

Further Reading 4

1. Aspects of Freedom That Need To Be Acknowledged
2. The Process of the Creation of the Universe and Its Growing Period
3. The Predestination of God's Will

Please read for me

1. Aspects of Freedom That Need To Be Acknowledged

Freedom is the fundamental quality of the Kingdom of Heaven. But, as you probably know already, freedom is not being able to do whatever you want regardless of the consequences. Having spent a whole year in the USA I could recognize there is a far greater access to freedom there than there is in Europe. Even though, for the most part, English is the language spoken in the USA it feels more like a foreign country than any place in Europe that I've been to. Because I was a missionary for the Unification Church of Rev. Moon I've spent significant amounts of time in Germany, Hungary, France and Switzerland. The USA has a fundamental difference in its buildings, trucks, expansiveness and basic attitude. Even though we recently spent an entire year there I felt 'at home' and didn't miss Europe, or the UK, at all. I could appreciate the relatively greater freedom that is available in the USA. Now that I have acquired a USA driving license I can even buy a gun and carry it around on my person! In Europe I was surprised that I cannot even buy an air pistol on the internet to be delivered to my home and we certainly cannot carry knives in the UK. I could not even buy a 'tactical pen' in France which is a ballpoint pen with a metal casing that can be used as a stabbing weapon.

When I first came across the definition of freedom in the Divine Principle it did, at first, seem very restrictive. But, after thought and consideration, I came to realize that these are essential qualities of freedom that need to be acknowledged. Here is the excerpt from the Divine Principle, it's from Part 1, Chapter 2, Section 5:

[[The Meaning of Freedom from the Viewpoint of the Principle](#)]

What is the meaning of true freedom? In light of the Principle, three characteristics of freedom stand out. First, there is no freedom outside the Principle. Freedom requires both free will and the free actions pursuant to that will. The former and the latter have the relationship of internal nature and external form, and perfect freedom is achieved when they are in harmony. Therefore, there cannot be any free action without free will, nor can free will be complete without free actions to accompany it. Free actions are generated by free will, and free will is an expression of the mind. Since the mind of an original, sinless person cannot operate outside of God's Word, that is, the Principle, it will never express free will or generate free action apart from the Principle. Undoubtedly, the freedom of a true person never deviates from the Principle.

Second, there is no freedom without responsibility. Human beings, created according to the Principle, can reach perfection only by fulfilling their responsibility based on their free will. (a more detailed explanation of this can be found in Part 1, Chapter 1, Section 5.2.2) Accordingly, a person pursuing the purpose of creation as prompted by his free will ceaselessly strives to carry out his portion of responsibility.

Third, there is no freedom without accomplishment. When human beings exercise freedom and carry out their responsibility, they strive to accomplish results which complete the purpose of creation and bring joy to God. Free will ceaselessly pursues concrete results through free actions.]

For the first characteristic of freedom I came to realize that if we play a game outside of the rules (aka cheating) of that game then there is no meaning in winning or even engaging in that activity. We, therefore, need to understand the purpose of creation. This means that if we are created beings then we need to acknowledge that and realize that there are absolute moral standards which we need to acknowledge, connect with and adhere to. We cannot decide what constitutes 'good' and 'evil'. Because of the 'Fall of Man' we came to be separated from God and, even if we have a belief in God, it tends to be of a conceptual nature as we do not have a living relationship with God and feel God's heart as our own. Because of the 'Fall' we have not reached full maturity and, furthermore, as it states in the Bible, Satan is the "ruler" or "god" of this world (John 12:31; 2 Cor. 4:4) and we have been under his dominion since the time of the Fall until today through pyramid, or hierarchical, structures that are the *modus operandi* of the angelic world. For this reason we need to understand the Divine Principles behind the creation and connect with them to fulfill the purpose of creation and bring honor, glory, praise, joy, fulfillment and happiness to God. We need to understand these things so that we can fully grasp the scope and extent of the human portion of responsibility and have the full offensive and defensive armor of God, the "Rod of Iron" (essentially God's Word) to accomplish this. Ultimately, through fulfilling this human portion of responsibility we will come into a Direct Dominion relationship with God where we become unique expressions of God in image; manifestations of the content of 1 Cor. 3:16.

