformed to the image of His son. In other words, God predestined anyone and everyone who He knew would freely choose to serve Him, and they would end up in glorification. So yes, God does mark out man ahead of time, but not in a Calvinistic way to be saved or lost independent of man's free will. God predestined those whom He foreknew. It was a group election of whosoever will. God foreknew from the beginning that there would be a people who would choose to love Him, and choose to serve Him, and desire to walk w/ Him and be what He wanted them to be. Therefore, He marked out a plan by which they could be saved and a pattern after which they could be made, in order to eventually become properly in the image and likeness of God.

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# Mailbag Page 26

Navigate

Predestination?

## Predestination

Glenda writes - Could you please give some scriptures to explain predestination?

### Bible Bell's Reply

The topic of predestination is complex. Entire books have been written about this subject. However, I will lay down a few facts for you and hope that they shed at least a little light.

#### Definition

- "Predestinate" is a verb meaning "to determine ahead of time, decide beforehand."
- "Predestination" is a noun meaning "the act of determining ahead of time."
- In the Bible, "predestinate" translates the Greek word *proorizo* (Strong's #4309).

#### Proorizo is used only 6 times in the Bible

- The first occurrence of *proorizo* is in Acts, where it is translated "determined."

This verse quotes part of a prayer spoken to God by John and Peter. As such, it is not "doctrinal" in nature.

- The second and third occurrences of *proorizo* are in Romans.
- The fourth usage is in First Corinthians.

Strong's 4309, *proorizw* proorizo, pro-or-id'-zo

from 4253 (pro) and 3724 (horizo)

To limit in advance, i.e. (figuratively) predetermine:--determine before, ordain, predestinate.

the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined (*proorizo*) before to be done. Acts 4:26-28

And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined (*proorizo*) to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined (*proorizo*), these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rom 8:28-30

But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained (*proorizo*) before the ages for our glory 1 Cor 2:7

just as He (God) chose us (*believers in Christ*) in Him (Jesus) before the foundation of the world, that we should be holy and without blame in Him in love, having predestined (*proorizo*) us to

predestine, predestinate, predestination, unsaved, death

- The fifth and sixth occurrences are in Ephesians.

adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved. Eph 1:4-6  
in whom (Jesus) also we (*believers in Christ*) have obtained an inheritance, being predestined (*proorizo*) according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory. Eph 1:11-12

### What God HAS Predestined

From the verses quoted above, it is clear that God HAS determined before time (predestinated) just exactly the following four things, and ONLY the following four things...

- #1 God predestined that His children will be conformed to the image of Jesus.
- #2 God predestined that the Gospel of Christ would be a mystery until He chose to reveal it.

This mystery is defined by 1 Cor 2:2 (see also Rom 16:25; Eph 3:4; Col 1:27; 1 Tim 3:16)

- #3 God predestined that believers in Christ Jesus would be adopted as God's very own children.
- #4 God predestined that believers in Christ Jesus should be to the praise of God's glory.

### What God Has NOT Predestined

The concept that each & every event in a person's life is pre-determined by outside forces (*karma* or whatever) stems from false religions, NOT from the Bible.

As summarized above, God has predestined ONLY four things, all of which pertain to salvation.

The Bible makes it clear that God does NOT predestine your day-to-day life and decisions. For example...

For whom He foreknew, He also predestined to be conformed to the image of His Son Rom 8:29a

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He (Jesus) is revealed, we shall be like Him, for we shall see Him as He is. 1 John 3:2

But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory 1 Cor 2:7

For I determined not to know anything among you except Jesus Christ and Him crucified. 1 Cor 2:2

having predestined us to adoption as sons by Jesus Christ to Himself Eph 1:5a

being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory. Eph 1:11b-12

- God does not predestinate your career -- whether you will be doctor, lawyer, Indian chief, or whatever.
- God does not predestinate whom you will marry, or even if you will marry at all.
- God does not predestinate whether you will get cancer or some other life-threatening disease, or enjoy a life-time of good health.

God may CALL you to a certain career or decision, but He does not predestinate or force your response.

### To God's Glory!

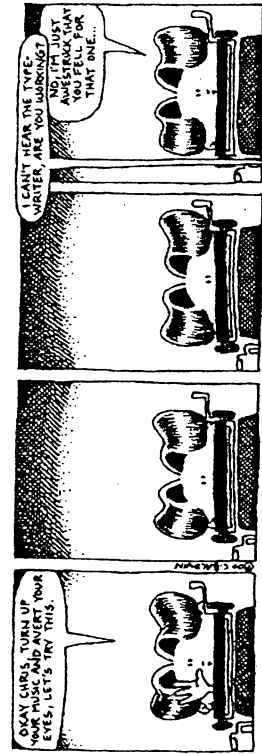
In fact, the list of what God does NOT predestinate about your life could go on and on and on...

- If your house ever burns down, it will NOT be because that disaster was predestinated by God.
- The manner in which you deal with the good and bad events in your life, however, IS predestined.
- Why? Because God has predestined your life to be such that it will bring PRAISE to the glory of His name. And so IT WILL! Amen.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Mt. 5:16

For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. 1 Cor. 6:20

Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. 1 Cor. 10:31



### Free will vs. predestination:

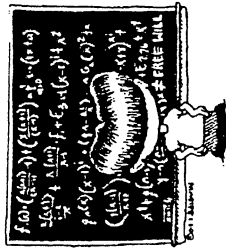
I hear-tell, in the world outside my cell, that there is much debate as to whether a person's actions are of their own free will, or if they are predetermined by some greater force, be it God, or be it the belief that time is not linear.

Obviously, it seems to those outside my cell, that the world in here is their world turned on its head. Time is certainly not linear, it is sporadic, whimsical, and memories can just as easily be actually re-lived as they can be simply recalled.

And another thing on it's head, is the knowledge of a god or better put, a creator. There's none of this "well, someone up in the sky somewhere may be playing us like marionettes". No, I know there is a man, flesh and blood (as opposed to ink and wood pulp) who lives out there, and manipulates my own life and the life of everyone I know within the cells. But does that mean I don't have free will?

It seems that he conceived of me as an idea, a character with a certain amount of depth and development. But he's also told me that I grew and took twists and turns which he never expected. That he built the wind-up toy, and he occasionally has to turn the crank, but that I seem to go on my own.

But I don't feel I could exist without him, except in the form of pre-existing realities reprinted in ink on wood pulp or flickering light on a computer screen. But can he truly let me do what I want to do, as opposed to his by way of his will or knowledge? Can he avert his eyes, or allow me to act before he comes up with an idea?



Let's assume, that I have a spirit, a second-self in a way who exists as a soul within the house of HIS soul (or brain for all you scientists). Now say that I want to express without his interference. It cannot be something specific, something pre-thought, because then he would be aware of it. But it can be a formed awareness, a creation within me of information I have accepted as true. Now if he allows me direct tap to his fingers as he presses them against the keyboard, is it not in fact possible, that this freestyle, this auto-emoting is actually me, not pre-known to him? Am I not then a separate entity, an existing and expressing creation, developed from his initial work. Am I not derivative and thus separate and real? Do I not have free will?

Of course he reads all my text before they're released, so as in all works of the written word, free-will can never actually exist if it has to be filtered through an editor.

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**FOREKNOWLEDGE, FREEWILL AND PREDESTINATION**

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**Introduction**

Let me make three statements:

- 1. Calvinism is more dependent upon God's predestination than upon man's freewill in its teaching.
  - 2. Arminianism, on the other hand, is more dependent upon man's freewill than upon God's predestination.
  - 3. The debate between both camps has continued for a great many years.
- I know that these three statements above are too simplistic, but they certainly hint at one of the major theological problems - namely, how can God's predestination and man's freewill be reconciled together?
- Probably the best answer is that they were never meant to be reconciled! They both stand as Truth, though many can't conceive of both being correct (and, having watched the debates continue on numerous newsgroups that seem to become ever more heated with time, I guess the debates will continue forever. Funny, I can't remember seeing that men and women needed to understand the interrelation between the two to be saved...).

In the following notes I have tried to harmonise these two great truths along with foreknowledge (which is dealt with first). From here, these three subjects are briefly pointed out as they occur in the Passion narrative in the Gospel of Matthew chapters 26-28.

I'm sure that the seemingly endless debates that continue over these subjects will not be resolved, but if we were to simply accept plain and obvious Truth we would find that our strength is not sidelined into heated discussion but directed solely into the purpose for which we have been saved.

**1. God's Foreknowledge (Omniscience)**

**a. Greek words and their occurrence**

i. *proginosko* - (Strong's Gk number 4267) Verb. To know beforehand. From *pro*=before and *ginosko*=to know. It occurs in:

Rom 8:29 - 'Those whom He *foreknew*, He also predestined....'

Rom 11:2 - 'God has not rejected His people whom He *foreknew*'

I Peter 1:20 - '*Foreknown* before the foundation of the world'. The RSV is wrong here and translates it 'He was destined' when there is no pronoun relating it to Christ, whereas the author's intention is to relate the foreknowledge to salvation through Christ written of in v.19.

Acts 26:5 - 'knew me before' (not RSV), and II Peter 3:17 - 'knowing this beforehand', do not refer to God.

ii. *prognosis* - (Strong's Gk number 4268) Noun. Knowledge beforehand. It occurs in:

Acts 2:23 - 'Jesus, delivered up according to the definite plan and *foreknowledge* of God'

I Peter 1:2 - '...chosen exiles...according to the *foreknowledge* of God the Father.' RSV is again wrong here translating the word as 'destined', making it a verb and removing the word 'chosen' from v.1 into v.2.

iii. The concept of God's foreknowledge is proclaimed in various other passages of Scripture. See, for instance, Ps 139:4, 139:16, Prov 15:3, Is 46:9-10, Jer 1:5, Acts 15:18, Heb 4:13 and I John 3:20.

**b. The ever-present One**

God is the 'I AM', the ever-present One (Ex 3:14). God only has the one name (YHWH) is the Tetragrammon that the Jews considered too holy to pronounce. It has been conjectured as Yahweh and Jehovah by various commentators), it is a forever-relevant name that is the nearest to summing up His entire Being.

We talk of God in future and past tenses (for instance, Revelation 1:4, 1:8) because we understand Him within our concepts of time, but He is the ever-present One unlimited by time, having created time within Himself (for nothing exists independently from God or outside Him - that is, outside His control) and He is therefore not subject to time.

