

## Objections to Election of Sinners to Salvation Pt 3

### Romans 8:28–33 (NKJV)

<sup>28</sup> 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. <sup>29</sup> 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. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified

<sup>31</sup> What then shall we say to these things? If God *is* for us, who *can be* against us? <sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? <sup>33</sup> Who shall bring a charge against God's elect? *It is* God who justifies.

## **Introduction**

The doctrine of Sovereign Election is a Biblical Doctrine that has a long and rich history of both appreciation and love and rejection and hatred.

The fact that it is in the Bible is rarely denied, but what it means by what it says about Election is hotly debated.

I have found that in many cases, the reasons why it is misunderstood is lack of disciplined study that takes the time, and a-lot of time is needed, to learn what the Bible says about the subject and all the other related subjects that influence it, like the character of God and the depravity of Man.

The Biblical view of Election will radically change your perspective of both God and man and the whole plan of Salvation.

And it is admitted that it is hard for us to change. Once we have a view that we have been taught or initially learned, by respectable and godly men, it is hard to reject it. One of the most difficult struggles for believers is change from a more man centered

Arminian view of salvation to a more God-centric Reformed view of Salvation.

In the Arminian view of Salvation, Man is the ultimate determiner of his destiny and salvation, in other words he is in full control of it. God has done all that he can and all that he will and now the ball is in our court.

The view has been express this way....

God votes for you, The devil votes against you, but you cast the deciding vote.

Where as the Reformed view would be, as one pastor jokingly said.

The devil is a felon therefore he cannot vote. Election was before the foundation of the world, therefore you were to young to vote, so that leaves Only God to vote.

So in the Reformed view of Salvation, God is the ultimate determiner of man's destiny and salvation and He is in full control of it. God planned the Salvation of men and He is the one who makes happen. He completes His plan.

As is the case with any view, where you may have changed your mind on what understand the bible says about a subject. Some topics fall harder than

others, like eschatology. This can be a very emotional and hard subject to change because so many are passionate about it or if you came out of a more Charismatic background, and were taught that certain things or signs or feelings indicate the presence of the Spirit and you now learn that much of what you had learned was not true, or that in some cases the people you were listening to were false teachers. This can be traumatic and take years to process.

In many of the personal testimonies we have heard at this church there are three events that that we are told about.

First, how they came to trust in Jesus alone for there salvation

Second, how they came to the Reformed view of Salvation.

Third, how they found this church.

So our goal here is not to do an exhaustive study on the Doctrine of Election but at least to give you some biblical familiarity with it and to be able to understand what the Bible says regarding the objection men raise against it.

There are 3 types of Election taught in the Bible

1. **National**- personal choice by God to use a nation for a particular purpose,  
—-not salvific
2. **Vocational**—-personal choice by God to use a person for a purpose or position of service. —-not salvific.
3. **Salvational** - personal choice by God to save individuals for salvation.

The point of this study is to discuss the specific and intentional plan of God to choose certain undeserving sinners for Salvation.

But you need to be aware that there have been and continue to be attempts to reject this doctrine on a number of levels.

## **Review**

The First 4 we consider are attempts to redefine and restrict the doctrine of Election

1. God chose only nations not individuals
2. God chose for Service not Salvation
3. God chose a plan not persons.
4. God chose those, who he knew would believe.

These next 5 are an attempt to bring objections to refute the Biblical Doctrine Election

1. It is not Fair
2. It means that God created people for Hell
3. It makes men robots and eliminated free will
4. It eliminates the need for missions and evangelism.
5. It makes prayer for the lost useless.

## So in review we have looked at

1. God chose only nations not individuals
2. God chose for Service not Salvation

### 3. God chose a plan not persons.

This basically says that God only chose the plan not the people in the plan.

He elected Christ and the plan to send Christ to Save by not the people in Christ. So no people are determined to be saved, but the success of the depends on the free will of man.

So God does not chose anyone to save, but only the plan.