The second characteristic of freedom that is expressed in the excerpt from the Divine Principle is more straightforward to understand. If we make a choice we also need to take responsibility for the outcomes that result from that choice. This means that we cannot make choices that are thoughtless and selfish. Obvious, right?

The third characteristic of freedom is more nuanced. This aspect of freedom is directly connected with the purpose of freedom to bring about the original purpose of creation. Of course, there is the fact that love itself cannot actually be manifested unless there is free will and the free actions resultant from that.

It is important to realize that it was not freedom itself that led to the Fall. It was, rather, the power of unprincipled love that was generated because the warning from God was not taken seriously. The Divine Principle expresses it thus:

[Freedom, the Fall and Restoration.

It is true that human beings were free to relate with angels, who were created to minister to them. However, since Eve's heart and intellect were still immature when she was tempted by the angel, she became confused emotionally and intellectually. Although the freedom of her original mind induced in her a sense of foreboding, because the power of the love between her and the angel was stronger, she crossed the boundary and fell. No matter how freely Eve was relating with the angel, if she had maintained unwavering faith in God's commandment and not responded to the angel's temptation, then the power of unprincipled love would not have been generated and she would not have fallen. Therefore, despite the fact that freedom permitted Eve to relate with the angel and brought her to the brink of the Fall, what pushed her over the brink was not freedom but the power of unprincipled love.

Since Eve was created to interact in freedom with angels, she naturally related with Lucifer. Yet when Eve and Lucifer formed a common base and engaged in give and take action, the power of the unprincipled love which was generated caused them to fall.

Conversely, since fallen people can also relate with God in freedom, if they follow the words of truth, form a common base and engage in give and take with Him, then the power of principled love can revive

their original nature. Indeed, the freedom of the original mind yearns to cultivate fully the original nature. Hence, people in every age have been desperately crying out for freedom.

Due to the Fall, human beings became ignorant of God and His Heart. This ignorance has rendered the human will incapable of striving toward goals which are pleasing to God. As God has given “spirit and truth” (John 4: 23) (meaning internal knowledge and external knowledge) to fallen people according to the merit of the age in the providence of restoration, their heart, which yearns for the freedom of the original mind, has gradually been revived. In step with this progress, their heart toward God has also been restored, strengthening their zeal to live according to His Will.

Moreover, as aspirations for freedom mount in intensity, people will demand a social environment conducive to its realization. When the social circumstances of an era cannot satisfy the desires of freedom-loving people, revolutions inevitably erupt. The French Revolution in the eighteenth century is one example. Revolutions will continue until true freedom has been fully restored.]

This is why I didn't feel home sick during our protracted stay (a whole year) in the USA. I feel sure that it is the top Nation in the world where the greatest personal freedom is available. However, to raise up to a new level the Christian foundation of this Nation needs to connect with the Lord of the Second Advent (aka The True Parents of Heaven, Earth and Humankind) and the new expression of truth that comes in wake of that. What I'm writing about here is to help facilitate this connection between sincere Christians, people of conscience and this new expression of truth. St. Paul said that we need to test all things and hold fast to what is good! (1 Thessalonians 5:21) I'm hoping that you will appraise and test this.

Thank you for reading. Looking forward to hearing from you!

2. The Process of the Creation of the Universe and Its Growing Period

Please read for me

THE PROCESS OF THE CREATION OF THE UNIVERSE

According to the Genesis account of the creation of the universe, amidst the primordial state of chaos, void and darkness, God created light. God next separated the waters under the firmament from the waters above the firmament. He then divided the land from the ocean, created plants, fish, birds and mammals, and finally made humankind. All of this took a period of six “days.” From this account, we can surmise that the process of creating the universe took some period of time represented by six days.

The process of creation recorded in the Bible bears some resemblance to the theory of the origin and formation of the universe as described by modern science. According to modern science, the universe began as expanding plasma. Out of the chaos and void of space, the heavenly bodies formed and gave light. As the molten earth cooled, volcanic eruptions filled the sky with a firmament of water. The land rose and the water fell as rain, creating the continents and oceans. Next, the lower plants and animals came into being. Then came fish, birds, mammals, and finally humankind, in that order. The age of the earth is calculated to be several billion years. Considering that the account of the creation of the universe recorded in the Bible thousands of years ago nearly coincides with the findings of modern scientific research, we are reassured that this biblical record must be a revelation from God.

