

# Ephesians 2013-21 and 22

- Ephesians 1:3- 14
- Election and Predestination

# *Believer's Adjustment*

- *Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.*
- *Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
- *I Cor 11:31 But if we judge ourselves rightly, we should not be judged.*
- *1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.*

# *Invitation*

- Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.
- Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"
- Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

# *Invitation*

- *Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."*
- *1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'*
- *John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."*
- *"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31*

# Ephesians 1:3-14

- *3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

- *5 Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
- *6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
- *7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

- *8 Wherein he hath abounded toward us in all wisdom and prudence;*
- *9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*
- *10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*

- *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:*
- *12 That we should be to the praise of his glory, who first trusted in Christ.*
- *13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*



- *14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."*

- This [Predestination] passage in Ephesians deals with God's plan for the believer who is saved by faith.
- Recall Verses 1 and 2:
- ***1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:***
- ***2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.***

- This passage in Ephesians deals with God's plan for the believer who is saved by faith. Verse 3 introduces the discourse and states that God has blessed believers with "spiritual blessings in heavenly places."
- Note that the word "blessings" is plural; therefore, it is referring not to a single blessing [salvation] , but to multiple blessings.

- Verse 4 continues stating the believer is chosen in Christ before the foundations of the world to be holy and without blame before Him in love.
- The verse does not say a person is chosen "to" Christ but "in" Christ.

- The significance of using “in” instead of “to” means that the person who is saved and “in” Christ is chosen to accomplish a purpose of God.
- God is revealing what redemption would accomplish in the believer's life.
- His plan is that, through His love, God chose that believers would stand before Him.

- Specifically, the passage says ". . . that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Ephesians 1:4b-6)  
What is accomplished by God's elected plan is that a believer would be holy, and without blame (forgiven of all sin).

- Further, God predestinated through His plan that the believer would become an adopted child in the Lord Jesus Christ, which was God's good pleasure to grant.
- God is explaining that those who are saved become His children and part of His heavenly family. (See Col. 1:12, 3:24; Heb. 9:15; 1 Pet. 3-4)

- The believer then is elected to be to the praise and glory of His grace.
- All this God elected so that the believer becomes accepted in the "beloved" meaning Jesus Christ.
- This passage does not say that God chose these to be saved, but rather He chose what they would become when they were saved.



- As in Romans 8:29-30, this passage explains that God's plan for believers in salvation is what is being addressed.
- These passages are not saying that God made a sovereign choice to call some to salvation and withhold that call from others.
- This passage does not state that God elected some to be born destined for hell, but rather presents God's plan for the believer's life in Christ.

- Verse 9, reveals that this was a mystery, which is a truth not previously revealed, that in the fullness of time, His plan was that He would gather together in one, all things in Christ (v10).
- In the Old Testament, God instituted the nation of Israel to be His witness to the world and to be the people to whom the Messiah would be born.

- In Ephesians 1, God is revealing His previously undisclosed plan for the institution of the local church, which is the Bride and Body of Jesus Christ on earth.
- The special relationship with God, being in His family, was not offered to Israel.
- The word "family" is found seventy three times in the Old Testament, but it is never used to refer to Israel as God's family. Israel was never called the "the children of God."

- The believers in this dispensation of the Church Age are called the children of God six times.
- Believers today are in a special dispensation of being in the Body and Bride of Jesus Christ. (See Eph. 5:30, Rev. 21:9, 22:17)
- This is the truth God that reveals in this passage. He is certainly not stating that He only offers salvation to a select few who He elects to receive grace.

- Verse 11 further explains that God's plan is that He willed or predestined *"That we should be of his glory, who first trusted in Christ"* (v12).
- Believers are to bring glory to God, and this was a purpose of His plan or what God elected for those that would believe.

- Verses 12-13, which are addressed to believers, say, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Ephesians 1:13)."

- It is noteworthy that those who are saved are not sealed with the "Holy Spirit of promise" until they believe.
- This is an important point.
- Surely, if God had chosen them to be saved before the world existed, then in His sovereignty, He would have sealed them to salvation before they believed.

- Ephesians 1 is not saying God predestined some individuals to be saved and others lost.
- The passage states that God predestinated that all who believe would be saved and subsequently "sealed" with the "spirit of promise," meaning that they would not be lost. *"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"* (John 3:36).