Some verses that are used to refer to this are

#### **Ephesians 1:4 (NKJV)**

<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

Ephesians 1:9–13 (NKJV)

<sup>9</sup> having made known to us the mystery of His will, according to His good pleasure which He purposed **in Himself**, <sup>10</sup> that in the dispensation of the fullness of the times He might gather together in one all things **in Christ**, both which are in heaven and which are on earth—**in Him**. <sup>11</sup> **In Him** also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, <sup>12</sup> that we who first trusted in Christ should be to the praise of His glory.

<sup>13</sup> **In Him** you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

### **Romans 16:13 (NKJV)**

<sup>13</sup> Greet Rufus, chosen *in the Lord*, and his mother and mine.

### **2 Timothy 1:9 (NKJV)**

<sup>9</sup> who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us *in Christ* Jesus before time began,



## This phrase “in Christ”, or “in Him”

according to this view, a choice by God to elect for salvation only IN Christ. Not outside of Christ.

He is the Only way to be saved, and forgiven.

So God Elected the plan that all would be saved IN Christ Alone but did not determine the individuals that would be In Christ. That is all dependent on the free will of man.

First I will agree that there is not Salvation outside of Christ. And if you are saved, you have to be in Christ.

Second, I will agree that the plan to save IN Christ was the elect plan of God.

But to assume that God has not elected individuals to be IN Christ is wrong.

### **Ephesians 1:4 (NKJV)**

4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

He chose **us** in Him

*Eklegō* (**chose**) is here in the aorist tense and the middle voice, indicating God's totally independent choice. Because the verb is reflexive it signifies that God not only chose by Himself but for Himself

MacArthur, J. F., Jr. (1986). *Ephesians* (p. 11). Chicago: Moody Press.

us direct object. HE chose us, not a plan

“Here in Ephesians, the object of God's choice is *us*, that is, believers, who now belong to the people of God and *praise the God and Father of our Lord Jesus Christ*. There is clearly a corporate dimension to God's election. It was God's intention to create for himself a people perfectly conformed to the likeness of his Son (Rom. 8:29–30). It is inappropriate, however, to suggest that election in Christ is primarily corporate rather than personal and individual.”

O'Brien, P. T. (1999). *The letter to the Ephesians* (p. 99). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

**to be chose in Christ**

### Ephesians 1:4 (NKJV)

<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

### **to be chose in Christ**

simply means that it is through the means and person of Christ that election can happen.

God cannot chose to save you apart from Christ Union in Christ is the only way Election can have fulfillment.

We find this taught in other passages

### **Colossians 1:13–17 (NKJV)**

<sup>13</sup> He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love, <sup>14</sup> **in** whom we have redemption through His blood, the forgiveness of sins.

<sup>15</sup> He is the image of the invisible God, the firstborn over all creation. <sup>16</sup> For **by** Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created

through Him and for Him. <sup>17</sup> And He is before all things, and **in** Him all things consist.

### **Romans 6:4–6 (NKJV)**

<sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection, <sup>6</sup> knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

### **Ephesians 3:8–11 (NKJV)**

<sup>8</sup> To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, <sup>9</sup> and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; <sup>10</sup> to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the

heavenly places,<sup>11</sup> according to the eternal purpose which He accomplished in Christ Jesus our Lord,

As Curt Daniel wrote,

“Election is completely Christ-related. It is in Christ, through Christ, by Christ, for Christ. to be in Christ . There is no election outside of Christ, all election is in Christ. There is no salvation except by Christ and through faith in Christ. This also related to the union with Christ. The elect were united covenantally with Christ in election and then united experimentally with Christ at conversion, with the result that they are now in Christ”

*The History and Theology of Calvinism pg. 356*

Its more than a plan

Its individual

**Revelation 13:8 (NKJV)**

<sup>8</sup> All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

**Revelation 17:8 (NKJV)**

<sup>8</sup> The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, ...

**John 6:37 (NKJV)**

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

**John 6:39–40 (NKJV)**

<sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

**Romans 8:28–33 (NKJV)**

<sup>28</sup> 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. <sup>29</sup> 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. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

<sup>31</sup> What then shall we say to these things? If God *is* for us, who *can be* against us? <sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? <sup>33</sup> Who shall bring a charge against God's elect? *It is* God who justifies.

1. God chose only nations not individuals
2. God chose for Service not Salvation
3. God chose a plan not persons.

#### **4. God chose those who he knew would believe.**

This is by far, the most popular and well know attempt to redefine the biblical view of Election.

