

# Chapter 1

## Prior Explanations

**Let us try to be conscious of what we believe in with respect to predestination.**

**Let us clarify our concepts**

Sometimes we do not have clear concepts in our minds, **because we have never responded categorically to the questions that arise.** In order to assist in this effort, and clear concepts, an initial questionnaire is presented below.

**Usually, we have phrases or words which we use in order to express a nebulous concept** which we have in our minds, which although not lucidly established, we want others to understand and accept it without definition or demonstration.

Before you begin reading this book, it would be beneficial if the reader would ask himself the questions proposed in this questionnaire. I do this so that the reader has clearly defined his ideas and concepts with reference to predestination.

Since this questionnaire will not leave your hands, the reader can respond honestly, which will help him greatly in his subsequent reasoning. **Here is the questionnaire.**

**Mark with an “X” the answer which matches your actual concepts about predestination, or respond in written form, if the question requires it. You may mark with an “X” more than once in the same question.**

**Personal initial questionnaire in order to clarify the reader’s concepts regarding predestination**

36 **1-The definition of “Free Will” says that it is an**  
37 **ability of man to produce on his own, feelings or**  
38 **thoughts, good or bad, even if he cannot necessarily**  
39 **execute them. Do you think that man has free will?**

40 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

41  
42 **2-”Predestination” is the belief that everything is**  
43 **“written” beforehand. There are two types of**  
44 **predestination. Do you believe in some type of**  
45 **predestination?**

46 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

47  
48 **3-Do angelic beings have free will?**

49 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

50  
51 **4-Can a human being produce bad thoughts, desires**  
52 **or feelings even if God did not place them?**

53 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

54  
55 **5-Can a human being produce good thoughts,**  
56 **desires or feelings even if God did not place them?**

57 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

58  
59 **6-Can a human being like something or dislike**  
60 **something without God placing this like or dislike?**

61 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

62  
63 **7-Does God forgive a sin which the sinner does not**  
64 **want to repent of?**

65 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

66  
67 **8-Can a person that has in his soul sins like hatred,**  
68 **rebelliousness and pride enter heaven?**

69 Yes\_\_\_\_\_ No\_\_\_\_\_ Don’t know\_\_\_\_\_

70

- 71 **9-**Can someone who is a Christian cease being one  
72 in, for example, 10 years?  
73 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_  
74
- 75 **10-**Do you believe that the day, time, place and  
76 cause of the death of each person is predestined and  
77 nothing can change it?  
78 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_  
79
- 80 **11-**Do you believe that the poverty or riches a  
81 person accumulates and his economic well being in  
82 general, is predestined and nothing can change it?  
83 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_  
84
- 85 **12-**Do you believe that the health enjoyed by a  
86 person or the illnesses he suffers from are  
87 predestined and nothing can change them?  
88 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_  
89
- 90 **13-**Do you believe that God chose a few million  
91 human beings to be saved even if they didn't want  
92 to be saved?  
93 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_  
94
- 95 **14-** Do you think that God abandoned to damnation  
96 the remainder of humanity not chosen, even if they  
97 wanted to be saved?  
98 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_  
99
- 100 **15-**Do you believe that some portions of Scripture  
101 have more authority than others?  
102 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_  
103
- 104 **16-**Do you believe that an Apostle or Biblical writer  
105 was more inspired than another and therefore what

106 he says is more valuable only because that Apostle  
107 or Biblical writer says so?  
108 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

109  
110 **17-**If you know who invented lies, write your  
111 answer on the following line:

112 \_\_\_\_\_

113  
114 **18-**Can man in his own will curse or blaspheme  
115 against God?

116 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

117  
118 **19-**If in question # 18, you answered "yes", does  
119 that mean that you believe in free will?

120 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

121  
122 **20-**If in question # 18, you answered "no", does  
123 that mean that when a human being blasphemes  
124 against God, he does so because he is predestined to  
125 do it?

126 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

127  
128 **21-** If in question # 20, you answered "yes", write  
129 onin the line below, who predestined man to  
130 blaspheme against God.

131 \_\_\_\_\_

132  
133 **22-**If in question # 21 you wrote someone's name,  
134 state if man is obligated by divine disposition to  
135 follow the orders of the one who predestined him to  
136 blaspheme against God.

137 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

138  
139 **23-**Do you agree that the one who uses lies, even if  
140 used to defend a Christian doctrine is using  
141 diabolical methods?

142 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

143

144 **24-**Do you think that God would approve of using  
145 the diabolical technique of lying in order to defend  
146 what someone thinks is a good doctrine?

147 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

148

149 **25-**Judas Iscariot had a horrible punishment for  
150 having betrayed the Lord. Did God force Judas to  
151 betray Jesus?

152 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

153

154 **26-**Does Satan have free will?

155 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

156

157 **27-**If in question # 26 you answered "no", did God  
158 make Satan to have the wickedness he has today?

159 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

160

161 **28-**When you thank God, do you do so because you  
162 feel grateful or because you were predestined to  
163 emit those sounds and pronounce those phrases?

164 Because I am thankful\_\_\_\_\_

165 Because I was predestined to emit those  
166 sounds\_\_\_\_\_

167

168 **29-**When you praise God, do you do so because it is  
169 born within you to do so or because you were  
170 predestined to emit those sounds, pronouncing those  
171 phrases?

172 Because it is born within me \_\_\_\_\_

173 Because I was predestined to emit those  
174 sounds\_\_\_\_\_

175

176 **30-If God placed his will and omnipotence in that**  
177 **whiteness and blackness are opposites, will white**  
178 **appear as black later on or vice versa?**

179 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

180

181 **31-If God placed his will and omnipotence in that**  
182 **snow appear white, can the snow at the same time it**  
183 **appears white, appear black?**

184 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

185

186 **32-If God would have placed his will and**  
187 **omnipotence in creating a being that would have**  
188 **free will, would He later force him to have good**  
189 **thoughts, love God and other creatures?**

190 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

191

192 **33-Does God wish that all his creatures would**  
193 **repent of their sins and be saved?**

194 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

195

196 **34-Do you think that if it were possible for God to**  
197 **save all creatures without seeking their approval,**  
198 **God would do so?**

199 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

200

201 **35-Do you believe that if God allowed his non**  
202 **repentant creatures to continue living with those**  
203 **that have repented and been regenerated in Christ,**  
204 **the regenerated ones would be happy for eternity?**

205 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

206

207 **36-Do you think it is logical that in order to live for**  
208 **all eternity, God separates those that never wanted**  
209 **to repent from those that repent and take refuge in**  
210 **the salvation of Christ?**

211 Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

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37-If you believe that man has free will, do you believe that after his conversion from sin and his believing in Christ, he loses his free will?  
Yes\_\_\_\_\_ No\_\_\_\_\_ Don't know\_\_\_\_\_

38-If man never had free will, who forced him to love God, Christ and accept the salvation He provides?

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39-If man never had free will, who forced him to not love God, or Christ nor to accept the salvation that He provides?

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\*

**“Many people believe what they believe because they have never defined to themselves what they believe in”**

\*

**What are the principal affirmations of the doctrine of absolute predestination**

There are two types of predestination. One of them, which we call **circumstantial predestination**, is the one that considers that man has free will every time, but that God destines for some souls to be born in some place or other, in a particular date or other, to be born of certain parents or others, in order to fulfill a certain mission according to divine plans. It also considers that certain events, disasters, etc., could be predestined

248 to occur in a place and time ordered by God,  
249 according to His plans. However God **does not**  
250 predestine man to be damned or saved. **In other**  
251 **words, He predestines certain circumstances that**  
252 **will surround the human being, not his salvation**  
253 **nor his damnation.**

254 According to this doctrine, there are humans that  
255 because of having free will, desire salvation, for the  
256 reason that the rules of conduct and obligations that  
257 salvation brings are pleasant to them, and they are  
258 in tune with their feelings. On the other hand, there  
259 are also humans who detest salvation, because that  
260 rules of conduct that salvation brings are  
261 unpleasant, they go against their feelings. We will  
262 refer to this type of predestination as  
263 **“Predestination of Circumstances”** or  
264 **“Circumstantial Predestination”**.

265  
266 **A second type of predestination** is believed by  
267 many people in the world, in and outside of  
268 Christianity, which we call **“Absolute**  
269 **Predestination”**. Its opinion is that all, absolutely  
270 everything that happens was predestined by God in  
271 order for things to happen in that place, date,  
272 person, etc.. This type of predestination is of the  
273 opinion that no living being has free will, that  
274 everything man thinks, does, feels, etc., has to be  
275 cast on by God. It also is of the belief that from a  
276 person’s death to the fall of a leaf from a tree,  
277 everything has been predestined by God so that it  
278 occurs in that place, date, hour, minute and second.  
279 According to that type of predestination, God is in  
280 charge, that a person dies on a fixed date, that  
281 lightning strikes in a certain place at a certain time,  
282 that a leaf falls from a tree at a certain date and even  
283 for a germ to die on a certain date.



284 Because of this, **according to this doctrine, it is**  
285 **God who predestines a few to be saved**, while  
286 others are left in their miserable lost condition. To  
287 those predestined to salvation it is that God stamp in  
288 their souls the love of God, the desire to become  
289 saved, the desire to obey God, their faith and all the  
290 other feelings or sentiments that a child of God  
291 should have. Those feelings, according to this  
292 doctrine, cannot be generated by man on his own.  
293 We will call this type of predestination, “**Absolute**  
294 **Predestination**”. In this type, in order to be saved,  
295 everything depends **exclusively** on God, because He  
296 is the one who places in man the desire to repent,  
297 the desire to love God, the desire to believe in  
298 Christ, etc..

299 **Absolute predestination** and **free will** are  
300 **antagonistic and mutually excluding doctrines**. If  
301 one of them is true, the other cannot be true.

302 **Whoever shows that** absolute predestination  
303 exists, has shown that free will is a false doctrine.  
304 By the same token, **whoever shows** that free will  
305 exists, has demonstrated absolute predestination is  
306 false.

307 If all the thoughts and feelings of a created being  
308 have been predestined by a superior power, that  
309 creature cannot think nor feel something of his own  
310 volition. If a creature can think what he wants and  
311 cloak the feelings he desires and reject those  
312 feelings he does not desire, then there is no  
313 predestination.

314 **Some may think that free will does not exist**  
315 because if everything depended upon the desire of  
316 man to be saved, all would be saved because no one  
317 would want to go to Hell. **Not exactly. The sinner**  
318 **loves his sin**; he doesn't want to detach himself  
319 from it. He wants to continue living the way he

320 wants, not in the way the Lord wants. If the Lord  
321 were to offer him “salvation” without repentance,  
322 without changing his ways and without conditions,  
323 he would surely accept it; but since he has to leave  
324 his sins behind, he does not want that type of  
325 salvation, he loves his sins more than he loves God.  
326 It is then when, induced by malignant ones, he  
327 creates for himself the illusion that he will be able  
328 to buy salvation by burning candles, donating  
329 money, paying for masses, doing charitable work,  
330 doing personal sacrifices and one thousand and one  
331 other ways which Satan has invented in order to  
332 deceive those who wish to be deceived.

333  
334 **To summarize: “Circumstantial predestina-**  
335 **tion”** is that which considers that the only thing  
336 God predestines are circumstances, he does not take  
337 the free will away from man that he would  
338 previously give him, he does not impose salvation  
339 nor damnation upon man.

340 **“Absolute predestination”** supports the idea that  
341 the entire human race is doomed, which is true in  
342 the sense that we have all lost the right to Heaven  
343 because we sin. It also supports the idea that God  
344 opted to save a few and leave in their damnation the  
345 rest. In a few words: he forced some to be saved but  
346 did not force others to be damned, he simply left  
347 them damned.

#### 348 349 350 **Thesis of this book**

351 What I am saying in this book is that **“absolute**  
352 **predestination” does not exist,** that it is not  
353 Biblical, that it is a superstition inherited from  
354 pagan beliefs; that the only one that exists is the  
355 “circumstantial predestination”, which God uses to

356 bring his plans to fruition without forcing the free  
357 will of man.

358 \*

359

360

361 **What steps will be taken to demonstrate that my**  
362 **thesis is the correct one?**

363

364 **In Chapter 2** I will show which is the type of  
365 predestination that does exist, which is the  
366 predestination of circumstances that surround man,  
367 not the predestination of his final destiny.

368 **In Chapter 3** I will demonstrate that many  
369 believers deceive themselves when they honestly  
370 believe in “absolute predestination”. No one  
371 believes in absolute predestination.

372 **In Chapter 4,** I will show how God Himself  
373 speaks in a way that does not allow room for any  
374 doubt with respect to free will in man; in this way  
375 he belies absolute predestination, which contradicts  
376 the free will in man.

377 **In Chapter 5,** I will demonstrate that the words  
378 of our Lord Jesus Christ, perfectly state that man  
379 has free will.

380 **Chapter 6** is to show that the Holy Spirit also  
381 shows us that free will exists and not absolute  
382 predestination and the erroneous opinion about  
383 “saved always saved”.

384 **Chapter 7** serves to demonstrate that characters  
385 and prophets of the Bible have had a clear opinion  
386 in favor of free will and against absolute  
387 predestination.

388 **In Chapter 8,** I will show that beings such as  
389 angels also have free will; they were not  
390 predestined to be good or bad.

391       **In Chapter 9** we will see how it is absolutely  
392       false that the day of death is always predestined, as  
393       is the opinion of the erroneous hypothesis of  
394       absolute predestination.

In Chapter 10, I present obvious reasoning in favor of free will and against absolute predestination.

In **Chapter 11**, I analyze some Biblical episodes that show us the existence of free will and **not** that of absolute predestination.

401       **In Chapter 12**, I will deal with the omnipotence  
402 of God in relation to free will, showing how God  
403 does not go against His own previous  
404 determination, and because of that, He cannot force  
405 His creatures to love Him.

406 **Chapter 13** is dedicated to analyze that what is  
407 good and what is bad, but especially that the wrong  
408 man does, cannot be as a result of predestination.

409 **Chapter 14**, I dedicate to the analysis of various  
410 passages in the Bible that initially seem to give  
411 reason to absolute predestination but that don't say  
412 that in reality.

413 **Each chapter ends with a review** whereby I try  
414 to summarize each chapter, in order to facilitate the  
415 reader with a review or the search for the analysis  
416 he wishes.

\*

420 **Why this book about predestination and what is**  
421 **wrong with believing in it?**

Absolute predestination is a dangerous heresy, because it shows man that everything is predestined, that he is not responsible for his own behavior or his final destiny, because not even the desire to be saved is something he can produce. Under these

427 conditions, **the Christian tends to be fatalist, in**  
428 **the same way as Muslims.** His good desires, they  
429 believe, have to be stamped in him by God.

430 **If he does not desire to study a particular**  
431 **career, it is because God has not cast that desire**  
432 **in his heart,** therefore, why to make any effort? If  
433 he does not love his fellow man, it is because God  
434 has not cast that in his soul. He does not have free  
435 will, everything is predestined. If he does not  
436 abandon his lusts, if he still enjoys them, it is  
437 because he does not have free will, he has to wait  
438 until God imprints in his soul good sentiments. He  
439 considers himself incapable of doing something.  
440 This includes that the simple prayer of asking God  
441 for his holiness, has to be imprinted previously. He  
442 thinks that he cannot produce such a desire or  
443 sentiment. According to this belief, everything that  
444 is going to happen is already written and there is no  
445 escape.

446 In my opinion, the heretic hypothesis of absolute  
447 predestination **is the intention of Satan in order to**  
448 **obtain two results:** a) that the Christian become  
449 indolent, resigned and incapable; and b) blame  
450 God, in a dissembling manner for all the  
451 misfortunes, sins, lusts, etc., that occur in a church  
452 or in a Christian.

453 **It is logical for Satan to find, in order to spread**  
454 **that heresy through the world,** those who do not  
455 desire to find themselves at fault in spite of keeping  
456 themselves in sin and caressing their lustfulness. It  
457 is sufficient for them to think that if they are not  
458 better than what they are, it is not their fault, but the  
459 fault of the fact that God did not predestine them to  
460 be better. **Predestination is a diabolical heresy,** as  
461 are all heresies.

462       **Upon believing in absolute predestination,**  
463 **man feels free from his failures and stupidity,**  
464 because “if I did not become more, it is because I  
465 was not predestined to it”. That fatalistic attitude, in  
466 addition to being religiously harming, it is socially  
467 damaging, as is shown by the standard of living of  
468 nations who have fallen under the claws of diverse  
469 fatalist beliefs.

470 Many of whom believe in absolute  
471 **predestination do not realize their blasphemy**  
472 **against God,** by attributing a characteristic  
473 completely against what Our Creator manifests  
474 throughout the entire Bible. Many of those who  
475 believe in this doctrine do not realize that they  
476 blaspheme, but the being that invented this did  
477 know what his goals were when he invented it.

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480       **To understand a Biblical truth clearly, a**  
481       **child is needed; to complicate it, darken it**  
482       **and twisted it a theologian is needed**

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486 **Those who believe in absolute predestination**  
487 **blame God for what they do or don't do**

Those who believe in absolute predestination  
blame God for not being better or cleaner than what  
they are, even if they euphemistically say the  
contrary from their lips outward. Let's see.

492 According to Paul, all Christians have to be  
493 accountable before Christ's Tribunal in order to  
494 account for the wrong and good we have done while  
495 in the flesh.

496 “For we must all appear before the  
497 judgment seat of Christ; that every one may

498       *receive the things done in his body, according*  
499       *to that he hath done, **whether it be good or***  
500       ***bad.***” (II Co 5:10)

501  
502       Let’s suppose that the day has arrived and  
503       being present, Christ or an angel asks a  
504       predestination believer, why weren’t you better  
505       during your lifetime? What would he respond?  
506       Well, according to his belief, if he is honest, he  
507       would have to respond, “I wasn’t better during  
508       my life because God did not predestine me to be  
509       better”. Suppose that afterwards, they would ask,  
510       “Whose fault do you think it was that you were  
511       not better than you were?” What would an  
512       honest person who believes in predestination  
513       reply?

514       **As we can see, deep inside, intentionally or**  
515       **unintentionally, the believer in predestination**  
516       **blames God for his attitude on earth.**

517       The true result of the doctrine of absolute  
518       predestination is to implicitly exonerate man of his  
519       sins, make him indolent, and blame them implicitly  
520       as well, with satanic ability, on God. I am not  
521       saying that those who believe in such a doctrine are  
522       like that; what I am saying is the spiritual being that  
523       invented that heresy was looking for just that result.

524       **For all that has been said up to this point it is**  
525       **that I consider it necessary to write this book to**  
526       **demonstrate what is wrong with believing in**  
527       **absolute predestination.**

528       Not only that, in addition, since I consider that the  
529       author of a polemic book should not seek refuge in  
530       his ivory tower shielded from discussions, I invite  
531       any brother who believes in absolute predestination  
532       to reason together regarding this topic. For more  
533       clarification in this matter of discussing our beliefs

534 in fellowship, see addendum “A”, which is found  
535 on page 238.

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### **Why I number the lines**

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I invite anyone to point out an error in my premise or my chain of reasoning, to do so easily. Precisely, I consider that every author who supports a thesis should be accessible to discussion with those who think different in that topic. That is why I place numbers on every line, so that anyone who wishes to object something that I’ve said here, can easily point out to me the place where it is said, just by mentioning the number of the lines it covers. For example, this explanation is from line 541 to 551.

\*

**Review of Chapter 1:** Before beginning to read the doctrinal part of this book, let’s try to be conscious of what our beliefs are pertaining to predestination. There are two types of predestination, “Circumstantial Predestination” and “Absolute Predestination”. The thesis of this book is that the former one is taught in the Bible, and that the latter does not exist. The steps to take in order to demonstrate such a thing are outlined in pages 11-12.

**What is wrong in the belief of absolute predestination is to incite the Christian to be indolent, and instigate him to blame God for his sins, lusts and failures.** Finally, I explain how we can reason together with those that think differently.

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## Chapter 2

### The predestination that does exist

**God predestines the circumstances of humanity,  
not their salvation or damnation**

Since unmemorable times, the superstitions of nations have encouraged beliefs such as predestination, which says: “what is going to happen is written”. In the time of Isaiah already this prophet had to battle against that superstition which had invaded the religious doctrines of Israel, as we see in Isaiah 65:11.

*“But ye are they that forsake the LORD,  
that forget my holy mountain, that prepare a  
table for that troop, and that **furnish the  
drink offering unto that number.**”*

(Isaiah 65:11)

As we can see, the idea that man has an inexorable destiny that cannot be changed, has always tried to corrupt the doctrine of God. Later on in time, we also see how the Hindus and Muslim doctrines instills predestination; that which assures that **“what is going to happen, is written”**. If what is going to happen is already written, why sacrifice or make an effort in changing my life or changing society if everything is predestined. That is why those nations which believe that doctrine live the way they do. That is how Satan wants Christians to live; that is why he introduced absolute predestination.

605       **There are cases in the Bible in which God**  
606 **predestines a circumstance,** but you will **never**  
607 find that God predestines someone to either be  
608 saved or lost. He predestines someone to find  
609 himself in a place, time and circumstance which is  
610 convenient for that person to develop the good he  
611 has in his heart, or the bad that he harbors within  
612 him, but does not stamp the good sentiment in his  
613 mind, nor the bad. That was the case with Judas  
614 Iscariot.

615       **God could have forced the parents of Judas**  
616 **Iscariot to migrate to Rome** instead of staying in  
617 Israel. In that case, Judas would have lived in Rome  
618 and would have not been able to betray the Lord.  
619 Instead, being that in his soul existed the lustfulness  
620 of a traitor, he would have betrayed a Roman or  
621 another Jew who lived in Rome, if the opportunity  
622 would have presented itself, but he would not have  
623 been able to betray Jesus. Also, if God would have  
624 wanted to, He could have allowed Judas to be born  
625 in Israel, but in a previous century or a century after  
626 Jesus Christ, and although he would still have had  
627 the trait of treason, he could not have betrayed the  
628 Lord; he would have betrayed any other friend,  
629 given the opportunity.

630       **Further, even if God would have permitted**  
631 **him to stay in Israel** and he was born during the  
632 same time in which Our Lord was born, if Jesus  
633 Christ would have not chosen him as one of the  
634 Apostles, Judas would not have been able to betray  
635 Christ, although this does not mean that he didn't  
636 have the trait of a traitor.

637       God did not have to turn him into a traitor in order  
638 to fulfill a prophecy; it was enough to position him  
639 in the place, time and circumstance that would

640 allow him the possibility of exercising his betrayal  
641 lust.

642 **As we see, this is the type of predestination that**  
643 **God exercises, a predestination of circumstances,**  
644 never the predestination of converting a person into  
645 a sinner and later condemns him to Hell.

646 God has also operated, in certain cases, by taking  
647 advantage of the good sentiments of the person  
648 whose circumstances are predestined by God. Two  
649 cases are that of King Josiah of Judah and King  
650 Cyrus of Persia.

651 **In I Kings 13:2, we see that the prophet**  
652 **predicts, three centuries in advance,** that in Judah  
653 a King named Josiah would be born, which was  
654 certainly the best King that Judah had. This King  
655 was going to cleanse Judah of all the filth that had  
656 introduced itself into the true religion. Once again  
657 we see that God does not stamp on the heart of man  
658 good or bad, but he places him in the place, time  
659 and circumstances that would serve his eternal  
660 purposes.

661  
662 *“<sup>1</sup> And, behold, there came a man of God*  
663 *out of Judah by the word of the LORD unto*  
664 *Bethel; and Jeroboam stood by the altar to*  
665 *burn incense. <sup>2</sup> And he cried against the altar*  
666 *in the word of the LORD, and said, O altar,*  
667 *altar, thus saith the LORD; **Behold, a child***  
668 ***shall be born unto the house of David,***  
669 ***Josiah by name;** and upon thee shall he offer*  
670 *the priests of the high places that burn*  
671 *incense upon thee, and men's bones shall be*  
672 *burnt upon thee.”* (I Kings 13:1-2)

673  
674 Something similar to this, but with Cyrus, the  
675 King of Persia, happened during the time of Isaiah,

676 when this prophet predicted more than 150 years in  
677 advance, the rise of Cyrus to power, which was  
678 going to allow the nation of Israel to come out of  
679 the captivity of Babylon and return to their nation.

680

681 *“44:28 That saith of Cyrus: He is my*  
682 *shepherd, and shall perform all my pleasure,*  
683 *even saying to Jerusalem: Thou shalt be built;*  
684 *and to the Temple: Thy foundation shall be*  
685 *laid. 45:1 Thus saith the LORD to his*  
686 *anointed, to Cyrus, whose right hand I have*  
687 *holden, to subdue nations before him; and I*  
688 *will loose the loins of kings, to open before*  
689 *him the two leaved gates; and the gates shall*  
690 *not be shut”* (Isaiah 44:28 to 45:1)

691

692 In these two cases, we see that God placed these  
693 two men in the appropriate place, time and  
694 circumstance so that they would execute His  
695 divine plans. God did not compel them to be bad  
696 nor be good, he did not compel them to become  
697 saved nor lost, he only compelled them to live under  
698 the circumstance, time and place which He desired.

699 **There is a case which is very clear and requires**  
700 **attention,** that in which God also makes a certain  
701 person reign in the place and time which he desired;  
702 as in the case of Pharaoh of Egypt during the time  
703 of Moses. Because this is a case which is much  
704 longer to explain and being one of the alleged ones  
705 to say that God hardens persons in order to later  
706 send them to Hell, I will explain it in Chapter 14,  
707 titled “Biblical passages that appear to say that  
708 absolute predestination exists” which is page 177.

709 \*

710

711

712       **The prescience of God and Predestination**

713       Does God love all His creatures? If in order to not  
714       to have to damn them, God could change the  
715       behavior of creatures with free will, so that they  
716       would do good, without the need for the creature's  
717       cooperation to change, would He not do it? Didn't  
718       He give His Only Begotten Son to save us? What  
719       else wouldn't He do for our own good?

720       **The only thing God would not do is turn us**  
721       **into robots.** In other words, take away our free will  
722       He gave formerly to us, with which He made us in  
723       his image and likeness. God, in his omnipotence,  
724       gave us free will; now He cannot go against His  
725       own omnipotence in order to make us desire that  
726       which is good and abhor what is bad. It would be a  
727       self-contradictory trait, an oxymoron.

728       This is the same as when He used His  
729       omnipotence and will in making white different  
730       from black. Now, He will not go against His own  
731       omnipotence to make snow, which He made white,  
732       to look black at the same time. These are two  
733       opposing and mutually exclusive properties, made  
734       this way by will and divine omnipotence. Being  
735       contrasting qualities, they cannot look the same.  
736       God is not a God of madness, disorder and chaos.

737       Being that "free will" and "no free will" are two  
738       opposite and mutually exclusive properties, God is  
739       not going to make a creature to whom He gave free  
740       will to be a creature without free will as well. God  
741       is not going to create a creature that can generate  
742       bad sentiments yet at the same time be forced to  
743       have good sentiments.

744       **How then, can God predestine some creatures**  
745       **so that they do His will?** In the Bible we see that  
746       God has the faculty of prescience, in other words  
747       power to know what is going to happen in the

748 future. How is that ability? That faculty could exist  
749 in three different ways.

750 **a)** It could be that God in every moment uses that  
751 faculty to know the future, as in the case of man in  
752 his awoken state, which he sees what is in front of  
753 him, without making any special effort.

754 **b)** It could be an ability that God only uses when  
755 He wishes to do so, as in the case of man wanting to  
756 know the texture of some material, he would need  
757 to stretch out his hand and touch it.

758 **c)** It could be an ability of God resulting from the  
759 reasoning and knowledge of all the factors that enter  
760 in the composition of future events. Since God  
761 created everything, there is no factor that can escape  
762 His perfect knowledge. That would be like the case  
763 of a mathematician who sees a blackboard full of  
764 algebraic expressions and would know instantly  
765 how to break it down into factors; it means he can  
766 say which factors gave way to such an enormous  
767 algebraic expression that now fill a blackboard.

768 Whatever the form is in which God “sees” the  
769 future, it gives Him the ability to send a soul  
770 **already created** to the place, time and circumstance  
771 which He desires for that soul to act; and doing that,  
772 He does not have to violate the free will of that soul.

773 The reason why I have thought about possibilities  
774 “b” and “c” is because what is mentioned in  
775 Jeremiah 7:31. This is possibly one of the passages  
776 in which the free will of man is demonstrated  
777 clearly; and by similarity, that of all rational beings  
778 in creation.

779  
780 *“And they have built the high places of*  
781 *Tophet, which is in the valley of the son of*  
782 *Hinnom, to burn their sons and their*

783 *daughters in the fire; which I commanded*  
784 *them not, **neither came it into my heart.***  
785 (Jeremiah 7:31)  
786

787 **God himself declares** here that the thoughts  
788 (perverse) that had been conceived by those men,  
789 He had not even thought about. Those thoughts  
790 were created by man without divine intervention.  
791 **From here, we construe the absolute free will of**  
792 **man.** This is also declared in Jeremiah 19:5 and  
793 32:35, only in this passage instead of using the  
794 word “heart”, the word “mind” is used.  
795

796 *“They have built also the high places of*  
797 *Baal, to burn their sons with fire for burnt*  
798 *offerings unto Baal, which I commanded not,*  
799 *nor spake it, **neither came it into my mind.**”*  
800 (Jeremiah 19:5)  
801

802 *“And they built the high places of Baal,*  
803 *which are in the valley of the son of Hinnom,*  
804 *to cause their sons and their daughters to*  
805 *pass through the fire unto Molech; which I*  
806 *commanded them not, **neither came it into my***  
807 ***mind,** that they should do this abomination, to*  
808 *cause Judah to sin.”* (Jeremiah 32:35)  
809

810 As we can see, there were thoughts produced  
811 by creatures, which God had not thought about.  
812 God created man with the capacity to create his  
813 own thoughts without anyone placing them in his  
814 mind. This not only speaks of the free will in  
815 creatures but makes us think about God’s ability  
816 to “see” the future is what I described in “b” or  
817 “c” and not what I described in “a”.  
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**There exists predestination of persons, and also of conglomerates or nations in order to realize certain functions, not to be saved or damned**

We should be conscious that it is one thing to predestine circumstances in which a conglomerate or a person will live and another very different thing to predestine that person to be saved or damned. The first is circumstantial predestination and the latter absolute predestination, which do not exist.

A good example that God predestines a conglomerate or nation in order to perform certain functions that are convenient to His divine plans is the election of Israel to maintain Scripture and to bring forth the Messiah. This does not mean that God predestined the Jews to be saved first and predestined them later to be damned. A good case of this is presented in Paul's epistle to the Romans.

In order to understand the passage presented below we must realize that it **speaks of Israel as an ethnical group on one hand, and the gentiles, also as an ethnical group on the other.** This is not dealing with the personal election of each human being to be saved or damned, but the election of the descendants of Jacob to be the nation would bring forth the Messiah, instead of the election of the descendants of Esau or the election of the Gentiles to bring forth the Messiah.

Upon reading the passage in question, this should be done by skipping verse 11 the first time it is read, because it is a parenthesis, and reading it again a second time without skipping. Once done we will see that what Paul says is that the election of Jacob in order to follow the lineage promised to Abraham, done before his birth, demonstrates that it was **not**



855 based on his works, but the will of God who wished  
856 it that way. **Paul is not saying that the salvation of**  
857 **man was something predestined, but that God**  
858 **decided to “fabricate” the nation that was going**  
859 **to maintain Scripture and bring forth the**  
860 **Messiah by way of the ethnic conglomerate that**  
861 **would be born from Jacob, and not by that**  
862 **which would come from Esau.**

863  
864 *“<sup>10</sup> And not only this; but when Rebecca also*  
865 *had conceived by one, even by our father*  
866 *Isaac..... <sup>12</sup> It was said unto her: The elder*  
867 *shall serve the younger.”*

868 (Romans 9:10-12 omitting verse 11)

869  
870 *“<sup>10</sup> And not only this; but when Rebecca also*  
871 *had conceived by one, even by our father*  
872 *Isaac; <sup>11</sup> (for the children being not yet born,*  
873 *neither having done any good or evil, that the*  
874 *purpose of God according to election might*  
875 *stand, not of works, but of him that calleth;)*  
876 *<sup>12</sup> It was said unto her: The elder shall serve*  
877 *the younger.”*

878 (Romans 9:10-12 not skipping eleven)

879  
880 **From the beginning of the chapter to this point,**  
881 **there is nothing to indicate that Paul is speaking**  
882 **of the salvation of each individual human being,**  
883 **but the election of Israel as a chosen nation that**  
884 **will bring forth the Messiah.** Also, there is nothing  
885 that would make us judge, based on the concept of  
886 justice and fairness that God has taught us in His  
887 Word, that God would have committed an injustice  
888 towards Esau.

889 God, who knew the two souls that He was going  
890 to send upon those children once born, or that knew

891 the souls that had already been sent to the fetuses in  
892 Rebecca's womb, could, in the first case, have sent  
893 the soul of Jacob to the body of the child that was  
894 born later, or in the second case allow the birth of  
895 the body that he sent the soul of Esau to have been  
896 born first, because He knew how both were.

897 That does not imply any favoritism or injustice on  
898 the part of God, because He is **not condemning nor**  
899 **saving, but giving them a task to be performed**  
900 and that, God gives to whoever He wants.  
901 Therefore, without condemning one who wanted to  
902 be with God, nor saving the other even if he did not  
903 want to be with God, but respecting the free will of  
904 both (only knowing them beforehand), God could  
905 say that the older would serve the younger.

906 This, aside from the fact that God if places us to  
907 serve someone else is not a sign of damnation;  
908 neither to be the lord is a sign of salvation. Many  
909 Christians were slaves and many lost souls were  
910 lords.

911 In Verse 13, Paul cites a passage from Malachi in  
912 which God refers **not to the salvation of each**  
913 **person in particular**, but to the election of the  
914 nation of Israel as an ethnic group chosen to bring  
915 forth the Messiah. Referring to that, he reproaches  
916 them that their election, they as a nation, did not  
917 deserve it and had been arbitrary. (Malachi 1:1-3)

918

919 *“As it is written, Jacob have I loved, but*  
920 *Esau have I hated.”* (Romans 9:13)

921

922 *“<sup>1</sup> The burden of the word of the LORD to*  
923 *Israel by Malachi. <sup>2</sup> I have loved you, saith*  
924 *the LORD. Yet ye say: Wherein hast thou*  
925 *loved us? Was not Esau Jacob's brother?*  
926 *saith the LORD, yet I loved Jacob. <sup>3</sup> And I*

927        *hated Esau, and laid his mountains and his*  
928        *heritage waste for the dragons of the*  
929        *wilderness.”* (Malachi 1:1-3)

930

931        This is to say that **Paul is not saying that this**  
932        **arbitrary act, this favoritism, is done with every**  
933        **person in the world with respect to their**  
934        **salvation**, but that He had done this arbitrary act  
935        with the ethnical group “Israel” respect of being the  
936        nation which God “officially” would deal with, in  
937        order to bring forth the Messiah and conserve  
938        Scripture, because He had wanted to do it that way.

939        Later, he raised Babylon, not as a chosen nation,  
940        but as a dominant nation; and not even in the case  
941        of the Jews was that election made because of their  
942        works nor in the case of the Babylonians, Persians,  
943        Greeks or Romans, etc., either. Isaiah 44:1-4 shows  
944        that God chose Cyrus without him knowing God.

945        **God chooses those ethnic conglomerates or**  
946        **nations in order to realize the plans that He finds**  
947        **convenient, without violating the free will of**  
948        **their components.** Further, as a group, a nation  
949        can be chosen by God even if its components are  
950        atheists. On the other hand, a group or nation not  
951        chosen, can have an overwhelming proportion of  
952        converts to God.

953        In the Book of Daniel, we see that  
954        Nebuchadnezzar eventually converted to God, while  
955        many of the Jews remained idolatrous.

956        If we notice, from the beginning of Chapter 9 of  
957        Romans, we see that **Paul refers to Israel as a**  
958        **nation and the gentiles as an ethnic group, not to**  
959        **each human being.** He is not explaining the  
960        dynamics that governs the salvation of the soul  
961        of each human being, but the dynamics which  
962        governed the election of “Israel as a

963 **conglomerate**". He is defending the justice of the  
964 election of the ethnic group of Israel as a whole,  
965 before the non-election of the "Gentile  
966 conglomerate". He does not abandon this theme  
967 throughout the entire chapter.

968  
969 " <sup>1</sup> *I say the truth in Christ, I lie not, my*  
970 *conscience also bearing me witness in the*  
971 *Holy Ghost, <sup>2</sup> that I have great heaviness and*  
972 *continual sorrow in my heart. <sup>3</sup> For I could*  
973 *wish that myself were accursed from Christ*  
974 *for my brethren, my kinsmen according to the*  
975 *flesh: <sup>4</sup> who are Israelites; to whom pertaineth*  
976 *the adoption, and the glory, and the*  
977 *covenants, and the giving of the law, and the*  
978 *service of God, and the promises; <sup>5</sup> whose are*  
979 *the fathers, and of whom as concerning the*  
980 *flesh Christ came, who is over all, God*  
981 *blessed for ever. Amen.*

982 <sup>6</sup> *Not as though the word of God hath taken*  
983 *none effect. For they are not all Israel, which*  
984 *are of Israel, <sup>7</sup> neither, because they are the*  
985 *seed of Abraham, are they all children: but,*  
986 *In Isaac shall thy seed be called. <sup>8</sup> That is,*  
987 *they which are the children of the flesh, these*  
988 *are not the children of God, but the children*  
989 *of the promise are counted for the seed. <sup>9</sup> For*  
990 *this is the word of promise, At this time will I*  
991 *come, and Sarah shall have a son."*

992  
993 If with Egypt he wanted to make a vessel for  
994 dishonor and with Israel an honorable one, who  
995 could complain? He could have brought to the body  
996 of the child born to the wife of the former Pharaoh a  
997 soul that He would know would be arrogant and  
998 perverse. Or he could have caused a man that was

arrogant and perverse generate a coup d'etat and become a Pharaoh. That is what is perceived when one reads verse 17 of this chapter of Romans, as well as the original Scripture it refers to which is Exodus 9:16.

*“For de Scripture saith unto Pharaoh: Even for this same purpose **have I raised thee up**, that I might show my power in thee, and that my name might be declared throughout all the Earth.”* (Romans 9:17)

*“And in very deed for this cause have **I raised thee up**, for to shew in thee my power; and that my name may be declared throughout all the Earth.”* (Exodus 9:16)

There are those who conclude from what is said by Paul in Romans 9:15-16 that God capriciously condemns some and saves others. First of all, **it doesn't say there that He condemns anyone**, but that he has compassion and pity upon those He wishes. **But what is said keep referring to Jacob and Esau's election to perform a certain function, not the salvation of some humans and the damnation of others.** In order to realize that this is the issue at hand, we only have to read the chapter from the beginning to these two verses.

*“<sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”* (Romans 9:15-16)

1035 Taken out of context, this verse in Exodus 33:19  
1036 which is cited by the Apostle, could appear to mean  
1037 something else than if it is read completely in the  
1038 original passage (Exodus 32:1 to 33:23), where we  
1039 see He is referring to Israel as a group, not the  
1040 salvation of each human in particular. Exodus 32:9-  
1041 14; 31-35; 33:12-19 are especially significant.  
1042 Mentioned in the way they are mentioned in  
1043 Romans 9:15-16, it gives the sensation that it says  
1044 that God has compassion upon whom He wishes,  
1045 and leaves in their lost state those who He wants,  
1046 but it is not like that. Let us read the ninth chapter  
1047 of Romans.

1048 Let us observe that since the beginning of the  
1049 chapter, Paul's subject is the election or non-  
1050 election of Israel or the Gentiles, taken as a group,  
1051 in order to carry out the divine plans of bringing for  
1052 the Messiah, not the salvation of the individuals in  
1053 particular.

