

The Vocabulary of Salvation
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*Hebrews 2:3³ How shall we escape, if **we neglect so great salvation**; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*

15 Key Vocabulary words of Salvation:

1. **Conversion**
 - a. Repentance
 - b. Faith
2. **Substitution**
 - a. Temporary Substitution
 - b. Permanent substitution
3. **Reconciliation**
 - a. The meaning of reconciliation
 - b. The impact of reconciliation
 - c. The two phases of reconciliation
 - d. The chronology of reconciliation
4. **Propitiation**
 - a. The meaning of propitiation
 - b. The method of propitiation
 - c. The necessity for propitiation
 - d. The place of propitiation
 - e. The results of propitiation
5. **Remission**
 - a. The meaning of remission
 - b. The Old Testament example of remission
 - c. The problem of remission
 - d. The uniqueness of remission
6. **Redemption**
 - a. The threefold meaning of redemption
 - b. The Old Testament example of redemption
 - c. The costliness of redemption
7. **Regeneration**
 - a. The definition of regeneration
 - b. The necessity of regeneration
 - c. The extent of regeneration
 - d. The means of regeneration
 - e. The biblical illustrations of regeneration
 - f. The fruits of regeneration

8. **Imputation**
 - a. Definition of imputation
 - b. Kinds of imputation
 - c. Biblical examples of imputation
9. **Adoption**
 - a. The theology of adoption
 - b. The Trinity in adoption
10. **Supplication** (prayer)
 - a. Definition of prayer
 - b. Elements in prayer
 - c. Reasons for prayer
 - d. Direction of prayer
 - e. Objects of prayer
 - f. Positions for prayer
 - g. Time of prayer
 - h. Hindrances to prayer
 - i. Qualifications of prayer
11. **Justification**
 - a. The need for justification
 - b. The definition of justification
 - c. The method of justification
 - d. The two great examples of justification
 - e. The results of justification
 - f. Conclusion
12. **Sanctification**
 - a. Sanctification defined
 - b. Sanctification contrasted
 - c. Sanctification achieved
13. **Glorification**
 - a. The meaning of glorification
 - b. The time of glorification
 - c. The purpose of glorification
 - d. The source of glorification
14. **Preservation**
15. **Origination**
 - a. The terms included in the subject of salvation origination
 - b. The two basic positions concerning the subject of salvation origination
 - c. The objections leveled against these views of salvation origination
 - d. Some conclusions on salvation origination

15. Origination.

"Wherefore **David blessed the Lord** before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the **greatness**, and the **power**, and the **glory**, and the **victory**, and the **majesty**: for **all that is in the heaven** and the **earth is thine**, O Lord, and **thou art exalted** as **head above all**. Both **riches and honor** come of thee, and **thou reignest over all**; and **in thine hand** is **power** and **might**; and in thine hand it is **to make great**, and **to give strength unto all**. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for **all things come of thee**, and of thine own have we given thee" ([1 Chron. 29:10-14](#)).

We now briefly (and **bravely**) discuss the final word concept in the vocabulary of salvation. It deals with what is, without doubt, the most profound (and often perverted) subject in the entire Word of God. Throughout church history (especially from the sixteenth century onward) no **other single theme has stirred such thunder and turmoil as has this subject**. Some detest it, while others delight in it, but no honest Bible student can ignore it. By **what means** and **for what reasons** was **the plan of salvation originated**? Why **are not all men saved**? Can **indeed all men be saved**?

The terms included within the subject of salvation origination: eight words here must be considered:

decree	ordain,
foreknowledge	election
counsel	predestination
purpose	called.

1. Decree.

*"For by him were **all things created**, that are in **heaven**, and that are in **earth**, visible and invisible, whether they be **thrones**, or **dominions**, or **principalities**, or **powers**; all things were **created by him**, and **for him**" ([Col. 1:16](#)).*

*"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and **for thy pleasure they are and were created**" ([Rev. 4:11](#)).*

Revelation 5:6-14 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 1:5-8 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

The decree of God is defined by the **Westminster Shorter Catechism** as follows: "The decree of God is His eternal purpose according to the counsel of His will, whereby, **for His own glory**, He hath foreordained whatsoever comes to pass."