Often referred to as the Tunnel fo Time view.

God looks down the tunnel of time and sees that the sinner will choose Christ so God in return chooses him.

It finds its textual support from a couple of verses

Romans 8:29 (NKJV)

<sup>29</sup> 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 11:2 (NKJV)

<sup>2</sup> God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

1 Peter 1:2 (NKJV)

<sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:



# Reasons Foreknow is not foresight of faith

## Exegetical Reasons

**1. The meaning of the word in the Bible is different than what is defined as in English.**

The Word is used in verb and noun forms

**Romans 8:29 (NKJV)**

<sup>29</sup> 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 11:2 (NKJV) Israel

<sup>2</sup> God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

**1 Peter 1:20 (NASB95)** Christ

20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you

### 1 Peter 1:20 (NKJV)

<sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

### Acts 2:23 (NKJV)

<sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

### 1 Peter 1:2 (NKJV) the Elect

<sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

### Romans 8:29

‘ΟΤΙ ‘ΟΥΣ προεγνω **Aorist Act Indicative**

προγινώσκω is found twice in Romans, the only Pauline writing that has the word

Morris, L. (1988). *The Epistle to the Romans*. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

the first of a series of five verbs outlining what God has done in fulfilment of his saving purpose.

Morris, L. (1988). *The Epistle to the Romans* (p. 332). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

These verses contain a series of five verbs (**all in the aorist tense**) describing how God has carried out his saving purpose

Mounce, R. H. (1995). *Romans* (Vol. 27, p. 188). Nashville: Broadman & Holman Publishers.

**29** For whom He **foreknew**,  
**proginóskó: to know beforehand**

**Original Word:** προγινώσκω

**Part of Speech:** Verb

**Transliteration:** proginóskó

**Phonetic Spelling:** (prog-in-oc'e'-ko)

**Definition:** to know beforehand

**Usage:** I know beforehand, foreknow.

4267 proginóskō (from 4253 /pró, "before" and 1097 /ginóskō, "to know") – properly, foreknow; used in the NT of "God pre-knowing all choices – and doing so without pre-determining (requiring) them" (G. Archer).

## προγινώσκω, πρόγνωσις.

προγινώσκειν usually means “to know beforehand

Bultmann, R. (1964-). [γινώσκω, γνώσις, ἐπιγινώσκω, ἐπίγνωσις, καταγινώσκω, ἀκατάγνωστος, προγινώσκω, πρόγνωσις, συγγνώμη, γνώμη, γνωρίζω, γνωστός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 715). Grand Rapids, MI: Eerdmans.

πρόγνωσις in Greek means “advance knowledge” (a technical term in medicine from the time of Hippocrates). It is found in the LXX at Jdt. 9:6 with reference to the predeterminative knowledge of God.

Bultmann, R. (1964-). [γινώσκω, γνώσις, ἐπιγινώσκω, ἐπίγνωσις, καταγινώσκω, ἀκατάγνωστος, προγινώσκω, πρόγνωσις, συγγνώμη, γνώμη, γνωρίζω, γνωστός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 716). Grand Rapids, MI: Eerdmans.

In the NT προγινώσκειν is referred to God. His foreknowledge, however, is an election or foreordination of His people (R. 8:29; 11:2) or Christ (1 Pt. 1:20) (→ γινώσκω, 698; 706)

Bultmann, R. (1964-). [γινώσκω, γνώσις, ἐπιγινώσκω, ἐπίγνωσις, καταγινώσκω, ἀκατάγνωστος, προγινώσκω, πρόγνωσις, συγγνώμη, γνώμη, γνωρίζω, γνωστός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 715). Grand Rapids, MI: Eerdmans.

Although προγινώσκω means “to know in advance,” Paul’s use of the word here carries the OT nuance of personal and intimate knowledge

Mounce, R. H. (1995). [Romans](#) (Vol. 27). Nashville: Broadman & Holman Publishers.

## Psalm 1:6 (NKJV)

<sup>6</sup> For the Lord knows the way of the righteous,  
But the way of the ungodly shall perish.

