

Foreknowledge in the Doctrine of Election

Romans 8:28–30

Romans 8:28–30 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ 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. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Introduction:

This passage contains one of the greatest promises in all the Bible on the security of believer.

The all inclusive, unlimited, non discriminatory statement that

“all things are being worked together by God for good, for the ones loving God, for the ones that are the divinely and sovereignly called of God for His purpose.”

In other words, if all things are worked by God for Good, then NOTHING can work for our bad.

There is nothing that can remove us from this calling or this position of Justified.

This is not dependent on the frailty of human determinism or the so called “sovereignty of the human will”.

Oh NO, This is dependent on God and God alone

This promise is only to those who are “the called according to *His* purpose”

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.

Review:

Romans 8:28–30 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ 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. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Lesson:

Now, in order for us to understand what Paul is saying here, we will have to work on some of the words he uses.

Great divides have happened throughout church History over this whole doctrine of Predestination and Election. Good and Godly men have settled on both sides.

But also great friendships and partnerships have broken over this too.

Or Charles Spurgeon and the Baptist Union and the Downgrade controversy.

I think of George Whitfield and the Wesley brothers.

When George Whitefield left England in 1739, he was the recognized leader of the evangelical awakening, and he entrusted his thousands of followers to John Wesley's care.

When he returned, in early 1741, he found that "many of my spiritual children ... will neither hear, see, nor give me the least assistance: Yes, some of them send threatening letters that God will speedily destroy me. "

What had happened? Wesley had preached and published on two subjects dividing the leaders: predestination (whether God foreordains people's eternal destiny) and perfection (whether sinlessness is attainable in this life).

Whitefield met with both Charles and John Wesley in early 1741, but they could not find common ground. Wrote Whitefield, “It would have melted any heart to have heard Mr. Charles Wesley and me weeping, after prayer, that if possible the breach might be prevented.” The movement had been forever divided between the followers of Wesley and the followers of Whitefield.

Wesley Vs. Whitefield
J. D. WALSH

So these are not small and insignificant doctrinal differences. Your view, or what side you fall on can and does greatly affect your view of God and Salvation, and your Orthopraxy.

And there is no one “word” that I can think of in the Bible that has had more disagreement on and division the the word Foreknowledge or foreknow or foreknew.

So with that said we will spend our time on that one word, because if we do not get this right, rest lost.

**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)

²⁹ 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

² 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)

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

Acts 2:23 (NKJV)

²³ 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

² 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-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

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)

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)

⁵ “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)

² 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)

²² 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?’
²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

1 Corinthians 8:3 (NKJV)

³ But if anyone loves God, this one is known by Him.

2 Timothy 2:19 (NKJV)

¹⁹ 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* 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, ἡ, 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)

²⁸ And we know that all things work together for good to **those who** love God, **to those who** are **the called according to His purpose**. ²⁹ 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. ³⁰ 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)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to His purpose. ²⁹ 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. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

³¹ What then shall we say to these things? If God is for us, who can be against us? ³² 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? ³³ 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)

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

²¹ they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ 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)

¹⁰ As it is written:

- “There is none righteous, no, not one;
 11 There is none who understands;
 There is none who seeks after God.
 12 They have all turned aside;
 They have together become unprofitable;
 There is none who does good, no, not one.”*
- 13 “Their throat is an open tomb;
 With their tongues they have practiced deceit”;
 “The poison of asps is under their lips”;
 14 “Whose mouth is full of cursing and bitterness.”*
- 15 “Their feet are swift to shed blood;
 16 Destruction and misery are in their ways;
 17 And the way of peace they have not known.”*
- 18 “There is no fear of God before their eyes.”*

John 3:19–20 (NKJV)

19 and men loved darkness rather than light, because their deeds were evil. 20 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)

2 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, 3 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)

² 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.

³ 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)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

⁸ 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 believe, repent and confess Christ as Lord.

But this 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)

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

⁹ not of works, lest anyone should boast.

lame man healed

Acts 3:16 (NKJV)

¹⁶ 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)

²⁹ 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)

¹⁷ 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?"

¹⁸ 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)

³⁰ The God of our fathers raised up Jesus whom you murdered by hanging on a tree. ³¹ 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)

¹⁷ I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, ¹⁸ 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)

²⁵ in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, ²⁶ 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)

³ 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)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵ 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)

⁶⁴ 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. ⁶⁵ 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)

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

Romans 9:11–13 (NKJV)

¹¹ (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), ¹² it was said to her, “*The older shall serve the younger.*” ¹³ As it is written, “*Jacob I have loved, but Esau I have hated.*”

Romans 9:15–16 (NKJV)

¹⁵ 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.*”

¹⁶ So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

Romans 11:6 (NKJV)

⁶ 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)

¹² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ 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)

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

Psalms 105:24–25 (NKJV)

²⁴ He increased His people greatly,
And made them stronger than their enemies.
²⁵ He turned their heart to hate His people,
To deal craftily with His servants.

Daniel 4:35 (NKJV)

³⁵ 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)

²¹ There are many plans in a man's heart,
Nevertheless the Lord's counsel—that will stand.

Isaiah 46:10–11 (NKJV)

- 10 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,’
- 11 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)

4 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.