

# SEED & BREAD

FOR THE SOWER      ISA.55:10      FOR THE EATER  
BRIEF BIBLICAL MESSAGES FROM

## THE WORD OF TRUTH MINISTRY

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### CONCERNING PREDESTINATION

It was not the first time the question had been put to me, and it has been asked numerous times since. "Are you a Calvinist or an Arminian?" was the query put to me at the close of one of my Bible lectures. To this I gave my usual laconic answer, "Neither," to which he replied, "But you have to be one or the other."

"Where does it say that in God's Word?" was my reply to him, adding the comment that Joshua's words, "Choose you this day whom ye will serve," could not be applied to John Calvin and Jacobus Arminius, the two prominent theologians of the reformation period. I went on to explain that my studies in the teachings and practices of John Calvin had disclosed many ideas with which I did not want to be identified, and that the same was true of Jacobus Arminius.

This statement led my questioner to say: "What I really want to know is if you believe in predestination?" My answer to this was, "That depends on what you mean by the word "predestination. "

This quickly brought forth from him the declaration that he meant "the Bible teaching on predestination, that some are by the decree of God predestinated to everlasting life, while others are predestined to everlasting punishment."

"That, I do not believe!" was my emphatic reply to this, further declaring that I did not believe any such teaching is in the Bible if it is correctly translated and honestly interpreted. After this I closed the discussion by saying that the subject was one of great importance, that ample time was essential to any proper presentation of it, and since the hour was late, I would take it up again on the next night of our meeting. The questioner assured me he would be present, so on the next night, to the best of my memory, I said in part:

A careful Bible student is always disturbed when he comes upon an important word in his English Bible that has been used as a translation that does not represent the

meaning of the original Greek word. He is all the more exercised about it if he gets the impression that the word was used for the purpose of giving some creedal idea a place in the Bible.

A pertinent example of this will be found in Act 12:4 (KJV) where the word **pascha** is, translated "Easter." Since in the twenty-eight other occurrences of this word it is always correctly translated "passover," one cannot but feel that in this occurrence some translator decided that the ostentatious pageant called "Easter" should be given a place in Scripture, and so it was done.

We find a much more serious propagation of error in what was done with the six occurrences of the word **proorizo**. Four times this word was incorrectly translated in order to get the Calvinistic doctrine of predestination into Holy Writ, a doctrine that was fervently held and proclaimed by the Anglican Church divines who translated the King James Version.

The word "predestinate" does not belong in any English version of the New Testament. In theology it is used to designate the idea that God has foreordained and determined. in advance all that will ever happen, even determining before they came into this world certain souls for salvation and others for damnation. Those who hold these ideas can now find that name for them in their English Bibles, but no such doctrine can honestly be found there. Since the word "predestination" carries in itself the idea of one's destiny being a settled matter before he was born, it has no proper place in the Word of God.

As already noted the Greek word so translated is proorizo (pronounced pro-or-ID-zo). It is found six times in the Greek New Testament: Acts 4:28; Rom. 8:29,30; 1 Cor. 2:7; Eph 1:5,11. It is composed from the word **pro**, which means "before;" that is, in front of or prior to; and the word **horizo**, which means to mark out. Inasmuch as these two words retain their full significance even when joined together, we will need to take a closer look at the main portion horizo, a word found eight times in the N.T. This has its start in the word **horion**, a word that expressed the visible indicators that marked out the geographical limits of a tribe, city, or country; usually translated "coasts" or "borders," but should be rendered "boundary." It then advances to horizo, which as already stated means "to mark out" and could be translated by such related words as specify, define, designate, and determine. This can be seen in a more literal rendering of its eight occurrences.

\* Luke 22:22. **Because the Son of Man indeed, according to what is marked out goeth His way.**

\* Acts 2:23. **This One, given up by the marked out (specific) counsel and foreknowledge of God.** (Their sacred scrolls were the "counsel" that specified His

death beforehand.)