In his book *Systematic Theology*, L. Berkhof lists seven characteristics involved in this decree.

1. It is **founded in divine wisdom**.

*Ephesians 3:-11*⁸ *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord".*

2. It is **eternal**.

"The divine decree is eternal in the sense that it lies entirely in eternity. In a certain sense it can be said that all acts of God are eternal, since there is no succession of moments in the Divine Being. But some of them terminate in time, as, for instance, creation and justification. Hence we do not call them eternal but temporal acts of God. The decree, however, while it relates to things outside of God, remains in itself an act within the Divine Being, and is therefore eternal in the strictest sense of the word." (*Systematic Theology*, p. 104)

"Known unto God are all his works, from the beginning of the world" (Acts 15:18).

*2 Timothy 1:9*⁹ *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

3. It is **efficacious (effective)**.

"what He has decreed will certainly come to pass; that nothing can thwart His purpose." (*Systematic Theology*, p. 104)

"The counsel of the Lord standeth forever" ([Ps. 33:11](#)).

"There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand" ([Prov. 19:21](#)).

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **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**" ([Isa. 46:9, 10](#);

4. It is **immutable**.

"Man may and often does alter his plans for various reasons. It may be that in making his plans he lacked seriousness of purpose, that he did not fully realize what the plan involved or that he is wanting the power to carry it out. But in God nothing of the kind is conceivable. He is not deficient in knowledge, veracity, or power. Therefore He need not change His decree because of a mistake of ignorance, nor because of inability to carry it out. And He will not change it, because He is the immutable God, and because He is faithful and true." (*Systematic Theology*, p. 105)

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know; **him being delivered by the determinate counsel and foreknowledge of God**, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" ([Acts 2:22-24](#)).

5. It is **unconditional or absolute**.

This means it is not **dependent upon the weather**, the **goodness** or **badness** of men, the stock market, etc. (See [Dan. 4:25-37](#).)

6. It is **universal or all-comprehensive**.

"The decree **includes whatsoever comes to pass in the world**, whether it be in the physical or in the moral realm, whether it be good or evil ([Eph. 1:11](#)). It includes: (a) the good actions of men, [Ephesians 2:10](#); (b) their wicked acts, [Proverbs 16:4](#); [Acts 2:23](#); [4:27](#), [25](#); (c) contingent events, [Genesis 45:8](#); [50:20](#); [Proverbs 16:33](#); (d) the means as well as the end, [Psalm 119:89-91](#); [2 Thessalonians 2:13](#); [Ephesians 1:4](#); (e) the duration of man's life, [Job 14:5](#); [Psalm 39:4](#), and the place of his habitation, [Acts 17:26](#)." (*Systematic Theology*, p. 105)

7. It is, with **reference to sin, permissive**.

"It is customary to speak of the decree of God respecting **moral evil as permissive**. By His decree God rendered the sinful actions of man infallibly certain without deciding to effectuate them by acting immediately upon and in the finite will. This means that **God does not positively work in man** 'both to will and to do' when **man goes contrary to His revealed will**... It is a decree which **renders the future sinful act absolutely certain**, but in which God determines (a) **not to hinder the sinful self-determination** of the finite will; and (b) to **regulate and control the result of this sinful self-determination**" ([Ps. 78:29](#); [106:15](#); [Acts 14:16](#); [17:30](#)).

Romans 1:16-32 ¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷ For **therein is the righteousness of God revealed from faith to faith:** as it is written, The just shall live by faith.

¹⁸ For the **wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ¹⁹ Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. ²⁰ **For the invisible things of him from the creation of the world are clearly seen,** being understood by the things that are made, *even* his eternal power and Godhead; so that **they are without excuse:** ²¹ Because that, **when they knew God,** they **glorified him not as God, neither were thankful;** but became **vain in their imaginations,** and **their foolish heart was darkened.** ²² **Professing themselves to be wise, they became fools,** ²³ And **changed the glory of the uncorruptible God into an image made like to corruptible man,** and to birds, and fourfooted beasts, and creeping things.