- 2 Tim. 2:3-4. “God...who desires all people to be saved and come to the knowledge of the truth.”
- Romans 1:16 – the gospel is the “power of God to salvation for everyone who believes...”

# The Pertinent Doctrines

- 1. Election
- 2. Predestination
- 3. Foreknowledge
- 4. Foreordination

# The Doctrines: #1 – Election (Chafer)

- Having recognized the sovereign right of God over His creation and having assigned to Him a rational purpose in all His plan, the truth contained in the doctrine of election follows in natural sequence as the necessary function of one who is divine.
- When there arises unbelief and resistance in the human mind against the tenet of divine election, it is engendered only because this larger conception of divine necessity has not been considered.

# The Doctrines: #1 – Election (Chafer)

- The principle underlying divine election seems to be evident in all God's creation, but is not resented usually when it operates outside the limited field of a destiny for human beings.
- A principle of selection is everywhere to be seen, which principle cannot be attributed to mere accident, chance, or blind fate.
- That any man is born at all when he might have been forever nonexistent must be an act of selection on the part of divine sovereignty.

# The Doctrines: #1 – Election (Chafer)

- That a man is born in one age of privilege rather than another of less privilege can be no matter of mere chance.
- That one has been born of godly parents rather than in pagan darkness is a divine determination.
- That one inherits wealth, culture, or position in place of painful limitations, that one has mental gifts and competency must not be a human arrangement; yet these very conditions, being wrought of God, all partake of the nature of divine selection.

# The Doctrines: #1 – Election (Chafer)

- The great covenants of God are divine promises of selective benefits to favored groups of people.
- This again is of the nature of divine election. Record is made of “elect angels” (1 Tim. 5:21).
- Such, indeed, would be God’s right to do with His creatures as He may choose.
- It is both true and reasonable that God has not caused anything or any being to exist without having a worthy purpose to realize through that creation.
- That some of His creation serve one purpose and some another is itself a matter of divine choice.

# The Doctrines: #1 – Election (Chafer)

- Human resentment arises only when it is indicated that some are more favored than others respecting destiny.
- Were God thought to be an ungoverned tyrant, it could be allowed that He might do as He pleases with His own, whether this prove right or wrong; but when it has been disclosed that He is infinitely righteous and holy and that He is actuated by infinite love, difficulty will arise in the natural mind over how God can have elect people for whom He achieves more than He does for others or how some can be blessed while others are not.

# The Doctrines: #1 – Election (Chafer)

- There is no doubt whatever about the Bible teaching that God has chosen an elect people; but the contemplation of all that is involved in this truth reaches out into realms of existence that can be known only to God, far removed as they are from the human sphere of understanding.
- Being thus limited, it ill becomes the earth dweller to sit in judgment on God respecting divine election.



# The Doctrines: #1 – Election (Chafer)

- God's essential character has been disclosed and He can be trusted where men cannot possibly understand.
- He is infinitely wise, infinitely holy, and infinitely just and good.
- When exercising His sovereign right in election, He does not transgress His character or deny Himself.
- Since He does elect some for special glories and destinies and since He proves infinitely right in all He does, it follows that His eternal elective purpose must be as righteous as He is righteous.

# The Doctrines: #1 – Election (Chafer)

- There are two major elections of God.
- **1. ISRAEL.** Throughout the Olivet Discourse Christ refers to Israel *as the elect*.
- The most casual contemplation of this discourse (Matt. 24:1–25:46) will disclose the truth that only Israel is in view as the elect of God.
- Similarly, a revealing Scripture from Paul (Romans 9:1–10:4) sets forth the truth respecting Israel's election.

# The Doctrines: #1 – Election (Chafer)

- Too often this portion of Scripture has been applied to believers today who comprise the Church.
- The salient facts in the case which make it impossible, however, are that in Israel's election there is a national objective and that an individual Jew, though belonging to the elect nation, did not have any personal election assured him.
- God is thus sovereign in His dealings with Israel.
- He disregards the enmity and hatred of the nations as they resent the fact of Israel's election.

# The Doctrines: #1 – Election (Chafer)

- The election is made a public matter, indeed, for Jehovah selects, preserves, and defends this one people out of all the nations of the earth.
- They are His “chosen people” above all the nations and chosen specifically for His glory.
- In relation to Israel’s election, then, God acts in sovereign authority.
- All other nations must eventually take a subordinate place.

