

should perish in hell, but rather purposes that all men should repent of that which condemns them to hell, namely their sins; but that some incorrigible men refuse to repent, and therefore leave God with no other option than to condemn them to hell. Once again the difference between those who do repent and those who do not lies in man's sovereign, inviolable will.

Again, the problem lies in the word "willing". And once again, the proposed interpretation which comports with the doctrine is that which arises from the concept of God's Desiderative Will. The force of the proposal is that God on the whole does not desire that any men should perish in hell, but for His own (good) reasons has not elected all men to salvation from hell. Again, God on the whole desires that all men come to repentance, but for His own good reasons e does not efficiently cause all men to repent of their sins of unbelief and unrighteousness, but only some. And once again, if God did not efficiently cause these men to repent, none would repent, since not merely some but all men are incorrigibly wicked. God simply has not determined that all men shall repent (although He desires that all men turn from their wicked ways, come to Christ, and be saved from eternal destruction).

An accompanying Scripture may be used to illustrate this concept of God's Desiderative Will. Ezek. 18:23 says, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" Here is a case of God's not desiring, not taking pleasure in the death of the wicked. Yet He condemns the wicked to death for his wickedness. He ordains the death of the wicked even though He does not desire it. On the other hand, He would prefer, would much rather desire, that the wicked turn from his wickedness and live. Yet He does not ordain that the wicked turn from his wicked ways. And so although He desires that the wicked turn from his way and live, He does not ordain it. This is the concept of the Desiderative Will of God.

In a nutshell, there are some things which God desires, but which for His own reasons He does not efficiently cause; there are other things which God does not desire, but which for His own reasons He efficaciously permits. The Desiderative Will of God should be distinguished from the Causative Will of God, under which God efficiently causes all good; the Permissive Will of God, under which God efficaciously permits all evil; and the Preceptive Will of God, under which God, by means of laws, commands, exhortations, teachings, and examples, addresses His desires for man to man's obedience. Sometimes the term Decretive Will of God is used; it includes both the Causative Will of God and the Permissive Will of God, and simply stresses the fact that God's decrees include both causative and permissive aspects.

The term Desiderative Will of God thus simply attempts to express the tension between God's desires (positive and negative) and God's decrees. God simply has not chosen to gratify all of His desires by means of His causative decrees.

c. I John 2:2

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

The objector to the doctrine of unconditional election understands this Scripture to be saying that Christ's atonement was intended by God to be a sufficient satisfaction for the sins of every individual in the