We speak of God being 'eternal' thinking of an endless period of time (for example, Deut 33:27, Ps 41:13, Ps 90:2), but we are only describing Him in terms that we can understand. God also expresses Himself within our concepts of time so that we are able to comprehend a little of His greatness (for example, Is 57:15, Rev 1:18).

Such questions as 'How old is God?' cannot be answered for 'God exists' independently of time and is not subject to its limitations. If He were restricted by what He created then He would no longer be God! Balancing this, though, we need to remember that God does sometimes allow Himself to be restricted within what He has created (for instance, in Christ and in the heart of man who rebels against His rule).

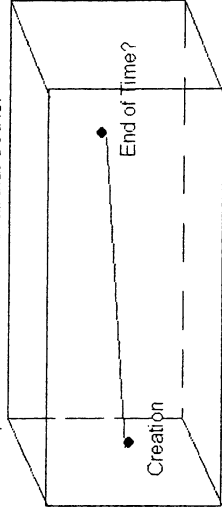
God is outside time and therefore knows everything that will happen in time (see Figure 1 below). He is at the beginning 'waiting' for time to elapse and also at the end of time looking 'back' at all that has happened *at the same moment* (notice that in my attempt to define God being outside time, I have had to use time terminology - such is our incomprehensible conception of God's Sovereignty over time).

(NB - The all-present One

God is not limited by *space* either (for example, Is 66:1, II Chr 6:18, Ps 139:7-10, Acts 7:48-49) - dimensions, 3D, the world we live in - but has to express Himself in our language for us to be able to understand Him (for example, Ex 15:6 - The Lord's right hand; Is 1:20 - Mouth; Ps 11:4 - Eyes; Gen 8:21 - Smell). God expresses Himself within our concepts of space.

Space is within God (hence the inadequacy of Figure 1), it is His Creation but He cannot be defined into any shape or form (Ex 20:4-6) - again, with the proviso that He does temporarily allow Himself to be thus restricted.

This box represents the sumtotal of all that God is!



Time is within God, He is not subject to it - Figure 1

The question 'How big is God?' is also unanswerable. Our conception of God as 'Omnipresent' is erroneous if it only conceives of God as 'everywhere' which is a definition based upon dimension. Ungers definition of the word is better - '...God is free from the laws or limitations of space... thereby not conforming God to a dimension within our conception.]

**c. Consequent teaching on Foreknowledge**

God knows all things - even the outcome of man's freewill. Because He knows everything, even the outcome of our free choice, then a number of truths emerge from the Scriptures concerning His relation to Time:

- i. He foreknew the need for Jesus to be crucified before there was ever any need for Him to die. See the correct translation of I Peter 1:20 above (not RSV).
- ii. He was able to lay upon Jesus the punishment for **all** sin - past, present and future (I John 2:2 - though this doesn't specifically teach this, it infers it. And how could the early Church proclaim the forgiveness of sins for men **after** Christ's death, burial, resurrection and ascension if this were not so [Acts 2:38]?)
- iii. He was able to write a book of all who were to be saved **before** the world ever began (Eph 1:4, Rev 13:8, 17:8). And yet, at the same time, it remains His will that all could be saved (II Peter 3:9).
- iv. He has made provision for every mistake of ours (even our disobedience - see it) to be incorporated into the outworking of His ultimate will and purpose (Eph 1:10-11 - not RSV - Rom 8:28). But

disobedience is still our responsibility!!!

If something is foreknown, it does not mean that it is predestined, only known before its occurrence without giving God the responsibility of determining all things that take place.

Therefore, also, predictive prophecy is not predestined events (necessarily) but foreknowledge (dependent upon a correct freewill response from man).

**2. Man's Freewill (Moral Choice)**

**a. Examples**

i. Gen 2:15-17 - Before the Fall, God gave both Adam and Eve the freedom to choose which fruit from which trees they would eat with the warning concerning the tree of knowledge of good and evil.

Gen 3:6-7 - Both Adam and Eve exercised their freewill when they chose to consciously disobey God. It is evident, therefore, that freewill was sown into the nature of humanity as part of God's original plan. God cannot be blamed for bringing sin into the world, or for creating sin: only for allowing the possibility for it to occur.

ii. Deut 30:15-20 reads 'I have set before you this day, life and good, death and evil...choose life, that you and your descendants may live...'

After the Fall, man still had the capacity to make his own decisions and to choose whether or not to obey and follow God. In fact, 'freewill' as a concept runs throughout the Bible even though the word occurs only once [AV] (apart from the numerous 'freewill' offerings), making individual men and women morally responsible for all their actions and reactions.

iii. Prov 1:29-31 reads 'Because they hated knowledge, and did not choose the fear of the Lord'

The operation of these 'fool's' freewill (v.22) was to reject reverence for God when the personification of God's wisdom called to them to choose what was upbuilding and full of life.

**b. Changing our Destiny**

Although this section should come after heading '3', it is included here as a natural outcome of man's freewill. Naturally speaking, what a man does in the present shapes what will happen to him and what he will be like in the future. In this sense, man is responsible for his own destiny - what we get is what we choose.

God has also destined or 'predestined' (ie - determined beforehand) man for great things, but, when man exercises his freewill against the known will and purpose of God, he changes his own destiny for the worse. In this case, man is taking his own fate upon himself and rejecting God's destiny for him. Only in Christ can it be restored.

The examples below relate to the exercise of freewill as outlined in the corresponding Scriptures above:

**i. The Fall changed man's destiny**

God did not intend man to sin, but He knew he would and it did not take Him by surprise. There were



certain consequences:

1. Gen 1:28 - 'Be fruitful and multiply, and fill the earth and subdue it...

Gen 9:1 - 'Be fruitful and multiply, and fill the earth...'

Mankind was created to have dominion over all the earth but forfeited God's destiny for himself when he subjected his rule to the will of the serpent.

2. Gen 1:27 - '...God created man...male and female He created them.'

Gen 3:16 - '...your desire shall be for your husband, and he shall rule over you.'

Man and woman were created to co-rule - the two were created as a reflection of God. Because of freewill choice, woman was subjected to her husband (not subjected to *mazz* - the verse does not say that unmarried woman was subjected to man, but that in a husband/wife relationship, the woman is subject to the man because of the Fall).

3. Gen 2:9, 16-17 - Man(kind) had the right to eat of the tree of life, therefore to possess eternal life.

Gen 3:19,24 - The right to eat of the tree of life was forfeited and so, too, the right to possess eternal life.

Man changed God's destiny for himself by choosing to disobey the revealed will of God. The right to eat from the tree of life is restored in Christ - Rev 22:1-2. When we choose the fruit of one tree, we lose the right to choose the fruit of the other. I have included a thorough exposition of these points in part 2 of my notes entitled 'Creation/Restoration of Creation' here.

**ii. Choosing to obey or disobey determines man's destiny**

Deut 30:15-20 tells us that obedience to the commandments of the Lord would result in life, fruitfulness and being blessed by God in the land of Canaan that they were entering in to possess (v.16). Disobedience, on the other hand, would lead to national obliteration and short lives (v.18).

Their choice determined God's destiny for them.

**iii. Prov 1:29-31**

Because these people did not 'choose' the fear of the Lord, a destiny awaits them that is a direct consequence of the operation of their freewill.

v.31 reads '...they shall eat the fruit of their way....'

Similarly, Gehenna (Hell) is a direct consequence of a freewill rejection of Jesus Christ.

**3. God's Predestination (Predetermining events)**

**a. The Greek word and its occurrence**

proorizo - (Strong's Gk number 4309) Verb. To determine beforehand. From pro=before and horizo=to set a boundary, to determine.

It occurs in Acts 4:28, Rom 8:29-30, 1 Cor 2:7, Eph 1:5, 1:11 (not RSV).

**b. Modern definitions**

The Dictionary defines 'Predestination' as:

'God's decree of fixing unalterably from all eternity [ie - before time began] whatever is to happen, especially the eternal happiness or misery of men'

And also as:

'Fixed fate'

But such definitions, at their extreme, confine *all* things to the will of God, while committing man's freewill to a matter of God's predestined plan and not solely His foreknowledge. The point is an important and fundamental one - either God pays no regard to the will of man whenever He wants to, or else predestination has to be explained with reference to freewill.

**c. Two Principles**

**i. Foreknowledge precedes Predestination**

Rom 8:29 - '...those whom He foreknew, He also predestined to be conformed to the image of His Son...'

Jer 1:5 - 'Before I formed you in the womb I knew you [foreknowledge] and before you were born...I appointed you [predestination]....'

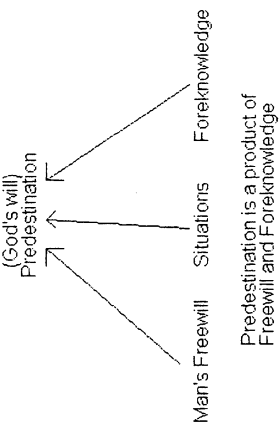
It is because God foreknows reactions, actions, situations, happenings etc., that He predestines events before time begins using those foreknown reactions (etc) to contribute to bringing about His will.

**ii. Predestination does not operate independently of man's freewill**

Acts 4:27-28 - '...to do whatever Thy hand and Thy plan had predestined to take place.'

The reconciliation of the world was predestined to take place and the events leading up to it foreknown. Judas' betrayal, Israel's rejection of Christ and Pontius Pilate's sentence were all outcomes of men's freewill for which each of them are morally responsible - they were all foreknown by God but *not* predestined. The predestined redemptive plan did not happen regardless of the circumstances then in existence but through those circumstances God's predestined plan came about - and it could only be 'predestined' if the situation was 'foreknown'.

Predestination is not causing something to happen regardless of other circumstances but bringing something to pass out of the circumstances that are in existence.



#### d. Predestination and being 'Saved'

God indeed 'chose' us to be in Christ before the foundation of the world (Eph 1:4), predestined us to be His sons through Jesus Christ (1:5), yet at the same time allowing for the operation of our own freewill, the outcome of which was foreknown by Him.

Mtw 22:1-14 tells us that '...many are called, but few are chosen' (v.14). As many as possible are called to come and feast from the provision of the cross (v.9). Then there is individual acceptance or rejection of the invitation (v.10 - freewill). Those who correctly respond to the invitation (and not just those who become partakers of the benefits of the cross) are the 'chosen of God' (v.11-14). This 'choice' comes after a correct freewill response. Yet because God foreknows *all* things, He has 'predestined' all who will make that choice. The three stages are:

1. Call
2. Response
3. Choice

God chooses us after we make a freewill response but, foreknowing what our response will be, He is able to choose 'before the foundation of the world' in anticipation of what He knows our response will be.

