

## PHILOSOPHICAL OBJECTIONS

By

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There are several objections that are not Scriptural, but of a philosophical nature:

- *Divine sovereignty and predestination are synonymous with fatalism or determinism.* It is true that everything is predetermined, but there is a great difference between the humanistic concept of determinism and Divine predestination. Fatalism or determinism holds that everything is determined by an amoral, arbitrary, impersonal force. Divine sovereignty and predestination as revealed in the Scriptures teach that all is predetermined by the self—revealing, morally self—consistent triune God of grace, mercy and love, who is working all things together for good to them that love him.

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. 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. What shall we then say to these things? If God *be* for us, who *can be* against us? (Romans 8:28—31)

Who can dare to improve upon or even dare to question God and bring him into account?

Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son. And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say

then? *Is there* unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it* is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. (Romans 9:6—26)

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