**Hosea 13:4–5 (NKJV)**

- 4 “Yet I *am* the Lord your God  
Ever since the land of Egypt,  
And you shall know no God but Me;  
For *there is* no savior besides Me.
- 5 I knew you in the wilderness,  
In the land of great drought.

**Amos 3:1–2 (NKJV)**

3 Hear this word that the Lord has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying:

- 2 “You only have I known of all the families of the earth;  
Therefore I will punish you for all your iniquities.”

**Genesis 4:1 (NKJV)**

4 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the Lord.”

**Genesis 18:17–19 (NKJV)**

17 And the Lord said, “Shall I hide from Abraham what I am doing, 18 since Abraham shall surely become a great and mighty nation, and all the

nations of the earth shall be blessed in him? <sup>19</sup> For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him.”

### **Jeremiah 1:5 (NKJV)**

<sup>5</sup> “Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.”

### **Romans 11:2 (NKJV)**

<sup>2</sup> God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

### **Matthew 7:22–23 (NKJV)**

<sup>22</sup> Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’  
<sup>23</sup> And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

## 1 Corinthians 8:3 (NKJV)

<sup>3</sup> But if anyone loves God, this one is known by Him.

## 2 Timothy 2:19 (NKJV)

<sup>19</sup> Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Christ depart from iniquity.”

## 1 John 3:1 (NKJV)

**3** Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

**to foreknow (personally)** v. — to befriend or be acquainted with someone in a familiar way ahead of time or before meeting; implying an exclusivity of choice relative to those not befriended.

The  $\text{-}\epsilon\gamma\nu\omega$  is to be understood in the light of the use of  $y\bar{a}d\bar{a}$  in such passages as Gen 18:19; Jer 1:5; Amos 3:2, where it denotes that special taking knowledge of a person which is God’s electing grace.

Cranfield, C. E. B. (2004). [A critical and exegetical commentary on the Epistle to the Romans](#) (p. 431). London; New York: T&T Clark International.

In all these places the word means ‘to take note of,’ ‘to fix the regard upon,’ as a preliminary to selection for some especial purpose. The compound προέγνω only throws back this ‘taking note’ from the historic act in time to the eternal counsel which it expresses and executes.

Sanday, W., & Headlam, A. C. (1897). *A critical and exegetical commentary on the Epistle of the Romans* (3d ed., p. 217). New York: C. Scribner’s Sons.

Although προγινώσκω means “to know in advance,” Paul’s use of the word here carries the OT nuance of personal and intimate knowledge (Amos 3:2, “You only have I chosen [ἔγνων in the LXX] of all the families of the earth”). BAGD has “to choose beforehand” as the meaning for προγινώσκω in Rom 8:29 (p. 703). For a conclusive argument against the position that predestination depends on prescience, see Murray, *Romans*, 1:315–18.

Mounce, R. H. (1995). *Romans* (Vol. 27). Nashville: Broadman & Holman Publishers.

It means “whom he set regard upon” or “whom he knew from eternity with distinguishing affection and delight” and is virtually equivalent to “whom he foreloved”.

Murray, J. (1968). *The Epistle to the Romans* (Vol. 1, p. 317). Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co.

Many times in Scripture “know” has a pregnant meaning which goes beyond that of mere cognition.

Murray, J. (1968). *The Epistle to the Romans* (Vol. 1, p. 317). Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co.

It is used in a sense practically synonymous with “love”, to set regard upon, to know with peculiar interest, delight, affection, and action



Murray, J. (1968). [\*The Epistle to the Romans\*](#) (Vol. 1, p. 317). Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co.

James Boice,

Interestingly, some of the versions, knowing that this is the true meaning of the verb *foreknow*, have tried to suggest it by freer translations. The New English Bible says, “God knew his own before ever they were, and also ordained that they should be shaped to the likeness of his Son.” Charles Williams rendered the verse, “For those on whom he set his heart beforehand he also did predestinate to be conformed to the image of his Son.” Goodspeed wrote, “Those whom he had marked out from the first he predestined to be made like his Son.” The Roman Catholic Jerusalem Bible is particularly sharp. It says, “They [that is, the ones called according to his purpose] are the ones he chose specially long ago.” These all suggest the correct meaning nicely.

