

## My Notes 10-3-2023 Tuesday Morning

### Handfuls On Purpose

#### SermonAudio - Media Player Foreknowledge

[Romans 8:28-29](#) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

**29** For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Everybody, here we are. We're back at [Romans 8:28](#) All things work together for good to them that love God, to them who are the called according to his purpose.

There's lots to say about this, so help us to rightly divide the word of truth, let us find what applications there are for each one of us here this morning. We thank you for your goodness, and mercies that all of us woke up this morning that all of us have animation and powers, Lord, and we can think clearly, hopefully, Lord, so you are very good to us. Speak to us now through your word in Jesus name, Amen. And so we know that all things work together for good to them that love God to them who are the called according to his purpose. While this is where we stopped at last week. So what is the verse saying? Often this is misapplied.

So some say, well, as Paul saying, whatever happens is good. And the answer is no, that's not what this passage says at all.

Others misapplied and say, is he saying that suffering and evil and tragedy are good? In that answer to that, obviously no.

Is he saying everything will work out if we just have enough faith? And that's not what this passage is saying either.

And is he saying that we will understand why God allowed tragedy to come? And the answer to that is no.

So let's go, let's dwell deep here this morning and see what the Scripture actually is telling us. So this expression worked together, now, I'm not a heavy advocate of going back to the original language, although it's very helpful at times, so I think we have an excellent translation here in the English, but it's very difficult to be able to take deeper meanings from a single Greek word and then try to find English corresponding words word for word is very difficult as we bridge languages, and especially with the Greek. So it does behoove us at times to go back and try to try to look, especially with the passage that's often misapplied. So let's take a look at this word [work together](#) and you're going to find here in the Greek that we've got some original language words here. So we go back to the lexicon and we'll find here. This word. So you can see the word there in the Greek synergeo, which is in fact we would kind of anglicize the word to synergy. So I think you've all heard that word obviously, and what does synergy mean? And that speaks about binding together, and working together, and being complementary. And that's the notion of it. So though the Holy Spirit is at work in our lives, and it is he that is working all things together for good bringing all the pieces together in a synergy so that we are in compliance with the will of God, so that we are working in the will of God, and so that we're thinking as God would have us to think, and act. So again, we have an English word that's just taken right from the Greek synergy, and you can hear the word energy in that. But synergy means, you know, it's kind of a conflation of words. So when something is synonymous, that means it works together in synergy. It's it we see the work that's involved with the Greek root ergon. So synergy. Alright, so when we take all the pieces of life together, and all the circumstances, and vicissitudes, and troubles, and afflictions, and everything that you can imagine about life on earth under a cursed world, and we see the Holy Spirit working all of this together in our life for common good, and for an ultimate good, which is to glorify God. I use illustrations when it comes to this passage. I don't know if any of you are crafty people here. I think there's probably some people. Sonnies a craft person right Sonny, you are, and I think others are probably, and I don't know if you've ever put together these, they have various pieces like this, plastic pieces, and you have to link all these together of course. They just come into a kit, and you just it's smatterings of various parts and pieces. As it sits here, it's making no sense. So it will take some skill and some synergy, you know, to put it all together. So that it makes some kind of a composite picture. So I have an illustration of what these separate parts put together look like. It was put together in a piece of artwork like this. Now you see all those little pieces that made really no sense before are making fabulous portrait here in an amazing way. I also used the illustration of ladies that like to knit and put together things with needle point, and of course I know nothing about any of this, but I've seen people that will take all the various yarns scattered all over the floor. In some cases makes no sense at all. When you see them, they're, they are. and yet with those two crocheting needles, you can put together all of the various yarns and strands and colors, and all of a sudden it will make a certain degree of sense, right? Like this? So there are all the yarns. Once they're put together, we can see the order and the structure of it, and so that's when we speak of this Greek word, synergeo, or synergy. Now if we just anglicize it, we'll see it working together. We see it in its final form, and so this is the work of the Spirit of God in the life of the believer, all things work together for good to them that love God to them who are the called according to his purpose. So we have to take the whole passage, and for that matter the whole context for us to get a good feel of what [Romans 8:28](#) is telling us about life. So there will be some teaching here that is a bit recondite, but it's about the foreknowledge of God, the sovereignty of God. All of these things are are part of the synergy of what works together ultimately for the plans of almighty God in this world. Just relax, and know that God has everything under His

domain, and that we are all pieces in the great artwork of God, and that it will all work together for good, and at the end it will be the millennial reign of Christ, and the Kingdom come on earth as it is in heaven. So now let's take a generous portion of [Romans 8](#) these this a fabulous portion of Scripture here. The remaining chapter 8. When we speak of a handful of purpose, it's certainly found here. So here we have it. [Romans 8:28-39](#)

And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

**29** For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

**30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

**31** What shall we then say to these things? If God *be* for us, who *can be* against us?

**32** He that spared not 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 lay any thing to the charge of God's elect? *It is* God that justifieth.

Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

**35** Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

**36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

**37** Nay, in all these things we are more than conquerors through him that loved us.

**38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

**39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Now what a fantastic grouping of promises that we have here in the these 11 verses. So we're going to take each one of them apart obviously, but I wanted you to get the context, and when we when we used that 28th verse to understand that all of this is involved in and understanding how it works. All the pieces, and details of our life, and what God has ultimately involved here. All right so, we know that all things and we're all confident of this. We know that all things work together for good to them that love God. And this is what we'll settle our heart, and when fears come upon us, and we don't know what's going to happen next, and we get all worked up about things, remember that it's truly God who's taking all of this under his advisement, and under the aegis of Almighty God he will bring all things together for good, and work everything to the final purpose of glorifying God. So let's look at the next verse in detail where we have.

[Romans 8:29](#) For whom he did, foreknow, he also did predestinate to be conformed in the image of his Son. So here we get into some weighty matters in the Bible, and this, I think is very important for us to understand and certainly understand in its context. So for knowledge I want is for knowledge. Well we know that God is omniscient, and so his foreknowledge, well, that's just a part of omniscience. To know everything means that there can't be something that happens that surprises him. He already knows what's

going to happen and thus for knowledge. So we need to explain this, and this will be the key of understanding what the expression predestination means. So it's always according to the foreknowledge of God, for whom he did foreknow, he also did predestinate. So again, these are lofty terms. In some cases we can be high minded and think we're really understanding some of the mystery of it, but let's just kind of keep our humble hats on, and understand what we can and leave the rest to the omniscience of God. So let's talk about foreknowledge. So in [1 Peter 1:2](#) This is very clear about election. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ. So Peter tells us a lot here also about foreknowledge. So Paul and Peter here are addressing the same theme from different angles. So when we talk about this term, election, predestination, or foreknowledge. There are those that think they really have this mastered and understood, and that they are of the Calvinist bent, and of course, they don't understand all of it. And they're understanding it with human rationalizations, and that's a that's a grave and serious mistake, and as a result, we have what I believe to be some heretical teaching that goes on amongst believers. So if we are elect according to the foreknowledge of God, that makes sense. If we're predestined by the foreknowledge of God, that makes all the sense in the world. The fact that God knows what's going to happen before it actually happens. It does not preclude that there will be no freedom of choice that's involved. God already knows how we will exercise the freedom of our choice, and ergo can predict the end in the beginning so says [Isaiah 46:10](#) Declaring the end from the beginning, And from ancient times *the things* that are not *yet* done, Saying, My counsel shall stand, And I will do all my pleasure:

So this shouldn't be something difficult to understand. It's certainly metaphysical, it's certainly has eternal concept to it, but as humans we already understand that God's knowledge is limitless. We don't have a God that's going to be surprised about what will happen tomorrow. We wouldn't want one that would be a capricious God, like the Greeks you know had, but this God is, He's already dwelling in the eternal now he is not subject to past, present and future as we are. So here's some other passages that I think have some bearing on the knowledge for knowledge of God. So God says [Isaiah 41:22](#) Let them bring forth, and show us what shall happen. Now he should challenging the the tutelary gods of the pagans that the Jews seem to be very interested, and fascinated with, and God is insulted that they would choose these gods that have absolutely no power at all. They were just stoned over him, and so he puts forth an argument here, prosecutes a case, as it were. All right, well, let them bring forth they've got their own prophets, prophets of Baal, and so forth. Let them bring forth and show us what shall happen. So it's a challenge you see the the future is held by Almighty God alone, and no one else can predict it. So he says let them show [Isaiah 41:22](#) Behold the former things what they be, that we may consider them and know the latter end of them, or declare as things for to come. So all this, of course just presenting, is laying down the gauntlet. The the profits up of the false gods have no power to predict. What will happen in the latter end? And then [Isaiah 42:9](#) he says, Behold, the former things are come to pass, new things do I declare: Before they spring forth I tell you of them. There now that all bespeaks this attribute of foreknowledge, and that indeed it is an exclusive attribute. The Father, Son and Spirit alone have foreknowledge, so there's no one else that can predict the futures. So we would say men would strip Deity of his omniscience if they could. What a proof that is that the carnal mind is enmity against God. The wicked do as naturally hate this divine perfection as much as they are naturally compelled to

acknowledge it. They wish there might be no witness of their sins, no searcher of their hearts, no judge of their deeds. They seek to banish such a God from their thoughts, and it's so true, man, uh they don't know what quite to do with the notion that God's eyes run to and fro into the earth [2 Chronicles 16:9](#) For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

[Jeremiah 17:10](#) I the LORD search the heart, / I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. That God searches the hearts of men.