The universe did not suddenly spring forth complete, without regard to the flow of time. In fact, its origin and development took an enormous length of time. Therefore, the biblical period of six days for the completion of the universe is not to be reckoned by the number of literal sunrises and sunsets. It symbolizes six ordered periods of time in the creation process.

THE GROWING PERIOD FOR THE CREATION

The fact that it took six days, that is, six time periods, to complete the creation of the universe implies that some period of time was also necessary to complete the creation of each of the individual entities that make up the universe. Furthermore, the way the Genesis account reckons each day reveals something about the passage of time required for the creation of an entity. The account has an unusual way of numbering each day of creation. When the first day of creation was completed, it states, “There was evening and there was

morning, one day.” (Gen. 1:5) One would think that the arrival of the morning after the passage of an evening and a night would be reckoned as the second day, yet it is referred to as the first day. The Bible states “one day” to show that a created being must pass through a growing period, symbolized by the night, before it reaches perfection in the morning. Then, as it greets this new morning, it can step forward and realize its ideal of creation.

All phenomena occurring in the universe bear fruit only after the lapse of a certain interval of time. All things are designed to reach completion only after passing through a set *growing period*.

5.2.1 THE THREE ORDERED STAGES OF THE GROWING PERIOD

The universe unfolds and manifests God’s original internal nature and original external form based on mathematical principles. Hence, we can infer that one aspect of God’s nature is mathematical. God is the one absolute reality in whom the dual characteristics interact in harmony; therefore, He is a Being of the number three. All created beings, having been conceived in the likeness of God, manifest their existence, movement and growth through a course of three stages.

The four position foundation, which is God’s purpose of creation, was to be completed through a three-stage process: the origin in God, the marriage of Adam and Eve, and the multiplication of children. In order to establish the four position foundation and carry on circular movement, a being must first perform the three-stage origin-division union action and fulfill the three object purpose, with each position engaged in interaction with the other three. It is like what is needed for something to stand firm: it must be supported by at least three points. Accordingly, everything reaches perfection by passing through three ordered stages of growth: the *formation stage*, the *growth stage* and the *completion stage*.

In the natural world, many things appear in threes. It contains three kingdoms: mineral, plant and animal. Matter exists in three states: gas, liquid and solid. Most plants are composed of three parts: roots, branches or stems, and leaves. Animals consist of head, body and limbs.

There are also many examples of the number three in the Bible. Human beings could not fulfill the purpose of their existence because they fell without completing the three stages of the growing period. Hence, in their renewed efforts to realize their purpose, human beings must pass through these three stages. In the providence of restoration, God has worked to reclaim the number three, which explains why there are many records in the Bible of the number three and dispensations based on the number three: the Trinity (Father, Son

and Holy Spirit); the three levels of Paradise; the three archangels; the three levels of Noah's ark; the three flights of the dove from the ark after the flood; the three offerings of Abraham; and the three-day journey before the sacrifice of Isaac. At the time of Moses there were: the three-day plague of darkness, the three days of purification at the start of the Exodus, the three forty-year periods for the journey to Canaan, and the three days of purification under Joshua's leadership just prior to crossing the Jordan River. In the life of Jesus we see: three decades of private life followed by three years of public ministry, the three wise men from the East who brought three gifts, the three disciples, the three temptations, the three prayers in the garden of Gethsemane, Peter's three denials, the three hours of darkness at the crucifixion, and Jesus' resurrection after three days in the tomb.

When did the first human ancestors fall? They fell during their growing period, when they were still immature. If human beings fell after they had attained perfection, then there would be no basis for belief in the omnipotence of God. If human beings fell after they had become perfect embodiments of goodness, then goodness itself would be imperfect. Accordingly, we would be forced to conclude that God, as the source of goodness, is also imperfect.