Boice, J. M. (1991–). [\*Romans: The Reign of Grace\*](#) (Vol. 2, p. 923). Grand Rapids, MI: Baker Book House.

The only version that misses the idea entirely is that of Kenneth N. Taylor, who did not translate from the Greek text and therefore unwittingly incorporates his own Arminian bias into *The Living Bible* paraphrase: “For from the very beginning God decided that those who came to him—and all along he knew who would

—should become like his Son, so that his Son would be the First, with many brothers.”

Boice, J. M. (1991–). *Romans: The Reign of Grace* (Vol. 2). Grand Rapids, MI: Baker Book House.

## 2. It is not what he foresaw but rather whom he foreknew.

Romans 8:29

‘οτι ‘ους προεγνω

pronoun, relative, accusative, plural, masculine

29 For **whom** He foreknew,

hos, hé, ho: usually rel. who, which, that, also demonstrative this, that

**Original Word:** ὅς, ἧ, ὅ

**Part of Speech:** Relative Pronoun

**Transliteration:** hos, hé, ho

**Phonetic Spelling:** (hos)

**Definition:** usually rel. who, which, that, also demonstrative this, that

**Usage:** who, which, what, that.

**Romans 8:28–30 (NKJV)**

<sup>28</sup> 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**. <sup>29</sup> 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. <sup>30</sup> Moreover **whom** He predestined, these He also called; **whom** He called, these He also justified; and **whom** He justified, these He also glorified.

There is not antecedent the word whom other than God.

Not whom believed

Not whom had faith

Not whom repented

Not whom came to Christ.

Nothing but whom He knew before.

It should be observed that the text says “*whom* he foreknew”; *whom* is the object of the verb and there is no qualifying addition. This, of itself, shows that, unless there is some other compelling reason, the expression “whom he foreknew” contains within itself the differentiation which is presupposed. If the apostle had in mind some “qualifying adjunct” it would have been simple to supply it

Murray, J. (1968). [The Epistle to the Romans](#) (Vol. 1, pp. 316–317). Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co.

### 3. The context is about God's purpose and work in Salvation, not man's faith.

Romans 8:28–33 (NKJV)

<sup>28</sup> 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*. <sup>29</sup> 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. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

<sup>31</sup> What then shall we say to these things? If God is for us, who *can be* against us? <sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? <sup>33</sup> Who shall bring a charge against God's elect? It is God who justifies.

Although in other parts of the Bible, clearly faith is the focus. But here the security of the Believer, is not in the Faith of the elect, but rather the Purpose of God.

Faith is nowhere mentioned in the the text.

It is a total leap of faith and a reading into the context the faith of the person when that is not what the focus of Paul is in this text.

It is is a total assumption, and a total insertion into the thought of Paul.....

## **Logical and Theological Reasons Faith is not what is foreseen here.**

### **1. God's foresight would only see that Man is depraved and has no desire for God.**

What would God see if he looks forward in time

Romans 1:18–23 (NKJV)

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

<sup>21</sup> they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

### Romans 3:10–18 (NKJV)

<sup>10</sup> As it is written:

*“There is none righteous, no, not one;*

<sup>11</sup> *There is none who understands;*

*There is none who seeks after God.*

<sup>12</sup> *They have all turned aside;*

*They have together become unprofitable;*

*There is none who does good, no, not one.”*

<sup>13</sup> *“Their throat is an open tomb;*

*With their tongues they have practiced deceit”;*

*“The poison of asps is under their lips”;*

<sup>14</sup> *“Whose mouth is full of cursing and bitterness.”*

<sup>15</sup> *“Their feet are swift to shed blood;*

<sup>16</sup> *Destruction and misery are in their ways;*

<sup>17</sup> *And the way of peace they have not known.”*

<sup>18</sup> *“There is no fear of God before their eyes.”*

### John 3:19–20 (NKJV)

<sup>19</sup> .... and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

### Ephesians 2:2–3 (NKJV)

<sup>2</sup> in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, <sup>3</sup> among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

1 Peter 4:2–3 (NKJV)

<sup>2</sup> that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God. <sup>3</sup> For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

Romans 8:7–8 (NKJV)

<sup>7</sup> Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. <sup>8</sup> So then, those who are in the flesh cannot please God.