[Psalm 94:11](#) The LORD knoweth the thoughts of man, That they *are* vanity. That God knows our thoughts before we think them, and as a result, people run, and hide from God, and their guilty conscience. They wish to sate somehow, and it really can't be done. So God not only knows whatsoever has happened in the past and every part of his vast domains, and he is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant of every event from the least to the greatest, that ever will happen in the ages to come. God's knowledge of the future is as complete as His knowledge of the past, and the present, and that because the future depends entirely upon himself. So that's my best way of defining foreknowledge, and we rest content in this as children who trust their parents, we completely depend upon God to forecast the future, who knows the future, and has worked all things together in such a way that at the end it will be God that is glorified, and that every knee will ultimately bow to his sovereignty.

All right, so I give some illustrations regarding this taught this lesson perhaps to many of you before, but I like the concept of perspective so that we understand something about our finite condition versus God's infinitude. So I used this expression just when we talk about [1 Peter 1:2](#) that were elected according to the foreknowledge of God the Father. That I liken it unto a man that's standing here by the railroad tracks, and he's watching the train coming in his direction. His perspective is thus that all he can see at that particular perspective is the engine. You can see the front car, his perspective is limited because of where he stands. This can change, of course if we would take this man now, and place him on top of a mountain. Let him look down into the valley well, now his perspective changes. Now he can see not just the engine, he can see all of the cars from the beginning to the end, and that's the notion of foreknowledge. God is standing on the mountain above time, above this phenomenon that we live in. We're confined by it. Our perspective is limited. God can see it all happening as though it were happening at the same time, and so that's one illustration that I give of this understanding for knowledge and being able to say that God can always perfectly predict the end in the beginning, he's not subject to time, and that's, the point of it, so, while another illustration is to put God above the phenomenon of time. After all, he's the creator of time, space and matter, all of which are limited, in a sense, to us. God, who is of course unlimited. That means that He is the great I am. He doesn't say I was, I am and I will be. He is living in the eternal state of the present. I am so that's who he is. He lives in time, and

that sense and possesses it. So, I have him here, but you know pictorial sense above time. Time is a line in a continuum, as it were, and it does move only in one direction, obviously, so we can't go back in time, and we're going to be subject to the moment, and then the moment of course passes, and then there's no retrieving it. So this is the dimension of time. We mentioned I think many times that God to his triune in nature, Father, Son and Holy Ghost, but one God that when he creates, everything's created in his image, and thus there is a Trinitarian formula, and everything that we see. So there are three phenomenon that all of us are subject to time, space, and matter, and that's our existence depends upon time, space and matter. But each one of those in fact are trinitarian thought. So time has past, present, future, 3 tenses. Space where we know that there are three habits, So there's the 1st heaven. The atmosphere. There's the 2nd heaven, the universe, and then there's the 3rd heaven, which is where God dwells, but we can speak of it as a single phenomenon, Heaven, and then matter, of course, has three dimensions, so height, depth and width. So, all of this bespeaks the nature of God. In a sense, it's kind of the fingerprint of the Almighty. Well, when we look at it from the perspective of God, we could put God as it were in the center of a circle at the hub and looking out at the spokes of time, you know and looking at the timeline, he is equidistant from all points on this arch of time so he he can look at the time of the Garden of Eden and he can see our existence today, and he could say they're all really equidistant, and he can look at, he can look at tomorrow, and the days coming, and following, and he can see all of that as it were, as one event, one experience. So that helps us to understand his foreknowledge. Now, of course, we're moving as I said precipitously slow, by the way, but that arrow demonstrates how we must live on the timeline. Not above it, not equidistant from it in this illustration, but we have to play it out moment by moment, and thus now, the foreknowledge of God that we're predestined in that sense. A. W. Tozer has a good word here, and this is another book, I suppose, all of you if you haven't gotten it, you could get it, or you can read it online. It's called the knowledge of the Holy. This book I think has a lot to say about the nature, and attributes of God, and I think you'd appreciate it. I'll just steal a quote here from Tozer. So he says, God knows instantly and effortlessly all matter and all matters all mind and every mind, all spirit and all spirits, all being in every being, all creaturehood, and all creatures, every plurality and all pluralities, all law and every law, all relations, all causes, all thoughts, all mysteries, all enigmas, all feeling, all desires, every unuttered secret, all thrones and dominions, all personalities, all things visible and invisible in heaven and in earth, motion, space, time, life, death, good, evil, heaven and hell. That's a pithy quote right there, and that tells us, again, and in different words, what foreknowledge is about. So uh, all things work together for good to them that love God to them who are the called according to his purpose [Romans 8:29](#) For whom he did foreknow, he also did predestinate. So now we talk about this weighty matter of predestination which is often confused, by the way, with predetermination, and it is not that at all. So God in pre destiny predestination. Now we have false teachers like John Calvin, and Calvin's Institutes, and He says there "By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation, and accordingly, as each has been created for one or other of these meat ends. We say that he has been predestinated to life or to death. Predestination is the eternal decree of God that some are preordained to eternal life and others to eternal damnation." (Institutes of Christian Religion, Book 3, Chapter 21, Section 5) So when I say Calvinism is heresy this is what I use as a proof text. These are, again, these are John Calvin's own words. What is he talking about? Is this what Romans eight is telling us here in the 29th verse? That were elected according to the