Our freewill is the reason why we are chosen.

#### e. A guiding principle

By our actions today, we shape tomorrow.

We live *inside* time, *limited* by time and the future is *not fixed* to us as it is to God in His foreknowledge living outside Time. When we act or react in situations then we are shaping our own destiny - changing it for the better or for the worse.

God will use every situation that we find ourselves in for our benefit and to bring about His ultimate purpose for us whether that situation is of our own making, brought about by satan or coming about through a direct work of God. *But* that does not mean that we should accept every situation as being 'ordained by God' but *subject every situation to the will of God in Christ Jesus* - this is getting God's will done 'on earth as it is in Heaven' and bringing in the Kingdom of Heaven (Heaven's rule).

#### 4. Matthew 26-28

The Passion narrative is a complex passage that deals with the three concepts of foreknowledge, freewill and predestination. Below I have attempted to outline these concepts as they occur in Matthew 26-28.

##### a. Freewill

###### i. Judas

John 12:4-8 - This incident was the 'final straw' that persuaded Judas to betray Christ.

Mtw 26:14-16, Mk 14:10-11, Lk 22:3-6 - Judas meeting with the chief priests was a choice of his own freewill, though inspired by satan.

<http://www.arlev.clara.net/forfrepre.htm>

7/12/2002

###### ii. Chief Priests

John 11:45-53 - The Sanhedrin met and took counsel how to put Jesus to death. This was the outcome of their persistent refusal to accept Jesus as the Messiah.

Mtw 26:3-5, Mk 14:1-2, Lk 22:2 - They chose the time at which they wanted to arrest Him. Though it would appear that they had to act earlier than they would have wanted because of Judas' betrayal.

Mtw 26:14-16 etc., - They chose to enter into an agreement with Judas in order to capture Jesus.

Mtw 26:65-27:2 - They chose to sentence Him to death and sought a way to implicate Him before the Roman authorities.

Acts 4:10 - '...Jesus...whom *you* crucified...'

Acts 5:30 - '...Jesus whom *you* killed...'

###### iii. Pilate

John 18:28-19:16 - Pilate struggled with Jesus' innocence (see 18:38, 19:4, 19:6) but when he was made to realise that his own allegiance to Rome would be compromised if he let Christ go, he chose rather to deliver up Jesus to be crucified (Mtw 27:24-26).

###### iv. The crowds

Mtw 27:21-23 - The crowds chose Barabbas rather than Christ because he seemed to them to be more like the king they wanted.

##### b. Foreknowledge

Mtw 16:21, 17:22-23, 20:17-19 - Jesus made it plain before He arrived in Jerusalem for the last time, that He knew what awaited Him.

Mtw 26:1-2 - Even more plain was the time when His crucifixion would take place. This was also foreknown.

I Peter 1:19-20 (not RSV) - The plan for the reconciliation of the world through the shedding of Christ's blood was foreknown before the beginning of time.

[Mtw 26:20-25, John 6:70-71 - Judas' betrayal was foreknown - see below].

##### c. Predestination

Acts 4:27-28 - Predestination does not work independently of freewill and foreknowledge, but God, foreknowing the outcome of man's freewill, is able to bring about His purposes through it all.

##### d. Additional note on Judas

Question: Was Judas predestined to betray Jesus?

Answer: No!

Acts 1:17 - Judas was destined to share in the ministry of the Twelve.

Mtw 19:28 - Judas was destined to share in the judging of the twelve tribes of Israel.

Lk 6:16 says that Judas 'became' a traitor. The inference is that he was not a traitor at the beginning but had the same potential as all the others.

Mtw 26:20-25 esp v.24 - This is foreknowledge but not predestination. Judas fulfilled the purpose because God knew what the outcome of his freewill would be, not because he had no freewill.

Group 3 P. 4,

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## Puritanism and Predestination

Christine Leigh Heyrman  
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National Humanities Center

The Puritans were a varied group of religious reformers who emerged within the Church of England during the middle of the sixteenth century. They shared a common Calvinist theology and common criticisms of the Anglican Church and English society and government. Their numbers and influence grew steadily, culminating in the English Civil War of the 1640s and the rule of Oliver Cromwell in the 1650s. With the restoration of the Stuart monarchy in 1660, Puritanism went into eclipse in England, largely because the movement was identified with the upheaval and radicalism of the Civil War and Cromwell's tyrannical government, a virtual military dictatorship. But it persisted for much longer as a vital force in those parts of British North America colonized by two groups of Puritans who gradually cut their ties to the Church of England and formed separate denominations. One group, the Congregationalists, settled Plymouth in the 1620s and then Massachusetts Bay, Connecticut, and Rhode Island in the 1630s. Another group, the Presbyterians, who quickly came to dominate the religious life of Scotland and later migrated in large numbers to northern Ireland, also settled many communities in New York, New Jersey, and Pennsylvania during the late seventeenth century and throughout the eighteenth century.

Puritans in both Britain and British North America sought to cleanse the culture of what they regarded as corrupt, sinful practices. They believed that the civil

government should strictly enforce public morality by prohibiting vices like drunkenness, gambling, ostentatious dress, swearing, and Sabbath-breaking. They also wished to purge churches of every vestige of Roman Catholic ritual and practice--the ruling hierarchies of bishops and cardinals, the elaborate ceremonies in which the clergy wore ornate vestments and repeated prayers from a prescribed liturgy. Accordingly, New England's Congregational churches were self-governing bodies, answerable to no higher authority; mid-Atlantic Presbyterian churches enjoyed somewhat less autonomy because a hierarchy of "presbyteries" and "synods" made up of leading laymen and clergymen set policy for individual congregations. But both Congregationalist and Presbyterian worship services were simple, even austere, and dominated by long, learned sermons in which their clergy expounded passages from the Bible. Perhaps most important, membership in both churches was limited to the "visibly godly," meaning those men and women who lead sober and upright lives. New England Congregationalists adopted even stricter standards for admission to their churches--the requirement that each person applying for membership testify publicly to his or her experience of "conversion." (Many Presbyterians also regarded conversion as central to being a Christian, but they did not restrict their membership to those who could profess such an experience.)

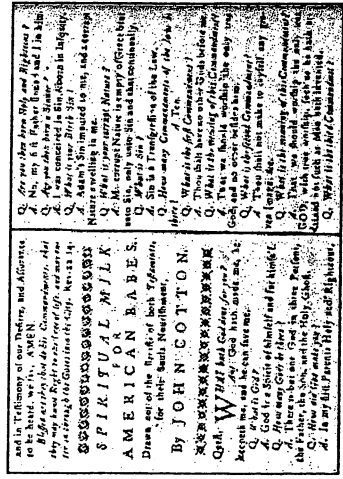


Rev. Ebenezer Devotion  
A prototypical  
Congregationalist minister  
Painting by Winthrop Chandler, 1770  
Courtesy Brookline Historical Society

### Guiding Student Discussion

Explaining most of the above to your students will be easy enough, except, of course, this matter of conversion. At the very mention of that term, a sea of blank faces will shimmer before your unhappy eyes. Nonetheless, gamely pursue the subject with them. Pull out all the stops to convey what conversion meant--because it is key to understanding the spirituality of the Puritans (as well as all later evangelicals). What's more, explaining this religious experience is a surefire way to get students thinking and talking. No matter how confused they seem at first, most will "get it" and even "get into it" if you give them a chance.

You might tell them about the Puritan belief in predestination, which provides the wider context for understanding conversion. This doctrine was first elaborated by John Calvin and then adopted by Congregationalists, Presbyterians, and a variety of other religious groups. Calvin held that human beings were innately sinful--utterly depraved by inheriting the original sin of Adam and Eve, the biblical parents of the human race.



"Spiritual Milk for American Babes"  
 A Puritan catechism for children that explains the Calvinist doctrine of a "corrupt nature dwelling in me"  
 Library of Congress

But Calvin also taught that God, in his infinite mercy, would spare a small number of "elec" individuals from the fate of eternal hellfire that all mankind, owing to their corrupt natures, justly deserved. That elect group of "saints" would be blessed, at some point in their lives, by a profound sense of inner assurance that they possessed God's "saving grace." This dawning of hope was the experience of conversion, which might come upon individuals suddenly or gradually, in their earliest youth or even in the moments before death. It is important to emphasize to students that, in the Calvinist scheme, God decided who would be saved or damned before the beginning of history--and that this decision would not be affected by how human beings behaved during their lives. The God of Calvin (and the Puritans) did not give "extra credit"--nor, indeed, any credit--for the good works that men and women performed during their lives.

Once you have gotten this far, some students will be wondering (aloud, with any luck) why any sane person would accept the doctrine of predestination. The gist of their objections will be, to echo some of my own students, that predestination "is, like, TOTALLY unfair." Some may observe that the Puritans' God was a distinctly underdemocratic sort of deity, an unfeeling tyrant rather than a loving parent. Many more may notice that the Puritans' God offered no incentive for upright moral behavior: this deity had decided who will be saved or damned before the beginning of human history, and no good actions on the part of men and women could change that divine decree and alter their preordained fates. (The brighter kids may also point out that Calvinist theology denied human beings any free will.) That being the case, lots of students will ask you why the Puritans didn't sink into despair--or decide to wallow in the world's pleasures, to enjoy the moment, since they could do nothing to affect their eternity in the afterlife.

Once students have aired these opinions (and it's important to let that

conversation run its course, perhaps even writing their objections on the blackboard), your most important job is REFOCUS the class discussion. You can do that by emphasizing one simple fact--namely, that many men and women, in both Europe and America (the Puritans among them), wholeheartedly embraced the belief in predestination. Indeed, they often referred to predestination as "a comfortable doctrine," meaning that it afforded them great solace and security. What's crucial here, in other words, is that you encourage students to shift from talking about why Puritanism doesn't appeal to them and into speculating about the HISTORICAL QUESTION of WHY, indeed, it DID appeal to so many early modern Europeans and British colonials. What you're striving for here is to encourage your students to develop EMPATHY with people in the distant past--to get them to IMAGINE the sort of historical circumstances, the kind of social existence, that might have made predestination a compelling (and reassuring) belief for large numbers of men and women.