The only thing God would see if he looked into the future would be sinners sinning and men and

women rejecting the Gospel. Making idols and following after the lust of their Heart.

Apart from complete interventions and interruption of our lives by the regenerating work of the Spirit that is all we would do.... reject, and blaspheme God.

## **2. God's foresight would only see the Man is unable to believe apart from God's sovereign gift**

This is critical.

The assumption of foreseen faith is that man can believe. On his own , he can belief, repent and confess Christ as Lord.

But his is simply not true.

Man cannot believe, He can't repent and can't come unless it is granted by the God.

**Faith is a gift**

**Ephesians 2:8–9 (NKJV)**



<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,  
<sup>9</sup> not of works, lest anyone should boast.

lame man healed

### **Acts 3:16** (NKJV)

<sup>16</sup> And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.

### **Philippians 1:29** (NKJV)

<sup>29</sup> For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,

## **Repentance is a Gift**

### **Acts 11:17–18** (NKJV)

<sup>17</sup> If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, who was I that I could withstand God?"

<sup>18</sup> When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”

### **Acts 5:30–31 (NKJV)**

<sup>30</sup> The God of our fathers raised up Jesus whom you murdered by hanging on a tree. <sup>31</sup> Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins.

### **Acts 26:17–18 (NKJV)**

<sup>17</sup> I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, <sup>18</sup> to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’

### **2 Timothy 2:25–26 (NKJV)**

<sup>25</sup> in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, <sup>26</sup> and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.

## Confession of Christ as Lord is a gift.

### 1 Corinthians 12:3 (NKJV)

<sup>3</sup> Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

## Coming to Christ is a gift.

### John 6:44–45 (NKJV)

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, *‘And they shall all be taught by God.’* Therefore everyone who has heard and learned from the Father comes to Me.

### John 6:64–65 (NKJV)

<sup>64</sup> But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. <sup>65</sup> And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

John Murray states  
For it is certainly true that God foresees faith; he foresees all that comes to pass. The question would

then simply be: whence proceeds this faith which God foresees? And the only biblical answer is that the faith which God foresees is the faith he himself creates (*cf.* John 3:3–8; 6:44, 45, 65; Eph. 2:8; Phil. 1:29; 2 Pet. 1:2)

Murray, J. (1968). *The Epistle to the Romans* (Vol. 1, p. 316). Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co.

### **3. Foreseen faith makes salvation of works and not by Grace.**

If God is looking into the future to see faith that man has come up with on his own, then God Predestines him based on that, then it is not of grace but of predetermined merit.

God would see that some believe and some do not and he would choose or predestine the ones that believe. That is salvation by merit or works, yet we know that salvation or the determination is not granted by something that God sees in Man

#### **Ephesians 2:8–9 (NKJV)**

<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, <sup>9</sup> not of works, lest anyone should boast.

**Romans 9:11–13 (NKJV)**

<sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, “*The older shall serve the younger.*” <sup>13</sup> As it is written, “*Jacob I have loved, but Esau I have hated.*”

**Romans 9:15–16 (NKJV)**

<sup>15</sup> 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.*”  
<sup>16</sup> So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

**Romans 11:6 (NKJV)**

<sup>6</sup> And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

**John 1:12–13 (NKJV)**

<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who

believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

#### **4. Foreseen faith makes man sovereign and not God.**

If faith is the determiner of the predestination of God or if foreseen faith is the determiner of Gods Choice of man to save, then man is the sovereign determination of this and not God.

God simply is a responder to mans will. God's will is servant to man's will

This simply cannot be the case. God is in control of redemptive History not man.

God is not merely accepting the choice of man, rather man is responding to the choice of God.

The entire theme of scripture and the flow of prophetic History presupposes that God is in control of the wills of man.

#### **Proverbs 21:1 (NKJV)**

The king's heart *is* in the hand of the Lord,  
*Like* the rivers of water; He turns it wherever He wishes.

**Proverbs 16:1 (NKJV)**

The preparations of the heart *belong* to man,  
But the answer of the tongue *is* from the Lord.