\* Acts 10:42. **This is the One Who is marked out by God to be the judge of the living and the dead.**

\* Acts 11 :29. **Now, according as any of the disciples prospered, each one of them marked out (specified) something to send to the brethren dwelling in Judea.**

\* Acts 17:26. **Marking out the seasons and the bounds of their dwelling.**

\* Acts 17:31. **By the man Whom He has marked out (specified).**

\* Rom. 1:4. **Who is marked out (designated) to be the Son of God with power.**

\* Heb. 4:7. **Again He marks out (specifies) a certain day.**

Thus with the meaning of pro and horizo being established we are ready to consider the combined form **proorizo**.

In Acts 4:27 we are told that Herod, Pontius Pilate, the nations they represented, along with the rulers who represented the peoples (tribes) of Israel were assembled in Jerusalem to do whatever God's hand and counsel had marked out (specified) beforehand what should take place. It should be noted that these words have to do with the sufferings of one man only, the Lord Jesus Christ. It is preposterous to find in this some great general truth that every detail of life and death has been determined in advance. It is a serious error to take God's revelation concerning one and spread it out to make it cover all. It is certainly true that God determined before he was born the life and ministry of the prophet Jeremiah (Jer. 1:5), but I cannot reason from this that God determined my life and service before my birth. The people of Israel knew that their Messiah should suffer. The prophets were explicit as to this, even specifying the words He would say from the cross. The details of His crucifixion, death, and burial were specified in advance. Luke uses the word proorizo in regard to this.

Romans 8:29 and 30 brings us two occurrences of proorizo, in a context of truth that has to do with God's people Israel. The honest student will readily admit this and cease trying to apply to others this precious truth that was spoken of the seed of Abraham. This can be demonstrated by reading (and believing) Rom. 1:16,2:17,3:1,2; 4:1; 7:1; 8:36; 9:4; 10:1; 11:1,2. These words were addressed to a people "beloved of God." (See Hosea 3:1; Jer. 31:3; 1 kgs. 10:9.) That the words of Rom. 8 have to do with the people of Israel is clearly seen in Rom. 8:36. This is in no way true of us today, but has ever been true of Israel.

The words of Romans 8 were spoken to a people who had been given a position by God (called) in harmony with His purpose. For those whom He had known in advance (foreknew) (Amos 3:2; Rom. 11:2). He also marked out in advance (proorizo) to be conformed to the image of His Son, so that He (the Son) might be the Firstborn (Sovereign) among many brethren. Moreover, those whom He specified in advance,

the same He also positioned, and whom He positioned, the same He also declared righteous, and whom He declared righteous, the same He also made glorious.

There is nothing in this passage that has to do with the salvation of a sinner. It deals with the outworking of God's people Israel, a people whom nothing can separate from the love of God in Christ Jesus.

In 1 Cor. 2:7 *proorizo* is related to the wisdom of God which Paul declared that he and his fellow apostles spoke in secret, meaning that they uttered it to some who were mature (1 Cor. 2:6), but held it back from others. This wisdom had been concealed, that hidden wisdom which God marked out (specified) in advance of the eons for their glory .

In Eph. 1 :4,5 we find the word **eklegomai** (translated "chosen"), and the word *proorizo* (translated "predestinated") in the same passage. It is here that we discover that the special blessing of those who are now believing is to have been chosen or elected (by God's one vote) before He founds His world, to fill a very special place in that world. Yes, we have been chosen in advance of God founding His order or system upon this earth to be holy and flawless in His sight. In love He has marked us out in advance for the place of sons, all this for the great work of extolling the glories of His grace. For this work He will grace us in the Beloved.

God did not determine that you and I should be believers in the Lord Jesus Christ, but He has marked us out in advance (specified) that we who are now children of God shall be exalted to be sons of God in the order of things to come. It is unto sonship, not salvation, that we who are now in Christ have been marked out for in advance.

I must get back to my questioner, whom we left for a while along the way. I am neither Calvinist nor Arminian. I am a believer in the Lord Jesus Christ, which gives me the right to say that I am a child of God (John 1: 12). I am on my way to the place of a son of God, which will be my place and privilege in the world that is to come.

I will refrain from drawing conclusions. The reader can weigh the evidence presented and form his own.

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