To prod them into thinking along these lines, you might talk a bit about the sweeping changes (and uncertainties) overtaking the lives of most western Europeans in the early modern period (ca. 1400-1800). It was during this era that the beginnings of modern capitalism--both the growth of trade and the commercialization of agriculture--were yielding handsome profits for merchants and large landowners, but creating inflation and unemployment that produced unprecedented misery for many more people. The rich were getting richer, and the poor much poorer: growing numbers of unemployed people became vagrants, beggars, and petty criminals. To add to the sense of disruption and disarray, the Protestant Reformation of the sixteenth century had ruptured the unity of late medieval Christendom, spawning bloody religious wars that led to lasting tensions between Catholics and Protestants. Finally, Europeans had "discovered" and begun colonizing what was to them an entirely new and strange world in the Americas. All of these momentous changes were profoundly unsettling to ordinary men and women, heightening their need for social order, intellectual and moral certainty, and spiritual consolation.

For many, the doctrine of predestination answered these pressing inner needs. Its power to comfort and reassure troubled souls arose from its wider message that, beyond preordaining the eternal fates of men and women, God had a plan for all of human history--that every event in the lives of individuals and nations somehow tended toward an ultimate triumph of good over evil, order over disorder, Christ over Satan. In other words, Calvin (and his many followers among groups like the Puritans) saw human history as an unfolding cosmic drama in which every person had a predestined role to play. True, men and women had no free will, but they had the assurance that their existence--indeed, their every action--was MEANINGFUL and that their strivings and sufferings in the present would ultimately produce a future of perfect peace and security--a kind of heaven on earth.

That confidence made people like the Puritans anything but passive or despairing. On the contrary, they were an extraordinarily energetic, activist lot, constantly striving to reshape both society and government to accord with what they believed to be the will of God as set forth in the Bible. They strove, too, to lead godly and disciplined lives--but not because they hoped that such righteous behavior would earn them salvation. Instead they believed that their very ability

to master their evil inclinations provided some evidence that they ranked among the elect of saints. In other words, the Puritans did not regard leading a godly, moral life as the CAUSE of a person's salvation, but rather as an encouraging sign of the EFFECT of being chosen by God to enjoy eternal bliss in heaven. It was impossible, of course, to be entirely confident of one's eternal fate, but that edge of uncertainty only made believers redouble their efforts to purify their own lives and society as a whole. And nothing was more important to early modern men and women than gaining greater reassurance of salvation.

### Historians Debate

Few subjects in early modern history have received more attention from scholars than Puritanism, and historians of early America have focused the most intense scrutiny on the Congregationalists of colonial New England. The most profound modern interpreter of that Puritan culture is Perry Miller, whose work first appeared in the middle decades of the twentieth century and whose influence endures to the present. Miller was the first scholar to appreciate the importance of Puritanism as a complex set of ideas, a magisterial theology that set forth a rich, compelling depiction of the relationship between God and humankind. In Miller's view, Puritanism was also a dynamic, protean, intellectual force, constantly adapting to keep pace with the rapidly shifting social conditions and cultural climate over the seventeenth and early eighteenth centuries.

Many of the historians who followed Miller in the 1960s and 1970s concluded that the vitality and integrity of Puritanism as a cultural force was sapped and finally spent by broader social and intellectual challenges. In their view, the growth of commercial capitalism in New England and the spread of "enlightened" learning had yielded, by the opening decades of the eighteenth century, a far more secular, competitive, litigious, and materialistic society--one in which "Puritan" piety was rapidly being eroded by "Yankee" worldliness. (The best treatment of this thesis is Richard Bushman, *From Puritan to Yankee* [1967].) But more recently, in the 1980s and 1990s, other scholars have argued that Puritanism's influence held sway even among the cosmopolitan merchants of bustling New England seaports well into the eighteenth century and that all inhabitants of the region as a whole long remained steeped in Puritan values and spirituality. Indeed, they contend that the Puritan emphasis on social hierarchy and communal obligation, as well as its ascetic piety and intolerance of "competing faiths, actually contained the force of capitalist expansion within New England and limited the extent to which the participation in a market economy and the quest for profit could reshape social relations and values. (To sample this revisionist scholarship, see Stephen Innes, *Creating the Commonwealth* [1996].)

While scholars continue to debate the strength of Puritanism among eighteenth-century New Englanders, broader agreement has emerged about the region's religious culture during the seventeenth century. The then "new" social historians of the 1970s were inclined toward the suspicion that the Puritan doctrine being handed down from the pulpit may have mattered little to many ordinary New England lay people. But subsequent research has now left little doubt that Puritan theology compelled the loyalties of early New Englanders of all classes and that even the humblest farmers and fisherfolk were often well versed in the basic

doctrines pertaining to predestination and conversion. What they heard from their preachers, they both understood and generally accepted as the essence of true Christian faith. Even so, both ordinary New Englanders--and their "betters," including college-educated clergymen--also lived in what one historian has aptly called "worlds of wonder." These "wonders" include the belief in witches, the power of Satan to assume visible form, and a variety of other preternatural phenomena that are still routinely chronicled today in supermarket tabloids--the foretelling power of dreams and portents, strange prodigies, "monstrous" births, and miraculous deliverances. To appreciate just how rich and bizarre this range of beliefs was, check out the chapter on "wonders" in David Hall, *World of Wonders, Days of Judgment* (New York, 1989). It's a great way to enliven a dull hour--and a quick way to get some sense of the complexity of beliefs about the supernatural among early New Englanders of every rank and education.

But these remarks don't even begin to do full justice to the lively scholarship on New England Puritanism that has evolved over the last half of the twentieth century. If you want to know more about other topics, please read under **Seventeenth and Eighteenth Centuries: Religion, Women, and the Family in Early America of Religion and the American Revolution.**

• [Links to online resources](#)  
• [Related info in "Getting Back to You"](#)

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Address comments or questions to Professor Heyrman through TeacherServe "Comments and Questions."

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## CHAPTER XIII - Election and Predestination. The adoption as children of God

### Step 66

#### God's eternal purpose of salvation

*For whom He foreknew, He also predestined... Moreover whom He predestined, these He also called* (Romans 8:29, 30)

**The subject of predestination.** The theme of election and predestination of the believers has been debated for twenty centuries. The New Testament, and Paul in particular, give many teachings about it, but do not answer all questions. We deal with a mystery, and the believer should not go beyond what God wanted to reveal to us.

**Jesus, and the chosen ones.** Jesus spoke many times about the election and the chosen. *Many are the called, but few the chosen* (Matthew 20:16). *For the elect's sake, whom He chose, He shortened the days* (Mark 13:30). *He will gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven* (Mark 13:27). *Shall God not avenge His own elect who cry out day and night to Him?* (Luke 18:7). Jesus didn't explain how God does the election; neither does Paul, although he does bring forth some kind of light. Let's see.

**The "process" of election.** If we take into account the teachings of Paul in Romans and Ephesians, which are the main places where Paul deals with the election, the election is, from our own point of view, like a process, which Paul calls *the counsel of God* in Acts 20:27. From the point of view of God, there is no process, since in God everything is the very most simple and eternal act. Paul speaks about this "process" in Romans, when he says that *for whom He foreknew, He also predestined... whom He predestined, these He also called* (Romans 8:29, 30). The process is: *God knew, predestined or elected, called, justified, glorified* (Romans 8:28-30; Ephesians 1:4, 5).

**Greek words used by Paul.** There is a series of Greek words that Paul uses to deal with this theme of the election and predestination. These words acquire in Paul's letters a meaning that they didn't have in the Greek vocabulary then, because the Greeks ignored the concepts of election and predestination. These words are: *prothesis*, offering, presentation, intention, resolve, *progignosko*, know beforehand, have foreknowledge, *proorizo*, predestine. The three preceding Greek words have the prefix *pro*, which means before, in front of; this word is found four times in Romans 8:28-30. Paul uses also *kaleo*, to call, and *eklegomai*, to choose, to select (Ephesians 1:4).

**The purpose of God.** The first thing regarding the election to which Paul makes reference in Romans is *prothesis*. His purpose, which in Acts is called *boulēn*, the counsel of God (Acts 20:27). The salvific purpose starts from a decree which goes back to eternity, in which all elected are included. Election is therefore more a collective plan than an individual plan. Obviously, the final term is an individual, the believer.

**"The called."** In the text of Romans 8:28, Paul speaks —after the purpose— about those who are called. And, who are those called, of whom he says also that they are *justified and glorified*? Called are those who, according to the counsel of God, He knew before and predestined, because he says: *For whom He foreknew, He also predestined... whom He predestined, these He also called; whom He called, these He also justified* (Romans 8:29, 30). The words that Paul uses speaking about election, are explained in the next Steps: in Romans, to know beforehand (which is one word in Greek, *progignosko*), to predestine, to call, and in Ephesians, to elect.

Step by Step with the Bible

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### Step 67

#### Election and Predestination, a free act of God

*He* (the Father) *chose us in Him* (in Christ) *before the foundation of the world* (Ephesians 1:4)

**Predestination is election.** Although Paul uses the words *election and predestination*, it would be difficult to mark a precise difference between them, especially if we take in account that, when Paul talks about election, he says it was done *before* the foundation of the world. Paul says: *He* (the Father) *chose us in Him* (in Christ) *before the foundation of the world* (Ephesians 1:4).

**The Greek word *eklegomai*.** Paul uses in Ephesians the word *eklegomai*, which means to choose, to elect, and it is compounded of *ek*, which means out of, from the time of; and *lego*, which means say, name, call. *Eklegomai* is to call from a group and set aside. The believers were chosen, set aside in Christ, before the foundation of the world.

**"Whom He foreknew, He also predestined."** The fact of election that Paul mentions in Ephesians (above), is expressed also in Romans with the word *proorizo*, to predestine. The Greek word *proorizo* is composed of *pro*, which means before, and *horizo*, which means determine, set, explain, decree. The meaning is pre-determine, predestine, which in conclusion is the same as to choose before, as we said in the previous paragraph (Ephesians 1:5; Romans 8:28-29).

**What "foreknew" means.** We do not know exactly what the words *whom He foreknew* of Romans 8:29 mean, but it could mean that God, in His wisdom, knew in advance the free actions of men, and the free response which each one would give to His call. The truth is that the final decision is based on the free will of God, and not on men's deeds.

**The problem of predestination.** It is not possible to ignore that predestination of the chosen ones raises a serious problem today, as it did for Paul also. According to the Jews, God would have been unfair for not accomplishing His promises to His people. Paul responded to their objection in Romans 9 and 11, using the Scriptures that they accepted.