1054  
1055 *"<sup>1</sup> I say the truth in Christ, I lie not, my*  
1056 *conscience also bearing me witness in the*  
1057 *Holy Ghost, <sup>2</sup> that I have great heaviness and*  
1058 *continual sorrow in my heart. <sup>3</sup> For I could*  
1059 *wish that myself were accursed from Christ*  
1060 *for my brethren, my kinsmen according to the*  
1061 *flesh. <sup>4</sup> Who are Israelites; to whom*  
1062 *pertaineth the adoption, and the glory, and*  
1063 *the covenants, and the giving of the law, and*  
1064 *the service of God, and the promises; <sup>5</sup>*  
1065 *Whose are the fathers, and of whom as*  
1066 *concerning the flesh Christ came, who is over*  
1067 *all, God blessed for ever. Amen."*

1068 (Romans 9:1-5)  
1069

1070 As you can see, up to this point (verse 5), the  
1071 salvation of each person is not talked about, but the  
1072 election of the Jewish conglomerate as a whole to  
1073 bring forth the Messiah according to the flesh and to  
1074 entrust them with the Scripture, the promises, the  
1075 covenant, the Commandments, etc.. **It is to say, the**  
1076 **election of a conglomerate for a specific task, not**  
1077 **the election of a conglomerate for salvation.**

1078 Verse 6 of this chapter of Romans is Paul's  
1079 defense against those that could believe that God  
1080 did not fulfill His word, because having promised  
1081 that Israel would be chosen, we later see that many  
1082 of its components (Jews) were non-believers. In  
1083 order to defend this he says that not all of the ones  
1084 from Israel are Israelites and demonstrates his  
1085 argument in what is said in verses 7-13. Let's see.

1086  
1087 ***“<sup>6</sup> Not as though the word of God hath***  
1088 ***taken none effect. For they are not all Israel,***  
1089 ***which are of Israel: <sup>7</sup> Neither, because they***  
1090 ***are the seed of Abraham, are they all***  
1091 ***children: but, In Isaac shall thy seed be***  
1092 ***called. <sup>8</sup> That is, **They which are the children*****  
1093 ***of the flesh, these are not the children of***  
1094 ***God, but the children of the promise are***  
1095 ***counted for the seed. <sup>9</sup> For this is the word of***  
1096 ***promise, At this time will I come, and Sara***  
1097 ***shall have a son. <sup>10</sup> And not only this; but***  
1098 ***when Rebecca also had conceived by one,***  
1099 ***even by our father Isaac; <sup>11</sup> (For the children***  
1100 ***being not yet born, neither having done any***  
1101 ***good or evil, that the purpose of God***  
1102 ***according to election might stand, not of***  
1103 ***works, but of him that calleth;) <sup>12</sup> It was said***  
1104 ***unto her, The elder shall serve the younger. <sup>13</sup>***

1105        *As it is written, Jacob have I loved, but Esau*  
1106        *have I hated.”* (Romans 9:6-13)  
1107

1108        **Up to verse 13, there is no mention of the**  
1109        **personal salvation of anyone,** but the election of a  
1110        nation in preference over another, in order to realize  
1111        a certain plan. Once said what is written in verses 6  
1112        through 13, Paul becomes engrossed in a new  
1113        parenthesis which includes verses 14 to 18,  
1114        something very typical of Paul. This new  
1115        parenthesis he includes to explain a doubt about the  
1116        justice of God, it seems that he estimates that could  
1117        rise in the mind of the reader, motivated by the  
1118        previous explanation in verses 7 to 13. This  
1119        justification that Paul makes about the behavior of  
1120        God upon choosing Israel and not the Gentiles goes  
1121        to verse 18 without changing the subject of the  
1122        predestination of the human conglomerates and the  
1123        nations, in order to serve God’s plans. **The subject**  
1124        **of the predestination of man in particular is not**  
1125        **discussed at any time.**  
1126

1127        *“<sup>14</sup> How then shall they call on him in*  
1128        *whom they have not believed? and how shall*  
1129        *they believe in him of whom they have not*  
1130        *heard? and how shall they hear without a*  
1131        *preacher? <sup>15</sup> And how shall they preach,*  
1132        *except they be sent? as it is written, How*  
1133        *beautiful are the feet of them that preach the*  
1134        *gospel of peace, and bring glad tidings of*  
1135        *good things! <sup>16</sup> But they have not all obeyed*  
1136        *the gospel. For Esaias saith, Lord, who hath*  
1137        *believed our report? <sup>17</sup> So then faith cometh*  
1138        *by hearing, and hearing by the word of God.*  
1139        *<sup>18</sup> But I say, Have they not heard? Yes verily,*



1140 *their sound went into all the earth, and their*  
1141 *words unto the ends of the world.”*

1142 (Romans 10:14-18)

1143

1144 **Up to this point (verse 18), Paul has not**  
1145 **changed the subject, he continues to refer to the**  
1146 **predestination of a conglomerate in order to**  
1147 **execute divine plans, not the salvation of its**  
1148 **members.**

1149 Later, in verse 19, he initiates one of those  
1150 explanations that he inserts in between the previous  
1151 explanations. In it, he says to the reader (19-24) that  
1152 even in the case that God would have wanted to do  
1153 things in an arbitrary way like a potter, who are we,  
1154 beings lacking wisdom, to judge Him? **He does not**  
1155 **say that this is what God did with Israel and the**  
1156 **Gentiles, but if He would have done so, so what?**  
1157 He later says that God endured with gentleness  
1158 Israel’s rebellion, as a vessel of wrath, while He  
1159 chose some from the Gentiles and from the Jews as  
1160 His vessels of compassion, etc..

1161

1162 *“19 Thou wilt say then unto me, Why doth he*  
1163 *yet find fault? For who hath resisted his will?*  
1164 *20 Nay but, O man, who art thou that repliest*  
1165 *against God? Shall the thing formed say to*  
1166 *him that formed it, Why hast thou made me*  
1167 *thus? 21 Hath not the potter power over the*  
1168 *clay, of the same lump to make one vessel*  
1169 *unto honour, and another unto dishonour? 22*  
1170 *What if God, willing to shew his wrath, and to*  
1171 *make his power known, endured with much*  
1172 *longsuffering the vessels of wrath fitted to*  
1173 *destruction; 23 And that he might make known*  
1174 *the riches of his glory on the vessels of mercy,*  
1175 *which he had afore prepared unto glory, 24*

1176 *Even us, whom he hath called, not of the Jews*  
1177 *only, but also of the Gentiles?”*  
1178 (Romans 9:19-24)  
1179

1180 **Upon reaching verse 24, we see that the subject**  
1181 **continues to refer to the Jews and the Gentiles,** as  
1182 ethnic groups in order to realize the plans that God  
1183 deems good; which continue in the subsequent  
1184 verses to the end of the chapter in verse 33. Even  
1185 upon starting the next chapter, we see the same  
1186 theme continuing: speaking of Israel as a  
1187 conglomerate. **Therefore, in no passage of this**  
1188 **chapter 9 do we see that the language refers to**  
1189 **the souls of the human beings on a personal**  
1190 **level,** but to conglomerates or nations which God  
1191 predestines to carry out His divine plans. If we  
1192 finish reading the rest of the chapter, we will see  
1193 that from verse 25 forward, to the final verse, 33, it  
1194 refers to conglomerates and not persons.  
1195

1196 *“<sup>25</sup> As he saith also in Osee, **I will call them***  
1197 ***my people, which were not my people;** and*  
1198 *her beloved, which was not beloved. <sup>26</sup> And it*  
1199 *shall come to pass, that in the place where it*  
1200 *was said unto them, **Ye are not my people;***  
1201 *there shall they be called the children of the*  
1202 *living God. <sup>27</sup> Esaias also **crieth concerning***  
1203 ***Israel**, Though the number of the children of*  
1204 *Israel be as the sand of the sea, a remnant*  
1205 *shall be saved; <sup>28</sup> For he will finish the work,*  
1206 *and cut it short in righteousness, because a*  
1207 *short work will the Lord make upon the earth.*  
1208 *<sup>29</sup> And as Esaias said before, Except the Lord*  
1209 *of Sabaoth had left us a seed, we had been as*  
1210 *Sodoma, and been made like unto Gomorrha.*  
1211 *<sup>30</sup> What shall we say then? That **the Gentiles,***

1212 *which followed not after righteousness, have*  
1213 *attained to righteousness, even the*  
1214 *righteousness which is of faith.* <sup>31</sup> *But **Israel**,*  
1215 *which followed after the law of righteousness,*  
1216 *hath not attained to the law of righteousness.*  
1217 <sup>32</sup> *Wherefore? Because they sought it not by*  
1218 *faith, but as it were by the works of the law.*  
1219 *For they stumbled at that stumblingstone;* <sup>33</sup>  
1220 *As it is written, Behold, I lay in Sion a*  
1221 *stumblingstone and rock of offence, and*  
1222 *whosoever believeth on him shall not be*  
1223 *ashamed.”* (Romans 9:25-33)

1224  
1225 **Upon reaching the end of this chapter we see**  
1226 **that it is still referring to the same subject, the**  
1227 **election of one nation or another in order to carry**  
1228 **out God’s plans; not the predestination of some**  
1229 **humans to be saved and others to be lost or damned.**  
1230 **By analyzing this chapter, we see one of the**  
1231 **problems encountered by the readers of Paul;**  
1232 **they lose the thread of the inserted digressions**  
1233 **and explanations.** In this way, they find themselves  
1234 attributing to one thing (in this case man in  
1235 particular or singularly), what Paul is referring to  
1236 for something else (in this case Israel as a nation  
1237 chosen in relation to the Gentiles who were not  
1238 chosen), creating a lot of confusion in the minds as  
1239 we saw in Peter’s warning.

1240  
1241 *“<sup>15</sup> And account that the longsuffering of our*  
1242 *Lord is salvation; even as our beloved brother*  
1243 *Paul also according to the wisdom given*  
1244 *unto him hath written unto you; <sup>16</sup> as also in*  
1245 *all his epistles, speaking in them of these*  
1246 *things; in which are some things hard to be*  
1247 *understood, which they that are unlearned*

1248 *and unstable wrest, as they do also the other*  
1249 *Scriptures, unto their own destruction.”*  
1250 (II Peter 3:15-16).  
1251

1252 **Paul spoke and wrote in a profound and**  
1253 **philosophical manner, due to his knowledge.** This  
1254 tendency of Paul to insert long digressions in an  
1255 explanation, then later complicating it further by  
1256 adding another explanation (also long), to  
1257 something that was said in the digression, and  
1258 complicate it even further, by explaining or  
1259 justifying something said in the explanation is what  
1260 confuses many. They lose the thread of the  
1261 conversation and find themselves with the left eye  
1262 looking up and towards the left and the right eye  
1263 looking towards the bottom and to the right.

1264 **In this situation, the first idea that comes to**  
1265 **mind they think is a revelation that God gave on**  
1266 **this passage** and without wanting to bother  
1267 themselves with looking for the truth, take that idea  
1268 which came to mind as dogma. From there on,  
1269 afraid of analyzing it, they reject all conversation on  
1270 the topic. They are afraid to discuss the topic  
1271 because searching for the truth is more  
1272 cumbersome. In addition, if someone shows them  
1273 that they are wrong, their inflated ego will feel  
1274 humiliated, confirming that they did not receive a  
1275 revelation as they thought. That is why they prefer  
1276 to dogmatically cling to what they believe was a  
1277 revelation or divine influence that was proportioned  
1278 to them.

1279 Also, why not say so, to dogmatically believe that  
1280 what they believe is a divine revelation is much  
1281 more flattering to the ego and excuse them from the  
1282 embarrassing act of reasoning or discussing it with  
1283 their fellow brothers. That is why they say: “I

1284 prayed before reading this passage and this is what I  
1285 understood, therefore, I will not change my  
1286 interpretation”. That dogmatic friend should be  
1287 asked: Have you received everything that you have  
1288 asked for previously in prayer? If some of your  
1289 petitions have failed previously, why not think that  
1290 perhaps this one has failed as well and you should  
1291 be more cautious in embracing dogmatic  
1292 conclusions? **In addition, if God would have**  
1293 **given you a revelation, He would have also given**  
1294 **you the words and knowledge to defend it as it is**  
1295 **said in Luke 21:15, not to hide and flee from the**  
1296 **conversations that arise on the subject.**

1297 **To specify:** the “predestinationistic” taste of  
1298 the language of this Chapter 9 refers to Israel and  
1299 the Gentiles as a conglomerate, never to the  
1300 personal salvation of man in particular. Paul is  
1301 speaking of the predestination that God does with  
1302 conglomerates and nations in order to execute His  
1303 plans, and the predestination for a governmental  
1304 position of a certain individual, also according to  
1305 His plans; not the predestination for salvation or  
1306 damnation of each human being in particular.

1307 If some people who believe in predestination  
1308 didn’t know how to analyze on his own what we  
1309 have analyzed in this section, or if he could not  
1310 understand by having it explained, at least by  
1311 simply reading Romans 9:3 it should be perceived  
1312 as a fact that he found himself before an Apostle  
1313 who wrote things that were difficult and confusing  
1314 to understand. Therefore, he should be cautious in  
1315 taking as his only base for a confusing doctrine,  
1316 what is expressed by such a writer in such a  
1317 passage, given that it is in opposition to the rest of  
1318 the teachings we have received about God.

1319       **Another passage that shows the predestination**  
1320 **of conglomerates and not of persons,** is Romans  
1321 11:25-31. Here we see that it speaks, as always, of  
1322 conglomerates.

1323       **Israel could have been hardened as a**  
1324 **conglomerate with just the sending of souls that**  
1325 **God knew were wicked;** or not permitting that the  
1326 gospel reach those who could have been converted  
1327 up until the hour of their death. In this way, in the  
1328 Jewish nation, as a conglomerate, there would  
1329 always be a very low proportion of Christians,  
1330 resulting in a hardened nation, without hardening  
1331 them as persons. The opposite could have been  
1332 done with the Gentiles. In Romans 11:1-4 we see  
1333 how God introduced at the appropriate time the  
1334 7000 persons required for his plans.

1335  
1336       *“<sup>25</sup> For I would not, brethren, that ye should*  
1337 *be ignorant of this mystery, lest ye should be*  
1338 *wise in your own conceits; **that blindness in***  
1339 ***part is happened to Israel, until the fullness***  
1340 ***of the Gentiles be come in.** <sup>26</sup> And so all*  
1341 *Israel shall be saved: as it is written, There*  
1342 *shall come out of Sion the Deliverer, and*  
1343 *shall turn away ungodliness from Jacob. <sup>27</sup>*  
1344 *For this is my covenant unto them, when I*  
1345 *shall take away their sins. <sup>28</sup> As concerning*  
1346 *the gospel, they are enemies for your sakes,*  
1347 *but as touching the election, they are beloved*  
1348 *for the fathers' sakes. <sup>29</sup> For the gifts and*  
1349 *calling of God are without repentance. <sup>30</sup> For*  
1350 *as ye in times past have not believed God, yet*  
1351 *have now obtained mercy through their*  
1352 *unbelief, <sup>31</sup> Even so have these also now not*  
1353 *believed, that through your mercy they also*  
1354 *may obtain mercy.” (Romans 11:25-31)*

1355

1356       **In verse 31, we see that this cannot be treated**  
1357       **as a hardening or compassion as individuals, but**  
1358       **as conglomerates,** because if by compassion  
1359       towards one it reaches out to another, all the Jews  
1360       even if they were unbelievers, would be saved,  
1361       which is not logical. I mean to say that if it refers to  
1362       the salvation of persons, what is said in verse 31  
1363       would mean that thanks to compassion reached by a  
1364       Gentile (John), another anti-Christian Jew (Jacob)  
1365       would reach the same compassion even if he were a  
1366       non-believer.

1367       The correct interpretation is that due to the  
1368       compassion reached by the conglomerate of the  
1369       Gentiles, the Israelites, as a conglomerate, they will  
1370       once again be a people of God and many of them  
1371       (not all) will convert.

1372       This predestination of conglomerates or nations  
1373       was also known in the Old Testament. Isaiah spoke  
1374       about it. In many places in Scripture we see that  
1375       personal predestination does not exist, or a saved  
1376       person or a damned person is not predestined.  
1377       However, here and in other passages we see that the  
1378       predestination of a nation does exist. Not the  
1379       predestination of a nation or be saved or lost, but  
1380       the predestination of a nation to perform one  
1381       function or another.

1382

1383       *“O LORD, why hast thou made us to err*  
1384       *from thy ways, **and hardened our heart** from*  
1385       *thy fear? Return for thy servants' sake, the*  
1386       *tribes of thine inheritance.”* (Isaiah 63:17)

1387

1388       Upon reading this, we have to reach the  
1389       conclusion that is in harmony with both truths. That  
1390       conclusion is to realize that God sends souls that He

1391 knows will be rebellious to a nation for a  
1392 determined period of time, in order to make that  
1393 nation rebellious with the intent to fulfill His plans.

1394 That is the hardening that took place with Israel  
1395 as an ethnic conglomerate, without the action of  
1396 God to harden or predestine to damnation every  
1397 particular person in that nation.

1398 \*

1399  
1400  
1401 **Review of Chapter 2.** In order to understand the  
1402 book of Romans we have to realize that it is  
1403 referring to the predestination of one nation or other  
1404 in order to bring forth the Messiah and preserve  
1405 Scripture, not to be saved or damned. Upon  
1406 choosing the descendants of Jacob in order to fulfill  
1407 these functions, instead of that of Esau, God did not  
1408 do so because of works, because neither had been  
1409 born as of yet. It is to say that Paul is **not** saying  
1410 that this arbitrary act is committed against every  
1411 person in the world with respect to their salvation.

1412 God chooses those ethnic conglomerates or  
1413 nations, in order to perform the plans that He finds  
1414 convenient, without violating the free will of its  
1415 components, as in the case of Babylon which was  
1416 used to destroy Judah.

1417 Since the beginning of the chapter to the end,  
1418 Paul's theme is the election or non election of Israel  
1419 and the Gentiles, taken as a group to perform the  
1420 divine plans to bring forth the Messiah, not for the  
1421 salvation of individuals in particular.

1422 The chapter ends without Paul speaking in any part  
1423 about the predestination of persons to be saved or  
1424 damned.

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## Chapter 3

**Those who think that they believe in  
absolute predestination, in reality do not  
believe in such a thing**

### **Paul exhorts us not to be slothful**

Upon Paul saying in this verse “*ye be not slothful*” shows us that **he believed that man had the ability to become lazy or not, of his own volition**. This is to say that he believed that man has free will. If Paul believed in absolute predestination, he would not urge his fellow man to not become lazy, because he would have known that it would be something predestined and that no one could change it, that of being lazy or not being lazy.

*“That ye be not slothful, but followers of them who through faith and patience inherit the promises.”* (Heb 6:12)

Later, after having exhorted them not to be lazy, he exhorts them to imitate certain other brothers. From here, without much intellectual effort, we realize that **Paul considered that man had the ability to imitate**; it is to say, that upon their own choice they could wish to attain the behavior of persons approved by God. So much of his exhortation to not be lazy is to exhort them to imitate what is good and shows us without the slightest doubt that Paul believed in the free will of man. The Apostle rejected the absurd and heretic

hypothesis that his behavior, his desires, his feelings  
or his decisions in life were ruled by predestination.

\*

**Let's take a look at those who think they believe  
in absolute predestination**

**Predestination of circumstances** is that in which  
God predestines a person, conglomerate or nation to  
live under certain circumstances that are convenient  
to His plans. **Absolute predestination** is that which  
assures that God orders certain persons to be saved  
and others to be damned; and that everything, from  
the date of birth or death, the health or illness, even  
the falling of a leaf from a tree, is something  
predestined by God and that He provokes, and no  
one can change said predestinations.

**There are some who assure that they believe in  
absolute predestination**, and many of them, in  
reality imagine they believe this, but in reality do  
not. What is the basis of my thought? If you  
observe the actions, (not the words) of those who  
suppose that they believe in absolute predestination,  
you will see that deep down in their heart, they do  
not believe what they think they believe in. I will  
show some examples below of what I am saying.  
Up to this point, I am referring to those who are  
honest with God in their beliefs.

There is, however, another group **who believes  
that by pretending to have an "unshakable" faith  
in that salvation is something that is predestined,  
that they are going to force God to save them in  
spite of not repenting for their sins.** I say that they  
are "pretending to have faith in absolute  
predestination" because the ones that say that they

1497 believe in such a thing in reality do not believe in  
1498 that type of predestination.

1499 The proof is that they take out insurance policies,  
1500 take medication, they submit themselves to surgery,  
1501 go to the dentist, go to the eye doctor, take care of  
1502 their wallets so that their money is not stolen and do  
1503 not preach the gospel where it is prohibited under a  
1504 death sentence.

1505 **If they truly believed in absolute**  
1506 **predestination,** they would not have to have  
1507 insurance, because if it is predestined that they will  
1508 lose it all, even if they have insurance, they would  
1509 lose it all. If it was predestined that they would not  
1510 lose anything, even if they did not have insurance,  
1511 they would not lose anything. Why waste money on  
1512 insurance if that money could be donated to the  
1513 spread of the gospel?

1514 **If they truly believed in absolute**  
1515 **predestination,** they would not have to take  
1516 medicine or subject themselves to surgery, because  
1517 if they were predestined to be healthy, they would  
1518 be healthy even if they do not take medicine not  
1519 have any operations, therefore, none of that would  
1520 be necessary. If, on the contrary, they were  
1521 predestined to not be healthy, even if they took  
1522 medicine or subjected themselves to surgery, they  
1523 would not be able to recuperate their health.

1524 **If they truly believed in absolute**  
1525 **predestination,** they would not go to a dentist,  
1526 because if the conservation of their teeth was  
1527 predestined, their teeth would be conserved even if  
1528 they didn't spend any money on the dentist. The  
1529 same could be said about the eye doctor, why spend  
1530 money on them if it is predestined that they have  
1531 good eyesight. And if what was predestined was  
1532 that they would have poor vision, they would have

1533 poor vision even if they went to see the best eye  
1534 doctor in the world.

1535 **If they truly believed in absolute**  
1536 **predestination**, they would not watch their wallet  
1537 and their money, because if they were sure that it  
1538 was predestined that their money would not be  
1539 stolen, no one could steal it; while if it was  
1540 predestined that their money would be stolen, it  
1541 would be stolen no matter how much they took care  
1542 of it.

1543 **If they truly believed in absolute**  
1544 **predestination**, they would go to preach the gospel  
1545 to places where it was prohibited, knowing that the  
1546 day of their death was predestined and no one could  
1547 kill them beforehand nor arrest them if it was not  
1548 predestined that they be arrested. However, if their  
1549 arrest was predestined, they would go to jail even if  
1550 they did not go to a prohibited region to preach.

1551 **The same thing happens when we observe**  
1552 **them caring for their children**, which is wise and  
1553 prudent, but would be against what they **say** they  
1554 believe in. If it is predestined that something bad  
1555 would happen to that child, it will happen no matter  
1556 how much they are cared for; and, if it is  
1557 predestined that nothing happen to that child, it  
1558 would not happen even if they were not cared for.  
1559 Let us live a carefree life! In any event, “what will  
1560 happen is written”. If the kidnapping of the child is  
1561 predestined, he will be kidnapped even if we care  
1562 for him; but if it is predestined that the child **not** be  
1563 kidnapped, he will not be kidnapped even if we  
1564 neglect to take care of him.

1565 **One of the things that according to this**  
1566 **erroneous doctrine is predestined** is the day of  
1567 death and birth. Nevertheless, they use **birth**  
1568 **control methods**. If they really believed in absolute

1569 predestination, they would not do so because if the  
1570 birth of a baby were predestined, he would be born  
1571 even if they used the best of methods; and if it was  
1572 predestined that he **not** be born, he would not be  
1573 born even if they did not use any birth control  
1574 method.

1575 **Why call upon the police or fire department?**  
1576 If it is predestined that your entire house or part  
1577 thereof be burned, it will burn even if the fire  
1578 department arrives on time. On the other hand, if it  
1579 is predestined that the house **not** burn, nor the entire  
1580 house or part of it, it will not burn even if the fire  
1581 department don't come nor anyone else douse it  
1582 with water. **Show your heroic and unshakable**  
1583 **faith, don't call the fire department, sit down**  
1584 **calmly to watch how what is predestined will**  
1585 **occur.**

1586  
1587 **The same thing happens with police protection.**  
1588 If it is predestined that those who are breaking a  
1589 window enter, rob, damage, hurt, kill, rape, etc.,  
1590 such a thing will occur even if the police is called  
1591 upon. On the contrary, if it is **not** predestined that  
1592 they enter, rob, damage, hurt, kill or rape, why  
1593 bother the police, it is better to turn in the other  
1594 direction and continue to sleep calmly with the  
1595 assurance that "what is going to happen is written".

1596 **Do you know any believer** of absolute  
1597 predestination who lives within the parameters in  
1598 which they are supposed to live in? **No one!** Why?  
1599 Because in reality **no one** believes in such a thing.  
1600 With their mouths they say they believe, but in their  
1601 hearts they do not believe. Many of them honestly  
1602 imagine that they believe in such a thing, but in  
1603 reality they demonstrate that they do not do so.

**As we can see, many who think they believe in absolute predestination, in reality are deceiving themselves, because they truly do not believe in it.**

\*

**Review of Chapter 3.** Paul urges Christians not to be lazy, which indicated that he considered that we had free will.

Many of those who believe in the doctrine of absolute predestination are honest in its beliefs, in the sense that they suppose that in reality they believe such a thing, but facts demonstrate that they do not believe in predestination. They demonstrate this by going to a doctor, taking out insurance policies, going to the dentist, using birth control, visiting the eye doctor, calling upon the police and the fire department, etc.

There is, however, another group of persons who believe in predestination but are not sincere. They believe that by pretending to have an “unshakeable” faith in that salvation is predestined, **they are going to force God to save them, in spite of not repenting of their sins.**

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## Chapter 4

What God personally speaks, shows us  
that absolute predestination does not exist  
and that free will does exist

The fifth commandment shows that absolute  
predestination does not exist

Let us remember that we are calling “**absolute predestination**” to that heretic doctrine that says that from the date of death, to the falling of a leaf God has everything predestined on a fixed moment and nothing can occur without God provoking it.

“**Predestination of circumstances**”, is that which is mentioned in the Bible and is that which says that what God predestines **at times** is the place and time in which a soul should live and act, in order to fulfill a certain function that God’s plans require.

Before reading the passage shown below, let us bear in mind, **who is going to speak now is God Himself**. This is not about a nebulous interpretation that is made by an individual that does not believe in absolute predestination. It is God Himself, in the fifth commandment, who clearly says the following.

*“Honour thy father and thy mother, **that thy days may be long** upon the land which the LORD thy God giveth thee.” (Exodus 20:12)*

From here we can deduce, without forcing our reasoning, that **if someone honors father and mother, he will live longer than if he does not honor them**. It is to say that the length of a person’s life depended partly of the way he behaves with his parents. Therefore, **the length of life is not inflexibly predetermined by God; there was**

1671 **flexibility in the matter.** This being so, it is easy to  
1672 reason that such a thing as an inflexible date of  
1673 death does not exist. Or in other words, there is **no**  
1674 **predestination for the date of death.**

1675 If God Himself says that the date of death is not  
1676 fixed, that means that there is no day predestined for  
1677 death, or that absolute predestination does not exist.

1678 Some stubborn persons may say that this rule was  
1679 only for Jews, but in that case we would have to  
1680 think that the Gentiles did not have to honor their  
1681 parents, which is totally absurd. But anyways, even  
1682 if absurd was true, we have to get to the conclusion  
1683 that at least for the Jews there was no fixed date of  
1684 death, and absolute predestination does not exist for  
1685 Jews, only for Gentiles. Absurd.

1686 \*

1687  
1688  
1689 **The way in which God speaks to Solomon denies**  
1690 **absolute predestination**

1691 Likewise, this could be said with what God  
1692 **personally** said to Solomon. There, God tells the  
1693 King that if he obeys his commandments and  
1694 statutes, **God Himself would lengthen the days of**  
1695 **his life.** If the day of Solomon's death was not  
1696 predestined, this indicates that predestination for the  
1697 day of death does not exist. The length of his life  
1698 depended upon Solomon walking in the ways of  
1699 God and obeying His commandments. If Solomon  
1700 complied, he would live longer; if he didn't, his life  
1701 would be shortened.

1702  
1703 *“And **if** thou wilt walk in my ways, to keep*  
1704 *my statutes and my commandments, as thy*  
1705 *father David did walk, then **I will lengthen***  
1706 *thy days.”* (I Kings 3:14)



1707

1708       There are many more passages which demonstrate  
1709       that the day of death is not predestined, but I prefer  
1710       to leave these for Chapter 9, which is titled “The  
1711       day of death is not predestined”, which is found on  
1712       page 108. In the meantime, let us continue talking  
1713       about how God Himself recognizes that man has  
1714       free will.

1715       **In the previous passage we see that God**  
1716       **attributes free will to King Solomon**, because He  
1717       places in his hands and allows his human will, to  
1718       comply or not comply. If absolute predestination  
1719       existed, God would not have said, “*if thou wilt walk*  
1720       *in my ways, to keep my statutes and my*  
1721       *commandments*”, because He would know that  
1722       Solomon would not be able to do what was not  
1723       predestined, but would have said something like  
1724       “being that you are predestined to obey, you will  
1725       have a long life”, or to the contrary, “being that you  
1726       are predestined to disobey, you will have a short  
1727       life”.

1728       **From the second appearance of God to**  
1729       **Solomon**, which is narrated in I Kings 6:11-13, we  
1730       clearly see that God attributes free will to man,  
1731       being that He places a condition upon Solomon  
1732       which is “if”, when he exhorts him to obey His  
1733       commandments.

1734

1735       “<sup>11</sup> *And the word of the LORD came to*  
1736       *Solomon, saying:* <sup>12</sup> *Concerning this house*  
1737       *which thou art in building, if thou wilt walk*  
1738       *in my statutes, and execute my judgments,*  
1739       *and keep all my commandments to walk in*  
1740       *them; then will I perform my word with thee,*  
1741       *which I spake unto David thy father;* <sup>13</sup> *And I*

1742 *will dwell among the children of Israel, and*  
1743 *will not forsake my people Israel.”*  
1744 (I Kings 6:11-13)

1745  
1746 That is to say, that **if** Solomon obeyed the  
1747 commandments, something was going to occur, but  
1748 **if** he did not obey, something else was going to  
1749 occur. It is clear that man, Solomon in this case, is  
1750 not predestined to obey or disobey, but this depends  
1751 on his will.

1752 \*

1753  
1754

1755 **Free will and the tree of the knowledge**  
1756 **of good and evil**

1757 I don't know by what type of mental confusion,  
1758 believers of absolute predestination assure without  
1759 the slightest doubt, that man does not have free will  
1760 but that everything is predestined. If they wanted to  
1761 reason, it would be sufficient for them to read this  
1762 passage so that they would realize that what is  
1763 precisely stated here is contrary to their beliefs, and  
1764 most importantly it is God Himself who says it.

1765  
1766 “<sup>16</sup> *And the LORD God commanded the*  
1767 *man, saying: Of every tree of the garden thou*  
1768 *mayest freely eat, <sup>17</sup> but of the tree of the*  
1769 *knowledge of good and evil, thou shalt not*  
1770 *eat of it, for in the day that thou eatest thereof*  
1771 *thou shalt surely die.” (Genesis 2:16-17)*

1772

1773 From the very moment in which God exhorts  
1774 Adam **not to eat** from the tree of knowledge of  
1775 good and evil, it is because God knew that Adam  
1776 **could eat if he wanted to, but did not have to**  
1777 **if he didn't wish to.** If Adam would **not** have

1778 had free will, God, who created him and knew  
1779 how he was, did not have to warn him, because  
1780 He would know that Adam would not be able to  
1781 do so because he was predestined to not do so; or  
1782 vice versa, because in any event he had to do it  
1783 because he was predestined to.

1784 On top of that, the very fact that the Bible says  
1785 that the man ate from the tree of knowledge of good  
1786 and evil, makes us see that man learned what was  
1787 good and what was bad, as we can see in 3:10,  
1788 where man demonstrates that he knows what is  
1789 good and what is bad.

1790  
1791 *“And he said: I heard thy voice in the*  
1792 *garden, and I was afraid, because I was*  
1793 *naked; and I hid myself.” (Gen 3:10)*  
1794

1795 **The warnings of God about not eating from the**  
1796 **tree show the free will of man.** What the doctrine  
1797 of absolute predestination sustains is that God  
1798 predestined Adam to eat from the tree, but that he  
1799 warned him for no reason at all, being that in any  
1800 event he would have eaten even if he didn’t want to  
1801 because it was his destiny.

1802 \*

1803

1804

1805 **God recognizes free will in Cain**

1806 The way in which God speaks to Cain clearly  
1807 shows that Cain had free will in as much as to do  
1808 well or to do wrong. God said to Cain: *“If thou*  
1809 *doest well, shalt thou not be accepted?”*. In saying  
1810 this, it shows us that Cain could do good if he  
1811 wanted to. God was not going to make fun of Cain  
1812 by proposing that he do something that God knew  
1813 he would not be able to do because he was

1814 predestined to do something else. God was not  
1815 going to propose something like, “if you jump and  
1816 land on the moon, you will be praised”, knowing  
1817 that Cain could not make that jump.

1818  
1819 *“If thou doest well, shalt thou not be*  
1820 *accepted? And if thou doest not well, sin*  
1821 *lieth at the door. And unto thee shall be his*  
1822 *desire, and thou shalt rule over him.”*

1823 (Genesis 4:7)

1824  
1825 On the other hand, we see in the same verse,  
1826 further along, that God also recognizes his  
1827 freedom to do wrong when he says, *“and if thou*  
1828 *doest not well...”*. In both cases we see that God  
1829 recognizes in man the power to do good or bad  
1830 as his own will.

1831 \*

1832  
1833  
1834 **God acknowledged free will in Abimelech**

1835 There are some who believe that man does not  
1836 have free will in any way, neither to do good or bad.  
1837 There are others who think that free will is only to  
1838 do wrong. However, in this passage we see that  
1839 **God acknowledges in man the free will to do bad**  
1840 **as much as to do good.**

1841 In the passage below, we see that God  
1842 acknowledges Abimelech’s ease to have good  
1843 sentiments, good thoughts, good intentions when in  
1844 verse 6 He tells him, *“...I know that thou didst this*  
1845 *in the integrity of thy heart...”*. In other words, **God**  
1846 **recognized Abimelech’s integrity.** Further on, in  
1847 verse 7, He once again acknowledges free will by  
1848 placing him at a fork in the road doing either bad or  
1849 good according to his will. That is why he says:

1850 “Now therefore restore the man his wife...”. If  
1851 Abimelech would have been a programmed being, a  
1852 being without free will, a being predestined to have  
1853 the desire to do one thing without the possibility of  
1854 the will to do another, a being that was predestined  
1855 to wish the return of the woman to her husband,  
1856 God would not have had to exhort him to return her;  
1857 nor warn him of the consequences if he didn’t. To  
1858 do so would have been to waste time, because in  
1859 any event Abimelech was not going to desire to do  
1860 something other than what he was predestined to  
1861 do.

1862  
1863 “<sup>6</sup> And God said unto him in a dream: **Yea, I**  
1864 **know that thou didst this in the integrity of**  
1865 **thy heart; for I also withheld thee from**  
1866 **sinning against me, therefore suffered I thee**  
1867 **not to touch her.** <sup>7</sup> Now therefore restore the  
1868 man his wife; for he is a prophet, and he shall  
1869 pray for thee, and thou shalt live; and **if thou**  
1870 **restore her not, know thou that thou shalt**  
1871 **surely die, thou, and all that are thine.”**

(Gen 20:6-7)

1873  
1874 **God also acknowledges free will** when he says:  
1875 “...and if thou restore her not...”; with which we  
1876 see that God recognized Abimelech’s ability to  
1877 reject the divine exhortation if he so desired. **God’s**  
1878 **plans were going to be carried out in any event,**  
1879 with the consent and cooperation of Abimelech or  
1880 without that consent and cooperation; but one thing  
1881 is to say that God’s plans will be realized in any  
1882 way and another very different one is to say that the  
1883 desires and attitudes of men who are in those plans  
1884 are predestined.

1885 Throughout this story we see that God recognized

1886 in man the ability to want to do good or to do  
1887 wrong, which is the true definition of what “free  
1888 will” is. **That does not mean that man can do**  
1889 **whatever he pleases**, because God can prevent it;  
1890 **but man can desire whatever he wishes**, because  
1891 God has given him that capability and does not take  
1892 it away. Man can desire to sin, he can desire not to  
1893 repent, can reject Christ and finally, he can also  
1894 desire to enjoy Heaven; but that does not mean that  
1895 he can go to Heaven, because he did not comply  
1896 with the condition of repentance and acceptance of  
1897 Christ’s redemption.

1898 \*

1900  
1901 **If God says that He does not want the death of**  
1902 **the impious, how are we going to believe in**  
1903 **predestination?**

1904 The satanic hypothesis of absolute predestination  
1905 assures that he who will be saved will be because  
1906 God saves him (without counting on the consent,  
1907 not the will, feeling or desire to be saved on the part  
1908 of the saved one); and that he who is damned, it is  
1909 because God allows him to become lost, without  
1910 counting on any feelings, will, consent or desire on  
1911 the part of the lost soul, and even if he wanted to  
1912 become saved.

1913 How can this illogical and abominable hypothesis  
1914 be true if **God himself declares that He does not**  
1915 **want the death of the godless**. Furthermore  
1916 recognizes that the godless and the just can change  
1917 their ways as a result of their own volition; and  
1918 therefore the one who was impious be saved, and  
1919 the one who was just become lost?

1920 How can this blasphemous hypothesis be true if  
1921 **God Himself declares that He wants no one to be**

1922 **damned? If only in God's hand would salvation**  
1923 **be brought to man, all humans would be saved.**  
1924 Let us read the following passage.

1925  
1926 *“<sup>21</sup> But **if the wicked will turn from all his***  
1927 ***sins that he hath committed, and keep all my***  
1928 ***statutes, and do that which is lawful and***  
1929 ***right, he shall surely live, he shall not die. <sup>22</sup>***  
1930 ***All his transgressions that he hath committed,***  
1931 ***they shall not be mentioned unto him; in his***  
1932 ***righteousness that he hath done he shall live.***  
1933 ***<sup>23</sup> Have I any pleasure at all that the wicked***  
1934 ***should die?, saith the Lord GOD, and not***  
1935 ***that he should return from his ways, and***  
1936 ***live? <sup>24</sup> But when the righteous turneth away***  
1937 ***from his righteousness, and committeth***  
1938 ***iniquity, and doeth according to all the***  
1939 ***abominations that the wicked man doeth,***  
1940 ***shall he live? All his righteousness that he***  
1941 ***hath done shall not be mentioned, in his***  
1942 ***trespass that he hath trespassed, and in his***  
1943 ***sin that he hath sinned, in them shall he die. <sup>25</sup>***  
1944 ***Yet ye say: The way of the Lord is not equal.***  
1945 ***Hear now, O house of Israel: Is not my way***  
1946 ***equal? Are not your ways unequal? <sup>26</sup> When***  
1947 ***a righteous man turneth away from his***  
1948 ***righteousness, and committeth iniquity, and***  
1949 ***dieth in them; for his iniquity that he hath***  
1950 ***done shall he die. <sup>27</sup> Again, when the wicked***  
1951 ***man turneth away from his wickedness that***  
1952 ***he hath committed, and doeth that which is***  
1953 ***lawful and right, he shall save his soul alive.***  
1954 ***<sup>28</sup> Because he considereth, and turneth away***  
1955 ***from all his transgressions that he hath***  
1956 ***committed, he shall surely live, he shall not***  
1957 ***die. <sup>29</sup> Yet saith the house of Israel: The way***

1958 *of the Lord is not equal. O house of Israel,*  
 1959 *are not my ways equal? Are not your ways*  
 1960 *unequal? 30 Therefore I will judge you, O*  
 1961 *house of Israel, every one according to his*  
 1962 *ways, saith the Lord GOD. Repent, and turn*  
 1963 *yourselves from all your transgressions; so*  
 1964 *iniquity shall not be your ruin. 31 Cast away*  
 1965 *from you all your transgressions, whereby ye*  
 1966 *have transgressed; and make you a new heart*  
 1967 *and a new spirit, for why will ye die, O house*  
 1968 *of Israel? 32 For I have no pleasure in the*  
 1969 *death of him that dieth, saith the Lord GOD,*  
 1970 *wherefore turn yourselves, and live ye.”*  
 1971 (Ezequiel 18:21-32)

1972  
 1973 **This whole paragraph shrieks out to our ears**  
 1974 **that man has free will.** In spite of that, I know how  
 1975 the saying goes; there is no worse deaf man than he  
 1976 who does not want to hear, nor worse blind man  
 1977 than he who does want to see. In verse 21, we see  
 1978 that **God speaks about the impious man as**  
 1979 **having free will;** He speaks in a way that there is  
 1980 no doubt that **the impious can separate himself**  
 1981 **from all his sins if he desires it.** If man could not  
 1982 separate himself from doing wrong, God would not  
 1983 say what He does in verse 21, because it would be  
 1984 false. He says the same in verses 27-28.

