

For Whom He did Foreknow

Calvinism is false doctrine that deceives, confuses, and ultimately destroys souls. And the best redress for it is to show the correct understanding of “Calvinistic” passages, mainly Romans 8:29-30.

Paul ended his letter to the Romans stating that he had just revealed the mystery that had been kept secret since the beginning, “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to **the revelation of the mystery, which was kept secret since the world began, But now is made manifest**” (16:25-26). And no doubt his statement “And the God of peace shall **bruise Satan under your feet** shortly” (16:20), alludes to the cursing of the serpent in the beginning, “And I will put enmity between thee and the woman, and between thy seed and her seed; **it shall bruise thy head, and thou shalt bruise his heel**” (Gen 3:15). Therefore, the rubric given by Paul for understanding much of Romans are the events in the first three chapters of Genesis.

“For whom he did foreknow, he also did predestinate [*proorizo* 4309] *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate [*proorizo* 4309], them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” (8:29-30). There are a few reasons for understanding this passage to be about Adam: (1) Romans concerns the mystery from the first three chapters of Genesis; (2) Paul had already taught earlier about Adam in 5:12-19; (3) Paul had just taught about the casting down of the creation or the curse in 8:19-23.

Based upon those assumptions, “For whom he did foreknow” would be Adam whom the Son of God knew in the garden before casting down the creation. The statement “he also did predestinate [*proorizo* 4309],” isn’t the predestination taught in Calvinism. The Greek *proorizo* means “predetermine.” It’s about what God predetermined to do and showed within the creation but hid it in a mystery. And what He predetermined was “*to be* conformed to the image of his Son.” Since God created Adam by the agency of His Son, then Adam was created after the image of His Son, “And God said, **Let us make man in our image, after our likeness**” (Gen 1:26). And as man was created after His Son’s image, “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and

man became a living soul” (Gen 2:7), man’s only hope of resurrection is after His Son’s image, “And so it is written, **The first man Adam was made a living soul; the last Adam *was made* a quickening spirit ...** And as we have **borne the image of the earthy**, we shall also **bear the image of the heavenly**” (1Co 15:45,49). Man created after the image of His Son was God’s predetermination that his only hope of resurrection would be after the image of His Son’s.

Adam was a type of Christ “the figure of him that was to come” (5:14), and his wife was a type of the assembly of God’s people, “**For this cause shall a man leave his father and mother, and shall be joined unto his wife**, and they two shall be one flesh. **This is a great mystery:** but I speak concerning **Christ and the church [assembly]**” (Eph 5:31-32). And both were created after the Son’s image, “So God created **man in his own image, in the image of God** created he him; **male and female created he them**” (Gen 1:27). Paul’s point was that this predetermination to resurrection didn’t just apply to Adam only but to his wife as well, “whom he did predestinate [*predetermine*], **them he also called.**” The Son called to both of them in the garden, “And the LORD God **called unto Adam**, and said unto him, Where *art* thou?” (Gen 3:9).

He then justified both of them, “and whom he called, **them he also justified,**” by cursing the serpent, “And the LORD God said unto the serpent, Because thou hast done this, **thou *art* cursed** above all cattle, and above every beast of the field; **upon thy belly shalt thou go**, and dust shalt thou eat all the days of thy life” (Gen 3:14). God’s people are justified from the accusations of the enemy by the Lord’s intercession for them at God’s right hand, “Who shall lay any thing **to the charge of God’s elect [chosen people]? It is God that justifieth.** Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, **who is even at the right hand of God, who also maketh intercession for us.**” (8:33-34).

He then glorified both of them, “and whom he justified, **them he also glorified.**” The woman is glorified by humble submission to her husband, “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; **in sorrow thou shalt bring forth children;** and thy desire *shall be* **to thy husband, and he shall rule over thee**” (Gen 3:16). God’s people must faithfully submit to the Lord Jesus Christ at God’s right hand. That it was “**them he also glorified,**” is that it’s not only Christ but His wife also that will be glorified.