**The purpose of God now includes the Gentiles.** The purpose of God was to give the same privileges to the Gentiles, who were *without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise*, as to the chosen people, and now they *have been made near by the blood of Christ* (Ephesians 2:12, 13). There is no longer preference for a particular nation, because God wanted to give to the Gentiles the same as to the Jews, and God is free. Those who submit to the law (the circumcised) are not any longer the chosen ones, but those who *have been predestined to adoption of sons by Jesus Christ, according to the good pleasure of His will* (Ephesians 1:5).

**There was election in the Old Testament also.** Paul shows that free election is not something new, because we see in the Old Testament that *God had loved Jacob, but Esau I had hated* (Romans 9:12; Malachi 1:2, 3); and *He will harden Pharaoh's heart* (Exodus 4:21) *to show His power* (Romans 9:17).

**God has not abandoned His people.** Neither has God abandoned His people, Israel, because now, as in Elijah's time, *there is a remnant according to the election of grace* (Romans 11:5), as He had announced by His prophets (Romans 11:2, 5; compare 1 Kings 19:18). And Paul, to confirm his teachings about election, quotes also Hosea and Isaiah, as we'll see in the next Step.

6 r o y p 4

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### Step 68

#### God's election plan is righteous

*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion* (Romans 9:15)

**The purpose of God is not unrighteous.** Paul affirms categorically that God's election plan is not unrighteous: *Is there unrighteousness with God? Certainly not! For He says to Moses: I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion* (Romans 9:14, 15; Exodus 33:19). Paul wants to show to the Jews that God has been free and sovereign forever, and has had compassion on whomever He wants. The text, which doesn't mention a positive rebuttal of the not-chosen, shows that the power of God has no limits nor conditions; that God gives account of His actions to no one, and that man has no right to complain or to demand.

*"It is not of him who will."* Election is an act of the mercy of God, because *it is not of him who will, nor of him who runs, but of God who shows mercy* (Romans 9:16). Nobody is elected because he wants to be elected; nobody merits eternal life, and God gives it to whomever He wants: *Therefore, He has mercy on whom He wills, and whom He wills He hardens* (Romans 9:18), as He did with Pharaoh.

**Nobody may argue with God.** No one can quarrel with God regarding the election, because: *Who are you, o man, to reply against God? Will the thing formed say to him who formed it: Why have you made me like this? Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?* (Romans 9:20, 21). This is an illustration to show that if a man is free to do what he wants, who'd be able to put in doubt the freedom of God?

**The new reality.** Paul confirms the inclusion of the Gentiles in the plan of salvation, using the Old Testament and quoting Hosea who says: *I will call them My people who were not My people, and her beloved, who was not beloved. And the place where it was said to them: You are not My people, there they will be called sons of the living God* (Romans 9:25, 26; Hosea 2:23, 1:10). The Jews shouldn't be surprised that the Gentiles have been called; it was announced.

**The call of the Gentiles does not mean the exclusion of Israel.** Paul also wants to tell the Jews that the inclusion of the Gentiles in the promises didn't mean their exclusion, although only a small portion of them is elected; and he quotes Isaiah, saying: *Though the number of the children of Israel be as the sand of the sea, the remnant will be saved* (Romans 9:27; Isaiah 10:22).

**Conclusion: whoever hears the gospel always has the opportunity of being saved.** The conclusion of what we have said about the predestination is that God is not unrighteous and He may do what He wants; and that the election and predestination is a sovereign act, in which man does not intervene nor do his works. But nor may anybody conclude that anyone is excluded from the plan of salvation, because everyone who believes will be saved. *By Him (Jesus Christ) everyone who believes is justified* (Acts 13:39); and: *The righteousness of God is revealed through faith in Jesus Christ, to all and on all who believe* (Romans 3:21, 22). *The gospel of Christ is the power of God to salvation for everyone who believes* (Romans 1:16). Everybody who wants to be saved, may. There is a famous phrase from Augustine, who wrote a lot about this subject: *"If you are not predestined, make yourself predestined."*

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### Step 69

#### The call of the chosen

*Whom He predestined, these He also called; whom He called, these He also justified* (Romans 8:30)

**God calls the chosen.** In the process of election of the believer, *the call* has a special place. The Greek word for call is *eklegomai*, which means to choose, to elect, as we said before, and Paul uses it 30 times of the 148 which occur in the New Testament. The call is an act from the free and sovereign will of God, as well as the election: by the call God convokes, summons, calls the chosen to come to the sharing of His grace: *Whom He predestined, these He also called* (Romans 8:30).

**The called are justified.** According to Paul's teaching, those who remain firm to the call are also justified, because he says: and *whom He called, these He also justified* (Romans 8:30).

**The aim of the call is glorification.** It is important to realize that the final aim of the call is glorification, because Paul says: *and whom He justified, these He also glorified* (Romans 8:30). The whole life of the believer is ordained to glorification, as Paul says to the Thessalonians: *You would have a walk of God who calls you into His own kingdom and glory* (1 Thessalonians 2:12).

**Called to the communion with Jesus Christ.** The call of God is, from now on, a call to the communion with Jesus Christ: *You were called into the fellowship of His Son, Jesus Christ our Lord* (1 Corinthians 1:9). And Paul says in Romans: *You are also called of Jesus Christ* (Romans 1:6).

**The focus of the call is thoroughly spiritual.** One should avoid wrong expectations or conclusions from the first sentence, when Paul starts speaking about the election in Romans, where he says: *We know that all things work together for good to those who love God, to those who are called according to His purpose* (Romans 8:28).

*"We know," that is, we are sure.* We can be certain, —that is what the words "we know" mean,— that everything, even adverse things, are settled for the well being of the believer, in the sense that they all contribute and are ordained by God to justification and glorification; but Paul is not giving a guarantee here of a temporal prosperity, or that the believer is not going to suffer contradictions and pains. What he guarantees here is the presence of God in them.

**The promises of Romans 8:28-34.** Everything that Paul refers to after the "we know," speaking about the election and call, are not temporal but spiritual promises. *God predestined, the believers, to be conformed to the image of His Son; and they are secure in everything they do, because if God is for us, who can be against us? Nobody will accuse them, because: Who shall bring charge against God's elect? It is God who justifies. Nor will there be condemnation, because Christ is the One who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.*

**God chooses the meek.** Paul teaches also that the chosen are not taken, ordinarily, from the most favored, as the wise, the mighty, the strong and powerful; he says: *God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and thing which are not, to bring to nothing the things that are, that no flesh should glory in His presence* (1 Corinthians 1:27-29).

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### Step 70

#### The mystery of election is by grace. The elected ones belong to God

*He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself (Ephesians 1:4, 5)*

**The election is grace of God.** In Steps 49 and 50 we showed that the whole work of salvation is grace, that is, gift or present of God; and we explained there that election and predestination were grace and done in love. *He chose us in Him... in love* (Ephesians 1:4). We don't have to repeat it here, and it is sufficient to remember that the believers were chosen *in love*, by pure kindness of God, by grace.

**Election is a mystery.** God's election is a mystery that we can not comprehend. Why are some elected and some are not? Paul himself, concluding his teachings about election, in Romans chapter 11, exclaims: *Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? Or who has become His counselor?* (verses 33, 34).

**Object of election.** We might ask, what is the object of the election? If we look at Paul's text we might conclude: *that we should be holy and without blame before Him*, and that we are *predestined as sons* (Ephesians 1:4,5). It doesn't say that there is an election for an eternal glory; this rather is a consequence of the adoption as children of God. *and if children, then heirs: heirs of God and joint heirs with Christ* (Romans 8:17), as we said in Step 61.

**"To the praise of the glory of His grace."** Paul says clearly that the adoption is *to the praise of the glory of His grace, by which He has made us accepted in the Beloved* (Ephesians 1:6). We quoted and explained this text in Step 50. God wants that His plan of grace be glorified, and that the plan by which He makes us His children and acceptable to Him, be recognized and glorified.

**Chosen to be holy and without blame.** That is what the text of Ephesians 1:4 says, and this is also what we find in Romans and Corinthians: *called to be saints* (Romans 1:7; 1 Corinthians 1:2). Holy is said *agios* in Greek, and occurs 230 times in the New Testament. Paul uses it 20 times just in Romans.

**Biblical meaning of holy.** Holy (or saint), in the whole Scripture, has the meaning of something set apart to God, persons as well as things. What is devoted to God is holy, rather than the moral qualities of an individual. When Paul says that *He chose us that we should be holy*, he is saying that the believers do not belong to the world, but they are set apart to God, that they are a possession of God.

**To belong to God requires moral qualities.** The believer, *chosen to be holy*, should put on moral qualities and conduct the so called holy life. Paul says: *Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humbleness of mind, meekness, longsuffering... But above all these things put on love, which is the bond of perfection* (Colossians 3:12, 14).

**The believer to be without blame.** Paul affirms this, when he says: *be without blame before Him* (Ephesians 1:4). The Greek word *anomos* alone means unblemished, blameless. God does not want to see 'spoils' in His chosen ones; the believer is called to be pure, clean, without blame.

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### Step 71

#### The elect are sons of God by Jesus Christ

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren (Romans 8:29)*

**The adoption as sons of God.** When God was going to make the election (we are talking here as humans), He determined to make a plan in which the believers were adopted as His children, through His Son. That was the main object of the election; the rest are consequences.

**To place the believer in position of son.** The Greek word used by Paul to talk about the election is *huyothesia*, for which the English translation is a whole phrase: "to place in the position of son." The Greek word is composed of two words: *huyos*, which means son, and *thesis*, which is the act of placing or putting something in place; hence *huyothesia* means to place somebody in the position of son which, in English, is to adopt as son. Paul uses this word four times.

**Predestined to be sons of God.** Paul says in Ephesians: *Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will* (Ephesians 1:5); and in Romans he affirms the same, only that instead of saying that the predestined will be His son, he says that he'll be the brother of Jesus Christ. *For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren* (Romans 8:29). In both cases the term of predestination is the same: to be adopted as children of God.

**"In love... according to the good pleasure of His will."** With these words of Ephesians (1:4, 5), Paul let us understand that this design or purpose is by pure grace, by love.

**"To the praise of the glory of His grace."** These words already quoted (Ephesians 1:6), put the adoption in perspective: God wants the praise of His glorious plan of salvation, which is by grace. The adoption of sons is ordained to the glory of God, to the praise of His plan of salvation.