# The Doctrines: #1 – Election (Chafer)

- During Israel's kingdom on earth, accordingly, the nation or peoples that will not serve Israel shall perish (Isa. 14:1–2; 60:12).
- No true interpretation of the Old Testament is possible if the fact of Israel's national, sacred, eternal election be rejected.

# The Doctrines: #1 – Election (Chafer)

- **2. THE CHURCH.** As certainly as Israel's election has been public and national, so certainly the Church's election is private—hence for them alone to appreciate—and individual.
- So wide a difference must obtain between the issues involved in a public, national election and a private, individual election that little in common exists between them.

# The Doctrines: #1 – Election (Chafer)

- Respecting the private character of the individual's election, it may be indicated that there is no more dangerous or injurious practice in the application of God's Word than that of displaying the truth of personal election before the unsaved.
- It neither belongs to them nor does it allude to them.
- Its presentation to them can only create resentment, as it does, and blind their minds respecting the one and only truth which God now addresses to them, namely, personal salvation by grace alone through Christ Jesus.

# The Doctrines: #1 – Election (Chafer)

- The message to the unsaved, regardless of the deep theological issues which are latent in it, is simply, “Whosoever will may come.”
- When any do come and are saved, they may then glory in the revelation that their lives were chosen in Him from before the foundation of the world (Eph. 1:4).
- Every preacher of God’s Word should be awake to this immeasurable danger of introducing the theme of personal, individual election before unregenerate persons.



# The Doctrines: #1 – Election (Chafer)

- In this age of grace there is an election which includes all who are saved.
- This company constitutes the Church, the Body and Bride of Christ, and together with the resurrected Christ constitutes the New Creation with all its purpose and destiny in heaven.
- The New Testament gives abundant testimony to the fact of the divine purpose and character of this heavenly people.
- It also discloses that each member of this select company is chosen personally and individually by God before all ages of time.

# The Doctrines: #1 – Election (Chafer)

- In the New Testament the same term *the elect* is used both for Israel (Matt. 24:22) and the Church (Rom. 8:33).
- When addressing the Father in His great High Priestly prayer (John 17) and when thus referring to the believers in this age of the Church, Christ employed but one cognomen which He used seven times. [ERROR – Jewish Disciples]

# The Doctrines: #1 – Election (Chafer)

- The title which Christ used exclusively when speaking to the Father of believers is most significant.
- It must be the supreme title in the vocabulary used in conversation between the Father and the Son.
- The designation—“those whom thou hast given me”—itself asserts the most absolute elective purpose on the part of the Father and the Son.

# The Doctrines: #1 – Election (Chafer)

- Human imagination would not have gone far astray if it should picture a situation in eternity past when the Father presented individual believers separately unto the Son, each representing a particular import and value not approached by another.
- Like a chest of jewels, collected one by one and wholly diverse, these love-gifts may have appeared before the eyes of the Son of God.

# The Doctrines: #1 – Election (Chafer)

- Should one be missing, He, the Son, would be rendered inexpressibly poor by so much. Immeasurable and unknowable riches of grace then are in the wonderful words: *those whom thou hast given me.*
- That all humanity has not been included in this election is most certain.
- It includes only those particular ones given to Christ.

# The Doctrines: #1 – Election (Chafer)

- According to Psalm 2:7–9 the Father will yet give to the Son the nations for His subduing judgments to rest upon them, that they may be His possession; but this has no relation to a bestowal of individuals in eternity past.
- Theirs is of a truth unto a sublime exaltation in glory.

# The Doctrines: #1 – Election (Chafer)

- Jesus Prays to Be Glorified
- *17 After Jesus said this, he looked toward heaven and prayed: "Father, the hour has come. Glorify your Son, that your Son may glorify you. 2 For you granted him authority over all people that he might give eternal life to all those you have given him. 3 Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. 4 I have brought you glory on earth by finishing the work you gave me to do. 5 And now, Father, glorify me in your presence with the glory I had with you before the world began.*

# The Doctrines: #1 – Election (Chafer)

- Jesus Prays for His Disciples
- *6 “I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. 7 Now they know that everything you have given me comes from you. 8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. 9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours. 10 All I have is yours, and all you have is mine. And glory has come to me through them.*



# The Doctrines: #1 – Election (Chafer)

- *11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. 12 While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. 13 “I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them*