foreknowledge of God? Is that what [1 Peter 1:2](#) is talking about here? And that in other words that before time God has decided it was that some are saved, and some are lost? And that they are preordained to eternal damnation which means, of course, that no one has a free will, that there is no such thing. That man is determined before he's born what his eternity will be. Now the term that we can apply here. Yeah. The theological term that's used is Supralapsarianism. So these are big words, and I understand that. Uh, I don't know if you ever need them. Ok, but you might as well be aware that this teaching is out there, and when you come into contact with the those that are of the Calvinistic bent many of them, I have to say, most of them that I've met are rather arrogant, and they assume that they have higher knowledge than you, and as a result they're very condescending, and so they may use terms like this. So I just want you to be familiar with it, that's all, and these are terms that we don't need to really be too concerned with, but nonetheless, here's the word. So what do we have here, really? If you break down words, so we already know what ism is, right? So what's a supra lapse? So it just has to do with the fall of man's lapse. It's called the lapse. You know Adam's lapse is when he fails God, and so supra means that there was something beforehand that took place, Supralapsarianism, and that is exactly what Calvin just expressed their, and predetermination. So it's really not predestination at all that has nothing to do with the term, but that's what they use, they apply it and you see. All right, so simply stated, what we just read from Calvin and what this term supralapsarianism means is that God has determined to save a few, and damning the unelect which are the many, and that this was all done before the creation. So that's what's supralapsarianism before even Adam sinned that God had this all figured out, That this was the way it was going to be, and so, as you can see here, this is determinism. This is in other words, I have no choice. When I'm born, I'm either saved or lost. I would take people to task, I said here, you have a baby in your arms. It's your baby now. Trying to make it personal, right? Your baby is in your arms and you're saying to yourself, look, I don't know whether they're elected to salvation or not. Just talking to a fellow Sunday night. He's a Calvinist, and you know, he was telling me how he's got his children. He says, you know, that some of them are, as far as he's concerned that they're, you know, that they're ok that they're with the Lord, but others are not. He seems rather cavalier about the matter, you know. In other words, he's accepted this notion that you know he can't do anything about it, That you can do all that you want and try, and raise them up, but really at the end it's inevitable. The person's either saved or lost. Nothing you can do about it. No, I mean that would make every effort futile, and it would make all the promises of God, which are Invitational promises absolutely counterfeit, and void that there's, in other words that God is a humbug. That God is offering something that he really, that you can't, you can't really receive. You're invited, but you really can't come. So I rail against this, and speak of it as heresy, and I think the Bible teaches us something, so much the better. Which is the free will of man.

“Supralapsarianism is the view that God, contemplating man is yet unfallen, chose some to receive eternal life, rejected all others. So supralapsarian would say that the reprobate (non-elect) vessels of wrath are fitted for destruction. ([Romans 9:22](#)) were first ordained to that role, and then the means by which they fell into sin was ordained. In other words, supralapsarianism suggests that God's decree of election logically preceded his decree permit Adam's fall--so that their damnation is first of all an act of divine sovereignty, and only secondarily an act of divine justice.”

This simply meaning that this is what God wanted to have happen, and that God knew all from the beginning that this is the way it would be, and it has nothing to do with justice, it has to do with God does whatever he wants to do. So what does that make God? If if this be true this view is very is most often contrasted with Infralapsarianism. Just what you need. Another word, but it's also known as sublapsarianism, which suggests that God's decree to permit the fall logically preceded his decree of election. So when God chose the elect, and passed over the non elect, he was contemplating them at all His fallen creatures. In other words, they'll say look everybody has sinned against God, so we all agree with that, don't we? But as a result, God said, well, you've all sinned and so forth so I'm just going to pick out a few of you I'll show mercy to a few, and it's arbitrary has nothing to do with that. Man has done something to elicit the favor of God. No, no, no. It's just arbitrary. God just indiscriminately chooses to save some, and the rest are already damned, and that's that approach.

