

## ***God's Foresight.***

Isa. 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 10 ***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: 42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. 9 Behold, ***the former things are come to pass, and new things do I declare***: before they spring forth I tell you of them.

## ***Based on God's Intelligence.***

When the plan of salvation had been formed, and Christ had elected to give his life for the redemption of men, he was then, already, in the intent and purpose of that plan, the offered victim, and is spoken of as the “Lamb slain”—“slain from the foundation of the world” (*kosmos*), or from the time when the redemptive economy was established. Revelation 13:8. It will be noticed that he is not said to have been slain *before* the foundation of the world, implying that the fall of man and redemption by the death of Christ, were events fixed and foreordained before the world was formed, and man created. This would place too powerful a weapon against the divine government, in the hands of the skeptic. LUJ 49.2

***But the disbeliever asks with an air of expected victory***, Did not God foreknow that man would sin? Was it not therefore a settled fact that he would sin? And did not God, therefore, when he made man with that certainty before him, become responsible for the entrance of sin into this world?—So it might look from that point of view, and with that method of reasoning. But as ***the Scriptures do not so express it***, it is not necessary to formulate it to such a conclusion. God made man, as he must make all intelligences who are to serve him, a free moral agent, that such service may not be mechanical and constrained, but voluntary and free. As such, he could obey or disobey; could maintain his rectitude or fall into sin. His course was to be determined by his own choice. God did not force him to sin, nor did he intend that he should sin. On the other hand, he made every possible inducement (short of constraining his free will) to keep him in the path of obedience. Being free, of course God knew that he *might* sin; but ***this would be a very different thing from saying that he know that he would sin***. LUJ 49.3

And is not this as far as it is necessary to go? ***To God's omniscience, every possible course that Adam might take as a free spirit, with a free choice, and every possible contingency that might arise from his uncoerced action, was open and plain***. So, also, every step necessary to meet that contingency would be provided for should it occur. But, it will be asked, does not Peter (1 Peter 1:20)

say that Christ was foreordained to his work *before* the foundation of the world?—No; not “foreordained,” as in the common version, but *foreknown* (*prognomenou*). Christ could be foreknown, in God’s plan, as a redeemer, to meet a possible contingency of that nature that might arise, without being foreordained to meet a known necessity already in existence. Man chose to sin; then that One foreknown in the counsels of eternity, to meet such a contingency should it arise, entered upon his work, and in the fulness of time was, as Peter says, manifested to the world. LUJ 50.1

This view of the subject does not restrict the attribute of God’s foreknowledge, but greatly enhances it; it leaves man a free moral agent, as he was; and it leaves the skeptic without a case. Christ could, therefore, properly be spoken of only as slain *from* the foundation of the world, just as the Scriptures do speak of him; for it would be as manifestly inconsistent to speak of him as slain *before* the foundation of the world, before the course of man called for such a sacrifice, as it would have been to introduce a type of Christ in the garden of Eden, previous to the fall of man, before a redeemer had become a necessity. LUJ 51.1

Note: Apply this view of God to Prophecy He thought it out in detail. In Genesis chapter 1 we read of creation God saw that it was good. Forethought to fit a world for a specific purpose to provide every need and comfort for man. Some will think as many do this phrase expresses the reaction of surprise—wow that came out really good. This does not so imply. Saw; to command or decree:—

Ps. 148:5 “Let them praise the name of the LORD: for ***he commanded,***” (***creation to be good***) ***“and they were created.”*** Pro. 8:22 “The LORD possessed me” (wisdom) “in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was.”

At each fork in our road societal or circumstance we choose to turn one direction or another, right or wrong, truth or error, that God before the earth was created thought out. Foreseeing in every human, man’s inhumanity to his fellow man, every act of unselfish love—He knew You! But we, will we know Him, will we be like Him. This choice will decide our destiny. Will we make the purpose of His will our only interest? The era in which we live is recognized by a sequence of events in prophecy not time. It is by knowing the events that we can see the end of all things. The history of the 7 churches, the 7 seals, The beasts of Rev. 12 and 13, of 17 and 18 all cover the same events but with different details, collectively to guide our way.