# The Doctrines: #1 – Election (Chafer)

- *14 I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. 15 My prayer is not that you take them out of the world but that you protect them from the evil one. 16 They are not of the world, even as I am not of it. 17 Sanctify them by the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified.*

# The Doctrines: #1 – Election (Chafer)

- **Jesus Prays for All Believers**
- *20 “My prayer is not for them alone. I pray also for those who will believe in me through their message,*  
*21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.*  
*22 I have given them the glory that you gave me, that they may be one as we are one— 23 I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.*

# The Doctrines: #1 – Election (Chafer)

- *24 “Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.25 “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 26 I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”*

# The Doctrines: #1 – Election (Chafer)

- *Romans 8:28*. In this passage reference is made to ones called “according to his purpose.”
- In the context which follows the most absolute doctrine of predestination, preservation, and presentation for this elect, or called, people has been set forth.
- Not all humanity are called; but those who have been called are justified and glorified.

# The Doctrines: #1 – Election (Chafer)

- *Ephesians 1:4*. Of each believer it is said that he was chosen in Christ before the foundation of the world and for the heavenly purpose that he may be in glory before Him.
- Thus, again, it becomes clear that not all of humanity are chosen.
- Christ declared: “*No man can come to me, except the Father which hath sent me draw him*” (John 6:44), implying a selection.

# The Doctrines: #1 – Election (Chafer)

- There nevertheless is also a universal call or drawing (cf. John 12:32), but that is far removed from the personal drawing of the elect whom the Father hath given to the Son.
- **(32 And I, when I am lifted up from the earth, will draw all people to myself.)**
- [How do you reconcile this?]

# The Doctrines: #1 – Election (Chafer)

- **3. SUPPOSED PARTIALITY.** To contend as some have that God, to be impartial, must bestow His greatest riches of blessing upon all alike is to sit in judgment upon the Creator, which judgment ill becomes the creature, to deny God's sovereign right to order His creation as He will, and to deprive God of the freedom to introduce variety into His universe.
- Must every creature be an archangel?



# The Doctrines: #1 – Election (Chafer)

- Has not God as much right to display His measureless variety in matters pertaining to man's relation toward Him as in matters connected with man's relation to his fellow man on earth?
- This is an issue quite apart from the vexing problem of sin.
- However, it must be recognized also that sin has been permitted to enter the universe with its ruin of a part of the angels and with the total ruin of the human race.

# The Doctrines: #1 – Election (Chafer)

- All of this, indeed, was in the eternal counsels of God, for He determined before the foundation of the world that His efficacious Lamb would be slain (Rev. 13:8).
- As a starting point, then, for a right understanding and evaluation of problems related to divine election, it is essential to receive the Biblical testimony that all men are ruined spiritually, being born into a fallen race.

# The Doctrines: #1 – Election (Chafer)

- The gathering out of an elect company to appear in heaven perfected forever involves not only redemption, which answers the claims of God's holiness, but dealing with the willful rejection of God, which rejection is as universal as the fall because a fruit of that fall.
- God alone could provide such a redemption, and there can be no salvation apart from that redemption.
- It is equally true that God alone can deal with the human will in this regard.

# The Doctrines: #1 – Election (Chafer)

- **4. HUMAN WILL.** In the first instance, it is well to observe that God did not create the human will as an instrument to defeat Himself; it was created rather as a means by which He might realize His own worthy purposes.
- Though as Sovereign He could do so, God does not coerce the human will; He rather works within the individual both to will and to do of His good pleasure (cf. Phil. 2:13). [Believer]

# The Doctrines: #1 – Election (Chafer)

- An efficacious call to salvation, then, is a call which none ever finally resists (cf. Rom. 8:30).
- Everyone whom God predestinates He calls, and everyone whom He calls He justifies and glorifies.
- There could not be failure in one instance among the millions who are called.
- The vision which He creates in the heart and the limitless persuasion He exercises induce a favorable reaction on the part of all thus called, which reaction is rendered infinitely certain.

# The Doctrines: #1 – Election (Chafer)

- The important truth to be observed in all of this is that, though divine persuasion be limitless, it still remains persuasion, and so when a decision is secured for Christ in the individual he exercises his own will apart from even a shadow of constraint.
- The divine invitation still is true that “whosoever will may come.”
- However, it also is true that none will ever come apart from this divine call, and that the call is extended only to His elect. [?????]

# The Doctrines: #1 – Election (Chafer)

- What God's righteous relation is to those whom He does not call is another doctrine quite removed from the teaching of election.