1985 In verses 24 and 26, God expresses that **a pious**  
 1986 **man can separate himself from piety and go**  
 1987 **toward impiety of his own volition.** We see that  
 1988 **the just can become lost, that it is not how many**  
 1989 **believe, that once saved, always saved and**  
 1990 **therefore, you can do whatever you please and sin**  
 1991 **as much as you want without any problem**  
 1992 **whatsoever.**



1993 If we notice in verse 30, God exhorts man to  
1994 convert, to turn from his iniquities. **If man did not**  
1995 **have the capacity to convert, to turn away from**  
1996 **his iniquities, God would not have been**  
1997 **exhorting him to do such a thing, because it**  
1998 **would be a joke.** This would be like telling a man  
1999 who is a quadriplegic to go drink water by the river  
2000 so that he does not die of thirst.

2001 In verse 31, **He exhorts man to purge the**  
2002 **iniquities from himself. If God exhorts such a**  
2003 **thing it is because He knows it can be done.** To  
2004 think that man does not have free will, but that God  
2005 exhorts him to purge his iniquities, (something that  
2006 He would know that man could not do), is to think  
2007 that God makes fun of the wretched and those of us  
2008 who want to learn His way of being and actions, by  
2009 reading the Bible. It would be something like asking  
2010 a four year old child with a boa constrictor wrapped  
2011 around his neck, to remove the serpent from his  
2012 neck, knowing that he can not do so. **It is not**  
2013 **logical to think that God makes these types of**  
2014 **requests from man knowing that he cannot do**  
2015 **what is being asked of him.** What is logical is to  
2016 think that if God makes that type of request, it is  
2017 because He knows man can do it.

2018 To think otherwise is blasphemy towards God's  
2019 character. They will pay for that.

2020 In verses 23 and 32, we see that **God does not**  
2021 **want anyone to die, to be lost. How then, can He**  
2022 **predestine anyone to be lost? If salvation only**  
2023 **depended on God, everyone would be saved.** If  
2024 man's free determination was not necessary in the  
2025 process of salvation, if it were feasible that all that  
2026 was necessary could be done by God without man's  
2027 intervention, God would make any sacrifice,  
2028 anything in order to save the entire world, 100% of

2029 His creatures. Didn't he sacrifice His only begotten  
2030 Son? What other sacrifice wouldn't He make?

2031 **What many don't understand is that, being**  
2032 **God almighty, when He establishes something,**  
2033 **that something is immutable,** whatever comes  
2034 next will not change it, and even less will it be  
2035 moved by God. If God establishes that light exists  
2036 and that darkness exists, and places His will and  
2037 power so that they differ, He will not afterwards in  
2038 order to consent to someone's whim make darkness  
2039 look like light and vice versa. Once the difference  
2040 between both has been established by the will and  
2041 mandate of God, the contrary cannot be established.

2042 **It would be the same case in the difference**  
2043 **between white and black.** No one should ever  
2044 expect that God will make something white which  
2045 is at the same time black, or something black to be  
2046 white at the same time. God does not wish to  
2047 contradict or annul Himself by going against what  
2048 has been previously established. If God had  
2049 previously established that black and white be  
2050 different and later established that something be  
2051 black, that thing cannot at the same time appear  
2052 white.

2053 **For the same reason, God is not going to create**  
2054 **someone with free will, who at the same time be**  
2055 **obliged to be good;** nor one created being with free  
2056 will who be obliged to wish to repent and desire to  
2057 be saved; nor a being with free will who at the same  
2058 time is predestined to not repent nor seek salvation.  
2059 We clearly see that, either all of mankind (including  
2060 angels) have free will, or we have to believe that all  
2061 that they do, either good or bad, is because God  
2062 forces them to do so, because God predestined them  
2063 to do so; something which is total nonsense and  
2064 blasphemy.

2065 Because what I have previously explained is why  
2066 God, with all sincerity and heartfelt feelings says in  
2067 verse 23: *23 Have I any pleasure at all that the*  
2068 *wicked should die? saith the Lord GOD, and not*  
2069 *that he should return from his ways, and live?”*; and  
2070 once again in verse 32 of the same chapter 18: *For I*  
2071 *have no pleasure in the death of him that dieth,*  
2072 *saith the Lord GOD, wherefore turn yourselves,*  
2073 *and live ye.”* It is said again in Ezequiel 33:11.

2074  
2075 “Say unto them: As I live, saith the Lord  
2076 GOD, **I have no pleasure** *in the death of the*  
2077 *wicked; but that the wicked turn from his*  
2078 *way and live; turn ye, turn ye from your evil*  
2079 *ways; for why will ye die, O house of Israel?”*  
2080 (Ezequiel 33:11)

2081  
2082 **All of this is said by God with absolute**  
2083 **sincerity**, because it is no longer in His hands to  
2084 force His creatures to desire salvation. From the  
2085 moment that He created them with free will, He  
2086 established that the desires of the creatures were  
2087 absolute property of theirs, without anyone’s  
2088 interference. Therefore, even God Himself does not  
2089 interfere in them.

2090 **He is not going to create a creature that has**  
2091 **free will, but that would desire what God wants;**  
2092 in the same way that he did not create a white color  
2093 to look black, not light to be the same as darkness.  
2094 Does someone think that God exhorts people to  
2095 leave their bad paths, and to repent, etc., knowing in  
2096 his heart that they cannot do so? Does someone  
2097 think that God is playing a joke on humanity by  
2098 exhorting them to do something that He knows they  
2099 cannot do, because He has predestined them to do  
2100 something else? If God knew that man did not have

2101 free will, he would not exhort them to do something  
2102 that He knew that man could not do. **That**  
2103 **“predestinationistic” thought is a blasphemous**  
2104 **thought.**

2105 **Whoever thinks that God predestines** some to  
2106 be saved and others to be lost, being in God’s hands  
2107 that will to do something or other, **does not appear**  
2108 **to realize that he is attributing that God has**  
2109 **hypocritical manifestations** in verses 23 and 32. In  
2110 those two verses, God says that He does not want  
2111 anyone to die, to be lost, which would not be true if  
2112 it was in God’s hands to avoid it and not do so.

2113 **Many who embrace with savage fierceness to**  
2114 **the blasphemous and satanic hypothesis of**  
2115 **predestination,** does it by instinct of conservation.  
2116 They do not want to let go of that doctrine which  
2117 they believe is the only thing that guarantees their  
2118 salvation. They think that by using their free will,  
2119 they, as a ship off course, will stumble upon Satan’s  
2120 underwater rocks and will drown forever. **There is**  
2121 **no such thing; he who utilizes his free will to beg**  
2122 **for divine intervention in his life will not stay off**  
2123 **course, even if sometimes it would seem that**  
2124 **way.**

2125 Many of these wretched Christians, fearful of the  
2126 sins committed or are committing, think that by  
2127 holding on to the belief in this illogical and  
2128 blasphemous hypothesis, they can do something  
2129 like “force” God to do whatever they believe very  
2130 strongly, what they believe with their faith of  
2131 “titanic” sized proportions. They think that because  
2132 God has promised to concede to the petitions that  
2133 anyone ask with faith, they have God chained to His  
2134 promise, and can force Him to save them even if  
2135 they do not repent of their sins as long as they ask  
2136 with their faith of “titanic” proportions.

2137 They are wrong, God has not abandoned them nor  
2138 will He abandon them in their sin as long as by their  
2139 free will they wish to be with God and be  
2140 regenerated by Him; but they are not going to force  
2141 God to do what they want, using **what they think is**  
2142 **faith, which in reality is autosuggestion.** Celestial  
2143 dynamics is how God established it, not how each  
2144 person may think it could be modified by their  
2145 “titanic” faith.

2146 A Christian who committed a great sin (no matter  
2147 how large) is not exempt from forgiveness if by his  
2148 free will desires it, if he wholeheartedly repents of  
2149 what he did. There is no sin that is unforgivable,  
2150 only the offense to those divine beings, knowingly,  
2151 or the rejection of the forgiveness using free will is  
2152 unforgivable.

2153 **This does not mean that a Christian can sin**  
2154 **without risk; wow of he who intends to do this!**  
2155 In Job 30:19-24, this holy man of God in the midst  
2156 of his dreadful affliction is sure and he announces it  
2157 to all in verse 24, that God will not extend His hand  
2158 beyond the grave. This is to say, that it does not  
2159 matter how hard our earthly deserved punishment is  
2160 because of our sin, God will not extend His hand  
2161 beyond the grave to punish us with damnation, if we  
2162 want to be with Him and wish to obey Him, even if  
2163 we cannot presently do so.

2164 This is the only thing that God desires of man, his  
2165 consent; that man, in using his free will, desires to  
2166 be with God, even if his works are distancing him  
2167 from God. **In order to fill this gap between what**  
2168 **man wants to do and what he could, Jesus Christ**  
2169 **Himself died, the selfsame Son of God.** His  
2170 sacrifice gives us the spiritual power to abandon sin  
2171 no matter how powerful the temptation. If there  
2172 would have been a less painful means for God to

2173 save his creatures, the crucifixion of Our Lord  
2174 would have not taken place.

2175 I previously said that the Christian cannot sin  
2176 without consequences and woe of whoever attempts  
2177 to do so! In John 5:14, **Jesus warns the paralyzed**  
2178 **man from Bethesda, now cured, not to sin**  
2179 **anymore, to avoid something worse befalls him.**  
2180 It is clear that in spite of the fact the Jesus Christ  
2181 personally had intervened to his favor, the man did  
2182 not have a license to sin; if he did, Jesus warned,  
2183 the punishment could be **even worse**. Jesus was not  
2184 going to throw him off a cliff into Hell if he sinned  
2185 again, nor was God going to extend his arm beyond  
2186 the tomb, against the salvation of his soul, if he  
2187 sincerely repented, but he would obtain the  
2188 deserved punishment for scorning the word of God,  
2189 his life norms, while in his terrestrial existence.

2190 **In order to be sure of salvation, the sinner does**  
2191 **not have to cling to a hypothesis like absolute**  
2192 **predestination, which is an insult to the goodness**  
2193 **of God.** In order to be sure of our own salvation, we  
2194 only have to know, and all Christians know this  
2195 even it is sometimes forgotten, that the love of God  
2196 excels all understanding. **He who truly repents**  
2197 **obtains the forgiveness of his darkest sins,** even  
2198 those committed directly against God, but...do not  
2199 sin again, otherwise you may suffer something  
2200 worse.

2201 **How is it possible that they may think that on**  
2202 **one hand God condemns them to not be able to**  
2203 **become saved, and on another hand, declares**  
2204 **publicly that He does not want death to the**  
2205 **sinner,** He being the only one that could predestine  
2206 them to be saved, if absolute predestination were  
2207 true? How could they believe that God is going to  
2208 declare that He does not want the sinner to die and

2209 later not “change” him, would he not predestine  
2210 him to be saved if He could do so? How is it  
2211 possible that they believe that God will urge man to  
2212 turn from his bad ways knowing that man cannot do  
2213 so unless He predestines the man to do so, if  
2214 absolute predestination would exist? How is it  
2215 possible that they believe that God implores them to  
2216 “return, return”, with God knowing that they cannot  
2217 return unless He obliges them or predestines them  
2218 to return. Those who believe in absolute  
2219 predestination, do they not see that they are  
2220 attributing hypocrisy and falseness to God? That is  
2221 a blasphemy, a grave sin they are going to have to  
2222 account for.

2223 **The problem is that in order to reach salvation,**  
2224 **you have to repent from your sins** and not  
2225 everyone wants to do so. They love their sin more  
2226 than they love God and that is why they try to  
2227 deceive themselves pretending that they have  
2228 “titanic” faith, whereby they think that God “is  
2229 obligated” to concede whatever they ask for in  
2230 “faith”, that is predestined salvation without the  
2231 need to repent. Perhaps Satan has the same ideas  
2232 and that is why he persists in his sin.

2233 **No one can reach heaven in his sins.** You must  
2234 rid yourself of sin; quit loving them during your  
2235 lifetime. Whoever does not repent of his envy,  
2236 hatred, arrogance, selfishness, from his desire to be  
2237 above his fellow man, cannot enter Heaven with  
2238 that burden. **That is why, not wanting to repent,**  
2239 **but desiring to go to heaven,** they create for  
2240 themselves or accept the erroneous and abominable  
2241 doctrine of predestination. They imagine that by  
2242 believing in it with “titanic” faith, they will force  
2243 God to save them even without repentance. God  
2244 promised to concede the petitions done with faith

2245 (true faith) and that is why some think that they can  
2246 twist God's will legalistically and raise themselves  
2247 with salvation without previous repentance.

2248 \*

2249  
2250  
2251 **God considers that the Israelites had free will**

2252 This passage shows, in the conversation God has  
2253 with Ezekiel, that the Lord considered that the  
2254 Israelites had free will. Let's see.

2255  
2256 *"<sup>17</sup> Son of man, I have made thee a*  
2257 *watchman unto the house of Israel; therefore*  
2258 *hear the word at my mouth, and give them*  
2259 *warning from me. <sup>18</sup> When I say unto the*  
2260 *wicked: Thou shalt surely die; and thou givest*  
2261 *him not warning, nor speakest **to warn the***  
2262 ***wicked from his wicked way, to save his life,***  
2263 *the same wicked man shall die in his iniquity;*  
2264 *but his blood will I require at thine hand. <sup>19</sup>*  
2265 *Yet if thou warn the wicked, and he turn not*  
2266 *from his wickedness, nor from his wicked*  
2267 *way, he shall die in his iniquity; but thou hast*  
2268 *delivered thy soul. <sup>20</sup> Again, **when a righteous***  
2269 ***man doth turn from his righteousness, and***  
2270 *commit iniquity, and I lay a stumbling block*  
2271 *before him, he shall die; because thou hast*  
2272 *not given him warning, he shall die in his sin,*  
2273 *and his righteousness which he hath done*  
2274 *shall not be remembered; but his blood will I*  
2275 *require at thine hand. <sup>21</sup> Nevertheless if thou*  
2276 *warn the righteous man, **that the righteous***  
2277 ***sin not**, and he doth not sin, he shall surely*  
2278 *live, because he is warned; also thou hast*  
2279 *delivered thy soul."* (Ezekiel 3:17-21)

2280



2281 As we see in verse 18, **God considers that the**  
2282 **impious, on his own, can desire to change his**  
2283 **wrongful path.** If man did not have free will, God  
2284 would not say such a thing, because he would know  
2285 that the impious could not wish to change his ways,  
2286 because He predestined them to be the way he is  
2287 now.

2288 In verse 19 we see that God brings up the  
2289 possibility that the impious will **not** convert, which  
2290 suggests that there exists the possibility that they  
2291 **may** convert. In this we see once again that God  
2292 considers that man has free will.

2293 In verse 20, we see that **God mentions the**  
2294 **possibility that the just may separate from his**  
2295 **justice,** which shows **in an undisputable way** the  
2296 free will of man, **because God is not going to**  
2297 **cause him to separate from his justice.** This  
2298 shows us also that “once saved always saved” is a  
2299 human invention. God does not tempt anyone nor  
2300 does he allow anyone to be tempted beyond his  
2301 strength as we see in I Corinthians 10:13 and James  
2302 1:13-14. Further along, in verse 21, God speaks of  
2303 the possibility of the righteous that was in sin  
2304 separate **himself** from his sin and lives. A more  
2305 evident sign that man has free will, because **God**  
2306 **considers the possibility that he will separate**  
2307 **himself from the wrong he has fallen into.** If man  
2308 were predestined to sin or not sin, God would not  
2309 speak of the possibility of their separation from the  
2310 path they have, and much less would be the  
2311 selfsame God who would predestine him to separate  
2312 himself from his right ways.

2313  
2314 *“There hath no temptation taken you but*  
2315 *such as is common to man, but God is faithful,*  
2316 *who will not suffer you to be tempted above*

2317 *that ye are able; but will with the temptation*  
2318 *also make a way to escape, that ye may be*  
2319 *able to bear it.”* (I Co 10:13)

2320  
2321 *“<sup>13</sup> Let no man say when he is tempted, I am*  
2322 *tempted of God, for God cannot be tempted*  
2323 *with evil, **neither tempteth He any man.** <sup>14</sup>*  
2324 *But every man is tempted, when he is drawn*  
2325 *away of his own lust, and enticed.”*  
2326 (James 1:13-14)

2327 \*

2328

2329

2330 **God testifies that David produced a good**  
2331 **sentiment**

2332 The supporters of absolute predestination deny the  
2333 ability of man to have good thoughts or sentiments  
2334 on their own, without God previously having to cast  
2335 it in their minds. This is to say, they deny the  
2336 capability of man to produce good things.

2337 However, in the following verse we see that God  
2338 recognizes that David had a good thought, a good  
2339 sentiment that was not stamped by God into his  
2340 mind; if not, God would not praise David for having  
2341 produced a good thought if in reality it wasn't  
2342 produced by him, because such a thing would be to  
2343 tell a lie. We see the same in I Kings 8:18 and II  
2344 Chronicles 6:8.

2345

2346 *“And the **LORD** said unto David my father:*  
2347 ***Whereas it was in thine heart to build an***  
2348 *house unto my name, **thou didst well that it***  
2349 ***was in thine heart.”*** (I Kings 8:18)

2350

2351 *“But the **LORD** said to David my father,*  
2352 ***Forasmuch as it was in thine heart to build***

*an house for my name, **thou didst well in that it was in thine heart.*** (II Chronicles 6:8)

By what the Bible says here, God testifies that David had the idea to build the Temple without God having to cast it in his mind. If free will to do good would not exist, God would not recognize or praise David for having had that thought in his heart. God is not going to praise David for having that sentiment, knowing that it wasn't David who had the thought, but He Himself who cast it into David's mind. The proof that is was David's personal thought is that he had the intention, but God did not let him put it in effect.

\*

**By what God discussed with Satan concerning Job, it is obvious that man has free will**

When God spoke with Satan, praising Job, it shows us that free will exists. After the Lord said that Job was perfect, upright and fearful of God, He says that Job “escheweth evil”; therefore, He attributes that quality to Job.

*“And the LORD said unto Satan: Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?”*  
(Job 1:8)

**Even in the second dialog**, when God speaks once again with Satan about Job (2:3-6), the words of God show us that man has free will, **when about Job He says “*he holdeth fast his integrity...*”**.

2388 God tells us that it is **Job** who has hold that  
2389 **perfection**, it is not God who forces him to hold it.

2390  
2391 *“And the LORD said unto Satan: Hast thou*  
2392 *considered my servant Job, that there is none*  
2393 *like him in the earth, a perfect and an upright*  
2394 *man, one that feareth God, and escheweth*  
2395 *evil? And still **he holdeth fast his integrity**,*  
2396 *although thou movedst me against him, to*  
2397 *destroy him without cause.” (Job 2:3)*

2398  
2399 As we clearly see in the two passages previously  
2400 read, God, in speaking, shows us that Job has free  
2401 will.

2402 I could bring up many more examples, but in  
2403 order to not tire out the mind of the reader with just  
2404 this subject, I will place the other example in  
2405 Addendum “B”, on page 248. If you wish, you may  
2406 go and read them there.

2407 \*

2408

2409

2410 **Review of Chapter 4.** There are two concepts of  
2411 predestination: predestination of circumstances and  
2412 absolute predestination. The first is Biblical; the  
2413 second is a satanic heresy.

2414 The fifth commandment where God Himself says  
2415 that honoring your parents will give you a long life,  
2416 clearly shows us that the day of death is not  
2417 predestined to a fixed date, which implies that  
2418 absolute predestination does not exist.

2419 The same lengthening of life is seen when God  
2420 speaks to King Solomon about his obedience to the  
2421 commandments. In the episode about the Tree of  
2422 Good and Evil in the Garden of Eden, we see that  
2423 God speaks with man as if knowing that he had free

2424 will. He did the same with Cain and later on with  
2425 Abimelech.

2426 One of the categorical declarations of God with  
2427 respect to the fact that absolute predestination does  
2428 not exist is when He says that He does not want the  
2429 death of the impious. If absolute predestination  
2430 existed, God would use it to save all of mankind.  
2431 "But God does not want souls in heaven who delight  
2432 in sin and who do not want to repent, because they  
2433 wish to continue doing so even in Heaven. Souls  
2434 that envy, hate, covet more than what justly they  
2435 have, cannot go to Heaven if they do not change.

2436 In the conversation God has with Ezekiel, we see  
2437 that the Lord considers that the Israelites had free  
2438 will, in the same way as when he recognizes  
2439 David's good intentions. Finally, we see that in the  
2440 conversation between God and Satan in the case of  
2441 Job, God attributes that Job has free will.

2442 \*\*\*  
2443  
2444  
2445  
2446  
2447

## 2448 Chapter 5

2449 What Christ personally speaks, shows us  
2450 that absolute predestination does not exist  
2451 and that free will does exist

2452  
2453 Our Lord Jesus Christ says that God does not  
2454 want anyone to perish; therefore the salvation of  
2455 man does not depend solely on the supposed  
2456 predestination

2457 Absolute predestination supports the idea that the  
2458 entire human race was lost, which is true in the

2459 sense that we have all lost the right to Heaven, as  
2460 we have sinned. This also supports the idea that  
2461 God opted to save a few, while he left others to be  
2462 lost, which is false. In a few words, He forced some  
2463 to be saved but he didn't force the others to be  
2464 damned, He simply left them lost.

2465 Circumstantial predestination, which is the one  
2466 mentioned in the Bible, is that which says that God  
2467 sometimes predestines a soul to be born on a certain  
2468 date, place and circumstances in order to fulfill  
2469 some function that God's plans require.

2470 Let us analyze the words of Our Lord Jesus Christ  
2471 to see which predestination He knows exist.

2472  
2473 ***“<sup>11</sup> For the Son of man is come to save that***  
2474 ***which was lost. <sup>12</sup> How think ye? if a man***  
2475 ***have an hundred sheep, and one of them be***  
2476 ***gone astray, doth he not leave the ninety and***  
2477 ***nine, and goeth into the mountains, and***  
2478 ***seeketh that which is gone astray? <sup>13</sup> And if***  
2479 ***so be that he find it, verily I say unto you, he***  
2480 ***rejoiceth more of that sheep, than of the***  
2481 ***ninety and nine which went not astray. <sup>14</sup>***  
2482 ***Even so it is not the will of your Father***  
2483 ***which is in heaven, that one of these little***  
2484 ***ones should perish.”*** (Matthew 18:11-14)

2485  
2486 After carefully reading Matthew 18:11-14, **do**  
2487 **you think that someone who expresses Himself in**  
2488 **this manner is capable of leaving many to their**  
2489 **damnation while He forces a few to become**  
2490 **saved?**

2491 Christ declares that He came to save the ones that  
2492 were lost, not some of the ones who were lost, but  
2493 **all of those who were lost.** He does not want to  
2494 save a few, He wants to save them all. If He had 99

2495 saved ones, He would still go after the missing one.  
2496 How then, can He **force** only a few to be saved and  
2497 leave others abandoned in their damnation, being  
2498 able to save them, if it were true that God is the one  
2499 who predestines man to either be saved or damned?

2500 **Do those who believe in predestination think**  
2501 **that what the Lord is saying about wanting to go**  
2502 **in search of only one who would be lost is pure**  
2503 **hypocrisy? Do they think it is hypocrisy that**  
2504 **which the Lord says with respect that is it not the**  
2505 **will of Our father who is in Heaven, that one of**  
2506 **these little ones perish?**

2507 If of those little ones (as predestination believer  
2508 thinks) God was going to leave the majority of them  
2509 to perish and was going to save just a few, then **they**  
2510 **are accusing Jesus' affirmation as insincere** in  
2511 verse 14, when He says that **it is not your Father**  
2512 **who is in heaven's will for one of these Little**  
2513 **ones to perish.** If it is not the will of God that not  
2514 one of these children perish, why did he save a  
2515 small group of the ones that believers of  
2516 predestination believe God forced to become saved  
2517 and He did not save the rest?

2518 If, in the way that the predestination says, some  
2519 are saved **without any participation on the part of**  
2520 **the saved,** why not do the same with all? And  
2521 above all, if such a thing were true why say that He  
2522 does not want anyone to perish when it is in His  
2523 hands to do so and doesn't want to do it? The  
2524 explanation to all of this confusion is clear:  
2525 **"absolute predestination" is a frightening deceit,**  
2526 **a horrible heresy and a diabolical blasphemy**  
2527 **against God.**

2528 The whole Bible, and reasoning, that reasoning  
2529 which in religion no one want to use, clearly  
2530 indicates that God created us in His likeness, similar

2531 to Him, with free will, so that we desire what we  
2532 want to wish without divine intervention. Once He  
2533 created us with free will, once His power, will and  
2534 word were pledged in making us with free will, it is  
2535 not going to be Him who will force us to desire  
2536 neither good nor bad; the desire to be close to God  
2537 or the desire to separate ourselves from Him.

2538 In my view, such an illogical hypothesis and  
2539 blasphemy as absolute predestination is only  
2540 believed by four types of persons: **a)** the one who  
2541 was taught that doctrine and has never bothered to  
2542 read the Bible eight or ten times from Genesis to  
2543 Revelation in order and without skipping; **b)** the  
2544 one who having read it, does not want to reason,  
2545 afraid of “losing” himself, if he leaves behind what  
2546 his leaders taught him, as in the case of the  
2547 Catholics, Russelites, etc., with the doctrine of  
2548 salvation by works and not by grace; **c)** the one  
2549 who is not interested and the only thing he want is  
2550 to have a Biblical knowledge that will permit him to  
2551 develop himself in a way that he can gain his salary  
2552 and seat donors in the pews of his church; and **d)**  
2553 finally, that wretched believer who is immersed up  
2554 to the eyeballs in the muck of his sins and lusts, and  
2555 wanting to remain in the “delight” of his sins and  
2556 lusts, and at the same time “assures” himself of his  
2557 salvation, does not think of other solution to him  
2558 than convince himself that God forces him to be  
2559 saved whether he wants to or not, and with no care  
2560 towards repentance; and in order to do so, accepts  
2561 the Satanic idea that God abandons the rest to their  
2562 dark and frightening destiny.

2563 **He who is not saved is because he does not**  
2564 **want to separate himself from his sins.** Yes, he  
2565 wants salvation, but he wants it as long as his lustful  
2566 ways are allowed in Heaven. Certainly he wants



2567 salvation, but he wants it if he can continue with his  
2568 way of life.

2569 \*

2570

2571

2572 **Christ says that it is man who does not want**  
2573 **to come to Him**

2574 In this passage, we see that the words used by  
2575 Jesus Christ in order to address those who did not  
2576 come to Him, indicate that in the mind of the Lord  
2577 was the knowledge that man has free will, that he is  
2578 not predestined to do or feel what he is doing or  
2579 feeling.

2580

2581 *“<sup>39</sup> Search the Scriptures, for in them ye*  
2582 *think ye have eternal life, and they are they*  
2583 *which testify of me. <sup>40</sup> And **ye will not come to***  
2584 ***me, that ye might have life.**” (John 5:39-40)*

2585

2586 Jesus, upon saying, “ye **will not** come to me...”  
2587 instead of saying “**You cannot** come to me” or “**It**  
2588 **is not permissible** for you to come to me” or “**You**  
2589 **have not been predestined** to come to me”,  
2590 clearly indicates that the people he was speaking to  
2591 had the option to come to Him or not, that what  
2592 would happen was not predestined. The Lord would  
2593 not say “*You do not want to come to me*”, if He  
2594 knew that they were predestined to not come to  
2595 Him, because that would be a jeer, a sarcasm.

2596 \*

2597

2598

2599

2600

2601

2602 **If Christ wanted to bring them together and they**  
2603 **did not want to, it is evident that**  
2604 **they have free will**

2605 It is clearly exposed in this passage that Jesus  
2606 wanted to gather those from Jerusalem, but they  
2607 rejected Jesus' intention.

2608  
2609 *“O Jerusalem, Jerusalem, which killest the*  
2610 *prophets, and stonest them that are sent unto*  
2611 *thee. **How often would I have gathered thy***  
2612 ***children** together, as a hen doth gather her*  
2613 *brood under her wings, and **ye would not!**”*  
2614 (Luke 13:34)

2615  
2616 **If Jesus wanted to gather the children of Israel**  
2617 **and they did not want to be brought together, it**  
2618 **is because they had free will.** If they didn't have  
2619 free will, they would have not been able to resist the  
2620 intentions of Jesus. Being that Christ recognizes  
2621 their ability to reject what he wants to do with them,  
2622 he is recognizing that they have free will.

2623 **It is evident that if to gather them only would**  
2624 **be needed the ability, power and desire of Jesus**  
2625 **they would have been gathered,** because Jesus  
2626 clearly says that he wanted to bring them together.  
2627 If it would have depended solely on the will of  
2628 Christ, to have gathered them, it would have  
2629 happened. The only obstacle was the ability God  
2630 gave man to chose or desire what He wanted. That  
2631 ability which God gave man is called free will, God  
2632 gave it to man and he respects it. That was the only  
2633 obstacle that could exist to preclude them to be  
2634 gathered together.

2635 \*

2636  
2637

## Christ exhorts the Pharisees to judge for themselves, that denotes free will

To recognize in a being the ability to judge is to recognize the ability to distinguish between justice and injustice, between good and bad, it is to recognize free will.

*"55 And when ye see the south wind blow, ye say: There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right?"* (Luke 12:55-57)

In this verse we see the Lord Jesus Christ Himself expects that man could recognize what is just and what is not. It means that Jesus knows that a human being has the ability to recognize what is good and execute it. The latter is seen when He asks them why they don't judge the just, a sign that He knew that they could do it. If Christ believed that man was predestined, he wouldn't call them hypocrites in not wanting to recognize the time in which they were living, he would have known that they could not have done such a thing, because they were predestined to not do so, and for lacking the ability to judge.

\*

## Upon saying “your faith has saved you”, Christ recognizes free will in man

In none of the words of Jesus Christ is revealed that he thought man was predestined. On the contrary, many times his words reflected the

2674 knowledge in His mind that man had free will. In  
2675 the passage below we see that Jesus attributes  
2676 personal faith in Bartimaeus, the blind man.

2677  
2678 *“And Jesus said unto him: Go thy way, **thy***  
2679 ***faith** hath made thee whole. And immediately*  
2680 *he received his sight, and followed Jesus in*  
2681 *the way.”* (Mark 10:52)

2682  
2683  
2684 The Lord does not say, “the faith that God has  
2685 placed in you has saved you”, he says **your** faith  
2686 has saved you. However, on another occasion, when  
2687 in Matthew 16:17, Peter confesses that Jesus is the  
2688 Christ, Jesus does not attribute that knowledge or  
2689 faith to Peter, but manifests it’s superior origin  
2690 when He says:

2691  
2692 *“And Jesus answered and said unto him:*  
2693 *Blessed art thou, Simon Barjona, for flesh and*  
2694 *blood hath not revealed it **unto thee**, but **my***  
2695 ***Father which is in Heaven.**”*  
2696 (Matthew 16:17)

2697  
2698 Jesus tells Peter that the knowledge which he  
2699 manifested was given to him by God. From this we  
2700 see that Christ differentiates between either faith or  
2701 the knowledge which was given to man and the  
2702 faith or knowledge that man had or obtained on his  
2703 own. It is easy to reason based on this passage that  
2704 man has free will.

2705 **Something similar occurs with** various passages.  
2706 In the case of Mark 5:34, we see that the woman  
2707 who had been sick for the past 12 years due to  
2708 bleeding, came and touched the clothing of Jesus  
2709 Christ without Him seeing her, but with faith,

2710 because she believed deep inside that if she could  
2711 be able to touch His clothing, she would be cured  
2712 and surely, she was. Christ says the following to  
2713 this woman:

2714  
2715 *“And he said unto her: Daughter, **thy faith***  
2716 ***hath made thee whole**; go in peace, and be*  
2717 *whole of thy plague.” (Mark 5:34)*

2718  
2719 Here we see that man can have his own faith. It is  
2720 not a faith as big as the one given to us by the Holy  
2721 Spirit, but it is the faith that initiates the process of  
2722 conversion, which is later sealed and made  
2723 unshakable by the very Spirit. Notice how Christ  
2724 did not say, “the faith that God placed in you has  
2725 saved you”, nor told her, “you were predestined to  
2726 have the faith that have saved you”. He just simply  
2727 said, *“**thy faith** hath made thee whole”*. Here we  
2728 see that man can have his own faith without God  
2729 having to instill or inject faith into man.

2730 **We have another example with the woman who**  
2731 **washed the feet of Jesus**, in the beginning of his  
2732 preaching (this is not Lazarus’ sister). He also said  
2733 to her, *“**Thy faith** hath saved thee; go in peace”*.  
2734 He didn’t mention predestination here either, nor  
2735 that someone injected that faith, but recognizes that  
2736 man has the ability to originate faith.

2737  
2738 *“And he said to the woman: **Thy faith** hath*  
2739 ***saved thee**, go in peace.” (Luke 7:50)*

2740  
2741 **In the cases of the daughter of Jairus and the**  
2742 **grateful leper**, we also see Our Lord Jesus Christ  
2743 recognizing that man has free will and have his own  
2744 faith.

2745

*“But when Jesus heard it, he answered him, saying: Fear not, **believe only**, and she shall be made whole.” (Luke 8:50)*

*“And he said unto him: Arise, go thy way, thy faith hath made thee whole.”*

(Luke 17:19)

As we can see, Jairus is exhorted into believing, Jesus does not say to him, “I am going to stamp your faith in you,” nor does he say, “do not fear because you are predestined to have faith,” but he says, ***‘believe only, and she shall be made whole.’*** It also occurs with the grateful leper. The other nine left, and he, motivated by thanksgiving in his heart, returned. No one predestined him to return, it was his own impulsive gratefulness, and the Lord recognizes it that way.

\*

**If Christ exhorts us to repent and be faithful, it is because He knows that creatures have that ability**

It is the same Jesus Christ who reproaches the angel of the church in Ephesus for having abandoned his first love, and exhorts him to repent; warning him afterwards of the consequences he is going to suffer if he doesn't repent. In this we see that Jesus considers that the said angel had free will. Whether he is considered an angelical or human being, that creature has free will.

“<sup>4</sup> Nevertheless I have somewhat against thee, because **thou hast left thy first love.** <sup>5</sup>

2782       *Remember therefore from whence thou art*  
2783       *fallen, and **repent**, and **do the first works**; or*  
2784       *else I will come unto thee quickly, and will*  
2785       *remove thy candlestick out of his place,*  
2786       ***except thou repent**.*” (Revelation 2:4-5)

2787

2788       In verse 4, **in reproaching him for having**  
2789       **abandoned his first love, it shows us that the**  
2790       **Lord recognized that he had free will**, because if  
2791       not, He would have not reproached him, for he  
2792       would have thought that the poor being was  
2793       predestined to abandon his first love. He also would  
2794       have not told him to “repent”, he would have said  
2795       something like “I hope God makes you repent” or  
2796       “I will pray so that God makes you repent. From the  
2797       moment that the Lord does not speak with him like  
2798       this, but tells him to “repent” and warns him about  
2799       the consequences of not repenting, it is because  
2800       Christ knows that repentance is in the power of the  
2801       sinner, who by his own free will can either do so or  
2802       not.

2803       Further on, in 2:10 speaking to the angel of the  
2804       Church in Smyrna, **he exhorts him to be faithful**  
2805       **unto death**, which is where once again we realize  
2806       that Jesus Christ knew that the angel of the church  
2807       had free will to be faithful or not.

2808

2809       *“Fear none of those things which thou shalt*  
2810       *suffer; behold, the Devil shall cast some of*  
2811       *you into prison, that ye may be tried; and ye*  
2812       *shall have tribulation ten days: **be thou***  
2813       ***faithful unto death**, and I will give thee a*  
2814       *crown of life.”* (Revelation 2:10)

2815

2816       If everything were predestined, if free will were a  
2817       myth, the Lord would not exhort a wretched

2818 predestined person to do something that He knew  
2819 the person could not do, because it was not  
2820 predestined. It would have been as if saying to a  
2821 baby, “until you read the newspaper to me, I am not  
2822 going to give you neither milk nor food.”

2823 **It is not logical to think that a just being like**  
2824 **Our Lord** would threaten a baby with starving him  
2825 to death unless he reads the newspaper, knowing  
2826 that the baby cannot read the newspaper. For the  
2827 same reason, it is not logical to think that Our Lord  
2828 will threaten a being that does not have free will  
2829 with the consequences brought on by not repenting  
2830 or not being faithful, if that being did not have the  
2831 ability to do what he is being exhorted to do.

2832  
2833 *“Behold, I come quickly, **hold that fast***  
2834 *which thou hast, that no man take thy crown.”*  
2835 (Revelation 3:11)

2836  
2837 Everything reasoned above is applicable also in  
2838 the recently read verse, where the Lord exhorts the  
2839 angel of the church in Philadelphia to retain what he  
2840 already has. If he exhorts him to retain, it is because  
2841 he considers him capable of obeying such an  
2842 exhortation, because he has free will to retain or not  
2843 retain.

2844 \*

2845  
2846  
2847 **Conserving what has been taught, repent and**  
2848 **watch, are abilities of a being with free will**

2849 The exhortations in this and other passages that is  
2850 made by Our Lord, convinces us that He spoke to  
2851 beings with free will, because of that, he asks them  
2852 **to guard** what they have learned about faith, **to**  
2853 **repent** of their faults and to be **watchful**.



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*“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”*

(Revelation 3:3)

If created beings did not have free will, the Lord would have said, “I am going to make you guard what you have learned, oblige you to repent and make you watch so that I do not have to come to you as a thief”.

Repentance is a feeling that can only be generated by a sinner. God does not impose nor stamp in anyone the will to repent, he encourages them to repent.

\*

**If the Lord encourages the retention of what we have and to repent, it is because he knows that we have the ability to do so**

Upon reanalyzing verse 11, we see that the Lord speaks in a way that we come to realize that He knew that creatures have free will. If not, instead of saying “*hold fast*”, He would have said something like “I am going to make you hold fast to what you have” or “I am going to ask God to make you hold fast to what you have”. A similar reasoning can be made about verse 19, because there He exhorts him to repent, something a person could not do if he didn’t have free will.

*“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.”*  
(Revelation 3:11)

*“As many as I love, I rebuke and chasten; be zealous therefore, and **repent.**”*

(Revelation 3:19)

\*

**Christ does not force the door open; one has to open it by using our free will**

In this passage, the dynamics of the salvation in Christ are clearly shown. The Lord knocks at the door, He does not open it and come in, **He does not kick it, nor push it, nor force it, but He calls and waits until someone opens it. He does not order anyone to open it, He desires for someone to open it**, but he waits. It could be that it is opened to Him or not. That is why He says, *“if any man hear my voice, and open the door...”* which implicitly tells us that there will be others that will not open the door. This implies free will in man, not predestination.