**Adoption is realized in Jesus Christ.** Paul says in Galatians that *God sent forth His Son... that we might receive the adoption as sons* (Galatians 4:4, 5); and in Romans, he ties the Spirit to the accomplishment of the adoption. *As many as are led by the Spirit of God, these are sons of God... and have received the Spirit of adoption by whom we cry out, Abba, Father (Romans 8:14, 15)*. This means that the salvific purpose had the Son of God made flesh, Jesus Christ, as its central figure; and in Him all the chosen are called to be God's adopted sons, with Him.

**Jesus Christ, the only natural Son of God.** God has only one natural Son, Jesus Christ; the rest of His children are adopted sons. But from the adoption among human beings we may learn that adopted children share the same benefits as the natural sons. That is why Paul does not hesitate to say: *And if children, then heirs; heirs of God and joint heirs with Christ* (Romans 8:17).

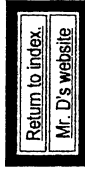
**The process up to the glorification.** At the beginning of this chapter about election, Step 66, we said that from our point of view, the election is like a process: *foreknew, predestined or elected, called, justified, glorified* (Romans 8:29, 30). Let us say to close this chapter that the end of this "process" is the glorification of the believer. We'll talk about this particular subject later.

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05400

FOREKNOWLEDGE

Before we get into this section, I would like to consider a question. Why does this subject call forth such emotion?

- 1. Some feel it is an affront to God, to allow man to have any part in salvation. Foreknowledge pictures man seeking God, which is counter to texts like Rom. 3:23.
- 2. Others see the others setting "foreknowledge" aside and ignoring that it is involved.
- 3. Others just like to argue.

When teaching Systematic Theology I gave an assignment asking the students to jot down what they thought foreknowledge, predestination and election were. One of the students mentioned that he thought that if foreknowledge was involved, then the game was fixed and it isn't fun playing a game that is fixed, even if you are the winner.

Probably there are many strong Calvinists that would follow a similar line of thinking, however those that read the Word and understand it as simply written, feel that since God tells us foreknowledge is involved, then we must include it in our system of theology.

From God's view everything was set in place and decreed before the foundation of the world. From man's view we have a free choice to accept, or reject God. To this point is there any conflict? No there is no real link between the two statements as yet.

Man has a choice. God has given man a witness of Himself. All of mankind has opportunity to respond to God. This witness comes in four forms. Creation, Rom. 1:20-23; Inner witness, Rom. 1:19; The written Word; and the spoken Word.

Man has the choice to respond to his inner consciousness and to nature. If he does not respond to this information then he is lost of his own choice. If he does respond then God will see to it that he has all the revelation he needs to find Jesus Christ as his Savior.

This final revelation must include all information needed for salvation. This includes knowledge of the gap that sin has caused, that he is a sinner by nature, that Christ died on the cross for his sins, and that Christ died in his place, if he will accept Christ's work on the cross.

This decision must be based on knowledge, understanding and fear if need be. Emotions are a part of our being so may well be involved. (Heb. 11:7)



Since the terms are normally viewed in the same doctrine, I would like to look at election along with foreknowledge. Let us look at the Biblical use of the terms. Elect in the Old Testament is "bahir" (Strong's 9727 WOT # 231c). It has the idea of chosen, and is translated chosen at times.

The Theological Word book mentions of the term, "The root and its derivations occur 198 times with this meaning. The root idea is evidently 'to take a keen look at'"

"This derivative is used exclusively to indicate the relationship of the subject to God. It commonly occurs in a direct quotation of God, having the first singular possessive pronoun suffixed to it. Thus, God himself attests that this person or nation is his own personal choice." (Taken from: "THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT"; Harris, R. Laird/Archer, Gleason L. Jr./Walke, Bruce K.; Copyright 1980, Moody Bible Institute of Chicago; Moody Press. Used by permission. p 100-101)

This may help us understand the New Testament concept.

I will just list some references and comments on them from the Old Testament.

Isa. 42:1 foretelling of Christ. His "elect" "servant"

Isa. 45:4 Israel - God's elect

Isa. 65:9 God's elect will inherit

Isa. 65:22 God's elect

II Sam. 21: 6 God chose Saul (king of Israel)

I Chron. 16:13 Israel - His chosen ones

Ps. 89: 3 God has made a covenant with David - His chosen

Ps. 105:6 Israel - His chosen

Ps. 105:43 Israel

Ps. 106:5 Israel

Ps. 106:23 Moses - His chosen

Isa. 43:20 Israel future - God's chosen

Isa. 65: 15 God's chosen

Remember, God calling them HIS elect, or chosen is the Old Testament concept of the word. Now the New Testament.

In the New Testament elect is the Greek word "eklektos" (Strong's 1588). The English term eclectic comes from this term. It is the picking of the best of something. The Greek term translated church is also from this word. (ecclesia)

The "tos" ending means that a product of something is in view. "lit. signifies picked out, chosen ("ek", from, "lego", to gather, pick out)" (Vine, W. E.; "AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS"; Old Tappan, NJ: Fleming H. Revell Co.)

Let us look at some references.

Mat. 20:16 Christ was speaking of His own.

Mat. 22:14 Those having no wedding garment bound & cast out.

Mat. 24:22 tribulation to be shortened for the elect's sake

Mat. 24:24 False Christ's will try to deceive the elect.

Mat. 24:31 Angels will gather elect

Mar. 13:20 (same as Mar. 24:22)

Mar. 13:22 (same as Matt. 24:24)

Mar. 13:27 His elect (same as Matt 24:31)

Lu. 18: 7 His own elect

Lu. 23:35 The Christ "The chosen of God"

Ro. 8:33 God's elect

Ro. 16:13 chosen in the Lord

Col. 3:12 Elect of God

I Ti. 5:21 Elect angels/some weren't elect it would seem

II Tim. 2:10 The elect's sake - (prior to salvation)

Tit. 1:1 God's elect (speaking of Paul)

I Pet. 1:2 elect according to foreknowledge of God the Father

I Pet. 2:4 chosen of God

I Pet. 2:6 Christ the cornerstone - elect

I Pet. 2:9 chosen generation - believers Peter is writing to

II Joh. 1 elect lady

II Joh. 13 elect sister

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Rev. 17:14 chosen with the Lamb

The term election is the Greek word "ekloge" (Strong's 1589). Vine mentions that it "denotes a picking out, selection."

Acts 9:15 Paul is chosen vessel (by God)

Ro. 9:11 Isaac's sons elected prior to birth.

Ro. 11: 5 election of grace. Again it is not of works

Ro. 11:7 Israel blinded - Gentiles obtained election

Ro. 11:28 Israel beloved - elect - for the Father's sake

I Th. 1:4 election of God

II Pet. 1:10 make your calling and election sure

The term elected is "suneklektos" (strong 4899). "elect together with." (Vine) The "tos" ending means a product is in view.

I Pet. 5:13 church at Babylon - elected together with you

CONCLUSIONS CONCERNING ELECTION:

1. Good angels are elect

2. Elect is something which God is vitally involved in.

3. Christians are the elect, however so is Israel future.

4. Isaac's children by Rebecca were elect prior to birth.

5. We are elect or chosen by foreknowledge.

6. Elect and chosen are not linked to predestination.

FOREKNOWLEDGE

FOREKNEW is (Strong's 4267) "proginosko." "to know before ("pro", before, "ginosko", to know) (Vine)

Acts 26: 5 Jews knew Paul before his conversion.

Ro. 8:29 Whom He did foreknow He did predestinate

Ro. 11:2 God foreknew the Israelites

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I Pet. 1:20 Christ's death set before foundation of the world

II Pet. 3:17 Speaks of knowing before hand

FOREKNOW is (Strong's 4267) see above

FOREKNOWLEDGE is (Strong's 4268) "prognosis." Webster mentions "to know before." Vine tells us "a foreknowledge." The term prognosis in the English language means "foreknowledge." (Webster)

Acts 2:23 Christ crucified by Jews according to foreknowledge of God.

I Pet. 1:2 Elect according to foreknowledge.

CONCLUSIONS:

1. God foreknew the Jews.
2. God foreknew the Gentiles.
3. God foreordained Christ's death.
4. Foreknowledge is not always used in relation to salvation. (Acts 26:5; II Pet. 3:17)
5. Foreknowledge is linked to election. (I Pet. 1:2)
6. Foreknowledge is linked to predestination. (Rom. 8:29)

7. The Jews that crucified Christ were lost. Christ was delivered via foreknowledge, and they crucified Him. This seems to link God knowing a situation beforehand, and electing based upon that knowledge.

PREDESTINATION

PREDESTINATE AND PREDESTINATED are the Greek word "proorizo" (Strong's 4309). "Note: This verb is to be distinguished from "prognosko", to foreknow, the latter has special reference to the persons foreknown by God: "proorizo" has special reference to that to which the subjects of His foreknowledge are predestinated." (Vine)

Acts 4:28 God determined something beforehand to be done (context Christ before the judges). This is an aorist tense indicating that God did this at a point in time.

Ro. 8:29 Whom He foreknew He did predestinate to be conformed to the image of Christ. (looks to be pre-salvation from context/this is aorist also)

Ro. 8:30 links predestination to calling, justification and glorification.

I Co. 2:7 The word that Paul spoke was "ordained before the ages"

Eph. 1:5 Predestined us unto adoption

Eph. 1:11 We have an inheritance because of predestination (aorist).

CONCLUSIONS CONCERNING PREDESTINATION:

1. Christ and His death seemed predestined - at least events surrounding it. (Acts 4:28)
2. Predestination is linked to foreknowledge.
3. The Word was predestined, or set.
4. We are adopted as sons, by Christ because we were predestined to it. (Eph. 1:5,11)

Concerning foreknowledge the following have been spoken.

Dr. Bryce Augsberger past president of Baptist Bible College and Seminary in Denver, CO stated that those opposing his view would say that God did not predestine individuals to be saved, but that in His foreknowledge, He saw some of faith (a group or class), and called them His elect. This would include Methodists, Pentecostals, many Baptists). Basically this would be followers of Jacobus Arminius (1560-1609).

In stating his view he said, "God foreknew that no sinner would accept Christ and so chose "many" to receive the gift of faith in order to secure His saving purposes. This would include Presbyterians, Reformed, many Baptists). This thought comes from John Calvin (1509-1564)"

What is your reaction to these two statements? First, I don't think that all that hold to the first are Armenians. Secondly, I'm not sure that the first group would specify that God foresaw a group. Rather He viewed the individual and his life in the future.