# The Doctrines: #1 – Election (Chafer)

- **5. PRACTICAL OUTWORKINGS.** As in the great covenants God has made, so in every outworking of His will the principle of divine selection is exhibited. The following classifications will demonstrate this:
  - a. **FIVE ELECTIVE DECREES.** Theologians may be classed according to the order in which they place the five elective decrees of God. The following tabulation of these decrees is in an order which may be defended from the Scriptures:



# The Doctrines: #1 – Election (Chafer)

- (1) Decree to create.
- (2) Decree to permit the fall.
- (3) Decree to elect some to salvation.
- (4) Decree to provide a Savior.
- (5) Decree to save the elect.

# The Doctrines: #1 – Election (Chafer)

- As an illustration of the importance of this order, it may be seen that to place the decree to elect some to be saved before the decree to create would place God in the position of creating a portion of humanity with a view to their being reprobated forever.

# The Doctrines: #1 – Election (Chafer)

- b. FIVE POINTS OF CALVINISM. Because of the Calvinistic attitude toward divine election, its generally recognized five points are here named:
  - (1) Total inability of the fallen man.
  - (2) Unconditional election.
  - (3) A limited redemption.
  - (4) Efficacious divine grace.
  - (5) The perseverance of the saints.

# The Doctrines: #1 – Election (Chafer)

- c. FIVE POINTS OF ARMINIANISM:
- (1) Conditional election according to God's foreknowledge of supposed human worthiness.
- (2) A universal redemption, but only those who believe to be saved.
- (3) Salvation by grace through faith. (Because of a supposed enabling grace divinely bestowed upon all at birth, all may cooperate in their salvation if they will to do so.)
- (4) Grace not irresistible.
- (5) Falling from grace possible.

# The Doctrines: #1 – Election (Chafer)

- d. FIVE POINTS OF JUDAISM. As an outworking of God's elective purpose for Israel, five points of Judaism may be indicated:
  - (1) An everlasting nation.
  - (2) An everlasting possession of their land.
  - (3) An everlasting throne.
  - (4) An everlasting king.
  - (5) An everlasting kingdom.

# The Doctrines: #2 - PREDESTINATION (CHAFER)

- In its doctrinal significance, predestination is almost identical with foreordination (see at the proper place).
- Predestination accordingly speaks of the divine purpose as related to men and angels.
- God's decrees, however, relate to all things, material and immaterial.

# The Doctrines: #2 - PREDESTINATION (CHAFER)

- Sin then is decreed, the saved one's destiny is predestinated.
- The word *predestinate* means 'to mark off,' but the doctrine relates only to certain functions of the divine purpose.
- Salvation is according to election.

# The Doctrines: #2 - PREDESTINATION (CHAFER)

- Certain things that belong to such as may be saved are predestined (Rom. 8:29–30; Eph. 1:4–5, 9; 3:11; cf. Acts 4:28).
- Note the absence of all conditional features here.
- Predestination is more of persons than their actions, and not merely of persons as such but their destiny.



# The Doctrines: #2 - PREDESTINATION (CHAFER)

- Predestination witnesses to divine certainty but not compulsion.
- There obviously are different ways of making things certain.
- It may be done by moral influence or by control of the human will.
- God chooses to accomplish His purpose by guiding and inclining human wills.
- This truth should prevent misrepresentations of predestination.

# The Doctrines: #2 - PREDESTINATION (CHAFER)

- Two Greek words are translated *predestinate*: προορίζω (cf. the derivative *horizon*—‘that which lies beyond or before,’ also a word like *provide*; see Acts 4:28; Rom. 8:29–30; 1 Cor. 2:7; Eph. 1:5, 11)
- and προγίνωσκω, ‘to know beforehand’ (Acts 2:23; 26:5; Rom. 8:29; 11:2; 1 Pet. 1:2, 20; 2 Pet. 3:17).

