

dogmatic as some of those ministers who have preceded them, who are concerned over their lack of decisiveness!)

a. 1 Timothy 2:4

"Who (God our Saviour) will have all men to be saved, and to come unto the knowledge of the truth."

The nature of the objection arising from this text is in the objector's belief that God desires the salvation of all men, but that some incorrigible men refuse to come to the knowledge of the truth and therefore are not saved. This view claims that it beautifully upholds the twin doctrines of human sovereignty and human responsibility! it makes man's will sovereign and wholly determinative of the application of Christ's redemption with respect to himself, and thereby makes man and man alone responsible for his own condemnation if he does not come to the truth (and, incidentally, also makes man and man alone responsible for his own salvation, if he does come to the truth). This understanding of the text obviously does not comport with the view of predestination presented in this syllabus.

The problem lies in the word "will" in the phrase "will have all men to be saved." it can mean (among other ideas) "decrees", "commands", "purposes", "determines", "decides", "exercises His prerogative", "exerts His power", "permits", "wishes", and "desires". Which meaning is intended in this verse? One proposal which comports with the doctrine is that, just as there are some things which God hates but nevertheless for His own reasons chooses not to prevent (such as the Fall of all human beings), so there are some things which God desires but for His own reasons chooses not to cause to happen (such as the salvation for all men). (The author of the syllabus speaks of this as the "Desiderative Will of God" (the word "desiderative" means "entertaining or expressing a longing for or a wish to have or attain"), which is a coined term to express this aspect of God's will.) The force of this proposal as related to this text is that God on the whole desires and prefers the salvation of all man, but has not decreed that all men shall be saved, and has not elected all men to salvation. God on the whole desires and prefers all men to come to the knowledge of the truth, but for His own reasons He does not efficiently cause the truth of the gospel to be brought to all men, or effectively overcome the indisposition and unwillingness of all men to turn from their own way and to come to the foot of the cross in saving faith and repentance. Of course, if all (unsaved) men turn to their own way (Isa. 53:6), if no (natural) men can know the truth (1 Cor. 2:14), and if no (unrighteous) men understand or seek after God (Rom. 3:11), then God must exert efficiency to overcome their indisposition and unwillingness to come, if any men are to be saved. God simply has not determined that all men come to the knowledge of the truth (although He desires that all men turn from their wicked ways, come, and be saved).

b. 2 Peter 3:9

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us ward, not willing that any should perish, but that all should come to repentance."

This verse is similar to 1 Tim. 2:4 in the nature of the objection concerned. The objector believes that God does not purpose that any man