²⁴ Wherefore **God also gave them up to uncleanness through the lusts of their own hearts,** to dishonour their own bodies between themselves: ²⁵ Who changed the truth of God into a lie, and **worshipped and served the creature more than the Creator,** who is blessed forever. Amen. ²⁶

For this cause God gave **them up unto vile affections:** for even their women did change the natural use into that which is against nature: ²⁷ And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

²⁸ And even as they did not like to retain God in *their* knowledge, **God gave them over to a reprobate mind,** to do those things which are not convenient; ²⁹ Being **filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,** ³⁰ **Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,** ³¹ **Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:** ³² Who **knowing the judgment of God,** that they which commit such things are worthy of death, **not only do the same, but have pleasure in them that do them.**

2. **Ordain** (Greek, tasso) also translated "appoint."

To ordain means "to **place or put in order**, to **arrange**." In the New Testament we have three non-theological examples of this.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them" (Mt. 28:16).

In the theological usage of the word, note:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1:18-20).

3. **Foreknowledge** (Greek, proginosko).

This means "to know experientially, **to know beforehand**." This prior knowledge is seen operating in the following areas:

1. **The realm of creation itself.**

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

2. **The nation Israel.**

"I say then, Hath God cast away his people? God forbid... God hath not cast away his people which he foreknew" (Rom. 11:1, 2).

3. **The crucifixion and resurrection of Christ.**

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:23, 24).

4. **The believer.**

a. His physical and spiritual condition.

"Elect according to the foreknowledge of God the Father" (1 Pet. 1:2).

4. Election (Greek, eklektos).

To elect is "to pick or choose from a number." It means to select for an appointed task.

1. Christ was God's elect.

"1 Peter 2:4-6 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

2. A certain group of angels have been elected.

"I charge thee before God, and the Lord Jesus Christ, and the elect angels" (1 Tim. 5:21).

3. Old Testament Israel was an elect nation.

"The God of this people of Israel, chose our fathers" (Acts 13:17).

4. Believing Jews today are an elect group.

"Even so, then, at this present time also there is a remnant according to the election of grace" (Rom. 11:5).

5. Certain men were elected to perform important tasks in God's ministry:

- a. Jeremiah ([Jer. 1:5](#))
- b. David ([1 Sam. 16:12](#); [2 Sam. 7:8](#); [Ps. 78:70-72](#))
- c. Abraham ([Gen. 12:1-3](#))
- d. John the Baptist ([Lk. 1:13-17](#))
- e. Paul ([Acts 9:15](#))
- f. Isaac ([Rom. 9:7](#))
- g. Jacob ([Rom. 9:11](#))

6. The twelve apostles were elected by God.

"And when he had called unto him his twelve disciples" (Mt. 10:1).

7. The plan of salvation was chosen by God.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are" (1 Cor. 1:27, 28).

Romans 10:13 13 For whosoever shall call upon the name of the Lord shall be saved.

8. The people of salvation were chosen by God.

"According as he hath chosen us in him before the foundation of the world" ([Eph. 1:4](#)).

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation" ([2 Thess. 2:13](#)).

5. **Counsel** (Greek, *boulema*).

This word refers to "deliberate and willful intention." Biblical examples are:

1. The intention of the Pharisees to kill Christ ([Jn. 11:53](#)).
2. The intention of the Pharisees to kill Peter and John ([Acts 5:33](#)).
3. The intention of the centurion to save Paul ([Acts 27:43](#)).
4. The intention of God to offer up Christ ([Acts 2:23](#); [4:26-28](#)).
5. The intention of God to save the elect.

*"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things **after the counsel of his own will**" ([Eph. 1:11](#)).*

6. The intention of God to control all things.

"There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand" ([Prov. 19:21](#)).

6. **Predestination** (Greek, *proorizo, horizo*).