# The Doctrines: #2 - PREDESTINATION (CHAFER)

- Predestination is in harmony with all Scripture, decrees, election, covenants, and human experience.
- It is more than almightiness or resistless divine will. God weighs every moral feature of every problem.
- Predestination in consequence is always agreeable to the holy nature of God.
- Since predestination is never said to control the destiny of the unsaved, any suggestion that its provisions are for the unsaved must be resisted.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- The foreknowledge which God possesses must be distinguished from mere prescience or knowledge of future events.
- Prescience may depend upon the will of creatures for its immediate execution or for its expectation, but foreknowledge in God is that which He Himself purposes to bring to pass. In this way, then, the whole order of events from the least detail unto the greatest operates under the determining decree of God so as to take place according to His sovereign purpose.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- By so much, divine foreknowledge is closely related to foreordination.
- Likewise, foreknowledge in God should be distinguished from omniscience in that the latter is extended sufficiently to embrace all things past, present, and future, while foreknowledge anticipates only the future events.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Again, foreknowing in God should be distinguished from His knowledge of events which are merely possible.
- It is in the range of divine understanding to foresee what would happen under certain circumstances but in His providence never does occur.
- Manifesting this so-called hypothetical prescience, Christ declared: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Matt. 11:21).

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- The doctrine of divine foreknowledge is, as regards the evidence upon which it rests, confined to the Sacred Text.
- In that Text it will be found that God is working according to His own eternal purpose, and that this purpose includes all that comes to pass; therefore, foreknowledge in God as presented in the Scriptures must be contemplated, not as a mere preview of events that blind fate might engender or that are supposed to arise in the will of men and angels, but as a program incorporated in the decree of God respecting all things.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Theories and notions which introduce hypothetical issues foreign to this Biblical conception must be treated as unrelated to the scope of the doctrine.
- Such a side to this theme is well stated by Dr. Caspar Wistar Hodge in the *International Standard Bible Encyclopaedia*:



# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Now while the writers of the Old Testament and the New Testament do not write in an abstract or philosophical manner nor enter into metaphysical explanations of the relation between God's foreknowledge and foreordination, it is perfectly evident that they had a clear conception upon this subject.
- Although anthropomorphisms are used in regard to the manner in which God knows, He is never conceived as if He obtained His knowledge of the future as a mere onlooker gazing down the course of events in time.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- The idea that the omnipotent Creator and sovereign Ruler of the universe should govern the world and form His plan as contingent and dependent upon a mere foresight of events outside His purpose and control is not only contrary to the entire Scriptural idea of God's sovereignty and omnipotence, but is also contrary to the Scriptural idea of God's foreknowledge which is always conceived as dependent upon His sovereign purpose.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- According to the Scriptural conception, God foreknows because He has foreordained all things, and because in His providence He will certainly bring all to pass.
- His foreknowledge is not a dependent one which must wait upon events, but is simply the knowledge which God has of His own eternal purpose. Dillmann has called this “a productive foreknowledge” (*Handbuch d. alttest. Theol.*, 251).

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- This is not exactly correct. The Old Testament does not conceive God's foreknowledge as "producing" or causing events.
- But when Dillmann says that in the Old Testament there is no hint of an "idle foreknowledge" on God's part, he is giving expression to the truth that in the Old Testament God's foreknowledge is based upon His foreordination and providential control of all things.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- The Divine foreknowledge, therefore, depends upon the Divine purpose which has determined the world plan (Amos 3:7), and all its details (Job 28:26–27).
- Before man is born God knows him and chooses him for his work (Jer. 1:5; Job 23:13–14), and God's thorough knowledge of man in Psalm 139 is made to rest upon the fact that God has determined man's lot beforehand (Ps. 139:14–16).

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- The same thing is true of the New Testament teaching on this subject.
- The Divine foreknowledge is simply God's knowledge of His own eternal purpose.
- This is especially clear in those cases where God's eternal purpose of redemption through Christ is represented as a mystery which is known by God and which can be known by man only when it pleases God to reveal it (Eph. 1:9; 3:4–9).—II, 1129–30

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Referring to the central passage on foreknowledge (Rom. 8:28–29),
- Dr. Hodge continues:
- In Romans 8:29–30 the word “foreknow” occurs in immediate connection with God’s predestination of the objects of salvation.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Those whom God foreknew, He also did predestinate to be conformed to the image of His son.
- Now the foreknowledge in this case cannot mean a mere prescience or foresight of faith (Meyer, Godet) or love (Weiss) in the subjects of salvation, which faith or love is supposed to determine the Divine predestination.



# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- This would not only contradict Paul's view of the absolutely sovereign and gracious character of election, but is diametrically opposed to the context of this passage.
- These verses form a part of the encouragement which Paul offers his readers for their troubles, including their own inward weakness.
- The apostle tells them that they may be sure that all things work together for good to them that love God; and these are defined as being those whom God has called in accordance with His purpose.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Their love to God is evidently their love as Christians, and is the result of a calling which itself follows from an eternal purpose, so that their Christian love is simply the means by which they may know that they have been the subjects of this call.
- They have not come within the sphere of God's love by their own choice, but have been "called" into this relationship by God, and that in accordance with an eternal purpose on His part.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- What follows, therefore, must have as its motive simply to unfold and ground this assurance of salvation by tracing it all back to the “foreknowledge” of God.
- To regard this foreknowledge as contingent upon anything in man would thus be in flat contradiction with the entire context of the passage as well as its motive.
- The word “foreknowledge” here evidently has the pregnant sense which we found it to have in Peter.

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Hence those whom God predestinates, calls, justifies and glorifies are just those whom He has looked upon with His sovereign love.
- To assign any other meaning to “foreknowledge” here would be out of accord with the usage of the term elsewhere in the New Testament when it is put in connection with predestination, and would contradict the purpose for which Paul introduces the passage, that is, to assure his readers that their ultimate salvation depends, not on their weakness, but on God’s sovereign love and grace and power.—  
*Ibid.*, p. 1130

# The Doctrines: #3 - FOREKNOWLEDGE (CHAFER)

- Any right comprehension of divine foreknowledge, then, must see it as the Biblical and reasonable recognition on the part of God concerning that which He has made certain by His all-inclusive decree.
- In the Old Testament such foreknowledge is indicated in Job 23:13–14; Psalm 139:1–24; Jeremiah 1:5; and in the New Testament in Acts 2:23; 15:18; Romans 8:28–29; 11:2; 1 Peter 1:2, all of which Scripture should be attended with care.

# The Doctrines: #4 - FOREORDINATION (CHAFER)

- The entire field of God's revealed purposes will be seen only when all the various approaches to His decree have been noted.
- This theme includes the doctrine of decrees, of election, of predestination, of foreordination or divine choice, of foreknowledge, of efficacious call, and of the free will of man.
- In its simplest form, the one phase of foreordination means ascribing to God the ability and sagacity to provide with infinite precision the things which form the ongoing of the universe He has created.

# The Doctrines: #4 - FOREORDINATION (CHAFER)

- That the theme extends into realms of other worlds and contemplates that in God which His creatures may not now understand is readily conceded.
- There is probably little difficulty in the mind of any serious person who holds God in due respect over the issue of His right and accompanying necessity to plan the course of His universe before He brings it into being.

# The Doctrines: #4 - FOREORDINATION (CHAFER)

- Difficulty may arise with respect to the evil that is present now in that which a holy God designed, created, and is executing.
- Pious souls, however, will not allow that evil is engendered by God, and a reasonable person will not claim that evil is present because God could not prevent it, nor will thoughtful, observing men conclude that the universe is a gigantic accident moving ungoverned to its own destruction.



# The Doctrines: #4 - FOREORDINATION (CHAFER)

- It must be recognized that in some way quite beyond man's comprehension the permission and presence of evil in God's universe is consistent with His holy character and cannot be linked with Him as in any wise responsible for it.
- This principle is to be seen operating in another and more attractive form when it is observed that, though all fruitful service is being wrought by the enabling power of the Holy Spirit, God does not withhold or claim for Himself any reward for that service when the believer stands before the judgment seat of Christ.

# The Doctrines: #4 - FOREORDINATION (CHAFER)

- The Christian is then rewarded as though he had by himself achieved all that may have been done in the overcoming power of the Spirit.
- The doctrine of foreordination, then, is almost identical with that of predestination.

# The Doctrines: #4 - FOREORDINATION (CHAFER)

- The former term [foreordination] doubtless has a wider significance in that it may include all things within the scope of God's purpose, while the latter [predestination] is usually employed only of people and restricted to the predetermined destiny of those who are saved, with the exception of Acts 4:27–28 which is a reference to that determined respecting the sufferings of Christ (cf. Rom. 8:29–30; 1 Cor. 2:7; Eph. 1:5, 11).

# Remember this...

- “As in Romans 8:29-30, this passage explains that God's plan for believers in salvation is what is being addressed.
- These passages are not saying that God made a sovereign choice to call some to salvation and withhold that call from others.
- This passage does not state that God elected some to be born destined for hell, but rather presents God's plan for the believer's life in Christ.”