*“Behold, I stand at the door, and knock; **if any man hear my voice, and open the door,** I will come in to him, and will sup with him, and he with me.” (Revelation 3:20)*

If a person to whom the Lord knocks at the door, opens the door to Jesus, He will enter; but if he does not open it, He will not enter, **He will not impose His divine will in he who is inside.** This all demonstrates that the one inside has free will to open and allow Christ to enter (get saved), and also

2924 has the freedom to not open the door and not allow  
2925 Christ to enter (get lost). **For those who do not**  
2926 **open the door, it is because the conditions of life**  
2927 **that the Lord requires for living with Him**  
2928 **eternally are not pleasing to them.** The person  
2929 wants to continue living in the way he desires, not  
2930 in the way desired by the Lord. If the Lord were to  
2931 offer him “salvation” without repentance or  
2932 modification, he would probably accept it, but since  
2933 he needs to leave behind his sin, he does not want  
2934 that type of salvation. He prefers the type of  
2935 “salvation” that he can buy making his family pay  
2936 some asses for his soul and sprinkling holy water on  
2937 his coffin.

2938 Have you ever heard someone say: I **don’t** want  
2939 to go to Heaven, I prefer Hell, because that is where  
2940 the type of people I like will be; in Heaven I will be  
2941 very bored? I have heard several times persons  
2942 saying so; and even that it is stupid of he who says  
2943 it, because in reality he cannot assess what Heaven  
2944 nor Hell is, at least his true feelings are expressed  
2945 with respect to salvation.

2946 Are the words that come out of the mouth of the  
2947 Lord not sufficient to convince us that man has free  
2948 will?

2949 \*

2950  
2951  
2952 **The paralyzed man in Bethesda is exhorted by**  
2953 **Christ to not sin again, a sign that he had the**  
2954 **ability to stop sinning; it is to say he had free will**

2955 It is evident that if Christ told the paralytic in  
2956 Bethesda not to sin anymore, it is because he  
2957 considered that the man had the ability to sin or not  
2958 sin according to his will. If, in the manner that some  
2959 believe, man only had free will to sin but lacked the

2960 free will to not sin; Christ would have not asked the  
2961 poor man to not sin any longer, knowing that he did  
2962 not have that ability. To think the contrary is to  
2963 imagine that Christ was asking the poor man to  
2964 make an effort that the Lord knew he could not do,  
2965 which constitutes to poke fun at him. Let us read the  
2966 passage.

2967  
2968 *“Afterward Jesus findeth him in the Temple*  
2969 *and said unto him: Behold thou art made*  
2970 *whole; **sin no more**, lest a worse thing come*  
2971 *unto thee.”* (John 5:14)

2972  
2973 In the mental structure of the Lord was the idea  
2974 that man could choose to sin or not sin; and  
2975 knowing that, he doesn’t just ask him not to sin  
2976 anymore, but he announces to him the consequences  
2977 that would befall him if he chose to sin again. If the  
2978 paralytic had not had the ability to not sin, it would  
2979 be a sarcasm for the Lord to warn him that if he  
2980 sinned something worse could come upon him,  
2981 because the “poor” individual could not leave his  
2982 sin behind unless he was predestined to not sin.

2983 \*

2984  
2985  
2986 **Christ shows us that the ability to endure**  
2987 **depends on man**

2988 In none of the words of Jesus Christ can we notice  
2989 that He would think that man was predestined to be  
2990 saved or damned. On the contrary, many times his  
2991 words reflect the knowledge in his mind in the  
2992 sense that man had free will.

2993

2994       *“And ye shall be hated of all men for my*  
2995       *name's sake, but **he that shall endure** unto the*  
2996       *end, the same shall be saved.” (Mark 13:13)*

2997

2998       In this case we see that in speaking of the  
2999       Great Tribulation, Jesus tells the disciples that  
3000       *“he that shall endure”* to the end will be saved.  
3001       He does not say “whomever God makes to  
3002       endure” or “those to whom God gives them to  
3003       endure” or “he who is predestined to endure”,  
3004       but the ability to wish or not do something, he  
3005       places on man. It is to say, He makes us see that  
3006       man can endure or not according to his own will.  
3007       There will be those who by their own will ask  
3008       help from God to endure, and there will be those  
3009       who will not ask for it.

3010       **There is not one sole word of Christ that**  
3011       **could be** interpreted that He had in is mental  
3012       structure the idea that man was predestined, but  
3013       there are many which show us that man has free  
3014       will.

3015

\*

3016

3017

3018       **If Christ says: “Thy will be done” it is**  
3019       **because it was not being done as yet,**  
3020       **therefore predestination does not exist**

3021       This passage evidences that Jesus did not  
3022       believe in predestination. According to believers  
3023       of predestination, what happens on Earth is  
3024       already predestined to happen. However, in the  
3025       “Our Father”, Christ teaches us to ask God for  
3026       His will to be done on Earth.

3027

3028       *“Thy kingdom come. **Thy will be done in***  
3029       ***Earth, as it is in Heaven.” (Matthew 6:10)***

3030

3031       This means that **Jesus considered that in heaven**  
3032 **100% of the will of God was done, but on Earth**  
3033 **the will of God was not 100% being done**, and  
3034 that is why he exhorts us to ask that it be done. If  
3035 predestination existed, **by necessity, the will of**  
3036 **God would be done in all the Earth**. If this were  
3037 true, Jesus would not have taught us to ask that  
3038 God's will be done, because it was **already** being  
3039 done by predestination. In its place, He would have  
3040 taught us to thank God because His will was  
3041 **already** being done in the whole Earth.

3042

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3044

3045       **Review of Chapter 5.** Our Lord, personally says  
3046 that the Father does not want anyone to perish,  
3047 therefore, as a result, if only the will of God was  
3048 necessary for a person to be saved, all would be  
3049 saved. On the other hand, Christ declares that He  
3050 came to save those who were lost, not a few of the  
3051 lost, but all of the lost. If all humans were lost and  
3052 Christ came to save them all, it is logical to think  
3053 that if it wasn't necessary to count on the will of  
3054 man, Christ would save them all. We saw that even  
3055 if 99 were saved, He would go in search of the  
3056 missing one.

3057       Free will is clearly seen when the Lord says, "*you*  
3058 *did not want to come to me*" and when He says, "*I*  
3059 *wanted to gather your children*". By the words of  
3060 Jesus we find out that He did want to save them, but  
3061 they did not want to be saved. We also see that  
3062 Jesus considered that man had free will when he  
3063 tells the Pharisees, "*Why don't you judge for*  
3064 *yourselves what is right?*" and when He said to  
3065 many "*you faith has saved you*".

3066 Another reason to realize that Jesus Christ spoke  
3067 knowing that man had free will is when He exhorts  
3068 his creatures to repent and be faithful, if He exhorts  
3069 them, it is because he knows they have that ability.

3070 Likewise, when he says, *“if any man hear my*  
3071 *voice, and open the door, I will come in to him”*,  
3072 meaning, that Christ -presupposes that it is man who  
3073 has to let Him enter, not force him by predestination  
3074 to open the door. Another reason for us to realize  
3075 that free will exists is when Jesus exhorts the  
3076 paralytic of Bethesda not to sin anymore, and when  
3077 He warns in His Prophetic Sermon that he who  
3078 endures until the end will be saved.

3079 In teaching us in the Our Father to ask that the  
3080 will of God on Earth be done as it is in Heaven, it  
3081 lets us see that on Earth the will of God is not being  
3082 done. This means that there is no predestination,  
3083 because if there was, by necessity, divine will is  
3084 already being done.

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## 3091 Chapter 6

### 3092 The Holy Spirit speaks, showing that

### 3093 there is free will

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3095 **The Holy Spirit personally says that some will**  
3096 **apostatize from the faith**

3097 Those who follow the doctrine of “absolute  
3098 predestination” and that of “once saved, always  
3099 saved”, assure that the person who converts to  
3100 Christ and therefore is in the faith, cannot later on

3101 abandon the faith and perish, because he is  
3102 predestined to be saved. However, the Holy Spirit  
3103 says something entirely different.

3104

3105 *“Now the Spirit speaketh expressly, that in*  
3106 *the latter times some shall depart from the*  
3107 *faith, giving heed to seducing spirits, and*  
3108 *doctrines of devils.” (I Timothy 4:1)*

3109

3110 As we can see in the recently read verse, **the Holy**  
3111 **Spirit personally, tells us that some will fall away**  
3112 **from the faith. In order to fall away from faith, it**  
3113 **was necessary to have been in the faith.** No one  
3114 can abandon a house he has not been to. No one can  
3115 fall from a ladder if he has never climbed it. No one  
3116 can depart from the faith if he has never been in the  
3117 either. Therefore, by the Holy Spirit saying that  
3118 some will fall away from faith clearly and definitely  
3119 shows us that a Christian, a human being that is in  
3120 the faith, the human being who is saved, can fall  
3121 away from his faith, and therefore become unsaved.  
3122 This shows that he has free will because **it is not**  
3123 **going to be God who predestines him to fall away**  
3124 **from his faith.** This unmistakably manifests that  
3125 the hypothesis of the predestination and of “the  
3126 saved are always saved”, is another heresy into  
3127 which the Christians has fallen. **If the Holy Spirit**  
3128 **personally says that some will fall away from**  
3129 **faith, who are they, the theologians who believe**  
3130 **in predestination, to deny this?**

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3134 **Review of Chapter 6.** The fact that the Holy  
3135 Spirit in person announces that some will fall away  
3136 from their faith, shows us that some who were once



3137 Christians, were going to stop being Christians,  
3138 because to fall away from faith means to leave the  
3139 faith which they previously had. This indicates that  
3140 there is free will, because God is not going to  
3141 predestine them to apostatize from faith. One should  
3142 not juggle with the language, to make plays on  
3143 words, nor change the meaning of words so that  
3144 they are in accordance with a heresy that we have  
3145 decided to adopt as doctrine, even before reading  
3146 the entire Bible.

3147 \*\*\*  
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## 3153 **Chapter 7**

### 3154 **Personages in the Bible who**

### 3155 **believed in free will**

3156  
3157 **Let's refresh the thesis we are analyzing**

3158 Remember that we are calling “**absolute**  
3159 **predestination**” that heretic doctrine that says that  
3160 from the date of death to the falling of a leaf,  
3161 everything is firmly predestined by God and  
3162 nothing can occur without God provoking it.

3163 “**Circumstantial predestination**” is the one the  
3164 Bible speaks of, and that which says that God  
3165 **sometimes** **predestines** the place, time, and  
3166 circumstances in which a soul will live in order to  
3167 fulfill a certain function in the plans that God  
3168 requires.

3169 Due to the behavior of a person, what he believes  
3170 and thinks is known. If we note what the fathers of  
3171 the faith say, we would know if they believed in

3172 absolute predestination and in saved, always saved  
3173 or the contrary in the predestination of  
3174 circumstances and free will. Let's see what the  
3175 Apostle of the Gentiles says about it.

3176 \*

3177  
3178  
3179 **If Paul's opinion is that a believer can separate**  
3180 **himself from God, then no predestination exists,**  
3181 **nor once saved, always saved**

3182 It is evident in this verse that in the mental  
3183 structure of Saint Paul was the knowledge that man  
3184 has free will. We see this when he **exhorts men not**  
3185 **to separate themselves from God.** Upon saying  
3186 *"any of you should seem to come short of it"*, he is  
3187 showing us that it is the person that separates  
3188 himself from God. If this would be something apart  
3189 of the person what separated him from God, Paul,  
3190 instead of saying *"any of you should seem to come*  
3191 *short of it"* would have said something like, *"any of*  
3192 *you have been forced to come short of it"*.

3193 In addition, if the possibility didn't exist that a  
3194 Christian would separate himself from God, Paul  
3195 would not bring this issue up, because it would be  
3196 useless, and it would be to bring alarm and frighten  
3197 a Christian for no reason. It would be something as  
3198 if to advise Christians not to jump too high in case  
3199 they knock their heads against the moon. Why give  
3200 that advice if it could never happen? Similarly, if no  
3201 one could separate themselves from the faith, Paul  
3202 would not give that advice to his fellow man.

3203  
3204  
3205

*“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to **come short of it.**”*

(Hebrews 4:1)

\*

**If the Apostle Paul believes in the falling from grace, then there is no predestination, only free will**

Clearly Paul establishes here a doctrine that contradicts and totally destroys the absurd and heretic hypotheses like predestination, the one of once saved always saved, that of which you cannot fall from grace and that of there is no free will.

By Paul saying “...*looking diligently lest any man fail of the grace...*” he is demonstrating that **in his mental structure there existed the knowledge that falling from grace** was a possibility that a Christian faced, and that such a thing was in man’s power. If this weren’t so, Paul would not have said, “...*looking diligently lest any man fall...*”, because it is not logical to warn a Christian nor anyone else of a **nonexistent** danger.

No one in his right mind is going to advise his fellow man not to walk along that street, because there is a dinosaur coming from the corner that could devour him. These types of warnings are not made by someone in his right mind who is honest at the same time.

**To accuse Paul of warning about the danger of falling from grace** in spite of the fact that he knew that falling from grace was not possible would be like accusing him of warning his friend that a dinosaur was going to devour him on the corner of that street.

3242       There are many times in his epistles that Paul  
3243 warns about the possibility of separating oneself  
3244 from the faith. If such a thing were not possible, he  
3245 would not waste so much time and ink in warning  
3246 about something that could not represent danger to  
3247 the Christian, and above all, something which being  
3248 false, would confuse and uselessly alarm the  
3249 Christian.

3250  
3251       ***“Looking diligently lest any man fail of the***  
3252 ***grace of God; lest any root of bitterness***  
3253 ***springing up trouble you, and thereby many***  
3254 ***be defiled.”***                     (Hebrews 12:15)

3255  
3256       If the Apostle Saint Paul warns about the danger  
3257 of separation from the grace of God, this indicates  
3258 to us several things: **a)** it is possible to fall from  
3259 grace; **b)** if it is possible to fall from grace therefore  
3260 “once saved, always saved” is false; **c)** if “once  
3261 saved, always saved” is false, then the hypothesis of  
3262 the predestination of man to be saved or lost is also  
3263 false; and finally, **d)** if Paul, in referring to avoid  
3264 separating oneself from grace, advises Christians to  
3265 “look out”, which makes us see that he knew that  
3266 man has free will because he could “look out” in  
3267 order to not separate himself.

3268                                     \*

3269  
3270  
3271       **If believers could turn back and place themselves**  
3272 **in a position against Christ, there is no absolute**  
3273 **predestination, but free will**

3274       I believe that a person who believes in Christ  
3275 could turn back, not only because the Bible says it  
3276 in many passages, but because logic indicates it.  
3277 Salvation is not like a fishing hook which once

3278 penetrated, cannot be removed. Salvation also does  
3279 not convert us into robots, taking away our free will  
3280 and forcing us to continue being Christians even if  
3281 we no longer desire it.

3282 In spite of the fact that this issue is so very clear  
3283 in the Bible, there are those who deny free will and  
3284 believe in absolute predestination. The 11<sup>th</sup> verse  
3285 confirms my idea, upon saying with reference to  
3286 some widows, that they made themselves “*wanton*  
3287 *against Christ*”. The 15<sup>th</sup> verse tells us that some of  
3288 them turned back from faith.

3289  
3290 “<sup>11</sup> *But the younger widows refuse; for when*  
3291 *they have begun to wax wanton against*  
3292 *Christ, they will marry; <sup>12</sup> having damnation,*  
3293 *because they have cast off their first faith. <sup>13</sup>*  
3294 *And withal they learn to be idle, wandering*  
3295 *about from house to house; and not only idle,*  
3296 *but tattlers also and busybodies, speaking*  
3297 *things which they ought not. <sup>14</sup> I will therefore*  
3298 *that the younger women marry, bear children,*  
3299 *guide the house, give none occasion to the*  
3300 *adversary to speak reproachfully. <sup>15</sup> For some*  
3301 *are already turned aside after Satan.*”  
3302 (I Timothy 5:11-15)  
3303

3304 The phrase “wanton against Christ” shows that  
3305 they had been Christians previously, because if they  
3306 had always been unbelievers, it would not make  
3307 sense to say that now they had become wanton  
3308 against Christ. If they would have been unbelievers  
3309 the most that could be said about them was that they  
3310 “had turned wanton”, but not add “against Christ”.

3311 Stronger still is what is said in verse 15 “...*are*  
3312 *already turned aside after Satan*”. If these women  
3313 would have not previously been converted, Paul

3314 would not have said that they “returned”, being that  
3315 in that case, they had never separated themselves  
3316 from Satan. The one who turned back to Satan was  
3317 because she had been first back, later went forward  
3318 and now returned back.

3319 Verse 12 also speaks in a way that allows us to  
3320 think of women that previously were Christians,  
3321 that belonged to the faith, because it says *having*  
3322 *damnation, because they have cast off their first*  
3323 *faith*”.

3324 Whoever had faith first and cast it off, evidences  
3325 two things: **a)** he believed in Christ, and **b)** that he  
3326 abandoned Him and made himself deserving of a  
3327 sentence.

3328 It is not difficult to deduce from this that one who  
3329 is a Christian can stop being one. We can also say  
3330 the same in reference to I Timothy 6:10 and 21  
3331 where Paul says that some went astray from the  
3332 faith, a certain sign that they previously walked in  
3333 the faith.

3334 \*

3335  
3336  
3337 **If someone abandoned a path, it is because he**  
3338 **was on that path previously**

3339 No one can abandon a path he has never been on.  
3340 This is something elementary in reasoning. If Paul  
3341 says that because of love towards money someone  
3342 went astray from the faith, it is because he knew  
3343 that the person had been in the faith to begin with.

3344  
3345 *“For the love of money is the root of all evil,*  
3346 *which while some coveted after, **they have***  
3347 ***erred from the faith**, and pierced themselves*  
3348 *through with many sorrows.”*

3349 (I Timothy 6:10)

3350

3351 It is evident to the most ignorant of human beings,  
3352 that he who abandons a path is because he was on  
3353 that path and abandoned it. That can only be denied  
3354 by not wanting to admit the truth. If Paul considers  
3355 that some were in the faith and later they went  
3356 astray from the faith, it is because a person who is  
3357 saved can stop being saved, and because that heretic  
3358 doctrine of once saved always saved is absolutely  
3359 false, and therefore, the same goes for absolute  
3360 predestination.

3361 **Don't believe those who grip fiercely to that**  
3362 **heresy, that because they "believe it**  
3363 **wholeheartedly",** they are going to force God to  
3364 save them, even without not repenting of their sins.  
3365 If they were saved and later they threw themselves  
3366 into sin and did not repent they are going to go to  
3367 Hell even if they pretend to "believe with great  
3368 strength" such a heresy. I say that they pretend to  
3369 believe such a heresy because up to now I have not  
3370 found **one** person who is ready to discuss the topic.  
3371 They all avoid the discussion so that they do not  
3372 have to consciously admit, that this is a false  
3373 doctrine and as a result they can continue to  
3374 "enjoy" their sins without their conscience  
3375 bothering them very much.

3376 The same can be said of I Timothy 6:20-21 where  
3377 Paul once again says that some abandoned the faith  
3378 to follow the falsely named science. If they now  
3379 went astray they were before on the correct path.

3380

3381 *"<sup>20</sup> O Timothy, keep that which is committed*  
3382 *to thy trust, avoiding profane and vain*  
3383 *babblings, and oppositions of science falsely*  
3384 *so called, <sup>21</sup> which some professing have*

3385 *erred concerning the faith. Grace be with*  
3386 *thee. Amen.”*

3387 (I Tim 6:20-21)

3388

3389 Not much mental hustle and bustle is needed to  
3390 realize that if those that were on the right path went  
3391 astray, those who have converted to Christ can  
3392 abandon their faith. Therefore, there is no absolute  
3393 predestination nor once saved, always saved.

3394

\*

3395

3396

3397 **Hymenaeus and Philetus were also in the truth**  
3398 **and abandoned it and strayed from it**

3399 If a person has never been to New York, we  
3400 cannot say he left New York. If a person has never  
3401 been on Fifth Avenue, we cannot say he left Fifth  
3402 Avenue.

3403

3404 “<sup>17</sup> *And their word will eat as doth a canker;*  
3405 *of whom is Hymenaeus and Philetus; <sup>18</sup> who*  
3406 *concerning the truth have erred, saying that*  
3407 *the resurrection is past already; and*  
3408 *overthrow the faith of some.”*

3409 (II Timothy 2:17-18)

3410

3411 **Paul says that Hymenaeus and Philetus strayed**  
3412 **from the truth.** If these two individuals would not  
3413 have been in the truth, they would not have been  
3414 able to go off course from the truth and Paul would  
3415 not have been able to say that concerned the truth  
3416 they have erred. No one can leave a path he has  
3417 never been on. From that fact we can deduce  
3418 without much mental effort that a person that was  
3419 saved could stop being saved. Therefore, the  
3420 hypothetical heresy that “once saved, always



3421 saved” is false because Hymenaeus and Philetus  
3422 were saved and later left the truth. Likewise, the  
3423 heresy of absolute predestination is false because  
3424 according to that heretical doctrine if they were  
3425 saved, they were so because God predestined it and  
3426 if they later on were not saved, they were not  
3427 because God predestined them to not be saved. If  
3428 God predestined them first to be saved, He was not  
3429 going to later predestine them to perish.

3430 \*

3431  
3432  
3433 **If God loves a cheerful giver, then the giver**  
3434 **has free will**

3435 In this verse, as in many others, is the evidence  
3436 that the **writers of the Bible had the knowledge**  
3437 **that man had free will.** Here we see that Paul  
3438 exhorts the believers in Corinth to give with joy and  
3439 not with sadness, **a sign that one or the other**  
3440 **depended on them.** That is simply called free will.  
3441 If it did not depend on them, but was predestined,  
3442 Paul was not going to exhort them to do something  
3443 that was not in their power to do. It was not going to  
3444 please God if they were cheerful givers, because  
3445 according to that heretical doctrine, they were not  
3446 cheerful givers, but were programmed to be that  
3447 way, they had been predestined to be cheerful  
3448 givers

3449  
3450 *“Every man according as he purposeth in*  
3451 *his heart, so let him give; not grudgingly, or*  
3452 *of necessity, for God loveth a cheerful giver.”*

3453 (II Corinthians 9:7)

3454  
3455 Here, Paul recognizes that the Corinthians could  
3456 contribute to the collection according to the desires

3457 of their hearts. This means they had nothing  
3458 programmed, there wasn't a predestination to give  
3459 more or less; that depended on the desire or free  
3460 will of the believer. A believer could give with  
3461 sadness if he was pressured into giving more than  
3462 what he was planning to; or he could give with joy  
3463 if he gave what he had projected; a sign that he  
3464 could desire whatever he wanted. If he could wish  
3465 whatever he wanted it was because he had free will.  
3466 The very fact that Paul says "*as he purposeth in his*  
3467 *heart*" indicates that man can propose himself to do  
3468 something and if he could do so, it was because he  
3469 had free will.

3470 \*

3471

3472

3473 **If they ask and do not receive, it is because God**  
3474 **did not predestine such a prayer**

3475 Up to this point I have used six examples in which  
3476 Saint Paul shows that in his mental structure existed  
3477 and was solidly established the belief that man is  
3478 not a robot predestined to be either good or bad, but  
3479 that has free will. It is not only Paul who thinks that  
3480 way. In addition to the cases already presented in  
3481 the previous chapters, where we saw that God,  
3482 Christ and the Holy Spirit speak about free will and  
3483 not predestination, and in addition to the six cases  
3484 with Saint Paul, we see that other writers of the  
3485 Bible also had in their mental structure, the clear  
3486 idea that man has free will. Let us see what James  
3487 says.

3488

3489 "*Ye ask, and receive not, because ye ask*  
3490 *amiss, that ye may consume it upon your*  
3491 *lusts.*" (James 4:3)

3492

3493 Here we see that James blames man for asking  
3494 wrongly or amiss, which he would not do if he  
3495 believed that we were predestined, that we did not  
3496 have the liberty to ask wrongly or properly. To say  
3497 that everything is predestined is to blame God for  
3498 all the wrong that creatures, angelical as well as  
3499 humans do, as in this case, ask wrongfully. As we  
3500 can see, absolute predestination is not believed by  
3501 any writer of the Bible.

3502 \*

3503  
3504  
3505 **Peter, upon comparing them to the dog and the**  
3506 **swine, shows us that he believed in free will**

3507 Peter speaks very clearly that those who separated  
3508 themselves from the contamination of the world **for**  
3509 **the sake of the knowledge** of the Lord and Savior  
3510 Jesus Christ, can involve themselves again in them  
3511 and are defeated so that their final stages are worse  
3512 than in the beginning. We see, therefore, that **in the**  
3513 **mental structure of Peter, there existed the**  
3514 **knowledge that he who believed in Jesus Christ,**  
3515 **could become corrupted, he could be defeated**  
3516 **and perish.**

3517  
3518 *“<sup>19</sup> While they promise them liberty, they*  
3519 *themselves are the servants of corruption; for*  
3520 *of whom a man is overcome, of the same is he*  
3521 *brought in bondage. <sup>20</sup> For if after they have*  
3522 *escaped the pollutions of the world through*  
3523 *the knowledge of the Lord and Saviour Jesus*  
3524 *Christ, they are again entangled therein, and*  
3525 *overcome, the latter end is worse with them*  
3526 *than the beginning. <sup>21</sup> For it had been better*  
3527 *for them not to have known the way of*  
3528 *righteousness, than, after they have known it,*

3529 *to turn from the holy commandment*  
3530 *delivered unto them.* 22 *But it is happened*  
3531 *unto them according to the true proverb, **The***  
3532 ***dog is turned to his own vomit again; and***  
3533 ***the sow that was washed to her wallowing in***  
3534 ***the mire.*** (II Peter 2:19-22)

3535  
3536 For all of those who do not want to shield their  
3537 eyes from understanding, this is one passage which  
3538 reaffirms the idea that a Christian can stop being  
3539 saved. If we attentively read verse 20, we will see  
3540 that **Peter is referring to the Christians, not the**  
3541 **non-believers**, because he says “*For if after they*  
3542 *have escaped the pollutions of the world through*  
3543 *the knowledge of the Lord and Saviour Jesus*  
3544 *Christ*.” It is to say that they had separated  
3545 themselves from the contamination of the world due  
3546 to the knowledge of Christ. This is not referring to  
3547 “decent” persons, who are non-believers, but about  
3548 some who had separated themselves from worldly  
3549 contamination thanks to the knowledge of Our  
3550 Lord. **It is logical to think that if they had arrived**  
3551 **at the knowledge of Christ and thanks to it had**  
3552 **separated themselves from contamination, it was**  
3553 **because they were Christians.**

3554 In addition, it is accepted by all Christians that no  
3555 one can separate themselves from sin, except  
3556 through Jesus Christ. If the persons mentioned in  
3557 verse 20 had become separated from contamination,  
3558 it is because they had Christ in their hearts; they  
3559 could not have been able to separate themselves in  
3560 any other way.

3561 To say that those who separated themselves were  
3562 never Christians is the equivalent of saying that they  
3563 separated themselves from sin by their own means  
3564 and merits. On the other hand, by accepting that

3565 they were Christians, we accept that a Christian can  
3566 fall away.

3567 In verse 21, we see once again that he is referring  
3568 to Christians when it says, *“For it had been better*  
3569 *for them **not to have known the way of***  
3570 *righteousness...”*. Therefore, if they knew that way,  
3571 undoubtedly they were Christians. These Christians  
3572 who knew the Lord and his path, are those Peter  
3573 declares that fell away from the faith when in verse  
3574 20 he says: *“they are again entangled therein, and*  
3575 *overcome”*. Also in saying *“the latter end is worse*  
3576 *with them than the beginning”*, shows us that **the**  
3577 **final state of man in question was worse than in**  
3578 **the beginning when he did not believe in Jesus.**  
3579 That can only be conceived if it concerns one who  
3580 did not believe, later believe and finally separated  
3581 himself. If he would have never believed, it would  
3582 not have had to be the end of that person worse than  
3583 his beginning, because both the end and the  
3584 beginning were the same.

3585 The analysis of verse 22, shouts out to our ears, if  
3586 we chose not to cover them, that by comparing the  
3587 individuals mentioned in the same way that a dog  
3588 returns to his vomit, it is because at some previous  
3589 time, they separated themselves from the grime  
3590 (vomit), and later returned to it; a sign that the  
3591 person who converts to Christ can return to his  
3592 previous state of enmity with God.

3593 The example of the swine is also eloquent as well.  
3594 If it was cleansed, it is because it represents man  
3595 who was cleansed by Christ who is the only one  
3596 who could cleanse sin; and if it returned and rolled  
3597 around in the mud again, it is because it returned to  
3598 its previous state of perdition. This, together with  
3599 Paul’s many passages that speak about this issue,  
3600 explains that a Christian can perish if he desires to

3601 separate himself; because predestination does not  
3602 exist.

3603 \*

3604  
3605

3606 **Moses believed in free will because he allows the**  
3607 **people to choose**

3608 This verse demonstrates that Moses believed that  
3609 humans had free will, because after telling them that  
3610 he had placed before them on one hand life and  
3611 blessing and on the other hand death and  
3612 damnation, he invites them to choose one or the  
3613 other. If he invites them to **choose**, it is because he,  
3614 who had been in communion with God, was sure  
3615 that **man had the ability to choose between right**  
3616 **or wrong**, it is to say that he had free will, that he  
3617 was not predestined to one thing or the other. It is  
3618 not logical to think that he would ask the people to  
3619 choose, if he would have thought that predestination  
3620 existed, that there was no free will and therefore,  
3621 there was nothing to choose, because it was already  
3622 pre-chosen.

3623

3624 *“I call Heaven and Earth to record this day*  
3625 *against you, that I have set before you life and*  
3626 *death, blessing and cursing, therefore **choose***  
3627 *life, that both thou and thy seed may live.”*

3628 (Deuteronomy 30:19)

3629

3630 Finally, we have to reach the conclusion that  
3631 absolute predestination does not exist.

3632 \*

3633  
3634  
3635  
3636

3637 **Joshua also believed in free will**

3638 Here is another personage of the Bible that did not  
3639 believe in absolute predestination but free will.  
3640 Those who fabricated the heretical doctrine of  
3641 predestination did so by clinging on to three or four  
3642 isolated verses that they wrongfully interpreted,  
3643 without taking into consideration that in many other  
3644 passages there is evidence that such a thing does not  
3645 exist. I have talked about these misinterpreted  
3646 passages in Chapter 14, page 178.

3647 **In order to know which is the correct doctrine,**  
3648 **when two or more doctrines contradict each other, it**  
3649 **is good to analyze how the apostles, the prophets**  
3650 **and other worthy persons of Scripture thought.**  
3651 In this case we can realize that Joshua considered  
3652 that persons had free will and could choose right or  
3653 wrong according to their desires. If he thinks that  
3654 man has free will, we have to conclude that absolute  
3655 predestination does not exist. Let us read the  
3656 passage and analyze it.

3657  
3658 *“And if it seem evil unto you to serve the*  
3659 *LORD, **choose** you this day whom ye will*  
3660 *serve, whether the gods which your fathers*  
3661 *served that were on the other side of the*  
3662 *flood, or the gods of the Amorites, in whose*  
3663 *land ye dwell, but as for me and my house, we*  
3664 *will serve the LORD.” (Joshua 24:15)*  
3665

3666 **As we can see, in Joshua’s mind was the idea of**  
3667 **free will,** not that of absolute predestination,  
3668 **because if he would have believed in it, he would**  
3669 **not have said, “choose”, because he would have**  
3670 **known that they could not choose** because that  
3671 **was already predestined.**

**In this chapter, I have placed 10 examples of what Biblical writers thought. I could include many more,** but in order to not tire out the mind of the reader with just this subject, I will include 26 other examples in Addendum “C”, on page 266. If desired, you may read them there.

\*

**Review of Chapter 7.** By the words and actions of Biblical personages, we realize what their thinking was, which doctrines they believed in and which ones they did not. Upon observing the personages in the Old and New Testament, we see **without exception**, that they all believed in the free will of man and not the predestination of some beings to be condemned and others saved.

Men like Paul, James, Peter, Moses, David, Joshua, Hezekiah, Solomon and several Biblical writers spoke in such a way that they obviously believed in free will. Many more examples are included in Addendum “C”, page 266.

\*\*\*

## Chapter 8

## Angelical creatures have free will

## Satan invented lie and deceit

In the beginning of the existence of angelical creatures, deceit did not exist, they all told the truth. It requires a mental effort to say that something



3707 exists which in reality does not exist. The natural  
3708 state is to say things in the manner in which they are  
3709 truly perceived. Deceit did not exist until it was  
3710 invented by Satan. From that point on, creatures  
3711 imitate the Satanic behavior, when they lie, which is  
3712 saying that something exists when it truly does not.

3713 The doctrine of absolute predestination denies  
3714 free will and considers that creatures can only do  
3715 that which they were predestined to do, and that  
3716 they can do nothing of their own free will. On the  
3717 other hand we see something that Christ said:

3718  
3719 *“Ye are of your father the Devil, and the*  
3720 *lusts of your father ye will do. He was a*  
3721 *murderer from the beginning, and **abode not***  
3722 ***in the truth**, because there is no truth in him.*  
3723 ***When he speaketh a lie, he speaketh of his***  
3724 ***own**, for he is a liar, and the **father** of it.”*  
3725 (John 8:44)

3726  
3727 Here we see that Satan has free will because as  
3728 Jesus says, “**when he speaketh a lie, he speaketh**  
3729 **of his own**,” which is to say that **no one put it in**  
3730 **his mind, no one stamped it into his mind**. If he  
3731 speaks lies of his own, it is because he produces it,  
3732 he invents it, he fabricates it.

3733 When God created him, He did not create him a  
3734 liar, he was created in truth; but **he did not remain**  
3735 **in the truth**. Whoever does not remain in a room it  
3736 is because he was previously in the room and left it.  
3737 We cannot say that someone who has never been in  
3738 a room, remained in it. Likewise, upon Jesus saying  
3739 that Satan did not remain in the truth, clearly shows  
3740 us that at some point he had been in the truth and  
3741 later abandoned it.

3742 If Satan is called the “father of lies”, it is because  
3743 he conceived deceit, and **if he conceived deceit, it**  
3744 **is because he has free will, given that God was**  
3745 **not going to create him a liar, nor was He going**  
3746 **to create him predestined to lie.** We can deduce  
3747 from this that Satan has free will and was not  
3748 predestined to be the way he is.

3749 If Satan, who is an angel-type being, has free will,  
3750 it is logical to think that the other angels also have  
3751 it. If angels have it, it is logical to believe that  
3752 humans also have free will.

3753 Those who do not believe in the free will of  
3754 created beings, but in the predestination, spend a  
3755 horrific and sorrowful time trying to explain their  
3756 beliefs, and opt to not speak of the issue, because  
3757 upon speaking, they either walks along the edge of  
3758 blaspheme or fall into it.

3759 \*

3760  
3761  
3762 **If he was perfect until malice was found in him,**  
3763 **there is free will**

3764 The general opinion is that in this passage they  
3765 are speaking of Satan. In the case we are concerned  
3766 about, it does not matter if they are referring to  
3767 Satan or to the earthly King of Tyre, or some  
3768 cherubim other than Satan or some other created  
3769 being. What is important is that we are speaking  
3770 about a created being, someone created by God.

3771 This “covering cherubim” was perfect from the  
3772 day he was created, it is to say he was created  
3773 perfect, but during the development of time, evil  
3774 was found in him. If God created him perfect and  
3775 later was found evil in him, it is because that  
3776 cherubim degenerated and turned malicious. **And if**

3777 he became malicious, having been created  
3778 perfect, it is because he has free will.

3779

3780 “<sup>14</sup> *Thou art the anointed cherub that*  
3781 *covereth; and I have set thee so; thou wast*  
3782 *upon the holy mountain of God; thou hast*  
3783 *walked up and down in the midst of the stones*  
3784 *of fire.* <sup>15</sup> ***Thou wast perfect in thy ways from***  
3785 ***the day that thou wast created, till iniquity***  
3786 ***was found in thee.*** (Ezekiel 28:14-15)

3787

3788 If in spite of knowing these facts taken from the  
3789 Bible, these proven truths, someone denies that  
3790 Satan or whoever is the “covering cherub”, has free  
3791 will, then they would have to say that God made  
3792 him perfect and later converted him into a malicious  
3793 creature, which is inadmissible, and additionally  
3794 blasphemous. If God created him perfect and he  
3795 continued being perfect in all his ways, until malice  
3796 was found in him, then free will exists, because it  
3797 was not going to be God who would turn him evil  
3798 by way of predestination, and then send him to Hell.

3799 Therefore, it is clearly established that angelical  
3800 beings have free will, or it is to say, that they can  
3801 produce good and bad sentiments and therefore  
3802 absolute predestination does not exist.

3803

\*

3804

3805

3806 **Review of Chapter 8.** If Satan was the one who  
3807 invented deceit and used it for the first time in the  
3808 universe, it is evident that he has free will, because  
3809 it is inconceivable that God would have created him  
3810 to be a liar or to invent deceit. God created him with  
3811 free volition, free will, which Satan used to do evil.

The same can be realized when it is said that he was created perfect until malice was found in him. From both divine assertions we come to the conclusion that all angelical beings, have free will; and if they have it, it is logical to think that humans also have it. If there is free will, then there cannot be absolute predestination.

\*\*\*

## Chapter 9

## The day of death is not predestined

**Solomon thought that there was no invariable date of death**

We previously saw, on page 47, that the fifth commandment (Exodus 20:12) indicates that the day of our death is not a set date, because the length of days of life to those who honor their parents increases. That is not the only passage that indicates this. If we pay attention to what Biblical personages say, we would realize that in their mental structure, they were certain that the date of death was not something predestined, something fixed. One of those Biblical persons is Solomon. Let's see.

According to the doctrine of predestination, the date of death is fixed and invariable. However, by what we can see in the following verse, we realize that **Solomon did not believe such a thing.**

*“The fear of the LORD **prolongeth** days; but  
the years of the wicked **shall be shortened.**”*  
(Proverbs 10:27)

3848

3849 We see here, that according to Solomon the fear  
3850 of God will prolong the days of a life and sin will  
3851 shorten it. From this we can conclude that he did  
3852 not believe that there was a fixed or invariable date  
3853 for death. The same is observed in the following  
3854 passages where we prove that there are several  
3855 times where this wise man shows us that he does  
3856 not believe in a fixed date of death, that **he does not**  
3857 **believe in predestination.**

3858

3859 “<sup>1</sup> My son, forget not my law; but let thine  
3860 heart keep my commandments: <sup>2</sup> **For length**  
3861 **of days, and long life, and peace, shall they**  
3862 **add to thee.”** (Proverbs 3:1-2)

3863

3864 “<sup>13</sup> Happy is the man that findeth wisdom,  
3865 and the man that getteth understanding. <sup>14</sup> For  
3866 the merchandise of it is better than the  
3867 merchandise of silver, and the gain thereof  
3868 than fine gold. <sup>15</sup> She is more precious than  
3869 rubies; and all the things thou canst desire  
3870 are not to be compared unto her. <sup>16</sup> **Length of**  
3871 **days is in her right hand; and in her left hand**  
3872 **riches and honour.”** (Proverbs 3:13-16)

3873

3874 “<sup>10</sup> The fear of the LORD is the beginning of  
3875 wisdom; and the knowledge of the holy is  
3876 understanding. <sup>11</sup> **For by me thy days shall be**  
3877 **multiplied, and the years of thy life shall be**  
3878 **increased.**” (Proverbs 9:10-11)

3879

3880 “The prince that wanteth understanding is  
3881 also a great oppressor; but he that hateth  
3882 covetousness shall **prolong his days.**”  
3883 (Proverbs 28:16)

As we can see, Solomon did not believe in the heretical doctrine of predestination. Nevertheless the “wise” theologians of today and many of those of not too long ago, assured to know more than Solomon and have better “revelations”. Based on their “wisdom” they “assure” that the date of death is predestined. They “assure”, but dare not discuss the issue publicly. Their “conviction” is not so strong.

