

"Definitions

1. Foreknowledge -- The ordinary process of God's prescience. The simple foreknowing of God. not the deliberate intention or determination to know but the attributional necessity of God's omniscience which preknows all things.

2. Election -- The choice of God in accepting in Christ those whom He hath foreknown in Christ not making or causing them to believe, because He hath chosen them; but causing Himself to choose because they believe.

3. Predestination -- The determination of God to do something for them whom He hath foreknown and chosen IN CHRIST.

"The knowledge of those who would accept Christ could not be shut out of the omniscience and omnipresence of God: and knowing them beforehand He determined beforehand to do something for them. This was His purpose, and putting that purpose into practice was His predestination. . . .

-- Predestination (New York: Loizeaux Brothers, inc., n.d.), pp. 1-4, 6, 10-13.

5. In the writings of Jerome Zanchius

"The term election, that so very frequently occurs in Scripture, is there taken in a fourfold sense, and most commonly signifies (1) 'That eternal, sovereign, unconditional, particular and immutable act of God where He selected some from among all mankind and of every nation under heaven to be redeemed and everlastingly saved by Christ.'

"(2) it sometimes and more rarely signifies 'that gracious and almighty act of the Divine Spirit, whereby God actually and visibly separates His elect from the world by effectual calling.' . . . Of this our Lord makes mention: 'Because I have chosen you out of the world, therefore the world hateth you' (John 15:19) Where it should seem the choice spoken of does not refer so much to God's eternal, immanent act of election as His open manifest one, whereby He powerfully and efficaciously called the disciples forth from the world of the unconverted, and quickened them from above in conversion.

"(3) By election is sometimes meant, 'God's taking a whole nation, community or body of men into external covenant with Himself by giving them the advantage of revelation, or His written word, as the rule of their belief and practice, when other nations are without it.' In this sense the whole body of the Jewish nation was indiscriminately called elect, because that 'unto them were committed the oracles of God.' (Deut. 7:6) Now all that are thus elected are not therefore necessarily saved, but many of them may be, and are, reprobates, as those of whom our Lord says (Matt. 13:20), that they 'hear the word, and anon with joy receive it,' etc.

"(4) And, lastly, election sometimes signifies 'the temporary designation of some person or persons to the filling up some particular station in the visible church or office in civil life.' so Judas was chosen to the apostleship (John 6:70), and Saul to be king of Israel (1 Sam. 10:24). . . .