It is written in the Book of Genesis that God warned Adam and Eve, "Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." (Gen. 2:17) They had a choice to either ignore God's warning and lose their lives or to heed the warning and live. The fact that they had the potential either to fall or to become perfect demonstrates that they were still in a state of immaturity. The universe was designed to reach perfection after a certain growing period, described in the Bible as six days. As one of God's creations, human beings are also bound to this principle.

At what stage of the growing period did the first humans fall? They fell at the top of the growth stage. This can be demonstrated by examining the circumstances surrounding the fall of the first human ancestors and the history of the providence of restoration. These will be further clarified through a thorough study of this volume.

THE REALM OF INDIRECT DOMINION

During the growing period, all beings in the creation grow by virtue of the autonomy and governance given by God's Principle. God, the Author of the Principle, has regard only for the fruits of their growth which are based on the Principle. In this way, He governs all things indirectly. We call this growing period the realm of God's *indirect dominion* or the realm of dominion based on accomplishments through the Principle.

All things reach perfection after passing through the growing period (the realm of indirect dominion) by virtue of the autonomy and governance given by God's Principle. Human beings, however, are created in such a way that their growth requires the fulfillment of their own portion of responsibility, in addition to the guidance provided by the Principle. They must exercise this responsibility in order to pass successfully through the growing period and reach perfection. We can deduce from God's commandment to Adam and Eve (Gen. 2:17) that the first human ancestors were responsible to believe in the Word of God and not eat of the fruit. Whether or not they disobeyed God and fell depended not on God, but on themselves. Hence, whether or not human beings attain perfection does not depend only on God's power of creation; it also requires the fulfillment of human responsibility. In His capacity as the Creator, God created human beings in such a manner that they can pass through the growing period (the realm of indirect dominion) and attain perfection only when they have completed their own portion of responsibility. Because God Himself created human beings in this way, He does not interfere with human responsibility.

God endowed human beings with a portion of responsibility for the following reason. By fulfilling their given portion of responsibility, with which even God does not interfere, human beings are meant to inherit the creative nature of God and participate in God's great work of creation. God intends human beings to earn ownership and become worthy to rule the creation as creators in their own right, (Gen. 1:28) just as God governs them as their Creator. This is the principal difference between human beings and the rest of creation.

Once we fulfill our responsibility, we inherit God's creatorship and attain dominion over all things, including the angels. God provides us with a course through the realm of indirect dominion that we may attain this perfection. We fallen people, who have not yet attained the qualification to rule, must fulfill our responsibility according to the Principle of Restoration. By so doing, we can progress through the realm of indirect dominion and thereby restore our right to rule over all things, including Satan. This is the only way we can accomplish the purpose of creation. God's providence of salvation has been prolonged for so long because the central figures in charge of the providence of restoration repeatedly made mistakes while attempting to fulfill their portions of responsibility, with which even God could not interfere.

No matter how great the saving grace of the cross of Christ, the salvation knocking at our door will be for naught unless we fortify our faith, which is our portion of responsibility. It was God's responsibility to grant the benefit of resurrection through the crucifixion of Jesus, but to believe or not to believe is strictly one's own portion of responsibility. (John 3:16; Eph. 2:8; Rom. 5:1)

THE REALM OF DIRECT DOMINION

What is the realm of God's *direct dominion* and what is its purpose? Human beings abide in the realm of direct dominion when, as subject partner and object partner, they unite in the love of God to form a four position foundation and become one in heart with God. In this realm they freely and fully share love and beauty according to the will of the subject partner, thus realizing the purpose of goodness. The realm of direct dominion is the realm of perfection. Entering this realm is essential for the fulfillment of the purpose of creation.

What is the meaning of God's direct dominion over human beings? Once Adam and Eve had perfected themselves as individuals centered on God, they were to live together as one, forming the four position foundation in their family. Living in oneness with God's Heart, they would have led a life of goodness, sharing the fullness of love and beauty with Adam as the head of the family. In the realm of God's direct dominion, people will intensely experience God's Heart within themselves. Hence, they will know His Will and carry it out in their actions. Just as every part of the body spontaneously moves in response to the subtle directions of the mind, people will spontaneously carry out the Will of God in accord with the deeply felt intentions of His Heart. In this state of perfect resonance, the purpose of creation is realized.