\*

## The death of King Hezekiah was not predestined

There are those who believe that everything is predestined the precise year, month, day, hour, minute and second, above all the day of death and birth. In this passage, we see that **the date of Hezekiah's death was not predestined**, because after the prayer of this King, his death was postponed for another fifteen years. If it would have been predestined that his death occur in the time in which Isaiah announced his death, it would not have been changed to fifteen years later; and if it would have been predestined to fifteen years later, Hezekiah's death would not have been announced by Isaiah, because that would have been to lie.

***“1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD: Set thine house in order, for thou shalt die, and not live.***

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD, 3 and said:

3920 *Remember now, O LORD, I beseech thee,*  
3921 *how I have walked before thee in truth and*  
3922 *with a perfect heart, and have done that*  
3923 *which is good in thy sight. And Hezekiah wept*  
3924 *sore.*

3925 *4 Then came the word of the LORD to Isaiah,*  
3926 *saying, 5 Go, and say to Hezekiah, **Thus saith***  
3927 ***the LORD, the God of David thy father: I***  
3928 *have heard thy prayer, I have seen thy tears,*  
3929 *behold, I will add unto thy days **fifteen***  
3930 *years.”* (Isaiah 38:1-5)

3931  
3932 Some fanatics may allege that the death was  
3933 predestined for when Isaiah primarily announced it,  
3934 and later God changed that predestination and did  
3935 so for 15 years later. In that case, the fanatic is  
3936 turning to a euphemism (something very common)  
3937 calling predestination that which is not  
3938 predestination, because predestination is invariable.  
3939 **And if the “predestination” of that doctrine is**  
3940 **not invariable, then neither would the**  
3941 **predestination to be saved.**

3942 \*

3943  
3944

#### 3945 **Man can die before his time**

3946 Even though at times death could be predestined,  
3947 it is seen in this passage that it is not always the  
3948 case. Solomon said that there were impious ones  
3949 that lengthen their life because of their wickedness.  
3950 He also said that by doing wrong, they could die  
3951 before their time.

3952  
3953 *“15 All things have I seen in the days of my*  
3954 *vanity, there is a just man that perisheth in his*  
3955 *righteousness, and **there is a wicked man that***

3956 *prolongeth his life in his wickedness.* <sup>16</sup> *Be*  
3957 *not righteous over much; neither make thyself*  
3958 *over wise, why shouldest thou destroy thyself?*  
3959 <sup>17</sup> *Be not over much wicked, neither be thou*  
3960 *foolish: why shouldest thou die before thy*  
3961 *time?*” (Ecclesiastes 7: 15-17)

3962  
3963 By saying this, **Solomon is showing that he did**  
3964 **not believe in predestination**, because if he would  
3965 have believed in it, he would not have used the  
3966 phrases “prolong his life” nor “die before their  
3967 time”, meaning, prior to the normal and natural  
3968 course of aging. Upon using these phrases, he  
3969 shows to anyone who uses one gram of reasoning  
3970 that **he believed that a person could die before or**  
3971 **after, according to his behavior.** A person who  
3972 truly believes in predestination, one who believes  
3973 that the moment of death is predestined in days,  
3974 hours, minutes and seconds and that nothing could  
3975 avoid or change this, would not have spoken in this  
3976 manner.

3977 By Solomon introducing the possibility that **a**  
3978 **human being can change the date of his death**  
3979 **with his behavior, it** clearly shows that he did not  
3980 believe that date to be **fixed or invariable.** By  
3981 saying that by “doing much wrong” or by being  
3982 “foolish” one can die before the natural time  
3983 marked by the aging process of the body, clearly  
3984 shows us that he did not believe in predestination.

3985 \*

3986  
3987  
3988  
3989



**If thanks to the obedience towards God, the number of days is carried out, predestination of death does not exist**

One of the affirmations that is most fiercely sustained by those who believe in predestination is that the day of death is predestined: year, month, day and exact hour and that it is unchangeable. However, in this passage we see that God speaks these persons and says that if they would hear the voice of the angel that He sent (22), then God would give them who obey a full lifespan. **From this, we can deduce that if they did not obey, they would not live out the number of their days.** Therefore, the date of death is not fixed and even less unchangeable; it depends, among other things, upon the obedience towards God.

*“<sup>24</sup> **Thou shalt not bow down to their gods, nor serve them, nor do after their works, but thou shalt utterly overthrow them, and quite break down their images.** <sup>25</sup> **And ye shall serve the LORD your God,** and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. <sup>26</sup> **There shall nothing cast their young, nor be barren, in thy land; the number of thy days I will fulfil.**”*  
(Exodus 23:24-26)

It is clearly exposed in this passage that obedience towards God is one of the factors determining that a person may reach the number of years that he biologically could.

\*

4026                   **If days are prolonged, there is no**  
4027                   **predestination of death**

4028           The doctrine of absolute predestination assures  
4029           that the date of death is inflexibly predestined, that a  
4030           person does not die one second before or after what  
4031           God has predestined.

4032           **There is no such thing, as is seen in many cases**  
4033           **in the Bible.** The day of death can be advanced or  
4034           prolonged according to the behavior of the person.  
4035           Where we most clearly see this is in the fifth  
4036           commandment, which appears in Exodus 20:12, but  
4037           in addition, we clearly see this also in many other  
4038           places, among which is the following passage, let's  
4039           see:

4040  
4041                   ***“5:33 Ye shall walk in all the ways which the***  
4042                   ***LORD your God hath commanded you, that***  
4043                   ***ye may live, and that it may be well with you,***  
4044                   ***and that ye may prolong your days in the***  
4045                   ***land which ye shall possess. 6:1 Now these***  
4046                   ***are the commandments, the statutes, and the***  
4047                   ***judgments, which the LORD your God***  
4048                   ***commanded to teach you, that ye might do***  
4049                   ***them in the land whither ye go to possess it. 2***  
4050                   ***That thou mightest fear the LORD thy God, to***  
4051                   ***keep all his statutes and his commandments,***  
4052                   ***which I command thee, thou, and thy son, and***  
4053                   ***thy son's son, all the days of thy life; and that***  
4054                   ***thy days may be prolonged.”***

4055                                   (Deuteronomy 5:33 to 6:2)

4056  
4057           In this passage, it is clear in 5:33 that Moses  
4058           urged the Israelites to walk in the ways of God, so  
4059           that they prolong their days in the land they were  
4060           going to possess. This is to say, that **the days that**  
4061           **they were going to be in the land they were to**

4062 **possess, were not predetermined by God, it**  
4063 **depended on whether or not they obeyed the path of**  
4064 **God, and therefore there was no predestination**  
4065 **whatsoever.**

4066 Similarly, we can reason from 6:2, where Moses  
4067 tells the Israelites to obey the statutes and  
4068 commandments of God **so that their days could be**  
4069 **prolonged**. It is not necessary to make a Cyclopean  
4070 mental effort to reason that if the days of a life  
4071 could be prolonged, it is because they were not  
4072 previously fixed to an invariable number, it is to  
4073 say, because there was no predestination for the  
4074 date of death.

4075 Another thing we need to have in mind is that all  
4076 of this **is being said by Moses, which shows that**  
4077 **he did not believe in predestination.**

4078 \*

4079  
4080  
4081 **If the days of a kingdom could be prolonged to a**  
4082 **king, according to his behavior, then there is no**  
4083 **predestination**

4084 In the verse shown below, we see the benefits of  
4085 obeying the commandments of God and this  
4086 includes the **prolonging of the days of a king in**  
4087 **his kingdom**. This means that if the king did not  
4088 obey the commandments, those days would not be  
4089 prolonged. This clearly indicates to us that the days  
4090 that the king would rule were not fixed by  
4091 predestination.

4092  
4093 *“That his heart be not lifted up above his*  
4094 *brethren, and that he turn not aside from the*  
4095 *commandment, to the right hand, or to the*  
4096 *lef; to the end that he may prolong his days*

*in his kingdom, he, and his children, in the midst of Israel.” (Deuteronomy 17:20)*

The very fact that he was told that the time of his reign could be prolonged shows us that the time was not fixed by predestination. This is to say, that the number of days that the king was going to govern were not fixed by predestination, but that it depended upon his behavior.

\*

**By doing the words of Moses, the days of his life  
would be prolonged**

In the present case, doing the words said by Moses, the days of the obedient ones would be prolonged. It is very clearly expressed that predestination for the date of death does not exist.

*“46 And he said unto them: Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. 47 For it is not a vain thing for you; because it is your life; and **through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.**”*

(Deuteronomy 32:46-47)

**If Moses believed that the day of death was predestined and was a fixed date, he would not have said this to the Israelites, because it would have been a lie.**

\*

4133       **Review of Chapter 9.** In addition to seeing that  
4134 the fifth commandment convinces us that a fixed  
4135 date for death does not exist, we see in the words  
4136 and actions of different Biblical persons that none  
4137 of them had in their mental structure the idea that  
4138 death was predestined and fixed. King Solomon, in  
4139 his various writings, always expressed the idea that  
4140 behavior could prolong or shorten the life of a  
4141 person.

4142       In the case of King Hezekiah, we see that his  
4143 death was not predestined, but was moved forward  
4144 15 years. If it would have been predestined to the  
4145 first date, it could not have been moved to the  
4146 second date; and if it would have been predestined  
4147 for the second, Isaiah would not have announced it  
4148 for the first date.

4149       Upon God saying that according to obedience He  
4150 would fulfill the number of a person's days, we  
4151 realize that their days could end beforehand, in  
4152 which case there would not be predestination. We  
4153 also see this when the time of a kingdom was not  
4154 predestined, because it could be prolonged.  
4155 Likewise, if Moses believed that the day of death  
4156 was predestined and was a fixed date, he was not  
4157 going to tell the Israelites that by obeying the  
4158 commandments they could prolong their lives,  
4159 because it would have been a lie.

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**Chapter 10**  
**Obvious reasoning regarding free will**  
**and absolute predestination**

**If God made man righteous, free will has to exist  
because sin exists**

Here Solomon declares that God made man righteous. It is not in the manner some think and say that God predestined some to be saved and others to perish. **God made them all righteous;** it was they who have sought out many inventions, it was they who searched out wrong. If as it is said here that God made man righteous and later we see that they separated themselves to wrong, then we have to reach the inevitable conclusion that **man has free will, because if he didn't, he would not be able to separate himself by going towards wrong after God made him righteous.**

*“Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. (Ecclesiastes 7:29)*

How could the doctrine of absolute predestination explain that **having God created man as righteous, later they separated themselves from God to do wrong, without there being free will?** Do those who defend such a heresy think that God, after creating them in righteousness, predestined them to separate themselves to sin, only to later condemn them to Hell? The doctrine of predestination is blasphemy towards God.

\*

4201 **Sin in the world proves that there is free will,**  
4202 **because God did not place sin in the world**

4203 As John very well says in this verse, the lust that  
4204 is in the world is of the world and not of the Father.  
4205 Therefore, **if in the world there are feelings and**  
4206 **thoughts that do not come from the Father, it is**  
4207 **because they are from created beings;** and if these  
4208 are from creatures, it is because they have the  
4209 ability to produce thoughts, feelings, etc., that are  
4210 not of the Father, it proves that they have the liberty  
4211 to produce these. This is precisely what is called  
4212 free will, which many Christians deny.

4213  
4214 *“For all that is in the world, **the lust of the***  
4215 ***flesh, and the lust of the eyes, and the pride***  
4216 ***of life, is not of the Father, but is of the***  
4217 ***world.”*** (I John 2:16)

4218  
4219 Those who deny the free will of creatures do not  
4220 realize or do not want to realize that they are  
4221 implicitly saying that it was God who placed all  
4222 these bad things in the world.

4223 \*

4224  
4225

4226 **If God is not respecter of persons, there is no**  
4227 **predestination**

4228 This verse categorically says that God is not  
4229 respecter of persons. Being as it is, it cannot be  
4230 possible that at the same time, he is respecter of  
4231 some persons predestining them to be saved and  
4232 predestine others to not be saved.

4233  
4234

4235 *“<sup>34</sup> Then Peter opened his mouth, and said:*  
4236 *Of a truth I perceive that **God is no respecter***  
***of persons,** <sup>35</sup> but in every nation he that*

*feareth him, and worketh righteousness, is  
accepted with Him.” (Acts 10:34-35)*

Those who believe in predestination and in many other heresies, believe in them because of one of three reasons: **a)** either they have never read the Bible, **b)** have never defined within themselves what they believe in, and the consequences derived from those beliefs, or **c)** because want to, they feel like believing them and do not allow anyone to reason with them about the issue.

\*

**If it hath pleased them of Macedonia and Achaia  
to make a certain contribution, there is free will**

In this verse, Paul says that the people of Macedonia and Achaia were pleased in making a contribution. Paul does not say that God impelled them to take up a collection nor was the collection predestined. It is evident then that Paul thought that the Macedonians and Achaeans had free will.

*“For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.”*

(Romans 15:26)

We cannot try to cover the sun with a finger and even less by using the pinkie. All the Biblical writers, when they express themselves, do it having a clear concept of the existence of free will in their minds.

\*



4273       **The Biblical writers say: “God gave wisdom to**  
4274       **some”; and also: “his heart and will motivated**  
4275       **others”. Therefore, the writers knew the**  
4276       **difference between whether thoughts and**  
4277       **feelings came from God or not**

4278       From what it says in this verse, it is evident that  
4279       man has free will, because this affirms that the ones  
4280       who brought offerings for the edification of the  
4281       Tabernacle did so because **“their spirit gave them**  
4282       **the will”** and because **“their heart stimulated**  
4283       **them”**. Both expressions clearly show the idea of  
4284       free will.

4285         
4286       *“And they came, every one whose heart*  
4287       *stirred him up, and every one whom his*  
4288       *spirit made willing, and they brought the*  
4289       *LORD’s offering to the work of the tabernacle*  
4290       *of the congregation, and for all his service,*  
4291       *and for the holy garments.” (Exodus 35:21)*

4292         
4293       Also, in Exodus 36:1-2 we see a clear distinction  
4294       **between persons that received the gift of wisdom**  
4295       **from God for works, and persons whose will**  
4296       **drove them to work in the ministry.** In the ones  
4297       who received special wisdom it was said that this  
4298       came from God; in the ones who worked, it was  
4299       said that they did so of their own free will.

4300         
4301       *“<sup>1</sup> Then wrought Bezaleel and Aholiab, and*  
4302       *every wise hearted man, **in whom the LORD***  
4303       ***put wisdom and understanding** to know how*  
4304       *to work all manner of work for the service of*  
4305       *the sanctuary, according to all that the LORD*  
4306       *had commanded. <sup>2</sup> And Moses called Bezaleel*  
4307       *and Aholiab, and every wise hearted man, in*  
4308       *whose heart the LORD had put wisdom,*

4309 *even every one whose heart stirred him up to*  
4310 *come unto the work to do it.”*  
4311 (Exodus 36:1-2)

4312  
4313 **It is very clear that the Biblical writer knew**  
4314 **the difference between those who received a gift**  
4315 **from God and the ones who acted out of free**  
4316 **will.** Notice that it does not say that God gave them  
4317 the will, nor does it say that God stimulated them. It  
4318 is not that the writer does not know how to separate  
4319 the difference because when it is necessary, he  
4320 knows enough to do so.

4321 \*

4322  
4323  
4324 **If salvation only depended on God, He would not**  
4325 **have to be patient**

4326 If only on God depended a person becoming  
4327 saved, if He did not have to count on the will of  
4328 persons, with their free will, **God would not have**  
4329 **to be patient with us,** like this passage in Peter  
4330 says. God would not have to **wait until people**  
4331 **repented.** It would be enough to **make** people  
4332 repent, without waiting for human will.

4333 In addition, here it says that **God does not want**  
4334 **anyone to perish, something that would not have**  
4335 **to be said if our salvation only depended on God,**  
4336 because he would only have to save persons without  
4337 counting on them.

4338 The essence of the heretic doctrine of absolute  
4339 predestination is that **man got lost from his own**  
4340 **doing, and that once lost, he does not have the**  
4341 **minimal possibility to repent through his own**  
4342 **initiative, nor to believe on his own in Christ, but**  
4343 **that he can only repent of his sins and believe in**  
4344 **Christ and thus be saved, if God casts, if God**

4345 **stamps those intentions into his being.** According  
4346 to that heretical doctrine, if God does not “inject”  
4347 all of that, no human can do it on his own. This  
4348 means that according to that doctrine the only ones  
4349 saved are those God wants to save, those that He  
4350 has predestined to be saved.

4351 **Upon saying that man got lost through his own**  
4352 **fault, they are saying unknowingly, that man has**  
4353 **free will,** because their perdition occurred from  
4354 their thoughts, feelings and actions which originated  
4355 in their own being, because they could not have  
4356 been placed there by God.

4357 In the verse I present below, Peter diaphanously  
4358 says that **the Lord is patient with us, because he**  
4359 **does not want any human to perish, but that they**  
4360 **repent.** If the heretical doctrine of predestination  
4361 were true, upon analyzing this verse, we would have  
4362 to think about one of two things: **a)** either Peter did  
4363 not know what he was saying in this respect, or **b)**  
4364 Peter was not divinely inspired. If God has to be  
4365 patient with us, it is because he is waiting for us. If  
4366 he is waiting for us, it is because man has to lend a  
4367 hand in his salvation.

4368  
4369 *“The Lord is not slack concerning his*  
4370 *promise, as some men count slackness; **but is***  
4371 ***longsuffering to us-ward, not willing that***  
4372 ***any should perish, but that all should come***  
4373 ***to repentance.**”* (II Peter 3:9)

4374  
4375 **If it was in God’s hands for all humans to**  
4376 **repent and he would not do it,** we could not say  
4377 later with honest sincerity that he wants **all** to  
4378 proceed towards repentance. Likewise, **if it were**  
4379 **only in God’s hands to prevent someone from**  
4380 **perishing and He would not prevent it,** it could

4381 not be said later with sincerity and in truth that God  
4382 does not want anyone to perish, because if someone  
4383 perishes it would be because, according to that  
4384 blasphemous doctrine, God did not want to save  
4385 him and has not “injected” faith and repentance in  
4386 that person.

4387 **The explanation of all the gibberish formed by**  
4388 **the doctrine of absolute predestination,** is that  
4389 such a thing does not exist. Man can be  
4390 circumstantially predestined, he could be  
4391 predestined to be born either here or there, today or  
4392 a century ago, in the circumstances most convenient  
4393 to the plans of God; but **he is not predestined to be**  
4394 **saved or to perish, that is chosen by man himself.**  
4395 Man was created with free will and retains it  
4396 perpetually.

4397 **Man cannot do everything he pleases, but he**  
4398 **can desire everything he wants;** he can love or  
4399 hate whatever he pleases. He can love or hate God;  
4400 wish to or not wish to spend eternity with Him. A  
4401 human cannot save himself without God, without  
4402 Christ and without the Holy Spirit; but neither God,  
4403 nor Christ nor the Holy Spirit force him to love  
4404 them or be saved.

4405 **Salvation is as if a person found himself in a**  
4406 **well that was wide and deep.** He cannot come out  
4407 of it on his own. He has to depend on whoever  
4408 throws him an end of the rope. But the one who is  
4409 above cannot take him out if the fallen one does not  
4410 tie the rope around his body or grasps it.

4411 \*

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4417                   **If absolute predestination existed,**  
4418                   **then Jonah lied**

4419       Believers of absolute predestination do not reason  
4420       when it comes to those passages that contradict it,  
4421       nor the absurd, errors and heresies that provoke  
4422       such a concept. Sometimes I think that they do not  
4423       believe that absolute predestination does exist, but  
4424       that they want to continue believing in it and  
4425       making up illusions of it, in order to appease the  
4426       stinging in their conscience.

4427       **God sent a message** to the Ninevites **by way of**  
4428       **Jonah**, that the city **would be destroyed within**  
4429       **forty days**, as we see in the verse below. However,  
4430       it was not destroyed.

4431  
4432                   *“And Jonah began to enter into the city a*  
4433                   *day's journey, and he cried, and said: **Yet***  
4434                   ***forty days, and Nineveh shall be***  
4435                   ***overthrown.”***                   (Jonah 3:4)

4436  
4437       If predestination were to exist, then in reality  
4438       **Nineveh was predestined to not be destroyed**,  
4439       because eventually it was not destroyed. **And, if it**  
4440       **were predestined to not be destroyed, then Jonah**  
4441       **was lying** when he announced that it would be  
4442       destroyed in forty days. In that case it would be  
4443       necessary to qualify him as a false prophet, because  
4444       he was prophesying something which in reality was  
4445       not going to occur, because it was predestined not to  
4446       happen. As we can see, to believe in absolute  
4447       predestination creates a series of errors and  
4448       insoluble difficulties from the Biblical point of  
4449       view, which demonstrates that this heretical  
4450       hypothesis is not true.

4451       **However, if we adopt the theory that**  
4452       **predestination does not exist and that free will**

4453 **does exist, then we can clearly explain it, from a**  
4454 **Biblical point of view,** because we can be sure that  
4455 **the city was going to be destroyed,** but since the  
4456 people, by the use of their free will, turned to God,  
4457 **its destruction did not take effect.** If there is free  
4458 will, Jonah did **not** lie; if we accept that there is  
4459 predestination, then Jonah was a liar.

4460 As we can see, those that maintain a heretical  
4461 hypothesis have to fabricate new heresies in order to  
4462 support and maintain the previous heresies.

4463 \*

4464  
4465  
4466  
4467 **If a Christian purifies himself, it is because he**  
4468 **has free will**

4469 Once again, Saint John the Apostle shows here in  
4470 evident form, the fact that in his mental structure the  
4471 knowledge of free will in man existed. If it were not  
4472 this way, he would not say that a Christian purifies  
4473 himself, but would say something like, “God will  
4474 make him purify himself” or “he will be forced to  
4475 purify himself”.

4476  
4477 *“And every man that hath this hope in him*  
4478 *purifieth **himself**, even as he is pure.”*  
4479 (I John 3:3)

4480  
4481 We sinners purify ourselves through the blood of  
4482 Christ, because we have freely chosen to take  
4483 refuge in such a magnanimous forgiveness, not  
4484 because anyone forces us to. Likewise, we purify  
4485 ourselves throughout our lives, freely choosing the  
4486 help of the Lord to liberate us of our lusts. No one  
4487 forces us, we can appeal to the Lord or we can

4488 allow ourselves to be dragged by sin if that is our  
4489 desire.

4490 \*

4491

4492

4493 **If the weak brother can perish, there is no**  
4494 **“predestination” nor “once saved, always saved”**

4495 There are two heretical doctrines that have  
4496 infiltrated Christianity. One is “absolute  
4497 predestination” and the other is that “once saved,  
4498 always saved”. Both doctrines have a denial in this  
4499 passage.

4500

4501 *“9 But take heed lest by any means this*  
4502 *liberty of yours become a stumbling block to*  
4503 *them that are weak. 10 For if any man see thee*  
4504 *which hast knowledge sit at meat in the idol's*  
4505 *temple, shall not the conscience of him which*  
4506 *is weak be emboldened to eat those things*  
4507 *which are offered to idols? 11 And through*  
4508 ***thy knowledge shall the weak brother perish,***  
4509 *for whom Christ died” (I Co 8:9-11)*

4510

4511 Paul tells his fellow man that have knowledge to  
4512 be careful not to serve a stumbling block to those  
4513 who are weak, because if the weak one sees the one  
4514 who has knowledge eating in the place of idols, it  
4515 can provoke the weak one to eat from the food  
4516 offered to idols, **which may make the weak one**  
4517 **perish.** This shows us that **Paul did not believe in**  
4518 **neither in predestination nor “once saved,**  
4519 **always saved”.**

4520 **He did not believe in predestination,** because if  
4521 he would have, he would not have thought for one  
4522 moment that the one who was predestined to be  
4523 saved was going to eat anything that would cause

4524 him to perish, because he was predestined to be  
4525 saved.

4526 **He also did not believe that the one who was**  
4527 **saved, would always be saved,** because if he would  
4528 have believed in that falseness, it would have never  
4529 occurred to him to think that one who was saved  
4530 could perish because of eating what was offered to  
4531 idols.

4532 **It is not logical to think that he who does not**  
4533 **believe that there exists a certain danger should**  
4534 **warn against that particular danger.** I have never  
4535 heard anyone warn another by saying: “Don’t jump  
4536 too high in case you bump yourself against the  
4537 moon and break your head”. This type of warning is  
4538 not given by anyone, because no one believes that  
4539 someone could jump in a way that his head could  
4540 bump against the moon.

4541 Likewise, if Paul believed in predestination, he  
4542 was not going to warn any Christian about the  
4543 possibility that his behavior would cause another  
4544 Christian to perish. By the same reason, if he  
4545 believed that once saved, always saved, it would not  
4546 occur to him to warn that the weak ones could  
4547 perish, because once a brother, always a brother and  
4548 once saved, always saved. As we can see, Paul did  
4549 not believe in either predestination nor once saved,  
4550 always saved.

4551 **When Hebrews 10:26-29 is mentioned to**  
4552 **someone who believes in absolute predestination,**  
4553 as proof that someone who was saved can perish,  
4554 they contradict this by alleging that it is an  
4555 assumption that Paul makes and not a real case that  
4556 he is contemplating can happen. However, in this  
4557 passage in I Corinthians that we just read, we once  
4558 again see the same attitude in Paul; I don’t think  
4559 that here also they allege that it pertains to another



4560 supposition, but that they admit it is a real case that  
4561 can occur, and one to prevent which, he warns to  
4562 the brothers with science. Here we see that he states  
4563 that if a brother does a certain thing, another may  
4564 stumble and perish.

4565 \*

4566  
4567  
4568 **Be careful that the shark that is wandering in the**  
4569 **Sahara desert does not devour you**

4570 What would you think if on a trip through the  
4571 middle of the Sahara Desert someone would come  
4572 and warn us very seriously that there is a shark  
4573 roaming around our camp that could devour some  
4574 of us?

4575 The first thing you would think is that the sun in  
4576 the desert had affected this poor individual, had  
4577 damaged his mental ability and that he was  
4578 delirious; because there cannot exist a remote  
4579 possibility of there being a shark roaming around  
4580 that can devour anyone in the middle of the Sahara  
4581 Desert.

4582  
4583 *“Be sober, be vigilant, because your*  
4584 *adversary **the Devil**, as a roaring lion,*  
4585 ***walketh about, seeking whom he may***  
4586 ***devour.”*** (I Peter 5:8)

4587  
4588 If Saint Peter believed in “once saved, always  
4589 saved”, if he believed that those that had converted  
4590 were predestined to always be saved, then why  
4591 would he warn against a danger that he knew did  
4592 not exist, because the “**predestined**” one who was  
4593 saved could not be devoured by Satan. **Why worry**  
4594 **the brethren with a horrendous danger that in**  
4595 **reality did not exist?**

4596 It would be as if to accuse Peter of being a sadist,  
4597 who enjoyed scaring his fellow brothers for no  
4598 reason, and to accuse him of distorting the truth  
4599 about God and of being a liar. If the one who at a  
4600 certain point was saved and remained saved and it  
4601 does not matter how much he sins and does he is  
4602 still saved, why warn him about a danger that does  
4603 not exist?

4604 **From the moment in which Peter warns his**  
4605 **brethren about the danger of being devoured if**  
4606 **they are not sober and vigilant, it is because he**  
4607 **knew that they could cease being saved.** It is seen  
4608 throughout the New Testament that neither Peter  
4609 nor Paul nor any other, believed in the immutability  
4610 of salvation, nor in absolute predestination, nor in  
4611 once saved always saved nor anything similar. Will  
4612 Peter be accused of having known that the one  
4613 saved always remained saved, but enjoyed  
4614 frightening his brethren for some obscure or dark  
4615 purpose?

4616 Could it be that he did not know what he was  
4617 saying or that he was crazy? Of course not, it is  
4618 evident that **if the Holy Spirit inspired Peter to**  
4619 **warn against these dangers, it is because these**  
4620 **things could occur;** and if these things could occur,  
4621 it is because there exists the possibility that one who  
4622 is saved can allow himself to be deceived by his  
4623 supposed security, neglects his spiritual life and  
4624 begin descending towards the abyss.

4625 Of course, if you present these arguments to those  
4626 who cling to these diabolical and not Biblical  
4627 doctrines, being that they do not have any other  
4628 argument to wield, they will utter that inconsistent  
4629 phrase that we hear so much: “they are mysteries,  
4630

4631 brother”. There is no mystery, it is that you don’t  
4632 read the Bible or don’t want to listen to the truth.

4633 \*

4634  
4635  
4636 **Moses made the expansion of the territory**  
4637 **depend on the obedience of the commandments**

4638 Here we see that Moses attributes free will to the  
4639 people, from the moment in which he claims the  
4640 expansion of the territory they were going to occupy  
4641 depended of the behavior of the Israelites, upon  
4642 obeying the commandments.

4643  
4644 *“<sup>8</sup> And **if** the LORD thy God enlarge thy*  
4645 *coast, as he hath sworn unto thy fathers, and*  
4646 *give thee all the land which he promised to*  
4647 *give unto thy fathers; <sup>9</sup> (if thou shalt keep all*  
4648 ***these commandments** to do them, which I*  
4649 *command thee this day, to love the LORD thy*  
4650 *God, and to walk ever in his ways); then shalt*  
4651 *thou add three cities more for thee, beside*  
4652 *these three.”* (Deuteronomy 19:8-9)

4653  
4654 If he had not believed that the Israelites had free  
4655 will, he would not have said such a thing. Instead he  
4656 would have said: “and when God expands your  
4657 territory because you will obey the commandments,  
4658 then you will add three more cities of refuge”. This  
4659 would be more or less what Moses would have said  
4660 if he would have believed in predestination. But, if  
4661 it would have been predestined that they not obey  
4662 the commandments, he would have said, “and  
4663 because you are not going to obey the  
4664 commandments because you are not predestined to  
4665 do so, therefore, your territory will not expand, and

4666 as a result, I will not ask that you add three more  
4667 cities of refuge”.

4668 **Moses did not believe in predestination, but free**  
4669 **will**, as will be understood by those who do not  
4670 want to shun their understanding.

4671 No writer exists in the entire Bible that expresses  
4672 himself in a way that would make us think that he  
4673 believes in absolute predestination.

4674 \*

4675  
4676  
4677 **We see here that obeying the Commandments is**  
4678 **in our hands**

4679 One of the erroneous affirmations of the doctrine  
4680 of absolute predestination is that man **cannot** obey  
4681 any of the commandments. However, the opposite  
4682 is said here. Here it says that yes, things are  
4683 revealed so that we obey all the words of this law.

4684  
4685 *“The secret things belong unto the LORD*  
4686 *our God; but those things which are revealed*  
4687 *belong unto us and to our children for ever,*  
4688 *that we may do all the words of this law.”*

4689 (Deuteronomy 29:29)

4690  
4691 **No one has obeyed all of the laws of God**  
4692 **during their entire lifetime, and that is why it is**  
4693 **necessary to appeal to the forgiveness of Jesus**  
4694 **Christ.** That does not mean that **all** persons have  
4695 violated **all** the laws of God during **all** of their lives.  
4696 Obeying the commandments of God is a voluntary  
4697 issue. This is inclusive of when obeying is difficult,  
4698 we can, if we want, ask God for strength. If we do  
4699 not ask for strength it is because it is not our interest

4700

4701 to obey the commandments, and we prefer to  
4702 excuse ourselves by saying “we cannot obey”.

4703 \*

4704  
4705  
4706 **Those that have tasted the celestial gifts and**  
4707 **were participants of the Holy Spirit can perish**

4708 This is one of the most diaphanous declarations  
4709 about the possibility of the loss of one’s salvation  
4710 on the part of the believer. Let’s analyze this.

4711 **The apostle unquestionably refers to those who**  
4712 **were “once enlightened and tasted of the**  
4713 **heavenly gift and were made participants of the**  
4714 **Holy Spirit”.** Not much mental bustle is needed to  
4715 realize that the person who meets all these  
4716 requirements is neither more or less than one who is  
4717 saved, a convert, a complete Christian. I don’t think  
4718 there is a way to distort things in order to feign that  
4719 a person, who has been illuminated, has tasted of  
4720 the celestial gift, **has been made a participant**  
4721 **with the Holy Spirit** and has enjoyed the good  
4722 word of God and the virtues of the coming world,  
4723 cannot yet be a Christian or has not converted.

4724 **Well then, those complete Christians could**  
4725 **fall from grace, as is assured in verse 6;** and if  
4726 that occurred, another opportunity would not be  
4727 given to that person, because in order to do so, it  
4728 would be necessary to crucify Jesus again and that  
4729 is inadmissible. Further, I add, I am sure that he  
4730 who has been saved by this first crucifixion and fell  
4731 away, if he were saved by way of a second  
4732 crucifixion of Jesus, he would fall away again;  
4733 because if he despised the first crucifixion and the  
4734 first salvation whom he believed unique, he was  
4735 less likely to consider the second, believing that  
4736 there would be a third and even a fourth. Therefore,

4737 having a reckoning of human behavior, the logical  
4738 thing is to not repeat the crucifixion of the Lord and  
4739 that he who falls from the faith would have to be  
4740 exposed to the consequences.

4741

4742 *“<sup>4</sup> For it is impossible for those who were*  
4743 *once enlightened, and have tasted of the*  
4744 *heavenly gift, and were made partakers of*  
4745 *the Holy Ghost, <sup>5</sup> and have tasted the good*  
4746 *word of God, and the powers of the world to*  
4747 *come, <sup>6</sup> if they shall fall away, to renew them*  
4748 *again unto repentance, seeing they crucify to*  
4749 *themselves the Son of God afresh, and put him*  
4750 *to an open shame.” (Hebrews 6:4-6)*

4751

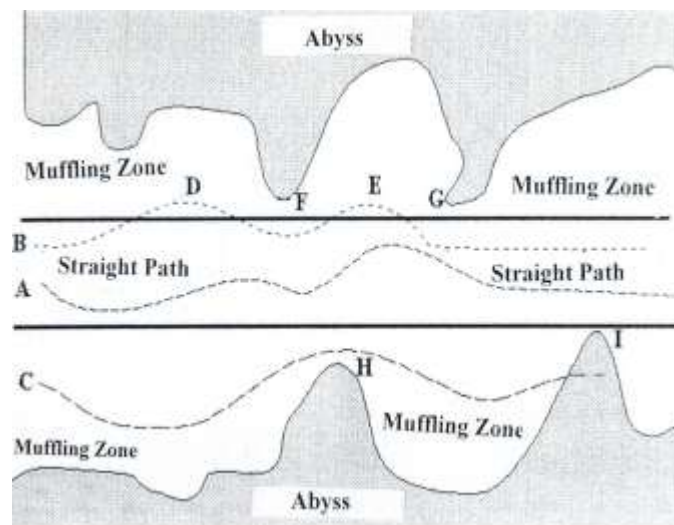
4752 Now then, a Christian should not think that the  
4753 “falling” refers to any sin a human may commit.  
4754 In 1 John 5:16 we see that Saint John the Apostle  
4755 mentions the supplication in favor of a believer that  
4756 may have sinned but “**not a deadly sin**”.

4757 I see this issue in the following manner: it is as if  
4758 the Lord, aware of the moral and spiritual  
4759 raggedness of the human soul, would have provided  
4760 a cushioning zone between our salvation and the  
4761 abyss. Not by going beyond the limits of sanctity  
4762 will we immediately fall into the abyss, but if we  
4763 move away from this limit and go deeper into the  
4764 obscure and foggy cushioning zone, we can rush  
4765 into the abyss before we can see it and turn back.

4766 It is as if the way of our life was flanked by a  
4767 cushioning zone on either side, and farther, it  
4768 flanked this cushioning zone, the irregularly sinuous  
4769 border of a horrible and treacherous abyss. If we  
4770 walk on the path that the Lord has indicated for  
4771 man, we do not run a lesser risk; if at time we stray  
4772 from the path to immediately turn back to it, we run

4773 a small risk; but if we get used to walking along the  
4774 cushioning zone, without ever going back to the  
4775 path, we assuredly run the risk of falling into the  
4776 abyss.

4777 If I were to graphically demonstrate what I am  
4778 saying, it would constitute the figure that appears  
4779 below as a path and an abyss, as seen from above.  
4780



4781  
4782  
4783 If the one as in person "A", walks along the path  
4784 that God indicates, without separation, he does not  
4785 run the slightest risk. The one as in person "B",  
4786 who sometimes moves away or separates, but  
4787 wholeheartedly repents and turns back, does not run  
4788 too much risk. Only if the segments of "D" or "E"  
4789 in their path coincide with points "F" or "G" of the  
4790 spiritual realm can someone become lost forever.  
4791 However, person "C", who has become accustomed  
4792 to walking along the cushioning zone and does not  
4793 want to repent of his sins will fall into the abyss  
4794 sooner or later, if he escapes it in "H", he will fall  
4795 in "I".

4796       There are believers of the heresy, “once saved,  
4797 always saved”: that in order to come out of the  
4798 obstructing belief in which this passage involves  
4799 them, **allege that Saint Paul does not say that a**  
4800 **Christian can fall, but that this has to do with a**  
4801 **rhetoric question**, in which he says that, supposing  
4802 someone fell from grace, Christ would not be  
4803 crucified again.

4804       **Firstly**, this is not about Paul’s question, but an  
4805 affirmation. **Secondly**, if the Christian could not fall  
4806 away in any way, if such a thing were absolute and  
4807 totally impossible, it would not be logical for Paul  
4808 to speak on the subject. It would be useless to warn  
4809 that there was not going to be a second crucifixion,  
4810 because no one would need a second crucifixion,  
4811 due to the fact that no one was going to fall. It  
4812 would be as if to warn someone who was walking  
4813 along a paved street of his city to be very careful, in  
4814 case a shark walking along the street bites him.

4815       **Even if this passage were obscure, which it**  
4816 **isn’t**, we have Hebrews 10:26-29, in which the  
4817 Apostle speaks to us about “those who have  
4818 received the knowledge of the truth (26), and “those  
4819 that have been sanctified in the blood of the  
4820 testament”, can voluntarily sin and end up in Hell.

4821  
4822       “<sup>26</sup> *For if we sin wilfully after that we have*  
4823 *received the knowledge of the truth, there*  
4824 *remaineth no more sacrifice for sins. <sup>27</sup> but a*  
4825 *certain fearful looking for of judgment and*  
4826 *fiery indignation, which shall devour the*  
4827 *adversaries. <sup>28</sup> He that despised Moses' law*  
4828 *died without mercy under two or three*  
4829 *witnesses. <sup>29</sup> Of how much sorer punishment,*  
4830 *suppose ye, shall he be thought worthy, who*  
4831 *hath trodden under foot the Son of God, and*



4832       ***hath counted the blood of the covenant,***  
4833       ***wherewith he was sanctified, an unholy***  
4834       ***thing, and hath done despite unto the Spirit***  
4835       ***of grace?”***       (Hebrews 10:26-29)

4836  
4837       If we read Hebrews 12:15, we see that the Apostle  
4838       recommends to the believers to be on the alert so  
4839       that none becomes separated from the grace of God.  
4840       **If Paul considered the need to be alert, that it is**  
4841       **necessary to look closely so as not to separate**  
4842       **ourselves from grace, it is because we can**  
4843       **become separated from grace.**

4844       It would be pointless to warn us against a danger  
4845       that can never exist. It would be as if to say:  
4846       “Brothers, be careful when the sky is cloudy, in  
4847       case a piece of cloud falls on your head and breaks  
4848       it. If that were to occur, I would not again give you  
4849       the medicine which cures a head injured by pieces  
4850       of a cloud”. To warn someone against such a danger  
4851       would be classified as stupidity or madness, because  
4852       such a danger has never existed and the cure will  
4853       never be necessary. However, there are people who  
4854       “reason” in that manner, there are those who think  
4855       that Paul is warning about some danger that,  
4856       according to them, can never exist.

