

## Two Ransoms #9 *Predestination: the Will of God and the Will of Man*

Jer 31:34 — We are forgiven already even in advance of Messiah coming to earth as a man, even before the foundation of the worlds — in eternal past. But only if we are the ones that give themselves up into His hands in the body in baptism as 1 Cor 12:13 and Gal 3:27-29 says, is His forgiveness appropriated. The seed of Abraham are the only ones who have faith and walk as He (Jn 8:39-47; Eph 1:4-14).

Lk 10:22; Mt 11:27; Rom 9:16; Pr 28:13 — Regardless of whether a man is willing to do God's will and sets out to do it, unless *God wills* a man can't save himself by his own will or effort. He can want or desire to do God's will all he wants, but only God holds salvation and eternal life for whom He chooses, and He chooses those who are willing to do God's will. He could not have mercy on Pharaoh because Pharaoh's will was not to do God's will. His heart was hardened against God because God's will was going counter to Pharaoh's will. In reading Rom 9 one may draw the wrong conclusion about God as John Calvin did, since he did not know the true and merciful God, but an evil spirit formulated his idea about God and "Calvinized" the whole Christianized world. 2 Pet 3:15-17 reveals Calvin's character. Lk 10:21-23 shows that the gospel was hidden to those who were not willing to do God's will. Even in Pharaoh's case God did not harden His heart independent from Pharaoh's will to do His will. Pharaoh's eyes were not blessed, although they could have been if he wanted to see God's miracles in the right light, but as Jn 3:18-19, he loved darkness more than light. He was like one of those described in Rom 1:24-28, or Rom 1:18-21. Pharaoh was a type of Satan as all others are who resist and reject the sent one (Mt 10:40-41).

Who does the Son choose? None else but those who are willing to do His will. Jn 7:17 does not say that He reveals Himself to those who are not willing. But being willing alone does not save a person, nor does faith alone save them; it is God who saves the one who could receive faith because he was willing to do His will after hearing the good news (Rom 10:17). Such willingness releases God's mercy (Titus 3:5).

God's choice is based on what man does in response to His love for man, even as in Rom 9:30-32, God's choice for the Gentiles and His rejection of Israel was their response to Him. Paul says that the basis for God rejecting old Israel was because of their unbelief. Rom 9:18 — God is not arbitrary in His mercy or rejection but discriminates between those who are willing to do His will and those who aren't. Gen 18:25; Rom 9:19 — God knows from the beginning who has a hard heart toward Him and who doesn't. We must see that God will do right. Surely the Judge of all the earth will do right. So God is not unjust, but who is man to tell God where He is wrong.

Since God is never wrong, it is man misunderstanding God — the finite judges the infinite. God has infinite foreknowledge, knowing all men. Jn 2:23-25 — *So who are you, o man, to talk back to God?* Rom 9:20 — Man has no basis to object to what his Creator does. Do they know more than He? We know that God loved the world *so much* (Jn 3:16). So we should never think as Calvin that all people could not believe even if they wanted to since it says whosoever wills may come, or whoever believes in Him should not perish, or whoever calls on the name of Yahshua shall be saved (Eze 33:11; Jn 6:37). To question the morality of God's actions is inconsistent to sound judgment, and only a fool would do it. Even Rom 9:11-16 is based on God's infinite knowledge of the future, even that Yahshua was a Lamb slain before He created the worlds (Rom 9:11). He knew how they would choose. God did not temper with their will.

Would God have destroyed the righteous and the wicked together if Abraham had not stopped Him? Gen 18:23-25 — Abraham based his plea on the justice and authority of God since he knew God was just and righteous and would do right (Dt 32:4,5). Rom 9:19 — God chooses to have mercy on "whom He wills" and to harden "whom He wills" (verse 18). As Mt 21:33-45 gives the clear message that the Jews rejected their Master, even killed Him, so God will have mercy on the Gentiles who will listen.

Rom 10:19-21; 11:7,8 — The only hope for the Jews is now to receive salvation from the Gentiles. Rom 11:25-36 — verse 32 is His ultimate predetermined plan and hope for the whole world (Jn 3:16). God's righteousness is preserved by Mt 21:43 in order to bring to fruition Gen 15:18 and all the promises to Abraham. This will come about by the good news going to all the nations so that whosoever *will* may come to Messiah and be part of

this new nation who bears the fruit for old Israel (Acts 26:6-7).

So God calls all men to be saved, not by works, but by Him who calls (Rom 9:11). Predestination does not mean that man is the helpless victim of an unalterable fate. Jn 3:16 settles all disputes (Jn 3:18-20). Titus 3:5 — It's according to His mercy only when He sees our hearts (Rom 10:9-10). Titus 3:5 tells it all.

It is by His mercy when He sees our heart to do His will (Jn 7:17) that He grants us to know His voice (Jn 18:37; 10:14,27-29), but not before. He can't save someone who doesn't want to do His will after they hear the good news. He has no saving means for them (Acts 13:46). He has mercy for all people, but He can't violate His righteousness to save those who hate Him and the good news (2 Cor 5:14-17; Mk 8:35; 10:29,30; Ps 81:15). So in baptism we make the good confession (Titus 3:5), calling on His name (Rom 10:9,10,13 after verse 17). Faith comes to a person who hears the sent one (verses 14,17). Lk 10:16 — His reward is *faith*. Mt 10:40 — It's according to His mercy that He saves us! Acts 10:35; Titus 3:5 — His mercy is released to save those who work righteousness, but they are not saved by righteous works, but by His mercy. Jn 3:16 — "God so loved..." — God is a merciful God, looking for the slightest inclination that one would want to do God's will.