What will the world be like when the natural world abides under the direct dominion of human beings? When a fully mature person relates with the diverse things in nature as his object partners, they come together to form a four position foundation. People who are in total resonance with God's Heart will lead the natural world in the free flowing sharing of love and beauty, and the entire universe will realize goodness. In such a manner, human beings will exercise direct dominion over all things.

3. The Predestination of God's Will

Please read for me

Before discussing the predestination of God's Will, let us first examine what is being willed. Let us remember: God could not accomplish His purpose of creation due to the human Fall. Accordingly, God's Will in carrying out His providence for fallen humanity is still to accomplish the purpose of creation. In this sense, God's Will is that restoration be accomplished.

Next, we should know that God predetermines His Will before He works toward its fulfillment. God determined when He created human beings that they accomplish the purpose of creation. When God could not fulfill His Will due to the Fall, He determined to fulfill His Will once more through the providence of restoration and since then has worked to accomplish it.

God must predestine His Will and bring about its realization in the ways of goodness, and not in the ways of evil. God is the Author of goodness. Hence, His purpose of creation is good; likewise, the purpose of the providence of restoration and His Will to accomplish its purpose are good. For this reason, God does not intend anything that obstructs or opposes the fulfillment of the purpose of creation. In particular, He could not have predestined the human Fall or sins which make fallen human beings liable to judgment. Nor could He predestine such events as the destruction of the cosmos. If such evils were the inevitable result of God's predestination, then God could not be the Author of goodness. Moreover, if God Himself had predestined such evil outcomes, He would not have expressed regret over them as He did, for example, over the depravity of fallen human beings, (Gen. 6:6) or over King Saul when he lapsed into faithlessness. (1 Sam. 15:11) Such verses illustrate that evil is not the result of God's predestination, but rather is the result of human beings failing to fulfill their responsibility and instead joining hands with Satan.

To what extent does God predestine His Will - the ultimate accomplishment of the purpose of creation? God is the absolute Being, unique, eternal and unchanging; therefore, the purpose of His creation must also be absolute, unique, eternal and unchanging. Likewise, His Will for the providence of restoration, the goal of which is the accomplishment of the purpose of creation, must also be absolute, unique and unchanging. It follows that God's predestination of His Will - that the purpose of creation one day be fulfilled - must also be absolute, as it is written, "I have spoken, and I will bring it to

pass; I have purposed, and I will do it.” (Isa. 46:11) Since God predestines His Will absolutely, if the person who has been chosen to accomplish His Will fails, God must continue to carry on His providence until its fulfillment, even though it may require Him to choose another person to shoulder the mission.

For example, God willed that His purpose of creation be fulfilled through Adam. Although this did not come to pass, God’s predestination of this providential Will has remained absolute. Hence, God sent Jesus as the second Adam and attempted to fulfill the Will through him. When Jesus also could not bring about the complete fulfillment of the Will due to the disbelief of the Jewish people, he promised he would return and fulfill it without fail. (Matt. 16:27) Likewise, God’s Will was to establish the family foundation for the Messiah through the dispensation based on Cain and Abel. When Cain killed Abel and this Will was not fulfilled, God made another attempt to fulfill it through Noah’s family. When Noah’s family also failed to fulfill the Will, God chose Abraham as yet another replacement and worked through him. We also see this with respect to the missions of individuals: God tried to remedy the failure to fulfill His Will through Abel by choosing Seth as his replacement. (Gen. 4:25) God tried to fulfill His Will left unaccomplished by Moses by choosing Joshua in his stead. (Josh. 1:5) When God’s Will for Judas Iscariot was nullified by his betrayal of Jesus, God made a second attempt to fulfill this Will by electing Matthias in his place. (Acts 1:24-26)

THE PREDESTINATION OF THE WAY IN WHICH GOD’S WILL IS FULFILLED

According to the Principle of Creation, God’s purpose of creation can be realized only when human beings complete their portion of responsibility. Although God’s Will to realize this purpose through the providence of restoration is absolute and beyond human influence, its fulfillment necessarily requires the accomplishment of the human portion of responsibility. Originally, God’s purpose of creation was to be fulfilled through Adam and Eve only when they completed their given responsibility and refrained from eating the fruit of the tree of the knowledge of good and evil. (Gen. 2:17) Similarly, in the providence of restoration, God’s Will is accomplished only when the central figure responsible for a mission completes his portion of responsibility. For example, the Jewish people, as the central nation of the providence, should have believed in Jesus and followed him unconditionally in order for God to accomplish complete salvation at that time. Because they disbelieved and failed to fulfill their responsibility, the fulfillment of the Will had to be postponed until the time of the Second Advent.