**Proverbs 16:9 (NKJV)**

A man's heart plans his way,  
But the Lord directs his steps.

**Proverbs 20:24 (NKJV)**

<sup>24</sup> A man's steps *are* of the Lord;  
How then can a man understand his own way?

**Psalms 105:24–25 (NKJV)**

<sup>24</sup> He increased His people greatly,  
And made them stronger than their enemies.

<sup>25</sup> He turned their heart to hate His people,  
To deal craftily with His servants.

**Daniel 4:35 (NKJV)**

<sup>35</sup> All the inhabitants of the earth *are* reputed as  
nothing;  
He does according to His will in the army of  
heaven  
And *among* the inhabitants of the earth.  
No one can restrain His hand

Or say to Him, “What have You done?”

**Proverbs 19:21 (NKJV)**

<sup>21</sup> There are many plans in a man’s heart,  
Nevertheless the Lord’s counsel—that will stand.

**Isaiah 46:10–11 (NKJV)**

<sup>10</sup> Declaring the end from the beginning,  
And from ancient times *things* that are not *yet*  
done,

Saying, ‘My counsel shall stand,  
And I will do all My pleasure,’

<sup>11</sup> Calling a bird of prey from the east,  
The man who executes My counsel, from a far  
country.

Indeed I have spoken *it*;  
I will also bring it to pass.  
I have purposed *it*;  
I will also do it.

“But this would mean that in election God would not be sovereign; he would be dependent upon what he would see happening in the future. Theologians rightly point out that prior to knowledge must be the divine decree. Unless God determines in some sense that something will happen, he cannot “know”



that it will. For God to foreknow requires an earlier decree. The etymology of the Greek verb translated “predestine” suggests marking out a boundary beforehand.”

Mounce, R. H. (1995). *Romans* (Vol. 27, pp. 188–189). Nashville: Broadman & Holman Publishers.

## **5. Foreseen faith does not solve the problem of election is wishes to resolve.**

This is more a logical, and Biblical deduction.

Many argue that if God chose to save some and not others, or if he gives faith to some and not others that this makes God a monster and predetermining men to go to Hell or double predestination.

They then conclude that God is not a good God and not a just God and is unfair.

It is believed that if we understand that God just looked down time and saw who would believe and then chose them or predestined them to eternal life, that God is not unjust and is fair and man is then more responsible and God is more loving.

But if one thinks this through to its logical conclusion, it literally does nothing to help at all with the issue of why God would choose some and not others and send millions to Hell.

In other words.

If God knows who will believe, then he also knows who will not believe.

And yet He created all the ones that would never believe in Christ, and He knew it.

No life comes into existence apart from God's decree and God granting life.

### **Job 33:4 (NKJV)**

<sup>4</sup> The Spirit of God has made me,  
And the breath of the Almighty gives me life.

### **Nehemiah 9:6 (NASB95)**

6 "You alone are the Lord.  
You have made the heavens,  
The heaven of heavens with all their host,  
The earth and all that is on it,  
The seas and all that is in them.  
You give life to all of them  
And the heavenly host bows down before You.

### **1 Timothy 6:13 (NASB95)**

13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

**John 1:3–4 (NASB95)**

- 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.
- 4 In Him was life, and the life was the Light of men.

## Reasons Foreknowledge is not foresight of faith

### Exegetical Reasons

1. The meaning of the word in the Bible is different than what is defined as in English.
2. It is not what he foresaw but rather whom he foreknew.
3. The context is about God's purpose and work in Salvation, not man's faith.

Logical and Theological Reasons Faith is not what is foreseen here.

1. Man is depraved and had no desire for God.
2. Man is unable to believe apart from God's sovereign gift
3. Foreseen faith makes salvation of works and not by Grace.
4. Foreseen faith makes man sovereign and not God.
5. Foreseen faith does not solve the problem of election is wishes to resolve.

J I Packer wrote

“Where the Arminian says “I owe my election to my faith, the Calvinist says I owe my faith to my election.”

A Quest for Godliness pg 131

One hymn writer wrote,

Tis not that I did choose thee, for Lord that could not be. This heart would still refuse thee, hadst thou not chosen me.

Josiah Condor, Tis not that I did choose to be written in 1836.