4857       To top off what is previously said, we have the  
4858       fact that **Paul knew how to place hypothetical**  
4859       **examples in which he did not believe in, and he**  
4860       **did so in a form that left no doubt that he was**  
4861       **referring to a hypothetical example;** as in the case  
4862       of Galatians 4:15 which says that if it could be  
4863       done, you would remove your eyes and give them to  
4864       me. This means that he knew how to use a  
4865       hypothetical reference showing without a doubt that  
4866       it was hypothetical and he evidently does not use it  
4867       here. Therefore, **it is very clear that Paul does not**

4868 speak here in a hypothetical form but a real one;  
4869 **he is not asking a rhetorical question but making**  
4870 **an affirmation** a very serious warning.  
4871

4872 \*

4873  
4874 **Saint Paul speaks of ethnic groups in order to**  
4875 **perform a task, not to force them to be saved or**  
4876 **damned**

4877 This passage shows a few times the free will of  
4878 man and the non existence of predestination when it  
4879 refers to its behavior, feelings and eternal destiny. It  
4880 is to say, the non existence of what this book calls  
4881 “absolute predestination”.

4882 Before we begin, let us tell what a “wild olive  
4883 tree” is and what it means to “graft”, in order to  
4884 understand the simile used by Paul. **A wild olive**  
4885 **tree** is the same as the olive tree, but it is found in  
4886 the wild and bears less fruit of a lesser quality than  
4887 that which is cultivated.

4888 The word “grafting” in this case means to take a  
4889 bud or sprout from another tree of the same family,  
4890 in order to assure good fruit. Having explained this,  
4891 let us go to Paul’s example or simile.

4892 Beginning with verse 17, Paul says that some of  
4893 the olive branches (Jews) were broken off in order  
4894 to graft the wild olive tree (the Gentiles), which  
4895 would benefit of the root and fatness of the olive  
4896 tree, it is to say, divine blessings. In 18 and 19, he  
4897 advises the wild olive tree not to boast. **In verse 20**  
4898 **is the reason why those olive branches (Jews)**  
4899 **were broken off, the reason being unbelief. On**  
4900 **the contrary, the reason for the wild olive tree**  
4901 **(Gentiles) have been grafted in the olive tree was**  
4902 **faith.**

4903 In this last verse (20), Paul shows us that the  
4904 believing Gentile, because of the faith he has, is  
4905 standing, or he is saved, advising him immediately  
4906 thereafter not to become full of pride and then  
4907 mentions in verse 21 the possibility that if he  
4908 becomes proud, God will not forgive him. **This is to**  
4909 **say, this assures that he who is in the faith, that**  
4910 **was grafted in the good olive tree, he who is**  
4911 **saved, can lose the forgiveness that he enjoys.** In  
4912 this we see that the believer can lose his salvation.

4913 Further along, in verse 22, he reaffirms this idea  
4914 of the loss of salvation by mentioning the severity  
4915 of God towards those who have fallen. **If they fell**  
4916 **from the faith, it is because they were in the**  
4917 **faith. No one can fall from a ladder he's never**  
4918 **climbed.** Further along, in this same verse, Paul,  
4919 speaking about the kindness of God, warns the  
4920 believer that he can enjoy that kindness **if he**  
4921 **remains in the kindness he now enjoys, adding**  
4922 **that if not, he will be cut off.**

4923 We clearly see two things in these words of Saint  
4924 Paul: **a) that a Christian can fall; and b) that**  
4925 **man has free will.** In verse 23, referring this time to  
4926 the Israelites, he said that they will come back to be  
4927 reintroduced, **if they do not remain in disbelief.**  
4928 This indicates to us once again that man has free  
4929 will. Let us read.

4930  
4931 *“<sup>17</sup> And if some of the branches be broken*  
4932 *off, and thou, being a wild olive tree, wert*  
4933 *grafted in among them, and with them*  
4934 *partakest of the root and fatness of the olive*  
4935 *tree, <sup>18</sup> boast not against the branches. But if*  
4936 *thou boast, thou bearest not the root, but the*  
4937 *root thee. <sup>19</sup> Thou wilt say then: The branches*  
4938 *were broken off, that I might be grafted in. <sup>20</sup>*

Well, *because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.* <sup>21</sup> *For if God spared not the natural branches, take heed lest he also spare not thee.* <sup>22</sup> *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off.* <sup>23</sup> *And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again.”*

(Romans 11:17-23)

Upon placing the conditional “if” in verse 22, it shows us that man has free will; it is to say that he is not predestined to be what he is, nor to continue being what he is, nor to be saved or damned because it is so. A condition is placed upon the believer which he has to carry out and that is to remain in kindness.

If Paul places this condition, it is because he knew that man could carry it out and because in addition, he knew that if man did not fulfill it, he could lose his salvation. Once again we see that salvation is not something that is inalterable, that it persecutes us, catches us even if we do not desire it, only because we were predestined.

It is evident that Paul spoke to Christians, because he refers to those that do not endure the severity of God, but His goodness. Speaking to them, he exhorts them to “remain” and warns them that they could be cut off. If Paul wrote these things, it is because in his mental structure, he could not conceive that a saved person could live however he wants because he will not lose his

4974 salvation. It is to say, that Paul never believed in  
4975 “once saved, always saved”, nor in predestination.

4976 **We also see that Paul did not believe that those**  
4977 **who were unbelievers were predestined to it,**  
4978 because he tells us that they could come out of their  
4979 spiritual state **if** they did not remain in unbelief. It is  
4980 evident that in Paul’s mental structure the idea that  
4981 man was predestined to a certain state of salvation  
4982 or damnation did not exist, he considered that man  
4983 could come out of either state by his own free will.

4984 **Saint Paul was not going to play with the**  
4985 **wretched** nor make fun of them by exhorting them  
4986 to do things that he knew they could not do because  
4987 they were predestined for some other thing. It  
4988 would be iniquitous that knowing that he could not  
4989 see, to tell a blind man: “Look out the window so  
4990 that you may see the beautiful landscape”. Or to  
4991 yell out at a man who is missing his legs: “Run,  
4992 because the house is burning”. That is what we had  
4993 to think about Paul if he believed in the doctrine of  
4994 absolute predestination, but still he would have told  
4995 those who were fallen that if they wanted to, they  
4996 could come out of their damnation, when he would  
4997 know that they were predestined to that state and  
4998 therefore could never come out of that state.

4999 Another taunt would be if Paul frightened the  
5000 believers showing them that they could be shut off  
5001 from their salvation if he truly would have believed  
5002 that salvation could not be lost. It would not only be  
5003 a lie, but in addition, he would be speaking falsely  
5004 in the name of God.

5005 **In conclusion, it is the same Saint Paul, of**  
5006 **whom many believe is the standard bearer of**  
5007 **absolute predestination,** the one who speaks with  
5008 conviction about free will in man; and does so in

5009 the Epistle of Romans, that all repute as the one that  
5010 mostly defends absolute predestination.

5011 It is the person who with his free will, can desire  
5012 one thing or another. The one who desires to be  
5013 with God, even if he does not have the strength to  
5014 come to Him, will receive divine assistance for it if  
5015 he so desires it and implores it. On the contrary, the  
5016 one that does not desire to be with God, his will  
5017 would not be forced towards loving God. If a  
5018 human being did not have such an ability, Paul  
5019 would not have said what he said, but instead  
5020 something like, “they would enjoy the goodness of  
5021 God, if God made them remain in it”; and of the  
5022 fallen he would say “they would come out of that  
5023 hurtful state if God wanted to take away their  
5024 unbelief and stamp the love of God into their  
5025 hearts”.

5026 \*

5027  
5028  
5029 **Does God predestine man so that he would**  
5030 **despise the riches of His graciousness or does**  
5031 **man have the free will to do so?**

5032 The doctrine of absolute predestination considers  
5033 that all of which man does, God has predestined. In  
5034 this case we would have to ask if God forces man to  
5035 despise the riches of the goodness of God, or if man  
5036 despises the riches of the goodness of God on his  
5037 own, in his use of free will.

5038  
5039 *“Or despisest thou the riches of his*  
5040 *goodness and forbearance and longsuffering;*  
5041 *not knowing that the goodness of God leadeth*  
5042 *thee to repentance?”* (Ro 2:4)  
5043

5044 In this case, we would not have much of an option  
5045 as to chose one of two: **a)** either assure that God  
5046 makes man sin by predestining him to despise the  
5047 riches of his goodness, which is blasphemy and a  
5048 Satanic heresy, or **b)** recognize that man has the  
5049 free will to do it.

5050 \*

5051  
5052  
5053 **Review of Chapter 10.** The fact that the book of  
5054 Ecclesiastes say that God made man upright, shows  
5055 us that in man there is free will, because sin and the  
5056 lack of uprightness that there is in the world  
5057 among men could not have come from God. The  
5058 same is reasoned when we see that John says that  
5059 the sin in the world is not of the Father. A likely  
5060 teaching is when Peter says that God is no respecter  
5061 of persons; therefore He is not going to predestine  
5062 some to be rebellious and others to be obedient.

5063 Saint Paul also in saying that the Christians of  
5064 Macedonia and Achaia were pleased in making a  
5065 collection for the poor in Jerusalem, shows us that  
5066 they had free will, otherwise he would have said  
5067 something like “they were impelled by God to take  
5068 up a collection. Also, in the time of Moses, we see  
5069 that man knew the difference in what originates  
5070 from God and what originates from man. It says  
5071 there that God gave knowledge to some and on the  
5072 other hand, their heart and will motivated others to  
5073 do what they did. It is clearly seen that they knew  
5074 the difference in their actions, thoughts and feelings  
5075 if they came from God or man.

5076 In the case of Jonah, we also see that if  
5077 predestination existed, Jonah would have lied, but if  
5078 free will existed, then all is understood perfectly.  
5079 Likewise we see that John says that a Christian

5080 purifies himself and Paul says that the weak brother  
5081 can become lost. Both things tell us that there is free  
5082 will and there is no such thing as once saved,  
5083 always saved, nor absolute predestination.

5084 When Peter says that our adversary, Satan, roams  
5085 around to see whom he can devour, he shows us  
5086 that he did not believe in once saved, always saved,  
5087 because if he believed in such a thing, he was not  
5088 going to warn man of a danger that could not exist  
5089 as in the one of the shark in the midst of the Sahara  
5090 Desert. If he did not believe in once saved, always  
5091 saved, he also did not believe in predestination.

5092 A likely attitude is noticed when Moses tells the  
5093 nation that if they obeyed the commandments that  
5094 he prescribed, their territory would expand.

5095 In the book of Hebrews, Paul tells us very clearly  
5096 that those who have enjoyed celestial joys and were  
5097 participants of the Holy Spirit could become lost.  
5098 Therefore, he does not believe in once saved always  
5099 saved nor in predestination. Paul was not going to  
5100 bring the issue of the possibility of becoming lost  
5101 one who is saved if such a thing were not possible.

5102 Saint Paul in Romans always refers to the  
5103 predestination of ethnic groups (Jews and Gentiles),  
5104 in order to realize works not to predestine them to  
5105 be saved or damned.

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## Chapter 11

### Biblical episodes that demonstrate that absolute predestination does not exist

#### The blasphemer had free will; he was not predestined by God to blaspheme

The doctrine of absolute predestination teaches that all in man is predestined by God. In the book of Leviticus, an episode is narrated whereby the son of Selomith blasphemed against God. It is not logical for God to predestine someone to blaspheme against Him, that God would produce blasphemy against himself.

The same could be said about Rabsaces' blasphemy, who was sent by Senaquerib, the king of Assyria to blaspheme, in the time of Hezekiah, as we see in chapter 32 of II Chronicles. All of this indicates to us that man has free will.

*“<sup>10</sup> And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel and this son of the Israelitish woman and a man of Israel strove together in the camp. <sup>11</sup> And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. <sup>12</sup> And they put him in ward, that the mind of the LORD might be shewed them. <sup>13</sup> And the LORD spake unto Moses, saying: <sup>14</sup> Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.” (Lev 24:10-14)*

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As we can see, those who think that everything that is done by man is predestined by God, would have to think that this man, after being predestined to blaspheme against God was predestined to be punished. Absurd.

\*

**The phrase used by Saint Paul “God wants all to be saved”, denies absolute predestination**

The doctrine of absolute predestination does not hesitate in saying that God: **a)** predestines the lost to damnation in a way that they cannot be saved even if they want to be saved; or **b)** that we are all lost and He predestines a few to salvation, while he abandons the rest to their dark luck although He is able to save them.

Neither one nor the other is in concordance with what it says here that the Apostle Saint Paul is saying, nor what the Bible says. Here it says that **God wants all humans to be saved**. If it were in His hands to save them by predestinating them to salvation and would not do it, it would not make much sense for it to say here that He desires their salvation. **God wants all humans to be saved; if it were true that He could predestine them to be saved, He would not predestine them to remain in their damnation, nor would He not predestine them to be saved.**

What happens is that God equipped man with free will and He is not going to take away their free will, because they would cease to be human in order to become robots.

5183       “<sup>3</sup> For this is good and acceptable in the  
5184 sight of God our Saviour, <sup>4</sup> **who will have all**  
5185 **men to be saved, and to come unto the**  
5186 **knowledge of the truth.**” (I Timothy 2:3-4)

5187  
5188       If absolute predestination were true, and given  
5189 that it is true that God wants all humans to be saved,  
5190 then why does the doctrine of absolute  
5191 predestination think that God did not predestine all  
5192 to be saved? Does an explanation exist for this or  
5193 only the aided phrase of “it is a mystery, my  
5194 brother?”. What really is a mystery is how they  
5195 could read these things in the Bible and continue  
5196 believing that abominable, heretical and  
5197 blasphemous predestination.

5198       If in Paul’s mind existed the idea that God  
5199 predestined some to be saved and others were  
5200 predestined to remain damned, **he would not**  
5201 **affirm in this verse that God wants all to be**  
5202 **saved.** In order to say such a thing, while believing  
5203 within that God has predestined the majority of  
5204 humanity to damnation, or for them to remain in  
5205 their doomed state, one has to be a cunning  
5206 hypocrite and a liar, negative qualities that the  
5207 followers of absolute predestination should not  
5208 attribute to the Apostle Saint Paul.

5209       In order to come out of this jam, some have told  
5210 me that God does not predestine them to be  
5211 doomed, but does not predestine them to be saved.  
5212 That is a euphemism of a terrible quality, because if  
5213 someone is drowning and another can throw a life  
5214 saver or a rope and does not do it, it would be as if  
5215 he had drowned the person. **The very word of God**  
5216 **says in James 4:17 that sin is in he who knows**  
5217 **what is right and does not do it.** The same is said  
5218 in Proverbs 24:11-12 with reference to who can

5219 save one and does not save him. If God inspires the  
5220 authors of these books to say such a thing, He is not  
5221 going to do the contrary later on. Therefore, that  
5222 subterfuge of saying that they are not predestined to  
5223 damnation, but abandoned in their ruin is a heretical  
5224 euphemism and without any worth whatsoever.

5225 If we were going to believe the preposterous  
5226 hypothesis of that heresy, we would have to come to  
5227 the conclusion that what Paul tells us here is a lie. It  
5228 seems that the believers of predestination do not  
5229 realize that they, with their abominable heresy, are  
5230 blaming God for the loss of rebellious humans.  
5231 **That abominable doctrine does not come from a**  
5232 **divine origin, but a satanic influence.**

5233 \*

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5235

5236 **If Micah prophesied that Zion would be plowed**  
5237 **and then wasn't, then there is no predestination**  
5238 **or Micah was a liar**

5239 Micah said that God had told him that Zion was  
5240 going to be plowed and that Jerusalem would  
5241 become heaps. One who believes in predestination  
5242 would think that, by God saying such a thing, **it is**  
5243 **because it was predestined that it would happen,**  
5244 **since if it wasn't predestined to happen, then the**  
5245 **prophet was lying,** he was making a false prophesy  
5246 when he announced that it was going to happen.

5247 On the other hand, if none of that were to occur, it  
5248 would be (according to one who believes in  
5249 predestination), because it was predestined not to  
5250 happen; and if it was predestined not to happen and  
5251 the prophet said it would occur, **then he was giving**  
5252 **a false message on the part of God, and therefore**  
5253 **was a liar,** something inadmissible.

5254 If the occurrence of that destruction was  
5255 predestined, it should have happened and if it  
5256 wasn't predestined for the destruction to happen,  
5257 such a prophecy should not have been made. This  
5258 indicates to us that absolute predestination does not  
5259 exist.

5260

5261 “<sup>18</sup> *Micah the Morasthite prophesied in the*  
5262 *days of Hezekiah king of Judah, and spake to*  
5263 *all the people of Judah, saying: Thus saith*  
5264 *the LORD of hosts: Zion shall be plowed like*  
5265 *a field, and Jerusalem shall become heaps,*  
5266 *and the mountain of the house as the high*  
5267 *places of a forest.* <sup>19</sup> *Did Hezekiah king of*  
5268 *Judah and all Judah put him at all to death?*  
5269 *Did he not fear the LORD, and besought the*  
5270 *LORD, and the LORD repented him of the*  
5271 *evil which he had pronounced against them?*  
5272 *Thus might we procure great evil against our*  
5273 *souls?”* (Jeremiah 26:18-19)

5274

5275 As we can see, whoever believes in predestination  
5276 does not have a means of escape. **However,**  
5277 **whoever believes that man has free will can**  
5278 **easily explain all of this, because upon the people**  
5279 **repenting of their sin, there is a change in plan, a**  
5280 **plan that was never predestined.**

5281 No one can allege here as a justification, that  
5282 finally Jerusalem was destroyed, no one can allege  
5283 this for **two reasons: one**, because what Micah was  
5284 announcing was **not** that Jerusalem **at some point**  
5285 was going to be destroyed, but that it would be  
5286 destroyed immediately. Such a thing is gathered by  
5287 noticing how the people feared and prayed and God  
5288 repented. If the people hurriedly prayed and

5289 amended themselves, it is because they understood  
5290 the warning was for that particular moment in time.

5291 If God repented from the sentence He had spoken  
5292 to them about, it is because that sentence was not  
5293 the one that **occurred** in the time of Zedekiah but  
5294 **something that had not occurred in the time**  
5295 **Hezekiah**. The destruction that occurred in the time  
5296 of Zedekiah was executed by God, He did not  
5297 repent; therefore we are not talking about that here.

5298 **The second reason** is because the Bible does not  
5299 say in any place that Zion had been plowed over,  
5300 nor that I know of, does history. Neither did the  
5301 Temple Mount become high places of a forest.  
5302 Therefore, if such a thing never occurred it is  
5303 because predestination does not exist.

5304 \*

5305  
5306

5307 **A being as merciful as God, does not create**  
5308 **beings who are predestined to be bad, therefore**  
5309 **free will exists**

5310 It says here that God had compassion for his  
5311 people and because of that he would send  
5312 messengers **so that they would repent** of their  
5313 wrongdoing and engage in a righteous way. If God  
5314 has compassion, if God is merciful, it is not logical  
5315 for us to think that he creates persons that are  
5316 predestined to be bad, predestined to Hell. God  
5317 creates them all righteous, as Solomon says in  
5318 Ecclesiastes, but they, by their own free will,  
5319 separate themselves from the righteousness in  
5320 which they were created.

5321

5322 *“<sup>15</sup> And the LORD God of their fathers sent*  
5323 *to them by his messengers, rising up betimes,*  
5324 *and sending; because he had compassion on*

5325 *his people, and on his dwelling place. 16 But*  
5326 *they mocked the messengers of God, and*  
5327 *despised his words, and misused his*  
5328 *prophets, until the wrath of the LORD arose*  
5329 *against his people, till there was no remedy.”*  
5330 (II Chronicles 36:15-16)

5331  
5332 It is evident, therefore, that there was a factor  
5333 outside of the power and control of God, which  
5334 prevented God from forgiving them. That factor is  
5335 the free will of man, that in spite of the fact that the  
5336 desire of God is for them to repent, such a thing  
5337 would not happen. Given that God had compassion  
5338 towards His people, it is logical then to think that if  
5339 He could have predestined them for good, He would  
5340 have done so. If He did not do it, it's because God  
5341 does not predestine people, but each one chooses  
5342 his path according to his free will.

5343 God, when He so desires, predestines the  
5344 circumstances that surround man or a people, such  
5345 as in the case of time of birth, place, riches, social  
5346 or political position, etc., but He does not force the  
5347 will of man so that man desires good or evil.

5348 \*

5349  
5350  
5351 **If God tells David to choose one out of three**  
5352 **punishments, it is because David had the ability**  
5353 **to choose, therefore, he had free will, and**  
5354 **because neither one of the three were**  
5355 **predestined**

5356 If there is a verse which is obscure, and vaguely  
5357 appears to say that something is green, and  
5358 hundreds of other verses **clearly** say that this same  
5359 thing is red, then the fanatics, the “monoversal  
5360 doctrineers”, support themselves in that one verse

5361 without worrying about what the other hundreds  
5362 say.

5363 In the passage below, we see how **God himself**  
5364 **gives David the choice of which of three**  
5365 **punishments he would prefer**, whereby we can  
5366 gather without too much mental effort, that man has  
5367 the innate ability to choose, which is to say that he  
5368 has free will. Here below is what it says in the  
5369 passage.

5370  
5371 *“<sup>10</sup> Go and tell David, saying: **Thus saith the***  
5372 ***LORD, I offer thee three things: choose thee***  
5373 ***one of them, that I may do it unto thee.** <sup>11</sup> So*  
5374 *Gad came to David, and said unto him: **Thus***  
5375 ***saith the LORD: Choose thee** <sup>12</sup> either three*  
5376 *years' famine; or three months to be*  
5377 *destroyed before thy foes, while that the*  
5378 *sword of thine enemies overtaketh thee; or*  
5379 *else three days the sword of the LORD, even*  
5380 *the pestilence, in the land, and the angel of*  
5381 *the LORD destroying throughout all the*  
5382 *coasts of Israel. Now therefore advise thyself*  
5383 *what word I shall bring again to him that sent*  
5384 *me.”* (I Chronicles 21:10-12)

5385  
5386 In addition to seeing that God recognizes in man  
5387 the “ability to choose”, which implies free will, we  
5388 also realize that neither one of the three  
5389 punishments were predestined. If none were  
5390 predestined, this indicates that the absolute  
5391 predestination which assures that all events are  
5392 chosen by God to happen, does not exist.

5393 \*

5394  
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5396                   **God and the prophet Jeremiah speak**  
5397                   **unequivocally about free will**

5398       We see in this passage that through Jeremiah's  
5399       words, God attributes free will to man, upon giving  
5400       Zedekiah two alternatives: **a) if you go forth** unto  
5401       the king of Babylon's princes (17), such a thing  
5402       would occur; and **b) if you do not go forth** to the  
5403       king of Babylon's princes (18) another thing would  
5404       happen. This is to say that **what was going to**  
5405       **happen was not predestined; whatever occurred**  
5406       **depended on the decision made by Zedekiah;**  
5407       **and according to what God Himself says,**  
5408       **Zedekiah could choose one or the other.**  
5409       Therefore, according to what was said by God,  
5410       Zedekiah had free will.

5411  
5412               *"<sup>17</sup> Then said Jeremiah unto Zedekiah: **Thus***  
5413               ***saith the LORD, the God of hosts, the God of***  
5414               ***Israel: If thou wilt assuredly go forth unto***  
5415               ***the king of Babylon's princes, then thy soul***  
5416               ***shall live, and this city shall not be burned***  
5417               ***with fire, and thou shalt live, and thine house.***  
5418               ***<sup>18</sup> But if thou wilt not go forth to the king of***  
5419               ***Babylon's princes, then shall this city be***  
5420               ***given into the hand of the Chaldeans, and***  
5421               ***they shall burn it with fire, and thou shalt not***  
5422               ***escape out of their hand."***

5423                               (Jeremiah 38:17-18)

5424  
5425       The same reasoning can be applied to the passage  
5426       in Jeremiah 42:9-16, where in verses 10 and 13 we  
5427       see that God attributes to the Israelites the ability to  
5428       do or not do; he attributes free will to them.

5429  
5430               *"<sup>9</sup> And said unto them: **Thus saith the***  
5431               ***LORD, the God of Israel, unto whom ye sent***

5432 *me to present your supplication before him:*  
5433 10 **If ye will still abide in this land,** then will I  
5434 *build you, and not pull you down, and I will*  
5435 *plant you, and not pluck you up, for I repent*  
5436 *me of the evil that I have done unto you. 11 Be*  
5437 *not afraid of the king of Babylon, of whom ye*  
5438 *are afraid; be not afraid of him, saith the*  
5439 *LORD: for I am with you to save you, and to*  
5440 *deliver you from his hand. 12 And I will shew*  
5441 *mercies unto you, that he may have mercy*  
5442 *upon you, and cause you to return to your*  
5443 *own land. 13 **But if ye say: We will not dwell***  
5444 ***in this land,** neither obey the voice of the*  
5445 *LORD your God. 14 saying: No; but we will*  
5446 *go into the land of Egypt, where we shall see*  
5447 *no war, nor hear the sound of the trumpet,*  
5448 *nor have hunger of bread; and there will we*  
5449 *dwell. 15 And now therefore hear the word of*  
5450 *the LORD, ye remnant of Judah; thus saith*  
5451 *the LORD of hosts, the God of Israel: **If ye***  
5452 ***wholly set your faces to enter into Egypt, and***  
5453 *go to sojourn there, 16 then it shall come to*  
5454 *pass, that the sword, which ye feared, shall*  
5455 *overtake you there in the land of Egypt, and*  
5456 *the famine, whereof ye were afraid, shall*  
5457 *follow close after you there in Egypt; and*  
5458 *there ye shall die.” (Jeremiah 42:9-16)*

5459  
5460 **We once again see that by the way they speak,**  
5461 **God in as much as Jeremiah,** we note that at no  
5462 time do they have in mind the idea of  
5463 predestination, but the idea clearly defined is that of  
5464 the liberty of choice in man, or what is commonly  
5465 referred to as “free will”.

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**If David wanted to build the temple and God prohibited it, this shows that David had free will**

Those who believe in predestination do not believe in the free will of man. They say, among other things, that man cannot produce good thoughts and feelings, and that when it happens it is because God has instilled it in their minds and hearts. According to them, all good thoughts had to have been predestined by God.

In the passage below we see, on the contrary, that David had a good thought and good sentiment without God having to instill it in his mind and heart. I say that God did not instill it, because it is precisely God who tells him that he cannot fulfill his good intention due to the circumstances that surrounded his life. If God is the one who tells him not to do such a thing, God is not also going to be the one who put such a thought into his mind.

*“<sup>7</sup> And David said to Solomon: My son, as for me, it was in my mind to build an house unto the name of the LORD my God. <sup>8</sup> but the word of the LORD came to me, saying: Thou hast shed blood abundantly, and hast made great wars, thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.”*

(I Chronicles 22:7-8)

The existence of free will or the ability to choose between right and wrong is illustrated throughout hundreds of passages in the Bible.

\*

5504 **Absalom committed incest through his own free**  
5505 **will, not because God predestined him to do it**

5506 God does not predestine persons to be good or  
5507 bad, nor does He predestine them to sin or be holy.  
5508 **God does predestine a person to be in a place,**  
5509 **time and circumstances convenient for His plans,**  
5510 **according to what He knows that person will do**  
5511 **or desires.** Therefore, he did not predestine Judas to  
5512 be a traitor, but in knowing his malicious  
5513 inclination, He gave Judas the opportunity to betray  
5514 Christ. This is what is called “circumstantial  
5515 predestination”.

5516 Based upon the previous precedence I can say that  
5517 **He did the same with Absalom, knowing what he**  
5518 **was capable of doing, he gave him the power to**  
5519 **perform his plans, but he did not force him to do**  
5520 **them.** Absalom committed adultery with his  
5521 father’s concubines because he wanted to, not  
5522 because God forced him to commit such a  
5523 horrendous sin. God, who knew who Absalom was  
5524 and the things he could do, gave him the physical  
5525 power to commit such a sin, but He did not tempt  
5526 him to do it, and much less forced him to commit it,  
5527 according to what we learn in James 1:13.

5528  
5529 ***“Let no man say when he is tempted, I am***  
5530 ***tempted of God; for God cannot be tempted***  
5531 ***with evil, neither tempteth he any man, <sup>14</sup> But***  
5532 ***every man is tempted, when he is drawn***  
5533 ***away of his own lust, and enticed.”***

5534 (James 1:13)

5535  
5536 ***“<sup>11</sup> Thus saith the LORD: Behold, I will raise***  
5537 ***up evil against thee out of thine own house,***  
5538 ***and I will take thy wives before thine eyes,***  
5539 ***and give them unto thy neighbour, and he***

5540 *shall lie with thy wives in the sight of this sun.*  
5541 *12 For thou didst it secretly, but I will do this*  
5542 *thing before all Israel, and before the sun.”*  
5543 *(II Samuel 12:11-12)*

5544  
5545 If this reasoning about “circumstantial  
5546 predestination” is not accepted, **it would be**  
5547 **necessary to think the absurd blasphemy that**  
5548 **God forced Absalom to commit such a sin.** This  
5549 goes against the word of God and against the  
5550 concept of the justice and purity of God that the  
5551 Bible teaches us.

5552 God announces what is going to happen to David,  
5553 because He knows the doings of all involved, not  
5554 because He forced or predestined anyone to sin. If  
5555 the soul of Absalom would have not been born into  
5556 a son of David, but into an American Indian, he  
5557 would not have had the opportunity to do to David  
5558 what he did. That is why God caused him to be born  
5559 as a son of David and therefore punish David.

5560 \*

5561

5562

5563 **The events of Keilah demonstrate that there is no**  
5564 **predestination**

5565 David asks God two things: **a)** if Saul was going  
5566 to go in search of him and **b)** if the men of Keilah  
5567 were going to deliver him. To both questions, God  
5568 answers affirmatively: “He will come down” and  
5569 “they will deliver you”.

5570

5571 *“<sup>10</sup> Then said David: O LORD, God of Israel,*  
5572 *thy servant hath certainly heard that Saul*  
5573 *seeketh to come to Keilah, to destroy the city*  
5574 *for my sake. <sup>11</sup> Will the men of Keilah deliver*  
5575 *me up into his hand? Will Saul come down,*

5576 *as thy servant hath heard? O LORD, God of*  
 5577 *Israel, I beseech thee, tell thy servant. And*  
 5578 *the LORD said, He will come down.* <sup>12</sup> *Then*  
 5579 *said David: Will the men of Keilah deliver me*  
 5580 *and my men into the hand of Saul? And the*  
 5581 *LORD said: They will deliver thee up.* <sup>13</sup>  
 5582 *Then David and his men, which were about*  
 5583 *six hundred, arose and departed out of*  
 5584 *Keilah, and went whithersoever they could*  
 5585 *go. And it was told Saul that David was*  
 5586 *escaped from Keilah; and he forbore to go*  
 5587 *forth.”* (I Samuel 23:10-13)

5588  
 5589 If we adopt the mentality of predestination, we  
 5590 would have to think that if God said that, it was  
 5591 because He knew that that is what was predestined  
 5592 to happen, because God was not going to lie.  
 5593 However, we later see that neither Saul descended  
 5594 upon Keilah nor did the ones in the city turn in  
 5595 David and his people. From that irrefutable act, any  
 5596 believer of predestination has to reason one of two  
 5597 things: **1)** either the revelation was false and David  
 5598 was deceived, which would be blasphemy; or **2)**  
 5599 absolute predestination does not exist.

5600 Therefore, if David remained in Keilah, Saul  
 5601 would descend to look for him and the people of the  
 5602 city would deliver him, but that wasn't predestined  
 5603 to happen, it was conditioned that David would  
 5604 remain in Keilah. If he didn't remain in the city,  
 5605 neither of the two would have happened, if he  
 5606 remained in the city, both things would have  
 5607 happened; everything depended on the will of  
 5608 David. If predestination from God would have  
 5609 existed, He would have told David something like  
 5610 "Saul is not going to descend, nor will the people of

5611 Keilah deliver you, because you will come out of  
5612 the city, as that is what is predestined.”

5613 \*

5614

5615

5616 **God would be with Asa, according to the way**  
5617 **Asa would be with God, that implies free will**

5618 We see that the prophet Azariah did not believe in  
5619 predestination, but in free will. When this prophet,  
5620 inspired by the Holy Spirit prophesied, he did **not**  
5621 say “Hear me, Asa and all of Judah and Benjamin,  
5622 Jehovah is with you **because He has predestined**  
5623 **you** to be with Him”; nor did he say, “God has  
5624 predestined you to seek Him and therefore He will  
5625 be found of you”. To say this would have been  
5626 logical coming from a prophet that knew that  
5627 predestination existed. **But on the contrary,**  
5628 **inspired by the Holy Spirit,** the prophet  
5629 conditioned that God be with them, and that they  
5630 find God, to the fact that for their free will, they be  
5631 with God and they searched out God. That is why  
5632 He said to them, “The Lord is with you, **if you be**  
5633 **with Him...**”; and at the same time He gives them  
5634 the alternative of free will upon telling them: “**if** ye  
5635 forsake him, he will forsake you” and “if ye seek  
5636 him, he will be found of you”.

5637

5638 “<sup>1</sup> And the Spirit of God came upon Azariah  
5639 the son of Obed <sup>2</sup> and he went out to meet  
5640 Asa, and said unto him: Hear ye me, Asa, and  
5641 all Judah and Benjamin; **The LORD is with**  
5642 **you, while ye be with him; and if ye seek**  
5643 **him, he will be found of you; but if ye**  
5644 **forsake him, he will forsake you.** <sup>3</sup> Now for a  
5645 long season Israel hath been without the true  
5646 God, and without a teaching priest, and

5647 *without law. 4 But when they in their trouble*  
5648 ***did turn unto the LORD** God of Israel, and*  
5649 ***sought him**, he was found of them. 5 And in*  
5650 *those times there was no peace to him that*  
5651 *went out, nor to him that came in, but great*  
5652 *vexations were upon all the inhabitants of the*  
5653 *countries. 6 And nation was destroyed of*  
5654 *nation, and city of city; for God did vex them*  
5655 *with all adversity. 7 **Be ye strong** therefore,*  
5656 *and let not your hands be weak, for your work*  
5657 *shall be rewarded.” (II Cr 15:1-7)*

5658  
5659 The same knowledge of free will on the part of  
5660 the prophet is seen in verse 4 when he says, “when  
5661 they in their trouble did **turn** unto the Lord God of  
5662 Israel and **sought Him...**” a phrase that shows that  
5663 the prophet recognizes that man can turn by his own  
5664 initiative and will, and if he desires, have the  
5665 freedom to seek God. Later in verse 7, he  
5666 recognizes once again their free will upon saying  
5667 “Be ye strong.”, which he would not say if he knew  
5668 that they could not force themselves to be strong,  
5669 but that it was God who would have to predestine  
5670 them to force themselves.

5671 \*

5672  
5673

5674 **Solomon’s deviation was not predestined by**  
5675 **God, but as a result of free will**

5676 The person that wrote this section of the First  
5677 Book of Kings did not believe in predestination.  
5678 Instead of saying that God turned the heart of  
5679 Solomon, which is what he would say if he believed  
5680 in predestination, he says: “*his wives turned away*  
5681 *his heart*” (3). Further along, it says, “*...his wives*  
5682 *turned away his heart after other gods...*”, a sign



5683 that the writer did not think that it was God who had  
5684 done so, the one who had predestined him to turn  
5685 his heart; but he gave other creatures, in this case  
5686 his wives, the possibility of having done so in  
5687 Solomon's character.

5688  
5689 *"<sup>3</sup> And he had seven hundred wives,*  
5690 *princesses, and three hundred concubines;*  
5691 ***and his wives turned away his heart.*** <sup>4</sup> *For it*  
5692 *came to pass, when Solomon was old, **that his***  
5693 ***wives turned away his heart after other gods;***  
5694 ***and his heart was not perfect with the LORD***  
5695 ***his God,** as was the heart of David his*  
5696 *father."* (I Kings 11:3-4)

5697  
5698 Something similar happens with the phrase  
5699 "*...and his heart was not perfect with the LORD his*  
5700 *God,...*", which implies the free will of Solomon,  
5701 because if not, it would say, "*...and God gave*  
5702 *Solomon an imperfect heart...*".

5703 Finally, in verse 9 we see that God becomes angry  
5704 against Solomon because his heart was deviated,  
5705 something that would not have occurred if God  
5706 would have predestined him to have a deviated  
5707 heart, because **it would have been something as in**  
5708 **the case of a father purposely provoking a**  
5709 **paralysis in a son and later on beat him with a**  
5710 **stick because the child could not obey when the**  
5711 **father ordered him to start running immediately.**

5712 \*

5713  
5714  
5715  
5716  
5717

5718           **From the warnings and reproaches God had**  
5719                   **against Jeroboam, it is obvious that**  
5720                   **he had free will**

5721           In this passage we see that **the one who speaks,**  
5722 **who is God,** recognizes free will in Jeroboam by  
5723 warning, “**if thou wilt hearken** unto all that I  
5724 command thee, **and wilt walk in my ways,** and **do**  
5725 what is right in my sight...”, etc. This is to say, that  
5726 it is clearly seen that in the mental structure of the  
5727 one who speaks, He considers that Jeroboam had  
5728 free will to chose: **a) listen or not; b) walk in the**  
5729 **ways of God or not; and c) do what was right or**  
5730 **not.**

5731  
5732                   *“<sup>37</sup> And I will take thee, and thou shalt reign*  
5733 *according to all that thy soul desireth, and*  
5734 *shalt be king over Israel. <sup>38</sup> And it shall be, if*  
5735 *thou wilt hearken unto all that I command*  
5736 *thee, and wilt walk in my ways, and do that*  
5737 *is right in my sight, to keep my statutes and*  
5738 *my commandments, as David my servant did,*  
5739 *that I will be with thee, and build thee a sure*  
5740 *house, as I built for David, and will give*  
5741 *Israel unto thee.” (I Kings 11:37-38)*

5742  
5743           Further along in 14:7-9, we see that God  
5744 reproaches Jeroboam **d) that he had not been like**  
5745 **David (8), a sign that he could have been. God was**  
5746 **not going to ask him to be like David, if by**  
5747 **predestination Jeroboam could not be like**  
5748 **David.** Later, he scolds him: **e) that he did wrong, a**  
5749 **clear sign that it was not God who predestined to**  
5750 **do wrong,** and a clear sign that he was not  
5751 predestined nor obligated by higher forces to do  
5752 wrong. If God would have known that it was  
5753 impossible for Jeroboam to do good, because he

5754 was not predestined to do such a thing, He was not  
5755 going to reprimand him, nor punish him for not  
5756 doing good (9). **It is also not logical to think that**  
5757 **God becomes angry with Jeroboam** because of  
5758 his idolatry if it was God who predestined him to be  
5759 idolatrous. The same reasoning used up to this  
5760 point, can be done with the following passages: 1  
5761 Kings 16:1-4, 13, 19, 25 and 30-33.

5762  
5763 *“7 Go, tell Jeroboam: Thus saith the LORD*  
5764 *God of Israel: Forasmuch as I exalted thee*  
5765 *from among the people, and made thee prince*  
5766 *over my people Israel, 8 and rent the kingdom*  
5767 *away from the house of David, and gave it*  
5768 *thee; and yet thou hast not been as my*  
5769 *servant David, who kept my commandments,*  
5770 *and who followed me with all his heart, to do*  
5771 *that only which was right in mine eyes; 9 but*  
5772 ***hast done evil** above all that were before*  
5773 *thee; for thou hast gone and made thee other*  
5774 *gods, and molten images, to provoke me to*  
5775 *anger, and hast cast me behind thy back.”*

(I K 14:7-9)

5776  
5777  
5778 It is clear to all who want to see, that the Bible  
5779 only speaks of free will and when it speaks of  
5780 predestination, it solely refers to circumstantial  
5781 predestination.