To what extent does God predestine the unfolding of the events in the providence? Although God’s Will to realize the purpose of the providence of

restoration is absolute, God predestines the process of its accomplishment conditionally, contingent upon the five percent responsibility of the central figure, which must be completed in addition to the ninety-five percent responsibility of God. The proportion of five percent is used to indicate that the human portion of responsibility is extremely small when compared to God's portion of responsibility. Yet for human beings, this five percent is equivalent to one hundred percent of our effort.

To cite some examples: God predestined that His Will be fulfilled through Adam and Eve only when they refrained from eating the fruit and completed their responsibility. In the dispensation of restoration through Noah, God predestined that His Will be fulfilled only after Noah completed his responsibility by exerting himself with the utmost devotion in building the ark. In the providence of salvation through Jesus, God predestined that His Will be fulfilled only after fallen people completed their responsibility by believing in Jesus as the Messiah and rendering him devoted service. (John 3:16) However, time and again human beings could not cope with even their small portion of responsibility. Consequently, God's providence has been repeatedly prolonged.

It is written in the Bible, "The prayer of faith will save the sick man," (James 5:15) "Your faith has made you well," (Mark 5:34) and "For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened." (Matt. 7:8) These verses confirm that God predestines His Will to be fulfilled contingent upon human beings' completing their portion of responsibility. We should recognize from these examples how minuscule the human portion of responsibility is in comparison to God's toil and grace, which is His portion of responsibility. On the other hand, when we consider the fact that over and over again central figures in the providence could not cope with their responsibility, we can appreciate how extremely difficult it was for them to fulfill even this comparatively small portion.

THE PREDESTINATION OF HUMAN BEINGS

Adam and Eve were to become the good ancestors of humanity, conditional upon fulfilling their responsibility to obey God's commandment not to eat of the fruit. Accordingly, God did not absolutely predestine that Adam and Eve would become our good ancestors. The same holds for all fallen people: they can become the ideal people God has foreordained them to be only when they complete their responsibility. Therefore, God does not predestine in absolute terms what kind of people they actually turn out to be.

To what extent does God determine the fate of an individual? The fulfillment of God's Will through an individual absolutely requires that he complete his responsibility. Hence, even though God predestines someone for a particular

mission, God's ninety-five percent responsibility and the person's five percent responsibility must be accomplished together before the person can complete his given mission and fulfill God's Will. If the person does not complete his responsibility, he cannot become the person God has purposed him to be.

For example, when God chose Moses, He predestined conditionally that when Moses fulfilled his responsibility, he would lead the chosen people into the blessed land of Canaan. (Exod. 3:10) However, when Moses transgressed God's Will by striking the rock twice at Kadesh-barnea, he failed. Consequently, Moses died before reaching his final destination, and God's intention for him to lead the people into Canaan was not realized. (Num. 20:2-13; 27:13,14) When God chose Judas Iscariot, He conditionally predestined that Judas would remain a loyal disciple of Jesus by faithfully completing his responsibility. Yet when Judas turned faithless, God's expectation for him was not realized, and he ended up a traitor. When God raised up the Jewish people, God predestined that they would be glorified as the chosen nation when they fulfilled their responsibility to believe in and attend Jesus. However, when their leaders sent Jesus to the cross, this preordained destiny was not brought to pass, and the Jewish nation was scattered.

Let us next examine God's predestination of central figures in the providence of restoration. The purpose of God's providence of restoration is to restore completely the fallen world to the original world which God intended. Therefore, although the times of their salvation may differ, all fallen people are predestined to be saved. (2 Pet. 3:9) Yet, as was the case with God's creation, His providence of salvation - a work of recreation - cannot be completed in an instant. It begins from one point and gradually expands to cover the whole. Therefore, in the providence of salvation, God first predestines one person to be the *central figure* and then calls him to a mission.