1 Pet 3:21 — Through baptism (Acts 2:38) and the Holy Spirit (Eph 1:13) one is saved.

### **The Free Gift of Salvation: Works Salvation versus Obeying the Gospel**

**Salvation is a free gift. No amount of obedience to the gospel could make a person good or righteous enough to earn eternal life. That's why salvation is a free gift.** *Free gift*, however, doesn't mean that it is given to everybody, for even though Yahshua gave Himself as a ransom for the sins of the whole world, not the whole world will profit from this. The gift is only bestowed upon those who are worthy, who have made themselves worthy by obeying the gospel. Obeying the gospel is not working for salvation. If a person could merit salvation there would be no need for the sacrifice of Yahshua. So obeying the gospel makes a person worthy to receive something he could never have earned or worked for by himself — that is, the free gift of salvation in the holy city of God. Obeying the gospel makes the person worthy for Yahshua to entrust Himself to them. He can't be willing to save us unless we are willing to do His will, and we can't be willing to do His will unless we know He is willing to save us. Then He acts.

The free gift comes by faith, and faith comes by receiving the sent one, and receiving the sent one comes by being willing to do the will of God. So all those who are willing to do God's will will receive the sent one and faith from the sent one and the reward of the sent one. So obviously a sent one has faith and the reward because he's obeyed the gospel himself. He has obeyed the many words and comes from a place where these words are obeyed as well. The faith that causes a person to believe unto salvation is the faith that causes a person to obey the gospel. This faith can only be communicated by a sent one. So the faith which causes a person to obey the gospel comes by receiving the many other words which totally depends on that person's willingness. The many words explain explicitly what it means to repent, to come out of this crooked and perverse society and to be immersed into the new society of the body of Messiah.

There is no true baptism apart from first hearing and obeying the many other words. There can be no repentance apart from hearing the many other words. So salvation is a free gift of God by faith, that is, the faith to obey the gospel, faith unto Yahshua, the faith that brings a person into the body of Messiah, even as Eph 1:7 says that in Him we have received redemption, the forgiveness of our sins. *In Him* means inside of Him because your faith to obey the gospel brought you inside of Him (Eph 1:13; Gal 3:27). Also Acts 3:25,26 — To be blessed with eternal life is to repent by turning from your wicked ways and coming into the seed. *In your seed* means inside your seed, which is Messiah (Gal 3:16), all the nations shall be blessed with eternal life (Ps 133:3; Rom 9:29).

So the free gift doesn't mean that the gift goes automatically to everyone and everybody, although it could, otherwise everybody would just automatically "go to heaven" because Yahshua died. The free gift will only go to those who are worthy to receive what they never could have paid for. So free gift doesn't mean that there is no stipulation to receiving the gift. It means that the gift can't be paid for or earned.

Two ransoms, two wills, two faiths:

The ransom (Mk 10:45), the will (Jn 5:21), and the faith of the Savior (Jn 2:24);

The ransom (Lk 14:26,27,33), the will (Jn 7:17), and the faith (2 Tim 1:12) of the one to be saved are required to effect salvation in a person's life.

*Following was shared in the breaking of bread on 4th January, 1997, Sus, by Chanowk after the story of Elezar and the rich man had been told. Chanowk is referring to Elezar's sacrifice. According to the story, he brought two doves to the priest who killed one, letting its blood drip on the other before he let it go free.*

**Chanowk:** Our Father wants our children to be the royal priesthood, the dedicated nation.

Whenever I hear about the sacrifices that Israel of old had been commanded to do, something in me doesn't really understand. Something in me says, it is not fair that something else would die for my sins. I can clearly see that I didn't grow up with the sacrificial system. Through that story it became clear that our Father wanted Israel to understand the purpose or true meaning of the sacrifice. Also He wanted to communicate His heart toward mankind and His people.

When we heard about the two doves in that story, I understood something. One was killed by the priest, and its blood was poured out over on top of the other dove, and then the one covered with blood was set free. So one was the ransom for the other. I could see that this was like a picture of the predicament that our Father must have found Himself in. There was *us*, His highest creation — but fallen, in need of redemption, fallen away from being able to have communion with Him. He needed to redeem us so we could be back with Him.

And then there was our Master, His very own Son, representing the other dove. Two doves — Yahshua and us. One was killed for the other.

Yahshua was the sacrifice whose blood was poured out on us to cover for our sins so we could come back in the presence of our Abba. Yahshua was the ransom for us. Our Abba had to give something precious (our Master) to get us. So how precious are we to Him?!

The dove that was set free didn't realize that the other dove had been a ransom for her. If it could have realized it what would have been the response of that dove?!

What is our response? Since we were ransomed by the blood and death and suffering of our Master Yahshua, our response is to give up our life as a ransom for His kingdom. After realizing that we were set free and that somebody else died on our behalf, there is only one thing we can do: We can die to our own personal lives, give our lives as a ransom to bring about our Father's desire to have His holy nation, His royal priesthood, His dedicated nation. This is the very thing that we have to communicate to our children. This is the purpose of our life and their life. They will grow up with the understanding and revelation of what a sacrifice really is. They will understand our Father's heart toward us and them much more than we do. And this will cause them to give up their lives in a much greater way than we do. I want to realize and understand the ransom of our Master more so I could lay down my life in a greater way also.

*See also Evening Minchah and Breaking of Bread, 14th November, 1992, Brazil — "Willing to Trust." Especially the story of Nativ in this breaking of bread account, which uses the same type of sacrifice of the two doves, and the object lesson derived from it, make it clear that those who are ransomed by the sacrifice of Yahshua give their entire life for His and the gospel's sake. That Yahshua became their most magnificent possession is being made clear by them to everyone and everybody.*