5782 \*

5783  
5784  
5785 **David did not believe that the day of Saul’s death**  
5786 **was something predestined to a fixed time**

5787 In this passage David demonstrates that he does  
5788 not believe in predestination. Abishai advised him  
5789 to kill Saul and David responds in a way that does

5790 not cause any doubt that David did not believe in  
5791 predestination, that he did not believe that the day  
5792 of death “was written”, as it is said in the doctrine  
5793 of absolute predestination. Let’s see.

5794  
5795 *“8 Then said Abishai to David: God hath*  
5796 *delivered thine enemy into thine hand this*  
5797 *day; now therefore let me smite him, I pray*  
5798 *thee, with the spear even to the earth at once,*  
5799 *and I will not smite him the second time. 9*  
5800 *And David said to Abishai: Destroy him not.*  
5801 *for who can stretch forth his hand against the*  
5802 *LORD'S anointed, and be guiltless? 10 David*  
5803 *said furthermore: As the LORD liveth, the*  
5804 *LORD shall smite him; or his day shall come*  
5805 *to die; or he shall descend into battle, and*  
5806 *perish. 11 The LORD forbid that I should*  
5807 *stretch forth mine hand against the LORD'S*  
5808 *anointed; but, I pray thee, take thou now the*  
5809 *spear that is at his bolster, and the cruse of*  
5810 *water, and let us go.” (I Samuel 26:8-11)*

5811  
5812 **David did not believe that there would be a**  
5813 **predestined day for the death of Saul.** He begins  
5814 by believing that if he kills him right there and then,  
5815 Saul was going to die that same day and not when it  
5816 was “predestined”. If he would have believed in  
5817 predestination he would have said to Abishai, “do  
5818 not kill him, if he is predestined to die today, he will  
5819 die even if you don’t kill him”. But on the contrary,  
5820 he believes that he should not hasten the day of his  
5821 natural death. This is a sign that he believed that the  
5822 day of death of a human being could be accelerated,  
5823 it was not fixed.

5824 **Then he mentions the three ways in which Saul**  
5825 **could have died: a) if Jehovah would have**

5826 wounded him or if God wanted to take his life  
5827 before the time of the natural wear and tear of his  
5828 organism, which is the biological death; **b)** that his  
5829 day arrive so that he would die of old age, a natural  
5830 death for having exhausted his vital organs; and **c)**  
5831 that by going to battle, he would die, or another  
5832 taking his life, advancing the day in which he would  
5833 have died from natural causes.

5834 From all that David says, we cannot draw the  
5835 slightest indication that he believed in the  
5836 predestination of the day of death; but we can see  
5837 clearly that **David believed that life could cease as**  
5838 **a result of one of three different forms: by the**  
5839 **natural wearing out of an individual, by accident**  
5840 **and by an expressed will of God.**

5841 \*

5842  
5843  
5844 **Review of Chapter 11.** In the case of the  
5845 blasphemer, it shows us that man has free will  
5846 because God is not going to predestine him to  
5847 blaspheme.

5848 If Paul says that God wants all to be saved, it is  
5849 clear that if our salvation were only in God's hands,  
5850 all of humanity would be saved.

5851 Micah's prophesy, which was not fulfilled shows  
5852 us that there is no predestination. Likewise, in the  
5853 Bible, it says very clearly that God is merciful,  
5854 therefore, He is not going to create beings that are  
5855 already predestined to be doomed or predestined to  
5856 not be saved.

5857 The fact that God gives David the choice of three  
5858 types of punishment shows us that God considered  
5859 that David had the ability to choose, which is to say  
5860 that he had free will. The same is true when  
5861 Jeremiah gives King Zedekiah a choice. Upon doing

5862 this we see that the prophet knew that man had the  
5863 ability to choose, which means he had free will.  
5864 David shows that he had free will because he had in  
5865 his heart to build the Temple and only the  
5866 disapproval of God impeded him from doing so;  
5867 David had a desire that was not placed by God.

5868 In the episode of the city of Keilah, we see that  
5869 there was no predestination, but that what was  
5870 going to happen depended on the decision made by  
5871 David. Also, in the episode of King Asa, we can see  
5872 that the prophet Azariah did not believe in  
5873 predestination, but in the free will of the people in  
5874 general and of King Asa in particular. As for the  
5875 deviation of Solomon, we see that it was not God  
5876 with his predestination who deviated him from the  
5877 right path but his pagan women.

5878 The warnings and reproaches that God gives to  
5879 Jeroboam show that he had free will. Also, the fact  
5880 that David, speaking about the death of Saul,  
5881 exposed three different times for his death, shows  
5882 us that he did not believe that death was predestined  
5883 to a set date.

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## **Chapter 12**

### **The omnipotence of God and the free will of His creatures**

**The laws of physics, chemistry, biology and spiritual that God created, function on their own**

Absolute predestination affirms that God has marked or “written”, the year, month, day, minute and second in which each living person has to die. **This predestination includes, in addition to man, every bird, four legged animal, reptiles, fowl, fish, insects and as is natural, also microorganisms, why not?, without forgetting vegetables.**

This satanic heresy bases such ideas in its “mono-versal” doctrines; which is to say doctrines based in only one verse or passage. Its basis is in Matthew 10:29 where it says that not one bird can fall to the ground without our Father. It is not logical for that to mean the day, hour, minute and second of the death of said bird to be “written”. What is means is that nothing can be done without God allowing it. But at the same time we have to understand that from creation, God has permitted man to kill as many birds as he pleases and at the moment he desires, without God having to write the year, month, day, hour, minute and second of the time of death of each of those birds. That is ridiculous and absurd and only occurs to those who forge mono-versal doctrines (those which are based on only one verse or passage instead of basing themselves integrally in the Bible).

**The same Apostle Paul contradicts that absurd idea in I Corinthians 9:9,** when he allows us to infer that God does not worry so much about

5930 animals. As we can see, **the belief that the date of**  
5931 **death is written is not true.**

5932 Indeed, every time we cook soup, stew, etc. where  
5933 we boil water, we kill thousands and perhaps  
5934 millions of microorganisms. These microorganisms  
5935 were born just a few hours before. This occurs  
5936 various times a day in hundreds of millions of  
5937 homes throughout the globe. Do you believe that  
5938 God spends his life writing the year, month, day,  
5939 hour, minute and second of the birth and death of  
5940 each of the billions and trillions of microorganisms  
5941 that are born and die each minute in the world?

5942  
5943 *“<sup>9</sup> For it is written in the law of Moses: Thou*  
5944 *shalt not muzzle the mouth of the ox that*  
5945 *treadeth out the corn. **Doth God take care for***  
5946 ***oxen?** <sup>10</sup> Or saith he it altogether for our*  
5947 *sakes? For our sakes, no doubt, this is*  
5948 *written; that he that ploweth should plow in*  
5949 *hope; and that he that thresheth in hope*  
5950 *should be partaker of his hope.”*

5951 (I Corinthians 9:9-10)

5952  
5953 **I see that humans, animals and vegetation have**  
5954 **laws that dictate their birth, lives and deaths,**  
5955 **and which function on their own;** in the same way  
5956 that the law of gravity functions. It functions on its  
5957 own, because ever since God created matter He  
5958 provided it with the power to mutually attract. The  
5959 great mass of this planet attracts all other mass that  
5960 is found on its surface or near it. It is not necessary  
5961 for God to actively intervene every time a pin is  
5962 going to fall and for it to land on the floor. The pin  
5963 simply lands, in obedience to the word of God,  
5964 **pronounced since the creation,** in the sense that



5965 | matter attracts matter mutually. In fact, it cannot  
5966 do it any other way.

5967 **Likewise it occurs in the other physical,**  
5968 **chemical, biological, laws, etc., which God has**  
5969 **equipped within the matter he has created;** live  
5970 matter as well as inert matter. Those laws rule over  
5971 matter, and cannot stop doing so if God does not  
5972 pronounce a word to the contrary. To do this would  
5973 be to perform a miracle, and God, from what we  
5974 have learned in the Bible and experience does not  
5975 perform a miracle on a daily basis.

5976 **That is why the physical, chemical and**  
5977 **biological laws that affect the metabolism and**  
5978 **structure of the human body, govern over it,**  
5979 **aging and deteriorating the body until its death.**  
5980 To detain or retard that process requires a miracle, it  
5981 means it would need for God to go against His own  
5982 laws which were initially established; and I repeat,  
5983 according to what the Bible teaches me and my  
5984 experiences, that is not usual in the Lord.

5985 Have you ever seen an elderly 80 year old woman  
5986 look like an 18 year old girl? No, because the laws  
5987 that regulate aging and death function on their own,  
5988 they have autonomy since God provided them when  
5989 he created matter, whether living or inert. **Our**  
5990 **Lord God did not need to do something on a**  
5991 **daily basis so that the above mentioned elderly**  
5992 **woman ages, she ages on her own,** the same way  
5993 as all of us. God does not have to bother himself to  
5994 make sure that each human being ages from one day  
5995 to the next.

5996 **Does this mean that God cannot perform a**  
5997 **miracle in this respect?** Does this mean that God  
5998 never wants to do this? No, what our life experience  
5999 and the Bible indicate and is that those miracles are  
6000 rather scarce. Therefore, **we should not take those**

6001 **exceptions as rules for our lives.** This means that  
6002 in the case of one or various persons, through divine  
6003 reasons that we ignore, the year, day, hour, minute  
6004 and second of their birth or death can be “written”,  
6005 but in the rest of us such phenomena functions in a  
6006 natural way and according to the laws that God  
6007 Himself placed long before.

6008 **If you shoot yourself in the head, you will die;**  
6009 because according to a physical law two bodies  
6010 cannot occupy at the same time, the same space,  
6011 this is a law that God established since the creation;  
6012 and the bullet and your brain are no exception. If  
6013 you do not shoot yourself in the head, you will  
6014 continue to live until another law acts against you. It  
6015 is as simple as that. God can intervene in order to  
6016 modify these things, but...remember! **that is the**  
6017 **exception, not the law by which we should guide**  
6018 **ourselves.**

6019 Nevertheless, whoever honestly believes that the  
6020 day of one's death is predestined down to the day,  
6021 hour, minute, second as well as illnesses, suffering,  
6022 etc, should not waste his time in discussing the  
6023 subject. **He should go to places where it is**  
6024 **prohibited to preach the gospel publicly and do**  
6025 **so. In any event, no one will kill him until his**  
6026 **time has come.** Go to a battle field and run through  
6027 bullets to gather the wounded...**no one will be able**  
6028 **to kill you until it is your time.** What good you  
6029 would do for humanity! **And, what a great**  
6030 **testimony** would be given to your favor regarding  
6031 the faith you supposedly have! With what a power  
6032 and conviction you would preach the doctrine of  
6033 predestination. It would be much more effective  
6034 than chatting and chatting trying to fake to oneself  
6035 that you believe in absolute predestination.

6036 In the passage from the New Testament which I  
6037 previously mentioned (Matthew 10:29), it is not  
6038 referring to the normal day of the death that  
6039 “normally” affects a human being because of the  
6040 above mentioned physical, chemical and biological,  
6041 etc. laws that God established. There, it is exhorting  
6042 a Christian to not fear those who try to hasten  
6043 natural law and try to take these brothers’ lives  
6044 (Matthew 10:28). Referring to this case, and not  
6045 referring to the natural day of death it is that Jesus  
6046 tells them that not even a bird can fall to the ground  
6047 without divine consent. **It is clear that it does not**  
6048 **pertain to a teaching of how the natural death of**  
6049 **man “is written”, but a teaching that those who**  
6050 **attempt to kill another cannot do so without**  
6051 **divine consent.**

6052  
6053 *“<sup>28</sup> And **fear not them which kill the body,***  
6054 ***but are not able to kill the soul, but rather***  
6055 ***fear him which is able to destroy both soul***  
6056 ***and body in hell. <sup>29</sup> Are not two sparrows sold***  
6057 ***for a farthing? And **one of them shall not fall*****  
6058 ***on the ground without your Father.”***

6059 (Matthew 10:28-29)

6060  
6061 A likely teaching is deduced from II Kings 20:1-6  
6062 when ruled by bio-physical-chemical laws, King  
6063 Hezekiah of Judah get a fatal illness and God  
6064 announces it (1). Later, however, by the petition of  
6065 the King (3), the Lord agrees to **prolong** his life and  
6066 **performs a miracle** (5-6). **If God would have**  
6067 **“written”** that Hezekiah was going to die from that  
6068 illness, he would have then died. **If he did not have**  
6069 **it “written” for that day, Isaiah would not have**  
6070 **deceived him by telling him he was going to die,**  
6071 **because he knew that it wasn’t “written”. God**

6072 could not have “written” the two dates or have  
6073 “written” the second and Isaiah deceived Hezekiah  
6074 with the first.

6075

6076       “<sup>1</sup> In those days was **Hezekiah sick unto**  
6077 **death.** And the prophet Isaiah the son of Amoz  
6078 came to him, and said unto him: **Thus saith**  
6079 **the LORD:** **Set thine house in order; for**  
6080 **thou shalt die, and not live.** <sup>2</sup> Then he turned  
6081 his face to the wall, and prayed unto the  
6082 LORD, saying: <sup>3</sup> I beseech thee, O LORD,  
6083 remember now how I have walked before thee  
6084 in truth and with a perfect heart, and have  
6085 done that which is good in thy sight. And  
6086 Hezekiah wept sore. <sup>4</sup> And it came to pass,  
6087 afore Isaiah was gone out into the middle  
6088 court, that the word of the LORD came to  
6089 him, saying: <sup>5</sup> Turn again, and tell Hezekiah  
6090 the captain of my people: ***Thus saith the***  
6091 ***LORD,*** the God of David thy father, I have  
6092 heard thy prayer, I have seen thy tears;  
6093 ***behold, I will heal thee, on the third day thou***  
6094 ***shalt go up unto the house of the LORD.*** <sup>6</sup> And  
6095 ***I will add unto thy days fifteen years;*** and I  
6096 will deliver thee and this city out of the hand  
6097 of the king of Assyria; and I will defend this  
6098 city for mine own sake, and for my servant  
6099 ***David's sake.***” (II Kings 20:1-6)

6100

6101       **To summarize,** the date of death is given by an  
6102 **autonomous** interaction of the physical, chemical,  
6103 biological, spiritual, etc., laws, that known or  
6104 unknown by us, God established since the time of  
6105 creation. **This does not mean that God cannot or**  
6106 **don’t want to intervene (as an exception) to set**  
6107 **the date of such phenomenon (birth and death),**

6108 **nor does it mean that nowadays he is not doing**  
6109 **so.** What this means is that in the same manner that  
6110 God created the force of gravity since the beginning  
6111 of creation and it still continues to work for God to  
6112 this day, in the same manner God created the laws  
6113 that rule the phenomena of birth, growth,  
6114 reproduction and death of living beings, including  
6115 humans; **and these laws continue to work for God**  
6116 **and not God for them.**

6117 When a human body is formed or is born, God  
6118 places, or orders to place the soul that He finds  
6119 convenient, in the moment that He sees as most  
6120 adequate. When a body, (already with a soul)  
6121 deteriorates and stops functioning, God withdraws  
6122 or has that soul withdrawn, or perhaps it simply  
6123 leaves the body.

6124 None of these things are clearly revealed and can  
6125 only be concluded. Perhaps there are living bodies  
6126 that no longer have a soul; and those are the cases  
6127 of some in a comatose state, or certain types of  
6128 anomalies in which the person does not have the  
6129 attributes of a human being (intelligence,  
6130 knowledge of their own existence, etc.), but he acts  
6131 and reacts only as an animal. It could also be that in  
6132 those that are comatose the soul remains in the  
6133 body, but the communication with the physical  
6134 world through their senses has been severed.

6135 In any event, the case here is not to consider all  
6136 the possibilities, but that this passage serves to  
6137 understand that **the day of one's death is not**  
6138 **necessarily predestined**, although in some cases it  
6139 could be.

6140 \*

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6143       **Review of Chapter 12.** Some ask themselves, if  
6144       God is omnipotent why doesn't he save all  
6145       creatures? God created beings with free will. When  
6146       one of those creatures loves God, he does so of his  
6147       own free will, it was not God who predestined that  
6148       creature to love Him, he does so of his own volition,  
6149       it is not God who predestined or forced him to love  
6150       God. Love cannot be forced.

6151       Since God is omnipotent, and He used his  
6152       omnipotence to create a being with free will, God is  
6153       not going to contradict and annul His prior act of  
6154       omnipotence. He is not then going to force the free  
6155       beings that He created to love him and to desire to  
6156       spend all of eternity with Him, complying with  
6157       divine laws that those created beings hate. That  
6158       would be to face his previous act of omnipotence,  
6159       with which he gave them free will, with the present  
6160       act of omnipotence that forces them to desire  
6161       something that they do not want to desire. God is  
6162       not a being of contradictions.

6163                               \*\*\*  
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## 6165                               **Chapter 13**

6166       **The good or evil that creatures think or**  
6167       **do, do they think it or do it because God**  
6168       **predestined them to do and think such**  
6169       **things?**

### 6170                               **Praises to God**

6171       When the reader utters praises to God or words of  
6172       thanksgiving, does he do it of his own will or is it  
6173

6178 that God predestined him to praise and say words of  
6179 thanksgiving? Would God be happy to know that  
6180 whoever praises Him does so because He  
6181 predestined it, programmed him to do it? Wouldn't  
6182 that be like winding up a phonograph to say: I love  
6183 you, my God? Can someone feel happiness in a  
6184 phonograph that repeats the words of the  
6185 acknowledgment of our merits that we ourselves put  
6186 into it?

6187 Creating beings with free will has its happiness  
6188 and bitterness. **Happiness**, because when that being  
6189 praises his Creator, he does so out of his own free  
6190 will, recognizing the mercy, the love and the  
6191 greatness of God. **Bitterness**, because when that  
6192 being hates his Creator and blasphemes against him,  
6193 God becomes saddened in seeing how ungrateful  
6194 they are, the injustice of their behavior and the **need**  
6195 **to separate them from the rest**, so that they do not  
6196 make those that love God suffer eternally.

6197 \*

6198

6199

6200 **Can free will only exist to do wrong?**

6201 To admit to absolute predestination is to blame  
6202 God for the wrong that man does. That is why some  
6203 who try to rid themselves of the absurdity that  
6204 surrounds them when they defend absolute  
6205 predestination then **say that man has free will only**  
6206 **for evil but not for good**. This is one of the most  
6207 absurd affirmations that I have heard from these  
6208 fanatics. If a person has free will do to wrong, he  
6209 has to have free will to do good. From the moment  
6210 in which a person can abstain from doing wrong, he  
6211 is already doing good.

6212 **In order to have free will to do evil, the person**  
6213 **cannot be predestined to do wrong in an**

6214 **obligatory manner.** Because if he would have been  
6215 predestined to do wrong in an obligatory way, then  
6216 he would not have the free will to do wrong, but  
6217 would have to do it in any event. Therefore, if  
6218 someone has free will to do wrong, he can do all the  
6219 wrong he wants or he could abstain himself from  
6220 doing evil if he wishes to do so.

6221 **In these conditions, if Bob is drowning** and Joe  
6222 has the opportunity to throw him a rope and a life  
6223 saver and doesn't do it, then Joe has committed a  
6224 sin, in the same way that James says, the sin in is  
6225 being able to do good and abstain from doing it. On  
6226 the other hand, **we have already seen that he who**  
6227 **has free will to do wrong also has the free will to**  
6228 **abstain from doing so.**

6229 In this example, if Joe has the free will to abstain  
6230 from doing wrong, he may not abstain from  
6231 throwing the rope and life saver to Bob. If he could  
6232 refrain of abstaining himself from throwing these  
6233 things to Bob, it means that he would throw them,  
6234 in which case he would be doing good. In other  
6235 words we have to conclude and realize that he who  
6236 has free will to do wrong also has the free will to do  
6237 good, and therefore, to say that man only has free  
6238 will to do evil is a ridiculous absurdity.

6239 In addition, if a human being did not have free  
6240 will to do good, we would once again fall into the  
6241 absurdity we have already discussed: to think that  
6242 praising God were empty phrases which were  
6243 prompted or stamped into the brain of a creature,  
6244 not that the creature would feel them out of his own  
6245 love.

6246 \*

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### **Prayers to God**

The prayers that a Christian prays, was he predestined to do so or did they voluntarily come forth from his soul? Did God fabricate them and stamped them into the brain of the believer? If that were true, then it would not be the believers' fault to pray for things he should not ask for, nor would he be at fault for not asking for those things that he has not asked for. Does such a thing sound reasonable to the reader according to what he has learned in the Bible?

\*

### **Small and large errors in the Bible**

God, who knows everything, warned those who, in the future, were going to add or delete what was written in the Bible what would happen to them if they did. If the Bible was not going to suffer from additions and deletions, it would not have been necessary to write the warning that appears at the end of the book of Revelation. More so, for many centuries, the Bible suffered from additions at the hands of the Catholic Church when they added the apocryphal books which we know of today; and others that they themselves have removed, but had been added.

These added books and segments said things that were so evidently stupid in the light of actual knowledge, that the Vatican had to remove them from the Bible, quietly, whatever they had previously added. That is why because of one of the added books of the Bible, Christopher Columbus used to say that the sea was only one seventh of the Earth, when in reality it is three quarters of the

6284 planet; a reason why they had to remove that book  
6285 from the Bible.

6286 This affirmation is found in the apocryphal book  
6287 called Fourth of Ezra, which belonged to the  
6288 Catholic Bible in times before Columbus, but were  
6289 then removed when in various trips made by  
6290 Columbus, Magellan, etc., the lies that they  
6291 affirmed were proven false. See the IV Ezra 6:42,  
6292 47 and 50 in some **ancient** Catholic Bible that you  
6293 may find in some major libraries.

6294 **In addition to these great errors**, which we just  
6295 saw, a few small errors were introduced into the  
6296 Bible, because of human mistakes in copying  
6297 Scripture from one century to the next. For  
6298 example, the age of King Jehoiachin when he began  
6299 to reign, according to II Kings 24:8 is 18 years, and  
6300 according to II Chronicles 36:9 he was 8 years old.  
6301 It is evident that whoever copied from the previous  
6302 manuscript, either did not notice it, or the equivalent  
6303 of the number 1 had been erased or eaten up by a  
6304 book worm.

6305 **According to the doctrine of absolute**  
6306 **predestination**, everything that happens is because  
6307 God predestined it to be as such. Does the reader  
6308 believe, in effect, that God predestined those errors?  
6309 God is not a God of lies; he is not a God who  
6310 predestines errors. Absolute predestination is a  
6311 heresy.

6312 \*

6313  
6314  
6315 **Review of Chapter 13.** To justify the heresy of  
6316 absolute predestination by saying that man has free  
6317 will to do evil but not to do good is a ridiculous  
6318 logic and is fanatical senselessness. Whoever  
6319 abstains from doing wrong is automatically doing

6320 good. The praises to God, the prayers of a believer,  
6321 the offerings for God's work, the acts of charity that  
6322 Christ inspires in us, and all the rest of good works  
6323 that a Christian can execute, are brought forth from  
6324 the depths of his heart, after they find the love of  
6325 God. They do not have to be previously stamped  
6326 into their minds and hearts.

6327 \*\*\*  
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## 6333 Chapter 14

### 6334 Biblical passages that appear to say that 6335 absolute predestination exists 6336

#### 6337 Paul tells us that man can become self-hardened

6338 The hardening of the heart that God provokes in  
6339 cases like Pharaoh, He does not do it violating his  
6340 free will, but instead allowing the use of Pharaoh's  
6341 lusts as I will demonstrate in the following section.  
6342 Now, in this passage from Hebrews which I show  
6343 below, we see that **self-hardening also exists, even**  
6344 **if God does not do anything special to provoke**  
6345 **this hardening of the heart.** In this passage, you  
6346 will see that all the hardening Paul speaks of is done  
6347 by the person himself, who becomes hardened.

6348  
6349 *"<sup>13</sup> But exhort one another daily, while it is*  
6350 *called Today, lest **any of you be hardened***  
6351 *through the deceitfulness of sin. <sup>14</sup> For we are*  
6352 *made partakers of Christ, if we hold the*  
6353 *beginning of our confidence stedfast unto the*  
6354 *end; <sup>15</sup> while it is said, Today if ye will hear*

his voice, **harden** not your hearts, as in the provocation.” (Hebrew 3:13-15)

As the Apostle Saint Paul very clearly says here, man can become hardened on his own, without the need for someone to act. In verse 13, Paul exhorts that no one should **become** hardened. Upon saying “**exhort one another**” and “**become hardened**” he is showing us in a manifesting manner that man, in general, can become hardened on his own. He tells us the same thing in verse 15 when he exhorts “harden not your hearts”. Upon using the phrase “harden not your hearts” he is showing us that it is man who hardens himself. Additionally, upon mentioning the provocation episode, he is telling us that in that occasion those who became hardened, did so of their own free will.

\*

## Celestial dynamics: how did God harden Pharaoh without altering his free will

There are some believers who get misgivings about predestination when they read the episode of the hardening of Pharaoh's heart. Let's analyze this passage so that we can see its correct interpretation.

In the case of Pharaoh, who was a haughty man, God, instead of applying the first plague (water turned to blood) and not remove it until the Israelites were free, what He did was to loosen His hand or grip, with which the haughtiness of Pharaoh would grow by thinking that God was not that powerful and that he could even deceive Him and more.

In the following verse, God tells Moses that He knew that the King of Egypt would not let them go

6391 without a strong hand. It is to say, that the hardness  
6392 of Pharaoh was already known by God, Pharaoh  
6393 had it from before, and that is why when it later  
6394 says in 4:21: “*..I will harden his heart...*”, it is  
6395 referring to the fact that God is going to allow him  
6396 the opportunity to execute his own hardening,  
6397 which he could not have executed if God did not  
6398 give him the opportunity as I explain below.

6399  
6400 *“And I am sure that the king of Egypt will*  
6401 *not let you go, no, not by a mighty hand.”*

6402 (Exodus 3:19)

6403  
6404 Did God cause Pharaoh to sin by hardening him?  
6405 Did God force Pharaoh to become hardened? Did  
6406 God stamped that hardness in the mind and heart of  
6407 Pharaoh? Did he harden him? It clearly states here:  
6408 “I will harden his heart, that he shall not let the  
6409 people go”. Doesn’t man have free will? Is this an  
6410 exception to free will? No, there was no exception.  
6411 Pharaoh continued to have his free will intact in  
6412 spite of the fact that God hardened him. **The**  
6413 **explanation of this apparent paradox is**  
6414 **supported by realizing the method by which God**  
6415 **hardened Pharaoh.**

6416  
6417 *“And the LORD said unto Moses: When thou*  
6418 *goest to return into Egypt, see that thou do all*  
6419 *those wonders before Pharaoh, which I have*  
6420 *put in thine hand; but I will harden his heart,*  
6421 *that he shall not let the people go.”*

6422 (Exodus 4:21)

6423  
6424 Once again this shows, as I have said in many  
6425 occasions, that **one cannot set doctrines based on**  
6426 **isolated passages**, but in the general knowledge

6427 acquired by the integral and continuous reading of  
6428 the Bible.

6429 If we read the passages that contain the narration  
6430 of all this process of the 10 plagues, we would  
6431 understand the method used by God to harden  
6432 Pharaoh and thus respect his free will. Let's see.

6433 **Suppose that Moses would have presented**  
6434 **himself before Pharaoh and would have said:**  
6435 **"God is going to cause a lightning to fall next to**  
6436 **you; after that you would have a headache that**  
6437 **would grow and grow and would not cease growing**  
6438 **until you released the Israelites."** If after that  
6439 lightning fell and the headache would begin he  
6440 would have released them in less than 24 hours. No  
6441 one could stand it!

6442 More so, if when **the first plague came**, the one  
6443 that would turn the water to blood, **God would not**  
6444 **have taken away this plague from Pharaoh, this,**  
6445 **before he would die of thirst, he would have**  
6446 **compromised** in letting the Israelites go. If he  
6447 would not have wanted to compromise, the people  
6448 and the soldiers, who would have been dying of  
6449 thirst as well, would have allowed the Israelites to  
6450 go without the slightest obedience towards Pharaoh;  
6451 something similar happened in Exodus 10:7.

6452  
6453 *"And Pharaoh's servants said unto him:*  
6454 *How long shall this man be a snare unto us?*  
6455 ***Let the men go, that they may serve the***  
6456 ***LORD their God. Knowest thou not yet that***  
6457 ***Egypt is destroyed?"** (Exodus 10:7)*  
6458

6459 Now, did God use a radical method with Pharaoh  
6460 like the one I just described or an indulgent method;  
6461 did He use a rigid or a flexible method? **God used**  
6462 **an indulgent method, flexible, apparently weak,**

6463 **that embraced in Pharaoh the foolish hope** that  
6464 “because God isn’t that strong”, he, (Pharaoh)  
6465 could wrestle with God and even deceive or  
6466 overcome Him.

6467 As I said previously, God was able to apply his  
6468 power and send him such a horrible and irresistible  
6469 pain that he would have had to compromise the first  
6470 plague. However, what did God do?

6471 **a) He softly asks Pharaoh to let the people go,**  
6472 (Exodus 5:1-2) and what is Pharaoh’s reaction? To  
6473 become conceited and oppress the people even  
6474 more (5:6-8). Does Pharaoh suffer some  
6475 consequence for his insolence? No. For several  
6476 days, he thinks that he has won his game over the  
6477 God of the Hebrews. Being as it may, it is logical  
6478 that he would come to think that “this God is not  
6479 very powerful”; because if it would have been to  
6480 him (to Pharaoh), that someone would have had the  
6481 daring audacity which he did towards the God of  
6482 the Hebrews, he (Pharaoh), would have crushed that  
6483 daring and audacious insolent in order to teach  
6484 every body a lesson. “If God has not crushed me in  
6485 spite of what I did (thought Pharaoh), it is because  
6486 he does not have much power. I may be able to  
6487 defeat him!” **That is how (supposedly) Pharaoh**  
6488 **became hardened.**

6489  
6490 *“<sup>1</sup> And afterward Moses and Aaron went in*  
6491 *and told Pharaoh: Thus saith the LORD God*  
6492 *of Israel: **Let my people go, that they may***  
6493 ***hold a feast unto me in the wilderness.** <sup>2</sup> And*  
6494 *Pharaoh said: **Who is the LORD, that I***  
6495 *should obey his voice to let Israel go? **I know***  
6496 ***not the LORD, neither will I let Israel go.**”*

(Exodus 5:1-2)

6498

6499       “<sup>6</sup> *And Pharaoh commanded the same day*  
6500       *the taskmasters of the people, and their*  
6501       *officers, saying: <sup>7</sup> Ye shall no more give the*  
6502       *people straw to make brick, as heretofore, let*  
6503       *them go and gather straw for themselves. <sup>8</sup>*  
6504       *And the tale of the bricks, which they did*  
6505       *make heretofore, ye shall lay upon them; ye*  
6506       *shall not diminish ought thereof; for they be*  
6507       *idle; therefore they cry, saying: Let us go and*  
6508       *sacrifice to our God.”*       (Exodus 5:6-8)

6509  
6510       **b)** God’s second step was **not a destructive**  
6511       action, demonstrating His absolute power, but  
6512       something apparently weak, something that the  
6513       Egyptian magicians could imitate: Moses threw his  
6514       staff before Pharaoh and it turned into a snake. But  
6515       what happened? (Exodus 7:8-13). In some way, the  
6516       magicians were **apparently** able to do the same.  
6517       Only God can create. Pharaoh’s magicians couldn’t  
6518       create snakes; they performed tricks as that of  
6519       taking a rabbit out of a hat. The magician did not  
6520       create a rabbit, in some way he put the little animal  
6521       in the hat in order to take him out later.

6522       **They performed “magic” like that made by a**  
6523       **magician in a theater**, tricks like placing two eggs  
6524       into a hat and retrieve two doves, or to touch a glass  
6525       of water with a wand and convert it to milk, etc.. And  
6526       Pharaoh would have thought, “I almost gave in  
6527       stupidly. My magicians have powers almost the  
6528       same as the God of Moses. The only bad thing that I  
6529       see in all of this is that His snakes ate mine. But,  
6530       that is something of little importance and it could be  
6531       resolved in the future by making the magic perfect.  
6532       I will not give in. I will win this game against this  
6533       God”.



6534 It is necessary to note how after this matter of  
6535 enchantments and after seeing (apparently) that his  
6536 power was almost like that of God's, is when  
6537 Pharaoh becomes hardened (Exodus 7:13).

6538  
6539 *“8 And the LORD spake unto Moses and unto*  
6540 *Aaron, saying: 9 When Pharaoh shall speak*  
6541 *unto you, saying: Shew a miracle for you,*  
6542 *then thou shalt say unto Aaron: Take thy rod,*  
6543 *and cast it before Pharaoh, and it shall*  
6544 *become a serpent. 10 And Moses and Aaron*  
6545 *went in unto Pharaoh, and they did so as the*  
6546 *LORD had commanded, and Aaron cast down*  
6547 *his rod before Pharaoh, and before his*  
6548 *servants, and it became a serpent. 11 Then*  
6549 *Pharaoh also called the wise men and the*  
6550 *sorcerers: **now the magicians of Egypt, they***  
6551 ***also did in like manner with their***  
6552 ***enchantments.** 12 For they cast down every*  
6553 *man his rod, and they became serpents: but*  
6554 *Aaron's rod swallowed up their rods. 13 **And***  
6555 ***he hardened Pharaoh's heart,** that he*  
6556 *hearkened not unto them; as the LORD had*  
6557 *said.”* (Exodus 7:8-13)

6558  
6559 c) God's third step was to turn the water to blood,  
6560 (Exodus 7:17-18). But Pharaoh, when he saw that  
6561 his magicians could do something similar (perhaps  
6562 with dye) he was hardened once again (7:22),  
6563 possibly because he reasoned something similar as  
6564 what I supposed previously in the matter of the  
6565 snakes.

6566 In addition, **it was easy to become hardened,**  
6567 **because there weren't any harmful consequences**  
6568 **as a result of the hardening,** God did not squeeze  
6569 his hand. The waters in the wells that the Egyptians

6570 hurriedly made around the river did not turn into  
6571 blood; and with more or less work, they could  
6572 manage. The plague did not last for more than seven  
6573 days (7:25). **It was easy for Pharaoh to believe**  
6574 **that God did not have the power to prolong the**  
6575 **punishment for more than seven days;** and with a  
6576 little cleverness and strength, all of that would pass.  
6577 The only thing that probably preoccupied Pharaoh  
6578 was that in spite of the fact that **his magicians**  
6579 **could do the same things as Moses, they could**  
6580 **not counteract them.**

6581  
6582 *“<sup>17</sup> Thus saith the LORD: In this thou shalt*  
6583 *know that I am the LORD, behold, **I will smite***  
6584 ***with the rod that is in mine hand upon the***  
6585 ***waters which are in the river, and they shall***  
6586 ***be turned to blood.** <sup>18</sup> And the fish that is in*  
6587 *the river shall die, and the river shall stink;*  
6588 *and the Egyptians shall lothe to drink of the*  
6589 *water of the river.” (Exodus 7:17-18)*

6590  
6591 *“<sup>22</sup> And the magicians of Egypt did so with*  
6592 *their enchantments; and Pharaoh's heart was*  
6593 *hardened, neither did he hearken unto them;*  
6594 *as the LORD had said. <sup>23</sup> And Pharaoh turned*  
6595 *and went into his house, neither did he set his*  
6596 *heart to this also. <sup>24</sup> **And all the Egyptians***  
6597 ***digged round about the river for water to***  
6598 ***drink;** for they could not drink of the water of*  
6599 *the river. <sup>25</sup> **And seven days were fulfilled,***  
6600 *after that the LORD had smitten the river.”*  
6601 *(Exodus 7:22-25)*

6602  
6603 **d) Likewise it happened with the second plague**  
6604 **(8:6), the one with the frogs: the magicians could**  
6605 **bring more frogs, but could not take away the**

6606 **ones that were there (8:7).** The frogs were very  
6607 bothersome (8:3) and did not leave, therefore  
6608 Pharaoh decided to humble himself a bit and made a  
6609 pact with Moses (8:8): you take away the frogs and  
6610 I will let you go. But what happened? They did not  
6611 ask Pharaoh for a guarantee of his promise, and they  
6612 lifted the plague.

6613 Once lifted the frog plague, Pharaoh might have  
6614 thought: **“and now, who is going to force me to**  
6615 **comply?** Let me refuse to comply and see what  
6616 happens”. He refused to comply and the plague did  
6617 not return. **Pharaoh must have thought: “This**  
6618 **God does not have much power nor is he**  
6619 **intelligent.** The plague of the water turned to blood,  
6620 he could not keep for more than a week. The one of  
6621 **the frogs was taken away when I lied for the first**  
6622 **time,** and in spite of not fulfilling my promise, he  
6623 has not taken a reprisal. If that were done to me, I  
6624 would crush whoever did so. **It appears that this**  
6625 **God does not have the necessary strength to**  
6626 **crush me”.**

6627 “In addition,” -Pharaoh probably said-, “I have  
6628 noticed that he does not repeat the same plagues in  
6629 spite of the fact that I do not do what He wants nor  
6630 fulfill my promises. **It seems like he cannot repeat**  
6631 **a plague twice nor can he maintain it for too**  
6632 **much time. I also see that he cannot ‘read’ my**  
6633 **thoughts, He doesn’t know that what I promise I**  
6634 **don’t intend to fulfill,** nor does he have the  
6635 cunning to demand a guarantee before taking away  
6636 the plague. I think I can overcome Him and when I  
6637 do so, I will be very famous. In addition, I am going  
6638 to be able to keep my valuable slaves. It is worth  
6639 trying! I have already discovered His weaknesses:  
6640 he cannot repeat the plagues and He is easily

6641 deceived. Perhaps I can discover his other  
6642 weaknesses and beat him”.

6643  
6644 *“Then Pharaoh called for Moses and Aaron,*  
6645 *and said: Intreat the LORD, that he may*  
6646 *take away the frogs from me, and from my*  
6647 *people; and I will let the people go, that they*  
6648 *may do sacrifice unto the LORD.”*

(Exodus 8:8)

6650  
6651 **e) It is not necessary to say that all of this is a**  
6652 **simple supposition of mine** based on the escalating  
6653 and progressive form in which God is dealing with  
6654 Pharaoh. This is based also on the fact that **every**  
6655 **time Pharaoh becomes hardened it is because he**  
6656 **thinks he has reached a partial victory** over God,  
6657 which is what to me, looks like what makes him full  
6658 of pride and not compromise.

6659 When in 8:19, the magicians find themselves  
6660 defeated and warn Pharaoh on the matter, he had  
6661 already won sufficient partial victories to embrace  
6662 the foolish hope of being able to defeat God.

6663 **God had hardened Pharaoh, but not by**  
6664 **changing his way of being or thinking, but by**  
6665 **giving him the opportunity for him to exercise**  
6666 **what he already had.** If God would have sent him  
6667 the simple headache that I supposed previously,  
6668 Pharaoh would not have become hardened: he  
6669 would not have been able to. But since God placed  
6670 the opportunity to become hardened before him and  
6671 he liked to become hardened, he did so. That is why  
6672 he didn't give up when the magicians gave up and  
6673 he triumphed; there were no more gnats and the  
6674 flies came (8:24).

6675 **f) In this case (8:28), he continued to deceive**  
6676 **and in his form of thinking his way gave him**

6677 **results:** God took away the plague without first  
6678 asking for a guarantee to the fulfillment of his  
6679 promise. That is why in 8:32, he once again  
6680 becomes hardened. “How easy it is for me to get  
6681 out of my problems (Pharaoh must have thought), it  
6682 is enough for me to invent a lie and zap! I deceive  
6683 God”.