What qualifications should the person possess to merit such a calling? First, the central figure must be born into the chosen people. Next, even among the chosen people, he must come from an ancestral line with many good accomplishments. Among the descendants of this outstanding lineage, he must be endowed with the requisite character. Among those with the requisite character, he must develop the necessary qualities during his early life. Finally, among those who have acquired these qualities, God selects first the individual who lives in a time and place most fitting to His need.

ELUCIDATION OF BIBLICAL VERSES WHICH SUPPORT THE DOCTRINE OF ABSOLUTE PREDESTINATION

So far, we have analyzed the various issues concerning predestination. Next, we shall look again at those biblical verses which seem to

suggest that the outcome of every undertaking is determined by God's absolute predestination and elucidate their meaning.

Let us begin with the following verse:

For those whom He foreknew He also predestined . . . those whom He predestined He also called; and those whom He called He also justified; and those whom He justified He also glorified. —*Rom. 8:29-30*

God, being omniscient, foreknows who has the qualifications necessary to become a central figure in the providence of restoration. God predestines those whom He foreknows; then He calls upon them to fulfill the purpose of the providence. Calling a person is God's responsibility, but that alone does not entitle the person to be justified before God and given glory. Only when the person completes his responsibility after being called by God is he justified and then glorified. God's predestination concerning an individual's glorification is thus contingent upon the completion of his portion of responsibility. Because the biblical verse does not mention the human portion of responsibility, people may misinterpret it to mean that all affairs are determined solely by God's absolute predestination.

It is written,

"I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So it depends not upon man's will or exertion, but upon God's mercy. —*Rom. 9:15-16*

As was explained above, only God foreknows and chooses who is most suitable to fulfill the purpose of the providence of restoration. It is God's right to choose a person and have mercy or compassion on him; this depends not at all upon human will or human effort. This verse was written to emphasize the power and grace of God.

Paul also wrote,

Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? —*Rom. 9:21*

It has been explained that God gave human beings a portion of responsibility as the condition based on which He could love them more than any other being in creation. God's intention in giving this condition was to make them worthy to be the lords of creation by having them take after His creative nature. Yet human beings themselves violated this condition and fell. They have become like refuse, fit to be discarded. In such a state, fallen people have no cause to

complain, no matter how God may treat them. This is what this verse teaches us.

It is written that God loved Jacob and hated Esau even when they were still inside their mother's womb and had not done anything good or evil. God favored one and disfavored the other and told Rebecca that "the elder will serve the younger." (Rom. 9:10-13) What was the reason for this favoritism? God favored one over the other in order to set up a certain course in the providence of restoration. Although further details will be discussed below, God gave Isaac twin sons, Esau and Jacob, with the intention of having them stand in the positions of Cain and Abel. They were to make the conditions of indemnity necessary for accomplishing His Will to recover the birthright of the elder brother, which was lost when Cain killed Abel in Adam's family. God intended to realize this Will by having Jacob (in the position of Abel) win over his elder brother Esau (in the position of Cain). Since Esau was in the position of Cain, he was "hated" by God. Since Jacob was in the position of Abel, he could receive God's love.

Nevertheless, whether God would in the end favor or disfavor them depended on whether or not they completed their given portions of responsibility. In fact, because Esau obediently submitted to Jacob, he was able to rise above his previous condition of being hated by God and receive the blessing of God's love equal to Jacob's. Conversely, even though Jacob was initially in the position to receive God's favor, he would have ceased to receive it had he failed in his responsibility.

People such as John Calvin have propounded the doctrine of absolute and complete predestination, which is widely believed even in our present day. They have held to such a doctrine because they wrongly believed that the accomplishment of God's Will depends solely on the power and work of God. They were ignorant of the true relationship between God's portion of responsibility and the human portion of responsibility in the fulfillment of the purpose of the providence of restoration.

Thank You for reading this - look forward to your comments, critical appraisal and suggestions.

[Andrew Derricutt](#)