

A Lord's Day Snippet!

Biblical And Southern Studies

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1 Whate'er my God ordains is right:
his holy will abideth;
I will be still, whate'er he doth,
and follow where he guideth.
He is my God; though dark my road,
he holds me that I shall not fall:
wherefore to him I leave it all.

2 Whate'er my God ordains is right:
he never will deceive me;
he leads me by the proper path;
I know he will not leave me.
I take, content, what he hath sent;
his hand can turn my griefs away,
and patiently I wait his day.

3 Whate'er my God ordains is right:
though now this cup, in drinking,
may bitter seem to my faint heart,
I take it, all unshrinking.
My God is true; each morn anew
sweet comfort yet shall fill my heart,
and pain and sorrow shall depart.

4 Whate'er my God ordains is right:
here shall my stand be taken;
though sorrow, need, or death be mine,
yet am I not forsaken.
My Father's care is round me there;
he holds me that I shall not fall:
and so to him I leave it all.

Samuel Rodigast (1649-1708)

Foreordination

""Christ ... verily was foreordained before the foundation of the world, but was manifested in these last times for you.""

Another way of looking at this text is that “while we were yet sinners Christ died for us.” There was nothing in man to solicit Divine favor but much to ensure Divine wrath, but God acted in our behalf through His Son, so we are without merit. The word “foreordain” means to determine beforehand. Divine intelligence plans in advance thus no surprises! Our glorious God never meets with an accident nor is caught off guard. Nothing can occur in His world unless He preordains it. “I am God, and there is none like me, 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” (Isa. 46:9-10). How glorious to have a God who does His own pleasure by causing His eternal counsel to stand.

“The only way in which any object can by any possibility have passed from God’s vision of the possible into His foreknowledge of the actual, is by His purposing to effectuate it Himself, or intentionally and purposely to permit its effectuation by some other agent whom He expressly purposed to bring into existence.... If any other cause or agent is ever to arise, it must be by God’s agency. If effects are embraced in God’s infinite prescience, which these other agents are to produce, still, in willing these other agents into existence, with infinite prescience, God did virtually will into existence, or purpose, all the effects of which they were to be efficient” [R. L. Dabney].

Christ was “the Lamb slain from the foundation of the world” (Rev. 13:8). And why was He purposely slain then? Because we were chosen “in Him before the foundation of the world” (Eph. 1:4). Remember, “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). Yes, the Lamb was slain from the foundation of the world and those for whom He was slain already had their names “written in the Lamb’s book of life” (Rev. 21:27) from the foundation of the world.

Not only was Christ the Lamb that was slain from the foundation of the world in the purpose of His Father, but He came in time and was actively and passively obedient to make an atonement for our sins. But after that He rose again from the dead and ascended into heaven to make intercession for us. Also, He began to “prepare a place for (us)” with the promise “and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:2, 3).

This foreordination of God is a solace to those who are a new creation in Christ Jesus wherein old things passed away and all things become new. What was foreordained before the foundation of the world “was manifest in these last times for you.” So, in time God sent forth His Son, made of a woman, made under the law that He might redeem. Yes, God was “manifest” in the flesh that He might redeem us from our sins. This was in the fulness of time. The result was for our redemption. And after He had offered one sacrifice

for sins He sat down on the right hand of God having perfected us forever. His “precious blood ... as of a lamb without blemish and without spot” (1 Pet. 1:19). By the blood of His spotless, sinless, Lamb we are cleansed from all sin.

Queen Victoria would often visit the poor in her country. On one such occasion while visiting and speaking to a lowly cottager who was a joyous believer in Christ; the Queen asked if she could do anything for her; the woman said, “I have all I want, thank your Majesty.” The Queen replied that she would like to do something for her. Again, came the reply, “I have all I need, thank your Majesty, but if your Majesty would promise me one thing, I would be very glad.” “I shall do that if I can,” replied the Queen. “Oh, your Majesty, if you would just promise to meet me in Heaven.” Softly and firmly came the Queen’s reply, “I shall do that in virtue of the blood of the Lord Jesus Christ.”

Actually, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Cor. 2:9-10).

Dr. Robert Leighton (1611-1684) wrote, “The purpose or *decree foreknown*; but it is well rendered, *fore-ordained*, for this knowing is decreeing, and there is little either solid truth or profit in the distinguishing them.

We say usually ... some are far more foresighted, and of further reach than others; yet the wisest and most provident men, both wanting skill to design all things aright, and power to act as they contrive, meet with many unexpected casualties and frequent disappointments in their undertakings. But with God, where both wisdom and power are infinite, there can be neither any chance nor resistance from without, nor any imperfection at all in the contrivance of things within Himself that can give cause to add, or abate, or alter any thing in the frame of His purposes. The model of the whole world, and of all the course of time, was with Him one and the same from all eternity, and whatsoever is brought to pass, is exactly answerable to that pattern, for with Him *is no variableness, neither shadow of turning*. There is nothing dark to *the Father of lights*: He sees at one view through all things and all ages, from the beginning of time to the end of it, yea, from eternity to eternity. And this incomprehensible wisdom is too wonderful for us; we do but childishly stammer when we offer to speak of it.”