Lorraine Boettner in "The Reformed Doctrine of Predestination" states, "Since God's foreknowledge is complete, He knows the destiny of every person, not merely before the person has made his choice in this life, but from eternity. And since He knows their destiny before they are created, and then proceeds to create, it is plain that the saved and the lost alike fulfill His plan for them."

He goes on to say, "Foreknowledge presupposes [assume beforehand - Webster] foreordination.... The actions of free agents do not take place because they are foreseen but they are foreseen because they are certain to take place." (this seems to say that the decrees were before foreknowledge. This is a problem because the Scripture states that the election was based on the foreknowledge.)

Doesn't the first par. seem to say that God knew the outcome so He chose. How can he know the outcome if the choosing wasn't already done if He is going to be involved in it?

You can't foreknow something that wasn't done. For this position to be true, foreknowledge and choosing would have to be simultaneous. That is impossible because you can't foreknow until the choosing is done.

Is there a sequence to these items of decrees, foreknowledge, election and predestination? It would seem from Scripture that the last three are in order. Fit Decrees into the matter and you may be close to the answer.

SO WHERE DOES ALL THIS LEAVE US?

1. Foreknowledge is the crux of the issue it would seem. Since all we know is based on four verses we should be able to define it fairly accurately.
- God foreknew all the redeemed.
  - God foreknew Christ's death.
  - God elected and predestinated based upon foreknowledge.
  - The word has the general meaning of knowing before hand.

It would seem that election took place in time, at the same time as Christ's death was planned. I believe that this would be among His decrees. This would state then that the decrees followed the foreknowledge. If not then He could not have foreknown and decreed Christ's death.

He had to foreknow to realize a need for redemption. Indeed, His planning for redemption proves the definition of foreknow that we want. **HE KNEW BEFORE HAND THAT MAN WOULD FALL, THUS PLANNED REDEMPTION.** To define foreknow in any other manner would be inconsistent with Scripture. As He foreknew the fall, the rejection of the Messiah by Israel, He also foreknew those that would accept Him if salvation were presented.

Chafer states, "The Westminster Shorter Catechism asserts that it is 'his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.'" Later, on the same page he mentions on his own, "The term decree of God appears first in the singular, since God has but one all-inclusive plan. He sees all things at a glance. For convenience, the separate features of this plan may be called the decrees of God; but there should be no implication in this that the infinite understanding of God advances by steps or in a train." (Chafer, Lewis Sperry: "SYSTEMATIC THEOLOGY", Dallas, TX: Dallas Seminary Press, 1947, Vol. 1, p 228)

It would seem that God has always foreknown all things, in that, He is omniscient and it is further to be assumed that He existed for maybe eons, **OR SHOULD WE SAY FROM ETERNITY PAST**, but that it is also logical that the Decree, which relates to man and his existence, was set at some time down the line from eternity past.

Chafer believes the decree to be eternal. "It should be observed that God formed His decree in eternity, though its execution is in time. The decree being eternal, all its parts are, in the mind of God, but one intuition, though in its realization there is succession." (Vol. 1, p 228) However, in reference to his comment, "God formed His decree" we need to observe something. If it were formed then it is not coexistent with omniscience. It is not coexistent with His existence. It occurred later and cannot be eternal as God is eternal.

Thiessen states "By His foreknowledge God was fully aware of the fact that man would fall into sin and become utterly ruined even before He created him. Still He created him for His glory and purposed and planned a way of redemption when He chose us in him (Christ) before the foundation of the world, that we should be holy and without blemish before him in love' (Eph. 1:4). This purpose is indicated in human nature and in the Scriptures." (Thiessen, Henry C.; "LECTURES IN SYSTEMATIC THEOLOGY", Grand Rapids: Wm. B. Eerdmans, 1949, p 275)

Thiessen states, "Divine foreknowledge. If God could foreknow that man would sin without causing him to sin, if He foreknew that the inhabitants of Keliash would betray David into the hands of Saul before

they had had the chance to do so (1 Sam. 23:11,12); if Jesus could know that the fate of Tyre and Sidon, and of Sodom and Gomorrah, would have been different had they had the manifestations of His works which were granted to Chorazin and Bethsaida and to Capernaum (Matt. 11:21-24); if God could foreknow that the Jews would kill Christ without causing them to do so and before He had created a man (Luke 22:22; Acts 2:23; 4:27, 28); then He can also foreknow what men will do in response to prevent grace, whether or not they will receive 'the grace of God in vain' (2 Cor. 6:1, 2). The Scriptures teach that election is based on foreknowledge (Rom. 8:29; 1 Pet. 1:1, 2)." (p 156)

Thiessen also mentions, "Since mankind is hopelessly dead in trespasses and sins and can do nothing to obtain salvation, God graciously restores to all men sufficient ability to make a choice in the matter of submission to Him. This is the salvation bringing grace of God that has appeared to all men. In His foreknowledge He perceives what each one will do with this restored ability, and elects men to salvation in harmony with His knowledge of their choice of Him." (p 344, 345)

This would be a good recap of the foreknowledge position. What God foreknew may vary but basically this is it. God DRAWS people to Himself.

One last question might help you understand which position you would like to settle into.

God chose based on foreknowledge. Now, if he did not use foreknowledge, as in He knew before hand, then He chose with no knowledge of the people or the plan. That is impossible. You cannot choose without knowledge. I can't pick a car, if I don't know what a car is, or what cars are available to pick from.

Foreknowledge, as in knowing beforehand, is required by logic and is clearly stated in Scripture, so why do so many try to leave it out?

I would like to close this section with a thought from Spurgeon. "When Moses sang at the Red Sea, it was his joy to know that all Israel were safe. Not a drop of spray fell from that solid wall until the last of God's Israel had safely planted his foot on the other side the flood. That done, immediately the floods dissolved into their proper place again, but not till then. Part of that song was, 'Thou in thy mercy hast led forth the people which thou hast redeemed.' In the last time, when the elect shall sing the song of Moses, the servant of God, and of the Lamb, it shall be the boast of Jesus, 'Of all whom thou hadst given me, I have lost none.' In heaven there shall not be a vacant throne.

"For all the chosen race Shall meet around the throne, Shall bless the conduct of His grace, And make His glories known."

"As many as God hath chosen, as many as Christ hath redeemed, as many as the Spirit hath called, as many as believe in Jesus, shall safely cross the dividing sea. We are not all safely landed yet.

"Part of the host have crossed the flood, And part are crossing now."

"The vanguard of the army has already reached the shore. We are marching through the depths; we are at this day following hard after our Leader into the heart of the sea. Let us be of good cheer. The rearguard shall soon be where the vanguard already is; the last of the chosen ones shall soon have crossed the sea, and then shall be heard the song of triumph, when all are secure. But oh! if one were absent - oh! if one of his chosen family should be cast away - it would make an everlasting discord in the song of the redeemed, and cut the strings of the harps of paradise, so that music could never be extorted from them." (Spurgeon, Charles H.; "MORNING AND EVENING"; McLean, VA: MacDonald

# PREDESTINATION

## THAYER'S

4309 proorizo—1) to predetermine, to decide beforehand 2) in the New Testament, used of God decreeing from eternity 3) to foreordain, to appoint beforehand

## VINE'S

PREDESTINATE proorizo 4309: see DETERMINE. Note: This verb is to be distinguished from proginosko, "to foreknow"; the latter has special reference to the persons foreknown by God; proorizo has special reference to that to which the subjects of His foreknowledge are "predestinated." See FOREKNOW, A and B.

### 2 DETERMINE, DETERMINATE

3. proorizo 4309, pro, "beforehand," and No. 2, denotes "to mark out beforehand, to determine before, foreordain"; in Acts 4:28, KJV, "determined before," RV, "foreordained"; so the RV in 1 Cor 2:7, KJV, "ordained", in Rom 8:29-30 and Eph 1:5,11, KJV, "predestinate," RV, "foreordain." See ORDAIN, Note (1), PREDESTINATE.

## ORDAIN

Notes: (1) In 1 Cor 2:7, KJV, proorizo, "to foreordain" (see RV) is translated "ordained." See DETERMINE, No. 3 (2) In Mark 3:14, KJV, poieo, "to make," is translated "ordained" (RV, "appointed"). (3) In Heb 9:6, KJV, kataskueazo, "to prepare" (so RV), is translated "were... ordained. See PREPARE. (4) In Acts 14:23, KJV, cheirotoneo, "to appoint" (RV), is translated "they had ordained." See APPOINT, No. 11. (5) In Eph 2:10, KJV, proetomazo, "to prepare before," is translated "hath before ordained" (RV, "afore prepared"); see PREPARE. (6) In Jude 4, KJV, prographo, lit., "to write before," is translated "were before... ordained" (RV, "were... set forth"). See SET (forth). (7) In Acts 1:22, KJV, ginomai "to become," is translated "be ordained" (RV, "become"). (8) In Rom 7:10, KJV, "ordained" represents no word in the original (see RV).

## FOREKNOW, FOREKNOWLEDGE

### A. Verb.

4 proginosko 4267, "to know before" (pro, "before," ginosko, "to know"), is used (a) of divine knowledge, concerning (1) Christ, 1 Peter 1:20, RV, "foreknown" (KJV, "foreordained"); (2) Israel as God's earthly people, Rom 11:2; (3) believers, Rom 8:29; "the foreknowledge" of God is the basis of His foreordaining counsels; (b) of human knowledge, (1) of persons, Acts 26:5; (2) of facts, 2 Peter 3:17.

### B. Noun.

5 Prognosis 4268, "a foreknowledge" (akin to A.), is used only of divine

"foreknowledge," Acts 2:23; 1 Peter 1:2. "Foreknowledge" is one aspect of omniscience; it is implied in God's warnings, promises and predictions. See Acts 15:18. God's "foreknowledge" involves His electing grace, but this does not preclude human will. He "foreknows" the exercise of faith which brings salvation. The apostle Paul stresses especially the actual purposes of God rather than the ground of the purposes, see, e. g., Gal 1:16; Eph 1:5,11. The divine counsels will ever be unthwartable. Cf. FORESHAW.