Supralapsarianism, ok so let me make some of this a little clearer hopefully. The Bible warns about being puffed up with our vain imaginations, it warns about philosophies. The book of [Colossians 2:18](#) Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Now of course, Paul, remember in the 1st century, here he's dealing with those who have been steeped in Greek philosophy. Well, I know it's the Roman Empire, but the Romans really were just thugs. They really didn't have much in the aesthetic forms of life. They just borrowed from the Greeks, that's all. They dominated the Greeks because the Romans had the power, and the armies and so on, but they really didn't have. Even they didn't even have a pantheon of God, so they borrowed the Greek gods and changed the great God's names and that was all they did, and the same could be said for the arts, and literature, and so on in philosophies. So it's Greek philosophy that has dominated Western civilization, and to this day, by the way, and so we have to be aware of this, and the Bible warning us here in so many terms here about our minds, and being puffed up as though we understand certain things that are really for, for man's sake, unintelligible. How far can we go? And understanding some of the great mysteries of an eternal God. So man has grappled with these issues from the beginning of time, and as thus invented various forms, and constructs to answer the great questions of purpose and why man is here. So the text that is before he speaks to all of this matter, and gives us, I think, reasonable answers beyond what secular philosophy will give you. So I'm going to speak the the term of determinism or fatalism. It's really the same thing. So when we use the term determinism, that's predetermined. So the predetermined fate of living beings. So we're going back here to 500 BC now to Eastern asceticism where from the beginning of time, really people have had to grapple with this notion. Are we just puppets on a stage? Are we just playing out some role, and that we really don't have any final outcome? Now believe me, you might look at all these terms and think, wow, this is all lofty thinking whenever, but really, it's all distilled down. We hear people today that hold these same positions, and I'm talking about people in the secular world. What do you hear all the time from people? They'll use the expression well, it is what it is. Now that expression itself is fatalism, and it's people basically who said look, you know, we've exhausted all human resource, there's nothing we can do, and so this situation is as it is so I don't think any believer should subscribe to such nonsense. We have free will. We make a difference, and God made us in his own will, and as a result we have determination. So this notion of predetermination, that we are what we're supposed to be because we're that's the way it is. That's the way it is. It is what it is. No, no, no, no. So this all again kind of I could say it begins here in 500 BC. All I mean by that is that we actually have some sort of written manuscripts that point to this,



but this goes back to the Garden of Eden for that matter, and so there's an evolution of thought here that, and of course there's a lot of Eastern thought that goes along also with the. That's the principle of things are, from the very start, correct. None can escape them. Nature and destiny are what they should be. So this is what keeps people bound to superstition for that matter, and again, if you take this quote from,

Chung Tsu in 396 B.C. "The principle of things are from the very start correct. None can escape them. Nature and destiny are what they should be." and if you if you brought it up to 2023, you would say it is what it is and that's that's all that that's philosophical statement is it's determinism, and we want to, we want to assure it.

This becomes refined under Greek thinkers like Zeno 300 B. C., who said fate is the endless chain of causation whereby things are the reason or formula by which the world goes on. So it's a fancy way, just as saying again, it is what it is, There's nothing that you can change. It's an endless chain, and that that's what fate is. That is my fate, people will say, and all this comes under the general theological terms, well, philosophical terms, of teleology. So teleology is about the science of knowing, the doctrine of what's happening in the universe, and how everything is designed, and what the purposes are. So again our verses really are pointed to this and and thank God we we see here that we have God working all things together for good to a final purpose, that there's more to it than just it is what it is, and we have to live with what it is, and so on that God has a purpose, and a meaning, and a design, and we see that obviously in His creation everything has its purpose and design. Let me see what I've got here there, ok, so we have the term teleology, and so we have the Greek word teleos, which is, you know, the end of things. So the science of doctrine that attempts to explain the universe in terms of ends or final causes. Teleology is based on the proposition that the universe has designed, and purpose, and so we can follow these Greek philosophers and then we can see that when we crossover into Christianity, and I believe the great bridge between Greek philosophy, and Christianity has to be Augustine. Augustine, who was steeped in Aristotelian philosophy, brings that philosophy over, and attempts to Christianize it, and that's how we ended up with Calvinism. Everything he teaches is really straight from Augustine. So we see the link here, so to speak of this what I believe to be heretical teaching of predeterminism, fatalism, and that things are designed, and that we're nothing more than puppets on a string, and we have to just be manipulated that we'd have no real choice because as a result we have a sinful choice, and whether you subscribe to Super or sublapsarianism that after Adam falls, that all of us are just born in sin. There's nothing good that we can do. There is no free choice that we can make. There's no right choice that we can make. So God says rather than giving up on all of humanity, I'll just take a few of you and save you indiscriminately fatalism a terrible thing. I don't want to ruin anybody's Christmas with depressing Christmas songs so listen to Frank Sinatra, but through the years, we all will be together if the fates allow. So now we have fate right, and fatalism so denotes the belief in the preordained decree of God, according to which whatever happens to human beings or in the whole universe has been predetermined by the will, and knowledge of the Almighty, and that no changes or transformations in it could be made through the agency of the human will. That's that is a concise. Definition of fatalism or determinism. That's what it is, and I hope that everyone of you within your soul that you cry out in protest of this, This can't be true. This can't be what I'm reading in the Bible, and I assure you it is not. That when God makes offers and when he uses