To predestinate is "to **mark out beforehand**, to determine a boundary." The English word "horizon" comes from *horizo*. It is our horizon, of course, which marks out the earth from the sky. The Greek word is also translated by the words "**determination**" and "**declaration**." This word is used in reference to:

1. The declaration of the deity of Christ ([Rom. 1:4](#)). While He was on earth, God the Father marked off the true identity and nature of his beloved Son, Jesus Christ.
2. The predetermining of the death of Christ at the hands of wicked men ([Lk. 22:22](#); [Acts 2:23](#); [4:27, 28](#)).
3. The predetermining of national boundaries.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" ([Acts 17:24-26](#)).

4. The predetermining of believers to be conformed to Christ.

"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. 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" ([Rom. 8:29, 30](#)).

The Westminster Confession of Faith states this act of God as follows:

"God from all eternity did **by the most wise and holy counsel** of His own Will, freely **and unchangeably ordain whatsoever to pass**: yet so as thereby **neither is God the author of sin, nor is violence offered to the Will of the creatures**, nor is **the liberty of contingency of second causes taken away**, but rather established."

7. Purpose (Greek prothesis). This literally means a "setting forth."

1. The setting forth of the shewbread in the tabernacle ([Lk. 6:4](#); [Heb. 9:2](#)).
2. The setting forth of nations for judgment.
 - a. Assyria ([Isa. 14:26](#))
 - b. Tyre ([Isa. 23:9](#))
 - c. Babylon ([Isa. 46:11](#))
 - d. Israel ([Jer. 4:28](#); [51:29](#))
3. The setting forth of Pharaoh as an object of God's judgment ([Rom. 9:17](#)).
4. The setting forth of the divine plan to work through Isaac (instead of Ishmael) and Jacob (instead of Esau) ([Rom. 9:6-13](#)).

8. Called (Greek, kaleo, klesis). The word here means "to officially summon."

1. As used in reference to Jesus' parables:
 1. The parable of the Lord of the vineyard ([Mt. 20:8](#)).
 2. The parable of the departing Master ([Mt. 25:14](#)).
2. As used in reference to the call of the elect.

"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" ([Rom. 8:30](#)).

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" ([1 Cor. 1:9](#)).

These then, are the eight key words which must be considered in the study of salvation's origination. Again by way of review, these eight words are: decree, ordain, foreknowledge, election, counsel, predestination, purpose, and called.

The two basic positions concerning the subject of salvation's origination. Why are some people saved and others lost? Does man have *any* say in his salvation? Does he have *all* say? No serious Bible student denies the *fact* of God's election. However, good men do disagree concerning the *nature* of this election.

a. Position number one (summarized by Dr. John R. Rice).

a. Defined.

"The only people that God predestinates to be saved are those **whom He did foreknow**, that is, those who, **in His infinite knowledge, God knows will, when given the opportunity, come to trust in Christ to be saved**. It is not that predestination *causes* people to trust Christ and be saved. No, they are **only predestinated to be saved because God knows that they will put their trust in Christ**. Predestination is based wholly on **God's foreknowledge**." (*Predestinated for Hell? No!*, p. 90)

Perhaps one of the most qualified theologians to hold this position is Henry C. Thiessen. He writes:

"Furthermore, He **chose those who He foreknew would accept Christ**. The Scriptures definitely base **God's election on His foreknowledge**: 'Whom He foreknew, He also foreordained,...and whom He foreordained, them He also called' ([Rom. 8:29, 30](#)); 'to the elect... according to the foreknowledge of God the Father' ([1 Pet. 1:1, 2](#)). Although we are nowhere told what it is in the foreknowledge of God that determines His choice, **the repeated teaching of Scripture that man is responsible for accepting or rejecting salvation** necessitates our postulating that it is man's reaction to the revelation God has made of Himself that is **the basis of His election**. May we repeat: Since mankind is hopelessly dead in trespasses and sins and can do nothing to obtain salvation, **God graciously restores to all men sufficient ability to make a choice in the matter of submission to Him**. This is the salvation-bringing grace of God that has appeared to all men. In His foreknowledge He perceives what each one will do with this restored ability, and elects men to salvation in harmony with His knowledge of their choice of Him. There is no merit in this transaction." (*Systematic Theology*, pp. 344, 345)