## WEBSTER'S

DETERMINE, v.t. [L., to bound; a boundary or limit. Gr. See Term.] 1. To end; particularly, to end by the decision or conclusion of a cause, or of a doubtful or controverted point; applicable to the decisions of the mind, or to judicial decisions. We say, I had determined this question in my own mind; the court has determined the cause. 2. To end and fix; to settle ultimately; as, this event determined his fate. 3. To fix on; to settle or establish; as, to determine the proper season for planting seeds.

God—hath determined the times before appointed. Acts 17.

4. To end; to limit; to bound; to confine. Yonder hill determines our view. Knowledge is determined by the sight. 5. To give a direction to; to influence the choice; that is, to limit to a particular purpose or direction; as, this circumstance determined him to the study of law. Also, to give a direction to material bodies in their course; as, impulse may determine a moving body to this or that point. 6. To resolve, that is, to end or settle a point in the mind, as in Definition first.

I determined this with myself. 2 Corinthians 2.

Paul had determined to sail by Ephesus. Acts 20.

7. To destroy. [Not used.] 8. To put an end to; as, to determine a will. 9. To settle or ascertain, as something uncertain.

The character of the soul is determined by the character of its God.

DETERMINE, v.i. 1. To resolve; to conclude; to come to a decision.

He shall pay as the judges determine. Exodus 21.

It is indifferent how the learned shall determine concerning this matter.

2. To end; to terminate. The danger determined by the death of the conspirators. Revolutions often determine in setting up tyranny at home, or in conquest from abroad.

Some estates may determine, on future contingencies.

Eph 1:4-5 According as [2531] he hath chosen [1586] (5668) us [2248] in [1722] him [846] before [4253] the foundation [2602] of the world [2889], that we [2248] should be [1511] (5750) holy [40] and [2532] without blame [299] before [2714] him [846] in [1722] love [26]:

5 Having predestinated [4309] (5660) us [2248] unto [1519] the adoption of children [5206] by [1223] Jesus [2424] Christ [5547] to [1519] himself [846], according [2596] to the good pleasure [2107] of his [846] will [2307],

## STRONG'S

— 4309 proorizo (pro-or-id'-zo); from 4253 and 3724; to limit in advance, i.e. (figuratively) predetermine: — determine before, ordain, predestinate.

Sovereign  
2 Peter 3:9  
ZODHIATES

A- 4309. Proorizo: to determine or decree beforehand. From pro (4253), before, and horizo (3724), to determine. Occurs six times: Acts 4:28; Rom. 8:29,30; 1 Cor. 2:7; Eph. 1:5,11. It is a word that has caused a great deal of division within the Christian Church as if it attributed to God absolute and capricious determination of who would be saved and who would not. A careful examination of each instance of its occurrence is important. (1) In 1 Cor. 2:7 it has a thing as its object, namely, the wisdom of God. The purpose was our glory which means our proper recognition of what we were. This is in no way condemnatory. In Acts 4:28, the verb is followed by the inf. genesthai (1096), to be done. Here reference is made to the actions of Herod and Pontius Pilate in regard to the crucifixion of Jesus Christ in doing only what God knew and permitted them to do. This concerns Jesus Christ and His position in history in that it was not of man but of God. (2) In Romans 8:29 it is used with a personal object, the relative pron. hous, whom, in the pl. This personal pron. applies also to the previous verb proegnō (4267), foreknow. The translation is "For whom he did foreknow. He also did foreordain." The purpose of this foreordination is expressed in the phrase, "to be conformed to the image of His Son." In Eph. 1:5 the purpose of the foreordination is the adoption, which means the placing of those who were born of God into their proper position (hiothesia, 5206), from huiois (5207), which means "Son" in His personal and voluntary conformity to the character of God, and the verb tithēmi (5087), to place. This is not condemnatory but rather beneficial for the believer. In v. 11 it is used again and the purpose of it is explained in v. 12 in the inf., "That we should be to the praise of his glory" (eis einaī) "for the purpose of being." This purpose is benevolent. Rom. 8:30 is to be explained by v. 29 in which it is clearly stated that this foreordination was not capricious or an independent concept or complete in itself. It was conjoined with the verb "foreknow." The important thing for us to consider when the word is used is not who are the objects of this predestination, but what they are predestined to. They are always predestined to salvation, to adoption, or to glory, etc.

PREDETERMINA'TION, n. [See  
Predetermine.]

1. Previous determination; purpose  
formed beforehand; as the  
predetermination of God's will. 2.  
Promotion; that concurrence of God  
which determines men in their actions.

PREDETERM'INE, v.t. [pre and  
determine.]

1. To determine beforehand; to settle in  
purpose or counsel.

If God foresees events, he must have  
predetermined them.

2. To doom by previous decree.

ORDA'INED, pp. Appointed; instituted;  
established; invested with ministerial or  
pastoral functions; settled.

PREORDA'IN, v.t. [pre and ordain.] To  
ordain or appoint beforehand; to  
predetermine. All things are supposed to  
be preordained by God.

FOREORDA'IN, v.t. To ordain or  
appoint before; to preordain; to  
predestinate; to predetermine.

PREDES'TINATE, a.  
Predestinated; foreordained.

PREDES'TINATE, v.t. [L. prodestino;  
proe and destino, to appoint.

To predetermine or foreordain; to  
appoint or ordain beforehand by an  
unchangeable purpose.

Whom he did foreknow, he also did  
predestinate to be conformed to the  
image of his Son. Rom.8.

Having predestinated us unto the  
adoption of children by Jesus Christ to  
himself. Eph.1.

PREDESTINA'TION, n. The act of  
decreeing or foreordaining events; the  
decree of God by which he hath, from  
eternity, unchangeably appointed or  
determined whatever comes to pass. It is  
used particularly in theology to denote  
the preordination of men to everlasting  
happiness or misery.

Predestination is a part of the  
unchangeable plan of the divine  
government; or in other words, the  
unchangeable purpose of an  
unchangeable God.

Eph 1:4-5 According to [2531] he  
hath chosen [1586] (5668) us  
[2248] in [1722] him [846] before  
[4253] the foundation [2602] of  
the world [2889], that we [2248]  
should be [1511] (5750) holy [40]  
and [2532] without blame [299]  
before [2714] him [846] in [1722]  
love [26]:

5 Having predestinated [4309]  
(5660) us [2248] unto [1519] the  
adoption of children [5206] by  
[1223] Jesus [2424] Christ [5547]  
to [1519] himself [846], according  
[2596] to the good pleasure [2107]  
of his [846] will [2307],

Eph 1:10 That in [1519] the  
dispensation [3622] of the fulness  
[4138] of times [2540] he might  
gather together in one [346]  
(5664) all things [3956] in [1722]  
Christ [5547], both [5037] which  
[3588] are in [1722] heaven  
[3772], and [2532] which [3588]  
are on [1909] earth [1093]; [even]  
in [1722] him [846]:

Eph 1:11 In [1722] whom [3739]  
also [2532] we have obtained an  
inheritance [2820] (5681), being  
predestinated [4309] (5685)  
according to [2596] the purpose  
[4286] of him who worketh [1754]  
(5723) all things [3956] after  
[2596] the counsel [1012] of his  
own [846] will [2307]:

Act 4:26 The kings [935] of the  
earth [1093] stood up [3936]  
(5656), and [2532] the rulers [758]  
were gathered [4863] (5681)  
together [1909] [846] against  
[2596] the Lord [2962], and [2532]  
against [2596] his [846] Christ  
[5547].

Act 4:27 For [1063] of [1909] a  
truth [225] against [1909] thy  
[4675] holy [40] child [3816] Jesus  
[2424], whom [3739] thou hast  
anointed [5548] (5656), both  
[5037] Herod [2264], and [2532]  
Pontius [4194] Pilate [4091], with  
[4862] the Gentiles [1484], and  
[2532] the people [2992] of  
Israel [2474], were gathered  
together [4863] (5681),

Act 4:28 For to do [4160] (5658)  
whatsoever [3745] thy [4675]  
hand [5495] and [2532] thy [4675]  
counsel [1012] determined before  
[4309] (5656) to be done [1096]  
(5635).

1Cr 2:7 But [235] we speak [2980]  
(5719) the wisdom [4678] of God  
[2316] in [1722] a mystery [3466],  
[even] the hidden [613] (5772)  
[wisdom], which [3739] God [2316]  
ordained [4309] (5656) before [4253]  
the world [165] unto [1519] our [2257]  
glory [1391]:

Rom 8:25 But [1161] if [1487] we  
hope [1679] (5719) for that [3739] we  
see [991] (5719) not [3756], [then] do  
we [553] [0] with [1223] patience  
[5281] wait for [553] (5736) [it].

Rom 8:26 [1161] Likewise [5615] the  
Spirit [4151] also [2532] helpeth [4878]  
(5736) our [2257] infirmities [769]: for  
[1063] we know [1492] (5758) not  
[3756] what [5101] we should pray for  
[4336] (5667) as [2526] we ought  
[1163] (5748): but [235] the Spirit  
[4151] itself [846] maketh intercession  
[5241] (5719) for [5228] us [2257] with  
groanings [4726] which cannot be  
uttered [215].

Rom 8:27 And [1161] he that searcheth  
[2045] (5723) the hearts [2588]  
knoweth [1492] (5758) what [5101] [is]  
the mind [5427] of the Spirit [4151],  
because [3754] he maketh intercession  
[1793] (5719) for [5228] the saints [40]  
according [2596] to [the will of] God  
[2316].

Rom 8:28 And [1161] we know [1492]  
(5758) that all things [3956] work  
together [4903] (5719) for [1519] good  
[18] to them that [3754] love [25]  
(5723) God [2316], to them who are  
[5607] (5752) the called [2822]  
according [2596] to [his] purpose  
[4286].

Rom 8:29

For [3754] whom [3739] he did  
foreknow [4267] (5656), he [4309] [0]  
also [2532] did predestinate [4309]  
(5656) [to be] conformed [4832] to the  
image [1504] of his [846] Son [5207],  
that [1519] he [846] might be [1511]  
(5750) the firstborn [4416] among  
[1722] many [4183] brethren [80].

Rom 8:30

Moreover [1161] whom [3739] he did  
predestinate [4309] (5656), them  
[5128] he [2564] [0] also [2532] called  
[2564] (5656): and [2532] whom  
[3739] he called [2564] (5656), them  
[5128] he [1344] [0] also [2532]  
justified [1344] (5656): and [1161]  
whom [3739] he justified [1344]  
(5656), them [5128] he [1392] [0] also  
[2532] glorified [1392] (5656).