

# The Purpose of God According to Election

## Romans 9:11

Romans 9:11 (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

### Introduction:

Much of the discussion you read and listen to regarding the doctrine of Sovereign Election is wrapped in the academic aspect of it. More argumentation and clarification and defense of the doctrine.

There is no doubt that when you first hear of it or read of it in the scripture, it is hard to put your mind around.

Much of the misunderstanding of the doctrine of election comes from a real lack of appreciation and belief in the wretched nature and behavior of man. We know that the Bible teaches us that we are sinners, but it is hard to put ourselves in the place of

the worst of sinners. We can always find someone else in our opinion that is worse than us.

And although we know that the Bible teaches an eternal Hell, it is still hard to see ourselves deserving of an eternity of Hell.

It is exactly because of this chasm between our academic understanding and reality that we can't fully appreciate the doctrine of Election.

We are too often too far removed from our real condition to understand the absolute need of Election to save us.

In other words, from a pastoral perspective, from a shepherding perspective, We should be filled and overflowing with JOY 24 hrs a day, since we have been chosen to be redeemed.

We, the sinners that we are, fully deserving of the eternal wrath of God, have been chosen to be saved, delivered, rescued from Hell and Wrath.

And Yet we are totally, and completely unworthy!!!

This is what makes it so overwhelming.

Ephesians 2:11–13 (NKJV)

<sup>11</sup> Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands

—<sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Galatians 4:7–9 (NKJV)

<sup>7</sup> Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

<sup>8</sup> But then, indeed, when you did not know God, you served those which by nature are not gods. <sup>9</sup> But now after you have known God, or rather are known by God, .....

Charles Spurgeon understood and appreciated this Great Doctrine .

“Like all the doctrines that Spurgeon held, he believed this truth because he was convinced it is rooted and grounded in the Bible: "Whatever may be said about the doctrine of election, it is written in the Word of God as with an iron pen, and there is no getting rid of it.

Spurgeon insisted that it must be preached: "God gave me this great book to preach from, and if He has put anything in it you think is not fit, go and complain to Him, not to me. I am simply His servant, and if His errand that I am to tell is objectionable, I cannot help it. Let me tell you, the reason why many of our churches are declining is just because this doctrine has not been preached." Spurgeon recognized that a refusal to preach the truth of sovereign election is a hindrance to the growth of the church. Such preaching is necessary if sinful men are to receive the seed of the gospel.

Moreover, Spurgeon maintained that withholding this great truth is a grievous offense against God:

Some of you have never preached on election since you were ordained. "These things," you say, "are offensive." And so you would rather offend God than offend man. But you reply, "These things will not be practical." I do think that the climax of all man's blasphemy is centered in that utterance. Tell me that God put a thing in the Bible that I am not to preach! You are finding fault with my God. But you say, "It will be dangerous." What! God's truth dangerous? I should not like to stand in your shoes when you have to face your Maker on the day of judgment

after such an utterance as that.” <https://www.ligonier.org/posts/charles-spurgeon-calvinism-unconditional-election>

Romans 9:11 (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

I. Before

II. Apart

III. For

IV. Unto

V. By

## **I. Before you were Born**

Romans 9:11 (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)

Ephesians 1:4 (NKJV)

<sup>4</sup> just as He chose us in Him **before the foundation of the world,**

2 Thessalonians 2:13 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because **God from the beginning chose you for salvation** through sanctification by the Spirit and belief in the truth,

Titus 1:1–2 (NKJV)

**1** Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect ...  
<sup>2</sup> in hope of eternal life which God, who cannot lie, **promised before time began,**

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,**

Acts 13:48 (NKJV)

<sup>48</sup> Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And **as many as had been appointed to eternal life believed.**

Revelation 17:8 (NKJV)

<sup>8</sup> The beast that you saw...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,**

## **II. Apart from Anything Foreseen**

Romans 9:11 (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)

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

<sup>20</sup> 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 προεγνώ **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-ocē'-ko)

**Definition:** to know beforehand

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

4267 proginōskō (from 4253 /pró, "before" and 1097 /ginōskō, "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, ἀναγινώσκω, 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, γνῶσις, 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, γνῶσις, 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)

6 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? **19** 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 -εγνώ is to be understood in the light of the use of *yāda*<sup>1</sup> 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 προέγνώ 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 [ἐγνων 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.