2. Defended. A number of scriptural principles are offered:

a. Because **Christ is said to have died for all men**. (See [Jn. 1:4, 7](#); [12:32, 33, 47](#); [Rom. 5:18; 8:32](#); [1 Tim. 2:6; 4:10](#); [Heb. 2:9](#); [2 Pet. 2:1; 3:9](#); [1 Jn. 2:2](#).)

b. Because of the **justice of God**. Henry Thiessen writes:

But it is difficult to see how God can choose some from the mass of guilty and condemned men, provide salvation for them and efficiently secure their salvation, and do nothing about all the others, if, as we read, righteousness is the foundation of His throne. God would not be partial if He permitted all men to go to their deserved doom; but **how can He be other than partial if He selects some from this multitude of men and does things for them and in them that He refuses to do for the others, if there is not something about the two classes that makes the difference?**

c. Because he (Christ) bore **all** our iniquities ([Isa. 53:6](#)).

d. Because of the command for **all** men to repent ([Acts 17:30](#)).

e. Because of the universal "**whosoever will**" invitation ([Jn. 3:16](#); [Rom. 10:13](#); [Rev. 22:17](#)).

b. Position number two.

1. Defined. Augustus H. Strong explains this view:

"Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation." (*Systematic Theology*, p. 779)

Years before Strong, church father Augustine had written in similar fashion: "He chooses us, not because we believe but that we may believe; lest we should say that we first chose Him."

2. Defended. Charles F. Baker writes the following in defense of the second position:

"In approaching the doctrine of Election, we must keep certain scriptural facts in mind. The first is that **God is absolutely righteous**. As Paul introduces the subject of Election in [Romans 9](#) he asks the question which comes to the mind of everyone who has ever seriously considered the doctrine: 'What shall we say then? Is there unrighteousness with God?' ([vs. 14](#)). And he immediately answers: 'Perish the thought.' The second **fact we need to consider is the estate of man under sin**. Man is a responsible being who is fully accountable to God. He is responsible for his apostasy from God and his lost condition. He **merits only the judgment of God**. The third thing which Scripture presents is **that no man of himself seeks after God**. In other words, Scripture teaches that, even though God provided a salvation for the whole world, **not one would accept it and be saved unless God first of all took the initiative by Himself seeking after man**." (*Dispensationed Theology*, p. 389)

3. The objections leveled against these views of salvation's origination.
 - a. First position.
 - It leaves salvation wholly in the hands of man. Thus:
 1. The soul-winner has 100 percent power to decide who will get a chance to go to heaven.
 - The sinner (upon hearing the message) has 100 percent power to decide whether he will go to heaven.
 - It does violence to the word "election." If God merely knew who would accept him, he would be thus limited to crystal-ball gazing and not electing or choosing in any sense of the word whatsoever. It would be like "electing" all those who will be born in the U.S.A. next year to become Americans.
 - It limits God's purpose and his glory to the actions of men.
 - b. Second position.
 - It makes God a respecter of persons.
 - It forces salvation upon the elect.
 - It denies the freedom of men.
 - It views election as an arbitrary act of God.
 - It discourages evangelism and missionary activity.
 - It generates pride in the mind of the elect.
 - It does violence to the word "whosoever."
 - It leads to the doctrine of reprobation, the decree that certain ones should be lost.

Some conclusions on salvation's origination. In light of all we have just discussed, what position is the correct one? **What are we to believe and teach?**

1. The Bible clearly presents in the strongest **language both the sovereignty of God and the responsibility of man**. Furthermore, these two simply cannot be **totally reconciled in the mind of man**. To do so would be like attempting to pour the Atlantic Ocean into a small bucket.

Consider the following illustration. Here is a mighty river flowing from eternity past to eternity future. Its ultimate destination is the glory of God and the good of the elect. On either side of the river is a clay bankside. One side is called the Sovereignty of God Bank, and the other side is the Responsibility of Man Bank. Some of the elect can be seen standing on both banks discussing (and on occasion perhaps denouncing) the theology of the opposite bank dwellers. But in doing this the great and glorious River of Grace flowing at their very feet is overlooked. The perfect Will of God would direct both sides to embark upon that river and experience all its bountiful blessings. It takes two bank sides to make a river.