the term whosoever will, as He does over 300 sometimes in the Bible, that he means it, that it is a genuine offer, that he isn't offering something to people that can't respond to it any more than I could have used the illustration before. Cavernous left to say, well, your dead and you can't do anything. You're dead in sins, and trespasses, and rather than seeing the hyperbolic use of that term in [Ephesians 2:1](#), they claim that's it, you're dead. You cannot respond. There's nothing you can do to respond. So it would be God offering us, that whosoever will let him come unto the fountain of life and drink freely, the last promise in the Bible for him to offer it, but he really knows you can't respond to it, would be like me going to a Funeral Home, going up to the casket and inviting the man in the caskets come to dinner with me tonight how could I make such a cruel offer to one who cannot, and has no ability to respond to it? Well, again, we would accuse God of being a mountebank, and a humbug, that he would make such a promise that or make such an offer to one who cannot respond to it, but that's what fatalism teaches, but fatalism has nothing to do with Christianity it has to do as we already saw with Eastern subsystem, and well before that. It's it's the devil's concept it's devilish. Another song by Doris Day When I was just a little girl, I asked my mother what will I be? Will I be pretty? Will I be rich? Here's what she said to me, Que Sera Sera ok that's all. Whatever will be, will be. The futures not ours to see. Case Sera Sera. What will be will be. See, I see some of you singing along with her, so ok. Well, it's a pleasant, pleasant enough song., and I mean, we all heard it when we were growing up, probably, but let's consider what it means, and of course it is, and you know, the French were never known for their firm religion or religious beliefs. They were pretty much skeptics. Philosophical skeptics. So their axiom, Que Sara Sara, is typical. It's a typical response, and reaction to people that are saying that the future is not ours, and so what will be will be or or or is again we say it is what it is. In other words, there's nothing I can do to change it. Now you can see where the devil comes into the picture in this because the notion of inculcating in humans a demotivation that you cannot, there's nothing you can do about it, and and so, you know, we kind of throw our hands up, and say what I there's nothing I can do to change, and we have people that believe this. You know, it's taught in our schools. It's also taught in the the programs that are given to drunks and dopers. Where that you were born this way that you have a drunk gene. That there's nothing you can do to change it, and even in the meetings they stand up, and they say I'm Joe and I'm an alcoholic and that that I'll always be one. That's where they go with this. This is what you are, and it's what you will always be, and it is such fatalistic notions of course, defeats the the freedom that we have within us, and the desire to be different, and so a person resigns themselves. You know, there's nothing I can do about this. I was born this way, they'll say, and the sinful condition, and don't you see the devil's delight in this? To demotivate people from seeking something better? And all this gets back to seeking eternal life it is what it is. Yeah, it is what it is. Yeah, never play yourself. Take yourself. It is what it is. Go ahead, do it. Be on your way to try to do it big. Try your best not to do it big. I want it, Mama. They'll be proud of this. Starting to push and see how loud it is. Start a business. We could make a killing. Stop the pain, we could start the healing was in my head. Around the clock. I had to tell the devil. Stop. Go, and give it what you got. What you got is a lot. And that's the truth. Ain't no need to lie. I'm on the other side. I don't need to dive and get your blessings.

I think you heard enough, at any rate. By the way, that's a Christian rapper in case you didn't know, I wanted you to know that's a Christian rapper. So, and what's he wrapping? It is what it is so. Can you imagine this goes on in some churches? I mean, this is what