## **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.

John Murray

It is not the foresight of difference but the foreknowledge that makes difference to exist, not a foresight that recognizes existence but the foreknowledge that determines existence. It is sovereign distinguishing love.

Murray, J. (1968). *The Epistle to the Romans* (Vol. 1, p. 318). Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co.

## III. For The Purpose of God

Romans 9:11 (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)

As James Boice stated it.

“What is that purpose? Clearly, it is that from the mass of fallen and perishing humanity God might save a company of people who will be made like Jesus.

We could put it like this: God loves Jesus so much that he is determined to have many more people like him. Not that we become divine, of course. Nothing in the Bible teaches that. But rather that we might become like him in his many communicable attributes: things like love, joy, peace, holiness, wisdom, patience, grace, kindness, goodness, compassion, faithfulness, mercy, and other qualities.

In order to do that, God selects, predestines, calls, justifies, and glorifies this people. That is, verses 29 and 30 tell *how* God accomplishes the purpose of verse 28.”

Boice, J. M. (1991–). *Romans: The Reign of Grace* (Vol. 2, p. 920). Grand Rapids, MI: Baker Book House.

. He chose you for **His purpose and Pleasure.**

Ephesians 1:5–6 (NKJV)

<sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, **according to the good pleasure** of His will, <sup>6</sup> **to the praise of the glory of His grace,** by which He made us accepted in the Beloved.

Ephesians 1:9 (NKJV)

<sup>9</sup> having made known to us the mystery of His will, **according to His good pleasure which He purposed in Himself,**

Ephesians 1:11–12 (NKJV)

<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.**

Romans 9:20–24 (NKJV)

<sup>20</sup> But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, “Why have you made me like this?” <sup>21</sup> Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

<sup>22</sup> What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> *even* us whom He called, not of the Jews only, but also of the Gentiles?

#### **IV. Unto Eternal Life**

Romans 9:11 (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)

Romans 9:6 (NKJV)

<sup>6</sup> But it is not that the word of God **has taken no effect.** For they *are* not all Israel who *are* of Israel,

2 Thessalonians 2:13 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because **God from the beginning chose you for salvation** through sanctification by the Spirit and belief in the truth,

2 Timothy 2:10 (NKJV)

<sup>10</sup> Therefore I endure all things **for the sake of the elect,** that they also may obtain the salvation which is in Christ Jesus with eternal glory.

Titus 1:1–2 (NKJV)

<sup>1</sup> Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of **God's elect** ...  
<sup>2</sup> in hope of eternal life which God, who cannot lie, promised before time began,

## **V. By Grace of the Effectual Call.**

Romans 9:11 (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**)

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 3:24 (NKJV)

<sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus,

Titus 3:5–7 (NKJV)

<sup>5</sup> not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup> whom He poured out on us abundantly through Jesus Christ our Savior, <sup>7</sup> that having been justified by His grace we should become heirs according to the hope of eternal life.

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.

Mercy and Grace are words that teach us the utter unworthiness of Election.

Election is not unfair because no one ever deserved it.

If we had 2 serial murderers of children standing beside one another and both were sentenced to die for their crimes. But then the Judge says that he will be merciful to one and by unmerited favor grant him a pardon and set him free.

We would not say that God had done something wrong because he had sentenced them to be punished by death for their crimes

NO

We would be screaming at the top of our lungs, “Why would you let one of these go free!!!”

They don’t deserve it.....

Election is never from the perspective of an innocent group of people. God is not choosing from a group of righteous people

Rather God is choosing to save some of the evil, rebellious, sinful, lawbreakers who hate him, despise him, and do not want anything to do with Him.

Spurgeon said,

“While all in heaven are there by God's choice, Spurgeon said, those in hell are there by their own choice. He testified: "From the Word of God I gather that damnation is all of man, from top to bottom, and salvation is all of grace, from first to last. He that perishes chooses to perish; but he that is saved is saved because God has chosen to save him." In other words, salvation is possible only when God's will liberates the human will from its bondage.”

<https://www.ligonier.org/posts/charles-spurgeon-calvinism-unconditional-election>