As a final thought here, what happens to a river if one of its supporting banks is removed? This of course has happened to earthly rivers through earthquakes or enemy bombs. When this occurs, the once life-giving waters cease flowing and the river becomes an ill-smelling, insect-ridden swamp.

To overemphasize one aspect of election and ignore or deny the other side is to turn salvation's river of redemption into a theological and sectarian swamp.

2. We do not possess all the facts about anything ([1 Cor. 8:2](#)). God has indeed told us everything he wants *us* to know, **but certainly not everything he knows**. (See also [1 Cor. 13:9, 12](#).) Following a discussion concerning the sovereignty of God, Paul freely confesses his ignorance and breaks into singing over the marvelous and matchless wisdom of God:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" ([Rom. 11:33-36](#)).

3. **God cannot do anything which is either unfair or unreasonable**. It is not simply that he *wouldn't* but that he *couldn't* ([Heb. 6:18](#)). We must therefore interpret anything God *does* by what he is.

"Shall not the Judge of all the earth do right?" ([Gen. 18:25](#)).

"The preacher sought to find out acceptable words: and that which was written was upright, even **words of truth**. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter:

Fear God, and keep his commandments: for this is the whole duty of man" ([Eccl. 12:10-13](#)).

15. Origination.

By what means and for what reasons was the plan of salvation originated? Why are not all men saved? Can indeed all men be saved?

The terms included within the subject of salvation origination: eight words here must be considered: decree, ordain, foreknowledge, election, counsel, predestination, purpose, called.

1. **Decree**. - The decree of God is His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass."
2. **Ordain** (also translated "appoint.") - To ordain means "to place or put in order, to arrange." In the New Testament we have three non-theological examples of this.
3. **Foreknowledge** - This means "to know experientially, to know beforehand." This prior knowledge is seen operating in the following areas:
4. **Election** - To elect is "to pick or choose from a number." It means to select for an appointed task.
5. **Counsel** - This word refers to "deliberate and willful intention
6. **Predestination** - To predestinate is "to mark out beforehand, to determine a boundary."
7. **Purpose** - This literally means a "setting forth."
8. **Called** - The word here means "to officially summon."

These then, are the eight key words which must be considered in the study of salvation's origination.

The two basic positions concerning the subject of salvation's origination. Why are some people saved and others lost? Does man have any say in his salvation? Does he have all say? No serious Bible student denies the fact of God's election. However, good men do disagree concerning the **nature of this election**.

Position number one:

Perhaps one of the most qualified theologians to hold this position is Henry C. Thiessen. He writes: "Furthermore, He **chose those who He foreknew** would accept Christ. The Scriptures definitely base God's election on His foreknowledge: 'Whom He foreknew, He also foreordained,...and whom He foreordained, them He also called' (Rom. 8:29, 30); 'to the elect... according to the foreknowledge of God the Father' (1 Pet. 1:1, 2). . . Since mankind is hopelessly dead in trespasses and sins and can do nothing to obtain salvation, God graciously restores to all men **sufficient ability to make a choice** in the matter of submission to Him.

3. Defended. A number of scriptural principles are offered:
 - Because Christ is said to have died for **all** men.
 - Because of the **justice** of God.
 - Because he (Christ) bore **all** our iniquities.
 - Because of the command for **all** men to repent.
 - Because of the universal "**whosoever will**" invitation).

Position number two:

2. Defined. Augustus H. Strong explains this view: "Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, he chooses **certain** out of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation." (Systematic Theology, p. 779)

3. Defended. Charles F. Baker:
 - The first is that God is **absolutely righteous**.
 - The second fact we need to consider is the estate of man under sin. He **merits only the judgment** of God.
 - The third thing which Scripture presents is that **no man of himself seeks** after God.

There are objections leveled against these views of salvation's origination.