they this is worship to them. So I don't know how much more I can give you a lot more on this. I don't want to lose anybody here, but I think it's important for us to propound the truth and reflect on the errors. So I already mentioned that the Greeks have pretty much refined the notion of determinism, and fatalism, and primarily under Aristotle thought. You don't have that famous painting. I don't have it here, I don't think, but where the Aristotle and Plato. If you're familiar with the the school of Athens, it was painted by Raphael. The two of them are walking side by side, Aristotle and Plato, Plato's pointing upwards with this hand, and Aristotle is taking his hand and thrusting it forward. So the notion there, at least what was conveyed symbolically in the painting, was the notion of Platonic thought, which believed in a higher form in the heavens, and Aristotle's thought, which you know, he's, reaching forward in the future, and that sense you know so Aristotelian thought obviously took place, and took preeminence over all other Greek forms, but he said propositions about future events, including actions, are either true or false right now, so the future is unchangeable, and again, this is just an incapulaztion of fatalism. This is what it is, the notion of future being unchangeable. Nothing you can do about it. So I mentioned that Augustine was a student of Aristotelian philosophy now again, he's far removed in time from Aristotle, but the teachings of Aristotle took preeminence. It was the future of philosophy depicted again by Raphael's painting school of Athens. So, we have that notion of Aristotelian thought now pre emanating, and influencing culture all the way to the modern times. So Augustine, being a student of that philosophy, then becomes a Christian, and so his conversion is late in life. He himself, by the way, before he's converted to Christianity, was profligate. He lived, you know, not wholesome life and ran with prostitutes, and drug had drunken orgies, and all the rest. I then becomes converted. We're glad for anybody's conversion, but you know how much of the Greek philosophy then was influencing his concepts? When he would read a passage like that which is before us, then he would see the tantalizing words of predestination for knowledge, and in his concepts of what he was raised to understand. He saw it as the concepts of fatalism, and so he would like write. God knows what we will do in the future, so we cannot change the future. So I hope you remember what I started with in the notion of God by foreknowledge knows what we're going to do. That does not negate what we will do, our freedom to choose what we will do. It is only because God is not subject to time that he can predict the future. He does not make the future happen or predetermine it to happen, and that's the error that Augustine fell for, and then later of course John Calvin 1537 A.D., who said, "We also note that we should consider the creation of the world so that we may realize that everything is subject to God and ruled by His will, and that when the world has done what it may, nothing happens other than what God decrees." So the notion of predetermination, we started, you know, with the quote from Calvin where you know, he spoke of the unelect, you know. So they're already they're already born unsaved. They're born with no will. They're born determined to go to hell. Now we have modern teachers that espouse the same things. R. C. Sproul 1998 A.D. said "God has decided our destinies from all eternity, and that strongly suggests that our free choices are but charades empty exercises in predetermined playacting. I no longer fear the demons of fatalism or the ugly thought that I was being reduced to a puppet."

And Can you imagine here, and this is a supposedly a preeminent teacher of of Christian thought. Buying into Eastern Asceticism and fatalism. So I mean, this disgusts me, and that we have so many people following it, and so many of the seminarians you know, are Calvinistic, and are the young ministers going there are influenced by it was just reminded of a young fella got saved in our church years ago on the bus ministry, and you know who's rather astute, and so, but he had a desire to live for the Lord, so he went on to Bob Jones University, and they made him a Calvinist, and now he, of course, he

knows more than all the rest of us, I suppose, but I mean, it's just, to me, it's disheartening, but people become impressed, especially young seminarians. They'll go to Bible college, and then to seminary, and they're often influenced by whoever they're professors are, and in this case, it's very attractive because intellectually it's attractive to people to be able to understand the the notion of for knowledge. Well, we don't understand it. We're humans. We we can apprehend it. We certainly can't comprehend it. We certainly further cannot explain it, but this is where this is, I think, the great error in The egregious error of Calvinistic thought, and again, it is so prevalent in the seminaries, and there are many people going to churches. They don't even realize that they're they're ministers, are Calvinistic. Some of them hide it intentionally because they know that it's a doctrine that causes contention amongst the believers, and so they don't mention it, but again somewhat condescendingly, they don't mention it because they don't think you can understand these deep things, and so they they don't bother to announce it. But the teachers, like Sproul are glad to tell you this as well as John MacArthur 2012 A. D. who says "Fallen human nature bristles to use the word election, bristles at the idea that it isn't in charge of its own destiny. They say "I am the master of my fate. I am the captain of my soul. I will determine my own destiny."

This is all part of fallen human pride that you are in charge of everything and you have the right to make every call and every decision."

So we can see where this is going. Um, in the Atlantic Journal, it had an article. There's no such thing as free will. You know, free will is a it's a discussion amongst atheists, and agnostics for that matter, so we understand it isn't just limited in theological terms, the notion of free will. So there are those that have held the the position. That there's no such thing as free will, and they do so philosophically, not not theologically, and in this article, the writer says when people stop believing they are free agents, they stop seeing themselves as blameworthy for their own actions. Now that is a profound thought. The article here had to do with you see the the byline there where it says, but we're better off believing it in any way. So the notion here, and agnostics, and atheists will say, look, it's better because it's better that you think that you have a choice, and you'll be better people if you think you're exercising free choice, but we that are really smarter than the rest of the world realize you really don't have any choice at all, but we're better off to tell the masses and the vox populi, you know, it keeps them sublimated. It keeps them, you know, you know, morally straight, and that's what this is article was all about. So it makes a profound thought here, and that's true when people stop believing that they're in charge, and that they have something to do about this, they stopped seeing themselves as brain blameworthy for their actions, and this is the terrible plight that we have today in society where people blame everything, but themselves for evil decisions and evil actions. I have mentioned this a few weeks ago at church. This book Whatever Became of Sin by Karl Menninger M.D. says, "The wrongness of the sinful acts lies not merely in its nonconformity, its departure from the accepted appropriate way of behavior, but in an implicitly aggressive quality---a ruthlessness, a hurting, a breaking away from God and from the rest of humanity, a partial alienation, or act of rebellion...Sin has a willful, defiant, or disloyal quality; someone has defied or offended or hurt." "It is surely nothing new that men want to get away from acknowledging their sins or even thinking about them. So you can see where Calvinism plays right into this fatalism. A man throws up his hands it is what it is. I can't change. This is who I am. This is I was born this way. You know I have a I have a homosexual gene, and so men will not they will not seek to change in any fashion, and so the article goes on, or the book goes on. "Is this not the religious history of mankind? Perhaps we are more glib nowadays and equipped with more euphemisms...Disease and treatment have been the watchwords of the day, and little is said about selfishness or guilt or the "morality gap." "And certainly no one talks

about sin." So these are very insightful words from an MD who's seen, you know, the plight of where we're headed here. With people taking no responsibility for the evil that they do, and of course those that have no biblical basis at all claim that there is no morality, there's no such thing as sin. So that's the mess that we're in, and you can see how fatalism kind of contributes to this, and puts man in this kind of neutral state where he doesn't really care one way or the other. Then there's nothing he can do about it, so why try to change? God help us. I realize here we've gone a field here, right? So back to the passage. Yeah, we could speak about them. What is predestination? The word is used here, so he speaks about for whom he did foreknow. He also did predestinate to be conformed to the image of his Son. Now the Bible will help us if we just let it speak for itself. Pre destiny has to do with being conformed to the image of Christ. Now God, who knows whether we'll be saved or lost, who does not force that to happen, but knows what free choice we will make has predetermined or a predestined planned for us. That plan is to be like Jesus. This is what he wants for us now we still have a free will after we're saved, and all of us, and we've all failed God, we're not what we ought to be. [Philippians 3:14](#) We're pressing towards the mark or as Paul said in [Philippians 3:12](#) not that I was already perfect, but I follow after that I may apprehend, that for which I'm apprehended of Christ. [Jeremiah 29:11](#) For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. So the notion of being conformed to the image of his Son. This is God's plan for our life, and he will work all things together to to see that it will happen, but we have to be willing and we have to be conformed, and thus while looking [Romans 12:2](#) And where this is, what do we have here? It's an imperative. Be not conformed to this world. That's an imperative. God is telling us to do something right to do this, but don't do that. That's all free will, isn't it? That's all choice why bother taking up the space in the Bible if there's nothing I can do about it? So he says, [Romans 12:2 be](#) not conformed to this world, but be transformed by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God. So this tells us the will of God is for us to be conformed to the image of his Son. That is our pre destiny. That's our destiny, and ultimately believers will be made just like Jesus. That's what the resurrection is all about. We will be perfect, but for now, we're in the sanctification mode, aren't we? We're being perfected, and how are we perfected? By being conformed not to the world, but transformed by the renewing of our mind, dependent now on the work of the Holy Spirit from within, and this makes this tremendous, and wonderful change at conformity to the image of his Son. So we'll speak next week about conformity. The word there is metamorpho, I think, in the Greek. So you have the notion of metamorphosis a complete, and radical change, and all of this is God's destiny for us, and ultimately to be changed into the image of Christ and our resurrected bodies. We will be like Him, for we shall see him as he is.

Well, I've gone overtime, so, well, Lord, I pray that each person here has been somewhat edified and strengthened by what has been said. I know that some of this is a bit high minded, but it's important for us, I believe Lord to know and understand, have an answer for every man that asketh us of the reason of hope that is in us. So it behooves us to be better students. Help us all, Lord, to learn, and then, Lord, let us never forget the simplicity that is in Christ. Well, certainly there are complex concepts and ideas and these deep things that we read right here in our text, Lord, but still we don't want to miss the simplicity in Christ and that is his death, burial and resurrection. His coming force in glory, and those fundamental truths, Lord, that a child can believe, but then, Lord, you

also invite us to take the strong meat of the word, and to get strong, and to take on things which have deeper significance and meaning, and then, Lord, at all times keep us humble, keep us to the point, Lord, where we understand the great separation between our finite minds, and your infinite mind. We pray that we have pleased you, Lord, and that we continue to please you with being conformed to the image of Christ, and to be more like Christ. May that be the end result, and may we find our purpose in this in Jesus name amen.