6684 **g)** In this way, we can almost guess at the process  
6685 of Pharaoh’s progressive hardening. When the  
6686 livestock died (9:7) and Pharaoh saw that the  
6687 livestock of the Israelites had not died, he could  
6688 have thought to be compensated of his loss by  
6689 confiscating the livestock of the Israelites, after God  
6690 would have been “defeated”, or would “become  
6691 tired and abandon them to their luck.”

6692  
6693 *“And Pharaoh sent, and, behold, there was*  
6694 *not one of the cattle of the Israelites dead.*  
6695 *And the heart of Pharaoh was hardened, and*  
6696 *he did not let the people go.” (Exodus 9:7)*

6697  
6698 **h)** The other plagues could have continued in the  
6699 same manner. Sometimes by lying and other times  
6700 thinking that God would become tired and leave  
6701 Egypt to where he was before “coming”, other  
6702 times by putting forth his delirium of grandeur and  
6703 pride above what prudence dictated, other times  
6704 thinking of the “shame” of his defeat, others in the  
6705 “grandeur” of a victory, **Pharaoh became**  
6706 **hardened and did so without God having to**  
6707 **touch his free will to become hardened.** God  
6708 simply followed the natural tendencies of Pharaoh,  
6709 his free will, in order to harden him.

6710  
6711 *“<sup>34</sup> And when Pharaoh saw that the rain*  
6712 *and the hail and the thunders were ceased,*

6713 *he sinned yet more, and hardened his heart,*  
6714 *he and his servants. 35 And the heart of*  
6715 *Pharaoh was hardened, neither would he let*  
6716 *the children of Israel go; as the LORD had*  
6717 *spoken by Moses.” (Exodus 9:34-35)*

6718  
6719 **Note that when the people of Egypt were**  
6720 **stirred up or when the plague was hard, Pharaoh**  
6721 **faked that he was tolerant, but when it passed,**  
6722 **he became hardened once again.** Even when God  
6723 hardened Pharaoh so that he would persecute the  
6724 Israelites, who had already abandoned Egypt and  
6725 found themselves near the Red Sea, he did so  
6726 making clear to Pharaoh and his servants the fact  
6727 that they would not have anyone to serve them  
6728 (14:4-8). The ambition he had is what blinded him,  
6729 it wasn't that God made any attempt against his free  
6730 will.

6731  
6732 *“<sup>4</sup> And I will harden Pharaoh's heart, that*  
6733 *he shall follow after them; and I will be*  
6734 *honoured upon Pharaoh, and upon all his*  
6735 *host; that the Egyptians may know that I am*  
6736 *the LORD. And they did so. <sup>5</sup> And it was told*  
6737 *the king of Egypt that the people fled, and the*  
6738 *heart of Pharaoh and of his servants was*  
6739 *turned against the people, and they said:*  
6740 *Why have we done this, that we have let*  
6741 *Israel go from serving us? <sup>6</sup> And he made*  
6742 *ready his chariot, and took his people with*  
6743 *him. <sup>7</sup> And he took six hundred chosen*  
6744 *chariots, and all the chariots of Egypt, and*  
6745 *captains over every one of them. <sup>8</sup> And the*  
6746 *LORD hardened the heart of Pharaoh king of*  
6747 *Egypt, and he pursued after the children of*

6748 *Israel; and the children of Israel went out*  
6749 *with an high hand.” (Ex 14:4-8)*  
6750

6751 **When God predestined Pharaoh, for all of this,**  
6752 **he did not make him predestined to be a hard**  
6753 **and perverse man, but he predestined him to be**  
6754 **King:** as it is said in Exodus 9:16 *“And in very deed*  
6755 *for this cause have I raised thee up...”*.

6756 God, who knew how Pharaoh’s soul was, sent it  
6757 to the body of the son of the previous king, the  
6758 father of the said Pharaoh. If this soul would have  
6759 been born in the body of a slave, even though he  
6760 would have continued to be hardheaded and  
6761 haughty, he would not have been able to exercise  
6762 his hardening in the case of the Israelites. God also  
6763 was able to make this man, although not born of the  
6764 previous Pharaoh, he would have taken over the  
6765 kingdom through a coup d’etat or a revolution. **It is**  
6766 **clear that God predestines a soul to a certain**  
6767 **place, time and circumstances, not to be evil or**  
6768 **good.**

6769  
6770 *“And in very deed for this cause have I*  
6771 *raised thee up, for to shew in thee my power;*  
6772 *and that my name may be declared*  
6773 *throughout all the Earth.” (Exodus 9:16)*  
6774

6775 **We clearly see in the previously read verses**  
6776 **and the one we will read next, which technique**  
6777 **was used by God to harden the heart of Pharaoh**  
6778 **without compromising his free will.** What God  
6779 was doing was to place Pharaoh’s victory closely so  
6780 that his passion (grandeur and pride) would bring  
6781 him and allow him to fling himself thoughtlessly in  
6782 search of that triumph.  
6783

6784       “<sup>1</sup> And the LORD spake unto Moses, saying:  
6785       <sup>2</sup> Speak unto the children of Israel, that they  
6786       turn and encamp before Pihahiroth, between  
6787       Migdol and the sea, over against Baalzephon,  
6788       before it shall ye encamp by the sea. <sup>3</sup> **For**  
6789       **Pharaoh will say of the children of Israel:**  
6790       **They are entangled in the land, the**  
6791       **wilderness hath shut them in.** <sup>4</sup> And I will  
6792       harden Pharaoh's heart, that he shall follow  
6793       after them; and I will be honoured upon  
6794       Pharaoh, and upon all his host; that the  
6795       Egyptians may know that I am the LORD. And  
6796       they did so.” (Exodus 14:1-4)

6797  
6798       In order to achieve this, **God sends the people to**  
6799       **a position without possible escape to what man**  
6800       **can achieve or see:** between the wilderness and the  
6801       sea (verse 2). The Lord knew Pharaoh's character;  
6802       he knew that he was not going to be able to resist  
6803       the desire to win over them, and requite of allowing  
6804       them to leave easily, and retaliate from all the times  
6805       he was defeated.

6806       Most probably Pharaoh was also driven by the  
6807       desire to recuperate the prestige he had lost in front  
6808       of his men. Another of the passions that would have  
6809       pushed the Egyptians to commit that madness  
6810       would be ambition. In Verse 5, we see how Pharaoh  
6811       and his people who suddenly found themselves  
6812       without servants, react before the news of how their  
6813       ex-slaves moved away, expressing still another self-  
6814       reproach: “*Why have we done this, that we have let*  
6815       *Israel go **from serving us?***”

6816       It is once again evidenced that God does not  
6817       attack the free will that was previously given to us,  
6818       that He does not go against what is already  
6819       established by Him, but that in His wisdom He uses



6820 many other means to make man comply with his  
6821 purposes. In this case, he placed the Israelites in a  
6822 position that from a human point of view there was  
6823 no escape, they were cornered without defense nor  
6824 escape whatsoever, except for the sea to part, and  
6825 that could not be foreseen by neither Pharaoh nor  
6826 the Egyptians.

6827 \*

6828  
6829  
6830 **Did Christ speak in parables so that they would**  
6831 **not understand and become doomed?**

6832 This issue of speaking in parables so that they  
6833 would not understand confuses many believers to  
6834 think that the Lord Jesus Christ spoke in parables so  
6835 that certain listeners would not become saved. **If we**  
6836 **attentively read the passage, we will see that it**  
6837 **does not refer to salvation, but the knowledge of**  
6838 **the mysteries of the Kingdom of God.**

6839 In addition, this apparent support to predestination  
6840 has an additional explanation which is based in  
6841 Isaiah, from where the verse is originally taken. A  
6842 limit to the duration of blindness is given there,  
6843 which I will explain below.

6844 In the passage I present below, Matthew 13:10-  
6845 17, the Lord is asked why He speaks in parables to  
6846 those who were not his disciples, and He responds  
6847 that it is granted to them (disciples) **to understand**  
6848 **the mysteries of the Kingdom of Heaven**, but to  
6849 the others it was not granted. As we can see, the  
6850 speaking in parables was not to impede salvation in  
6851 them, but so that they did not find out certain details  
6852 which the Lord felt they shouldn't know.

6853 **According to verse 11, it is not salvation that he**  
6854 **was preaching here, but the mysteries of the**  
6855 **Kingdom of Heaven**, which are only revealed to

6856 believers. That is deduced also from verse 12 where  
6857 it says that he who had would receive more. If he  
6858 already has, it is logical to think that what is had is  
6859 the will to walk with the Lord, and to him, more  
6860 will be given. But, “he who does not have” is the  
6861 one who has no interest in walking with God.

6862 **The fact that it is not referring to salvation,** but  
6863 to the mysteries of the Kingdom of Heaven is  
6864 confirmed in verse 17 where it says that **many**  
6865 **prophets and the just (people who already were**  
6866 **believers, that were already saved) wished to see**  
6867 **and hear the things that He now gave to them,**  
6868 **including parables and could not obtain them.**

6869 It is evident that this cannot be in reference to  
6870 salvation, but the mysteries of the Kingdom of  
6871 Heaven, because the prophets were saved. He is  
6872 referring to the knowledge of the mysteries of the  
6873 Kingdom of Heaven. This is to say, that **Christ**  
6874 **spoke to them in parables so that only the ones**  
6875 **with the desire to be with God could acquire the**  
6876 **knowledge of the mysteries of the Kingdom of**  
6877 **Heaven.** Let’s see.

6878  
6879 *“<sup>10</sup> And the disciples came, and said unto*  
6880 *him: **Why speakest thou unto them in***  
6881 ***parables?** <sup>11</sup> He answered and said unto them:*  
6882 ***Because it is given unto you to know the***  
6883 ***mysteries of the kingdom of Heaven, but to***  
6884 ***them it is not given.** <sup>12</sup> For whosoever hath, to*  
6885 *him shall be given, and he shall have more*  
6886 *abundance, but whosoever hath not, from him*  
6887 *shall be taken away even that he hath. <sup>13</sup>*  
6888 *Therefore speak I to them in parables,*  
6889 *because they seeing see not; and hearing they*  
6890 *hear not, neither do they understand, <sup>14</sup> and in*  
6891 *them is fulfilled the prophecy of Esaias,*

6892 *which saith: By hearing ye shall hear, and*  
6893 *shall not understand, and seeing ye shall see,*  
6894 *and shall not perceive; 15 for this people's*  
6895 *heart is waxed gross, and their ears are dull*  
6896 *of hearing, and their eyes they have closed;*  
6897 *lest at any time they should see with their*  
6898 *eyes, and hear with their ears, and should*  
6899 *understand with their heart, and should be*  
6900 *converted, and I should heal them. 16 But*  
6901 *blessed are your eyes, for they see, and your*  
6902 *ears, for they hear. 17 For verily I say unto*  
6903 *you, that many prophets and righteous men*  
6904 *have desired to see those things which ye see,*  
6905 *and have not seen them; and to hear those*  
6906 *things which ye hear, and have not heard*  
6907 *them.”* (Matthew 13:10-17)  
6908

6909 **As we saw,** what are denied to them are the  
6910 mysteries of the Kingdom of Heaven, not salvation.  
6911 It goes without reason to see that it wasn't because  
6912 of speaking to them in parables that they didn't  
6913 “understand” and be saved. It was easy for them to  
6914 understand, even if Christ no longer spoke to them  
6915 in parables, but in a language unknown to them.  
6916 **Christ's works in front of their eyes transmitted**  
6917 **a message that was clearer and more potent than**  
6918 **parables.**

6919 **Anyone who saw Jesus resurrect a dead**  
6920 **person,** cure a paralyzed person, cleanse a leper,  
6921 cure a blind person, a deaf person, a mute person,  
6922 free one who was possessed by a demon, multiply  
6923 loaves of bread, etc., did not need any **clear**  
6924 parables in order to convert and become a believer.  
6925 **Therefore, speaking in obscure parables was not**  
6926 **what made them non-believers.** That is not  
6927 “proof” that they were predestined to be doomed,

6928 because they could see the miracles on their own,  
6929 even if they did not understand the parables. What  
6930 was denied to them was the knowledge of the  
6931 mysteries of the Kingdom of Heaven.

6932 **Let's see now to what section of Scripture the**  
6933 **Lord was referring to** when he says that Isaiah  
6934 prophesied this. Notice what this passage says in the  
6935 original place. It does not have the "taste" of  
6936 predestination that it appears to have at times in  
6937 other passages where it is cited in an abbreviated  
6938 form. This is the case in John 12:40. Not either the  
6939 "taste" given by some who want to show that God  
6940 destines some to be saved, whether they want to or  
6941 not, and others are doomed whether they want to be  
6942 or not.

6943 If we go to the original passage in Isaiah, we see  
6944 that **their blindness was going to be temporary**, it  
6945 had a limit, it would not be forever. Let's see.

6946  
6947 *"9 And he said: Go, and tell this people:*  
6948 *Hear ye indeed, but understand not; and see*  
6949 *ye indeed, but perceive not. 10 Make the heart*  
6950 *of this people fat, and make their ears heavy,*  
6951 *and shut their eyes; lest they see with their*  
6952 *eyes, and hear with their ears, and*  
6953 *understand with their heart, and convert, and*  
6954 *be healed. 11 Then said I: **Lord, how long?***  
6955 *And He answered: **Until** the cities be wasted*  
6956 *without inhabitant, and the houses without*  
6957 *man, and the land be utterly desolate, 12 and*  
6958 *the LORD have removed men far away, and*  
6959 *there be a great forsaking in the midst of the*  
6960 *land."* (Isaiah 6:9-12)

6961  
6962 After God tells Isaiah what He says in verses 9  
6963 and 10 (which is what is brandished as having a

6964 flavor of predestination) Isaiah asks in verse 11 that  
6965 **until when was this blindness and deafness going**  
6966 **to last.** And God answers **giving a limit** that is very  
6967 clearly stated: **until** the cities were destroyed.  
6968 Therefore, **it is evident, that it was not something**  
6969 **that would count against his eternal life. It was a**  
6970 **state of hardness that was temporary.** It is logical  
6971 to think that the right meaning of a passage cited in  
6972 the New Testament could be found in the original  
6973 one in the Old Testament, not in the place where it  
6974 was cited in an abbreviated form, unless it is cited  
6975 there in order to clarify or interpret, and not solely  
6976 to cite it.

6977 **Those who believe in absolute predestination**  
6978 **cannot allege** that the fact that Christ spoke to them  
6979 in parables supports the hypothesis of pre-  
6980 destination, because if it existed, even if Christ did  
6981 not speak to them in parables, but clearly and  
6982 diaphanously, according to this doctrine they still  
6983 would not be saved, being that **according to them,**  
6984 they were predestined to be damned. If in reality  
6985 absolute predestination existed, how were they  
6986 going to convert by the simple act of preaching  
6987 clearly, without parables, if in order to convert,  
6988 **according to that doctrine,** God would have  
6989 previously had predestined them to be saved? It is  
6990 obvious that in no way can it be alleged that the use  
6991 of parables help to believe in absolute  
6992 predestination.

6993 We see something similar in II Corinthians 3:14-  
6994 15 where Paul says that when the **non** believers  
6995 would convert to the Lord, the veil would be  
6996 removed. That indicates to us that the veil is not  
6997 what blinds them, but the act of not desiring God. If  
6998 it were the veil that did not allow them to become

6999 saved, then that “veil” would not be removed after  
7000 their conversion but prior to.

7001 In the case of the veil, it is an allegorical reference  
7002 to the one that Moses put over his face after  
7003 descending with the tablets of the law, the second  
7004 time (Exodus 34:28-33). What Paul says it that the  
7005 Jews have a veil over their hearts, something that  
7006 clouds their understanding, because when they read  
7007 the Old Testament they do not perceive (or do not  
7008 want to perceive) the things that point to Christ as  
7009 the Messiah.

7010  
7011 *“<sup>14</sup> But their minds were blinded; for **until***  
7012 ***this day remaineth the same veil untaken***  
7013 ***away in the reading of the old testament;***  
7014 ***which veil is done away in Christ.** <sup>15</sup> But even*  
7015 ***unto this day, when Moses is read, the veil is***  
7016 ***upon their heart. <sup>16</sup> Nevertheless when it shall***  
7017 ***turn to the Lord, the veil shall be taken***  
7018 ***away. <sup>17</sup> Now the Lord is that Spirit, and***  
7019 ***where the Spirit of the Lord is, there is***  
7020 ***liberty.”** (II Corinthians 3:14-17)*

7021  
7022 Paul says that the veil had been removed by  
7023 Christ, but that the Jews persisted in keeping it in  
7024 their hearts, the reason why they could not see  
7025 Christ in the Old Testament. Further along, it says  
7026 that **when they convert to God (it was evident**  
7027 **that they were rebelled against Him), the veil**  
7028 **would be removed** from their hearts and they  
7029 would understand Scripture, finding Christ there  
7030 and understanding the mysteries of the Kingdom  
7031 that the parables taught.

7032 **This clarifies what was previously explained**  
7033 **about in Matthew 13:10-17. It is not that God**  
7034 **blinded their eyes or covered their ears so that**

7035 **they would not believe and become doomed; it is**  
7036 **that they were already in rebellion against God.**  
7037 That is why they could not perceive what Christ  
7038 was telling them, nor receive Christ. That is why He  
7039 clarifies here that **when they convert to God** they  
7040 could understand the prophecies that announce  
7041 Christ. It is to say, **it is clearly evident that it is not**  
7042 **“the veil” that is the cause of them not**  
7043 **converting,** but that the lack of conversion to God  
7044 is the cause of the existence of the veil over their  
7045 eyes.

7046 It is expressed very clearly that it is not God who  
7047 places or removes the veil, but it is their own heart  
7048 that does not obey or love God. It is also clearly  
7049 expressed that it is they who can convert to God,  
7050 not God who is going to convert them against their  
7051 will. It is not God who is going to remove the veil,  
7052 but when they convert, the veil will be removed on  
7053 its own.

7054 **Upon saying all of this, Paul leaves out absolute**  
7055 **predestination,** because he leaves the conversion to  
7056 God in the hands of man. Likewise, this does clarify  
7057 the mistake some make when they say that Christ  
7058 speaks to them in parables so that they cannot  
7059 convert. It wasn't so that they couldn't convert, but  
7060 so that they wouldn't understand the mysteries of  
7061 the Kingdom of Heaven.

7062 \*

7063  
7064

7065 **They were appointed to be present not to**  
7066 **stumble over the stumbling stone**

7067 As I previously explained, it is not God who  
7068 forces them to be disobedient and stumble on the  
7069 Stumbling Stone. The reality is that instead of  
7070 sending them to be born where and when nothing

7071 would have to do with Jesus Christ, (so that they  
7072 couldn't reject him), He makes them to be born and  
7073 live in the moment and place where their natural  
7074 and voluntary rebellion could be manifested against  
7075 the Messiah rejecting Him.

7076 If we read this passage without paying attention to  
7077 what it says, we could believe that it supports the  
7078 predestination of a soul to be saved or doomed, but  
7079 it is not like that. The people it speaks of were not  
7080 predestined to be doomed or to be disobedient, but  
7081 knowing in advance that they were disobedient, **He**  
7082 **predestined them to live in the time and place**  
7083 **where they would stumble upon the Stumbling**  
7084 **Stone**, who is Christ. They were predestined to be  
7085 born after Christ so that being that they were  
7086 disobedient and rebellious, they would stumble on  
7087 the Stumbling Stone. In the same way, knowing that  
7088 we were going to accept salvation, we were  
7089 predestined to be born in the time where grace had  
7090 already been manifested.

7091  
7092 *“<sup>6</sup> Wherefore also it is contained in the*  
7093 *Scripture: Behold, I lay in Sion a chief corner*  
7094 *stone, elect, precious, and he that believeth on*  
7095 *him shall not be confounded. <sup>7</sup> Unto you*  
7096 *therefore which believe he is precious, **but***  
7097 ***unto them which be disobedient, the stone***  
7098 *which the builders disallowed, the same is*  
7099 *made the head of the corner, <sup>8</sup> and a stone of*  
7100 *stumbling, and a rock of offence, even to*  
7101 *them which stumble at the word, being*  
7102 *disobedient, whereunto also they were*  
7103 *appointed.”* (I Peter 2:6-8)

7104  
7105 **Notice that those who “were appointed” are**  
7106 **the Jews who rejected Jesus. That gives strength**



7107 to the idea that it was speaking of the predestination  
7108 of nations with respect to time and place, not about  
7109 persons with respect to the will of doing or not  
7110 doing, desire or not desire to love God.

7111 If these souls that God knew were rebellious, He  
7112 would have caused them to be born of Gentile  
7113 parents they would not have rejected the Messiah,  
7114 because they would not have been waiting for that  
7115 Messiah. Likewise, if to the rebellious Jews, God  
7116 would have allowed them to be born before Christ,  
7117 they would not have been able to reject the Messiah,  
7118 because he had not been manifested. **That is why**  
7119 **He predestines them to be born** where they could  
7120 manifest their personal rebellious inclination. When  
7121 in verse 8 it says “*whereunto also they were*  
7122 *appointed*”, it is referring not to predestine them to  
7123 be disobedient, but what is said in verse 7, which is  
7124 to predestine them to be present before the stone  
7125 they rejected, stumbling stone, etc. **This is to say,**  
7126 **that those who were appointed, it was not for**  
7127 **them to stumble, but so that they may be present**  
7128 **at a time in which they could stumble upon the**  
7129 **Stumbling Stone.** Being that God knew their  
7130 rebellious attitude He put them in place and time to  
7131 exert their bad inclinations.

7132 \*

7133  
7134  
7135 **Predestined to know His will, to see that Just**  
7136 **One and to hear the voice from His mouth, not**  
7137 **necessarily to be saved**

7138 Anyone could believe that in this verse there is a  
7139 basis for absolute predestination, but it is not like  
7140 that. We have to note that **here, it does not say that**  
7141 **God predestined Paul to be saved, but to know**  
7142 **His will, which are two different things. To know**

7143 the will of God does not necessarily include its  
7144 acceptance or to execute it. There are many that  
7145 know that Christ is the Savior, but after knowing  
7146 Him, they do not wish to accept Him.

7147 I have experience on this subject. I had a friend at  
7148 work who was very intelligent and sincere who I  
7149 spoke to many times about the gospel, to which he  
7150 did not reply. One time I showed him the prophecy  
7151 in Daniel 7 with the proof of its actual fulfillment,  
7152 exactly in the same way I show it in my book “The  
7153 Last Four World Powers”. When we finished the  
7154 conversation, he was in agreement with the fact that  
7155 the prophecy was being fulfilled in our days in front  
7156 of his very own eyes. **He was in agreement in that**  
7157 **what I demonstrated in that Book it was a**  
7158 **scientific proof, an irrefutable mathematical**  
7159 **proof, that the Bible is the Book of God.** He  
7160 believed in the existence of God and the coming  
7161 and saving labor of Christ, because all of that was  
7162 the fulfillment of prophecies he could prove on his  
7163 own. Upon seeing such a sincere confession in him,  
7164 I asked: Then why don’t you become a Christian?  
7165 His reply showed me a great deal about the motives  
7166 for why people do not accept Christ. His answer  
7167 was, “I don’t want to have someone govern me, I do  
7168 not accept any Lord over me”. His intelligence to  
7169 reason was obvious, his sincerity was also obvious,  
7170 but as obvious as these good qualities of his  
7171 character was his rebelliousness.

7172 **I am sure that God can predestine a person to**  
7173 **know Jesus Christ, but that doesn’t mean that he**  
7174 **had predestined him to accept or reject Him.**  
7175 Those two decisions depend on the will of the  
7176 subject. It depends on his love for the truth, his love  
7177 of justice, his haughtiness, etc.

7178

7179       *“And he said: The God of our fathers hath*  
7180       *chosen thee, **that thou shouldst know his***  
7181       ***will, and see that Just One, and shouldst***  
7182       ***hear the voice of his mouth.”** (Acts 22:14)*

7183  
7184       As we see in the previous verse, **in the case of**  
7185       **Paul, God predestined him to know the will of**  
7186       **God for him.** That was something special for Paul,  
7187       because there are many Christians who although  
7188       being Christians, cannot say that God has allowed  
7189       them to know, as in Paul’s case, what the will of  
7190       God is for their lives. It is innumerable those who  
7191       God did not predestine to “see that Just One”,  
7192       during the earthly life of that believer, or to hear His  
7193       voice in the way He predestined Paul to both things.  
7194       The fact that he predestined Paul to those three  
7195       things, does not mean that he predestined him to be  
7196       saved; that would depend on his reaction to those  
7197       three privileges which God granted him. Even if  
7198       someone is predestined to listen, it does not mean  
7199       that he is predestined to accept. The case of my  
7200       friend proves it.

7201       Satan has heard Christ and has not accepted Him,  
7202       he maintains his rebellion towards authority. King  
7203       Agrippa and Festus heard Paul narrate the visions  
7204       and wonders, however, they did not feel like  
7205       accepting Christ. In Acts 26:28 the very King  
7206       Agrippa after hearing Paul’s speech said, “*you*  
7207       *almost persuade me to become a Christian*”. This  
7208       means that he disallowed himself to be persuaded in  
7209       spite of the fact that what Paul was saying was truly  
7210       persuasive.

7211       In Acts 22:14 there is no basis to say that God  
7212       predestined Paul to become saved. What it clearly  
7213       says is that God predestined him to know His will,

7214 to see the Just One and to hear the voice from His  
7215 mouth.

7216 **Judas was also predestined to know the will of**  
7217 **Christ, to see Christ and to hear Christ, and yet**  
7218 **he did not feel like accepting Him.** Therefore, the  
7219 fact that he had been predestined to those three  
7220 things did not mean that he was predestined to  
7221 accept Christ.

7222 \*

7223  
7224  
7225 **Given that the predestination that is spoken of**  
7226 **did not reach the prophets, it cannot be referring**  
7227 **to salvation**

7228 Anyone could initially believe that in the verse  
7229 which I show below, it is speaking of the  
7230 predestination of the soul in the sense of salvation  
7231 or damnation, but it is not that way. This passage is  
7232 speaking of the predestination of a soul to be born  
7233 either here or there, now or in the coming century,  
7234 according to divine plan.

7235 **It is specifically referring to the fact that God**  
7236 **chose them to be born after the First Coming of**  
7237 **Christ**, so that they may hear the message of  
7238 salvation through the grace of Christ. God knows  
7239 how a soul is going to proceed on Earth and that is  
7240 why He can send them to one country or another, at  
7241 a certain time or another, according to His plans.

7242  
7243 ***“Elect according to the foreknowledge of***  
7244 ***God the Father, through sanctification of the***  
7245 ***Spirit, unto obedience and sprinkling of the***  
7246 ***blood of Jesus Christ; grace unto you, and***  
7247 ***peace, be multiplied.”*** (I Peter 1:2)

7248

7249 What this passage is talking about is the  
7250 predestination of a soul that God knows he is going  
7251 to believe, to be born in a certain country and in a  
7252 time when the grace of Christ has been manifested.  
7253 This is clearly seen when in verse 2 it says that  
7254 those believers were chosen **according to the**  
7255 **foreknowledge of God**; which means according to  
7256 what God knew in advance of what they were going  
7257 to do. **If this had to do with a predestination of**  
7258 **being saved or not, it would not be necessary to**  
7259 **mention the foreknowledge of God.** But in the  
7260 case we see, knowing God they would opt for  
7261 salvation, he caused them to be born where they  
7262 could hear the gospel. That is why it says, “*Elect*  
7263 *according to the foreknowledge of God the Father...*  
7264 *unto obedience and sprinkling of the blood of Jesus*  
7265 *Christ...*”

7266 If we read a bit further on to verses 9 through  
7267 12, we will see how it clarifies this matter, upon  
7268 demonstrating that the prophets could not obtain  
7269 that which we could. **The only thing that we can**  
7270 **obtain, that they could not obtain**, was the  
7271 manifestation of Christ in the flesh, because  
7272 salvation was obtained by them as much as we did.  
7273 Therefore, it cannot be referring to salvation when it  
7274 says that we were chosen according to the  
7275 foreknowledge of God, but it has to be referring to  
7276 our being born after Christ was already manifested.

7277  
7278 “*9 Receiving the end of your faith, even the*  
7279 **salvation of your souls.** *10 Of which salvation*  
7280 *the prophets have enquired and searched*  
7281 *diligently, who prophesied of the grace that*  
7282 **should come unto you,** *11 searching what, or*  
7283 *what manner of time the Spirit of Christ,*  
7284 **which was in them,** *did signify, when it*

testified beforehand the sufferings of Christ, and the glory that should follow. <sup>12</sup> **Unto whom it was revealed, that not unto themselves, but unto us they did minister the things,** which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

(I Peter 1:9-12)

All of this is clearly seen in verses 10-12 of this same chapter, where it says that **the prophets prior to the Christian era did not enjoy that choosing or predestination**, but they merely prophesied about it, scrutinizing about when it would take place. Therefore, what it says in verse 2 is that **what was predestined for us was to have lived after the manifestation of Christ, not to force us to become saved. We were not predestined to be saved**, but he predestined us to be born after the grace of Christ was manifested.

If we were to believe what it says here, that **what was predestined was our salvation**, then we would have to admit that the prophets that came before Christ were not predestined to salvation, because “...*who prophesied of the grace that should come unto you...*”, but they were not included in it. We would have to think they were not included because in verse 12 it says, “...*not unto themselves, but unto us they did minister the things...*”. Being that there is no doubt that those prophets were as saved as we are, and **given that the predestination that verse 2 speaks of was only made for our benefit and not theirs**, we can clearly gather that the predestination that is spoken of in verse 2, **cannot** be the predestination of salvation, but the

7321 predestination of being born after grace was  
7322 manifested.

7323 \*

7324  
7325

7326 **God is not predestining them to be saved, but to**  
7327 **live in a certain time, place and circumstance**  
7328 **that will allow them to be saved**

7329 “To destine” means to set apart for a particular  
7330 use or purpose, according to the dictionary. We can  
7331 say, “I have this money destined for the education  
7332 of my child. In military terms it would be, “our  
7333 sergeant was destined over seas”. Having said this,  
7334 we now see what is said in the next passage.

7335

7336 *“<sup>29</sup> For whom he did foreknow, he also did*  
7337 *predestinate to be conformed to the image of*  
7338 *his Son, that he might be the firstborn among*  
7339 *many brethren. <sup>30</sup> Moreover whom he did*  
7340 *predestinate, them he also called; and whom*  
7341 *he called, them he also justified; and whom*  
7342 *he justified, them he also glorified.”*

7343 (Romans 8:29-30)

7344

7345 Note that it says that He predestined those he  
7346 previously knew, it was not a whimsical  
7347 predestination; and it was these that were called,  
7348 justified and glorified. All of that was based in the  
7349 previous knowledge that God had for the souls that  
7350 he was going to send to live on Earth.

7351 The phrase “to predestine” and its derivatives also  
7352 have their superstitious connotation, which is of a  
7353 very ancient origin. Already in Isaiah’s time, the  
7354 reprobate Israelites worshiped “Destiny”.

7355

7356       “<sup>11</sup> But ye are they that forsake the LORD,  
7357       that forget my holy mountain, that prepare a  
7358       table for that troop, and **that furnish the**  
7359       **drink offering unto that number.** <sup>12</sup>  
7360       Therefore **will I number you** to the sword,  
7361       and ye shall all bow down to the slaughter;  
7362       because when I called, ye did not answer;  
7363       when I spake, ye did not hear; but did evil  
7364       before mine eyes, and did choose that wherein  
7365       I delighted not.” (Isaiah 65:11-12)

7366  
7367       As we can see in this passage of Isaiah, the belief  
7368       that all the events were relentlessly fixed by a  
7369       superior power is a very old superstition. In this  
7370       passage we see how after identifying that **it refers**  
7371       **to those who worshiped Destiny**, God tells them  
7372       that it is why He **would predestine them to the**  
7373       **sword. He did not tell them that He had already**  
7374       **predestined them to the sword, but that now, as**  
7375       **a consequence of what they had done, He**  
7376       **destined them to the sword.** Prior to that time,  
7377       there was no predestination, after that sin, there was  
7378       a destination.

7379       If it is true that the superstitious meaning exists,  
7380       we can also use the word “predestine” without the  
7381       superstitious meaning, which is the way it is used in  
7382       Romans 8, which in paraphrasing could be  
7383       understood in the following manner:

7384  
7385       “To those souls created that God has in the  
7386       “warehouse of souls”, (see Addendum D on  
7387       page 303), God knew them prior to sending  
7388       them to live their lives on Earth. Being that he  
7389       knew how each one was, knowing which ones  
7390       would convert, He gave the appropriate  
7391       destiny prior to sending them. It is to say, he



7392 predestined them to come to a place where  
7393 they could hear the gospel, in order for them  
7394 to convert. In that way, they were made  
7395 according to the image of His Son, so that he  
7396 would be the first-born among many  
7397 brothers.” (Romans 8:29-30 paraphrased)

7398  
7399 **Specifically**, what Paul is speaking about here is  
7400 not about the superstitious fatalism of the Muslims  
7401 and the Jansen-Calvinists, but that God, knowing  
7402 how each soul is, before its manifestation on Earth,  
7403 He sends them in the moment, place and surrounded  
7404 by the circumstances that He considers will serve  
7405 his plans. God is not predestining them to be saved,  
7406 but predestining them to live in the time, place and  
7407 circumstances that will allow them to become  
7408 saved. That is the type of predestination the Bible  
7409 speaks of, not the superstitious fatalism. If the  
7410 passage mentioned refers to superstitious  
7411 predestination, it would not say **the ones known**  
7412 **previously** were the ones predestined, but would  
7413 simply say that they were predestined, without  
7414 saying that they were known previously because it  
7415 would not be necessary to say so. Superstitious  
7416 predestination is the one that says that God  
7417 predestines some to be saved while He denies  
7418 salvation to others.

7419 \*

7420  
7421

7422 **Predestined to go to a place where the gospel is**  
7423 **preached to them**

7424 In this passage we see that God knows who is  
7425 going to convert and therefore, he can predestine  
7426 them to go to a city or region where the gospel is  
7427 going to be preached, so that they may hear the

7428 message. This says that God predestines one person  
7429 to go to a place, to do something or to suffer some  
7430 type of adversity, but he does not predestine a soul  
7431 to be doomed or saved.

7432

7433 *“<sup>9</sup> Then spake the Lord to Paul in the night*  
7434 *by a vision: Be not afraid, but speak, and hold*  
7435 *not thy peace. <sup>10</sup> For I am with thee, and no*  
7436 *man shall set on thee to hurt thee; **for I have***  
7437 ***much people in this city.** <sup>11</sup> And **he continued***  
7438 ***there a year and six months, teaching the***  
7439 ***word of God among them.”***

7440 (Acts 18:9-11)

7441

7442 We also realize by way of this passage that God  
7443 organizes the preaching according to what he knows  
7444 is in a certain place. In Corinth, He wanted Paul to  
7445 stay for a year and a half.

7446 Something similar to what I previously said is that  
7447 God predestines a person to go to where the gospel  
7448 would be preached. We see this in Acts 8:26-40, in  
7449 the episode about Phillip and the official of the  
7450 treasury of Candace, the queen of Ethiopia. The  
7451 official was probably predestined to travel along  
7452 that way, at that moment in order to send Phillip to  
7453 preach to him.

7454 \*

7455

7456

7457 **Because they did not receive the love of the**  
7458 **Truth in order to be saved, God abandons them,**  
7459 **but He does not predestine them to damnation**

7460 The believers of predestination conclude from the  
7461 passage I present below, that God acts in the minds  
7462 of the deceived so that they are deceived. There is  
7463 no such thing. God does not tempt anyone, but each

7464 is tempted when he is attracted and engorged by his  
7465 own desires or lusts.

7466 First, the victims of that deceit do so voluntarily.  
7467 The “love of the Truth to be saved” was taken to  
7468 them and they did not receive it. Due to their free  
7469 will, they rejected the truth and salvation. It was  
7470 after their having rejected salvation that they were  
7471 handed over, not before. This means that they did  
7472 not reject the truth because they were predestined to  
7473 reject it, but were handed over to the deceit for  
7474 having rejected it previously; it is to say they were  
7475 not defended anymore against deceit.

7476 Not only that, but in addition, they consented to  
7477 the iniquity (12). Seeing this, God gives way for  
7478 Satan and his partisans to a scam of deceit of such  
7479 magnitude, that they, because of their propensity  
7480 towards deceit and evil, result in being deceived.  
7481 Because Satan preaches to them what they like to  
7482 hear, they are deceived.

7483  
7484 “<sup>10</sup> And with all deceivableness of  
7485 unrighteousness in them that perish, *because*  
7486 *they received not the love of the truth, that*  
7487 *they might be saved.* <sup>11</sup> And for this cause  
7488 *God shall send them strong delusion, that*  
7489 *they should believe a lie.* <sup>12</sup> That they all  
7490 *might be damned who believed not the truth,*  
7491 *but had pleasure in unrighteousness.”*

7492 (II Thessalonians 2:10-12)

7493  
7494 **God does not act in their minds**, in order to  
7495 deceive them, what the Lord does is leave them at  
7496 the mercy of the circumstances and evil doers,  
7497 being that He knows their inclinations. Christians,  
7498 in believing that these things are going to occur,  
7499 will not be won over by the circumstances. They, by

7500 not believing what God announces and in addition  
7501 liking what the devils present, will gladly believe it  
7502 all.

7503 \*

7504  
7505  
7506 **Those who reject God are at the mercy of**  
7507 **demons and they are the ones that blind them**

7508 Many believers of predestination assure that God  
7509 blinds those He wants to lose, so that they do not  
7510 see salvation and become saved. Paul very clearly  
7511 says in this passage, that it is those who **do not**  
7512 **want to believe in God**, those that are unbelieving  
7513 of God, those are blinded. **And those are not**  
7514 **blinded by God, but by Satan**, who Paul calls “the  
7515 god of this world”.

7516  
7517 *“<sup>3</sup> But if our gospel be hid, it is hid to them*  
7518 *that are lost. <sup>4</sup> In whom the god of this world*  
7519 *hath blinded the minds of them which*  
7520 *believe not, lest the light of the glorious*  
7521 *gospel of Christ, who is the image of God,*  
7522 *should shine unto them.”*

7523 (II Corinthians 4:3-4)

7524  
7525 Whoever rejects God, automatically falls into  
7526 Satan and his partisan’s claws, who blind their  
7527 understanding so that they do not see salvation.  
7528 Salvation is in another side which they are not  
7529 interested in, because what they are interested in is  
7530 their lusts, which the demons already know and use  
7531 to govern them. If God were to allow them to bring  
7532 to Heaven their sins and lusts, if in Heaven they  
7533 would be allowed to hate, envy, fill themselves with  
7534 pride, etc., they would admit the salvation of Christ  
7535 and reject Satan, but because repentance and change

7536 is required of them, they do not feel like accepting  
7537 that type of conditional salvation.

7538 Now, as Paul says in II Corinthians 3:16, when  
7539 they convert to God they will be able to see that  
7540 salvation in Christ. It is evident, then, that Paul did  
7541 not believe in predestination, because he places all  
7542 the weight of the resolution to the problem in the  
7543 will of man.

7544 \*

7545  
7546  
7547 **If a vessel cleanses itself, it shall be**  
7548 **a vessel of honor**

7549 When God speaks of predestination, he is  
7550 referring not to persons being saved or not, but to  
7551 the persons or human conglomerates to do a certain  
7552 work or others. The doctrine of absolute  
7553 predestination allege that in Romans 9:20-23, Paul  
7554 says that God creates some humans to be saved and  
7555 others to be damned. This is false, as I will explain  
7556 further on. If such a thing were true, how do you  
7557 understand that Paul says here that **if a vessel**  
7558 **cleanses itself it will be a vessel of honor?** If  
7559 absolute predestination were true, when God  
7560 created a vessel, it would already be predestined  
7561 beforehand, let's say, for dishonor; then, being that  
7562 such a thing was predestined, **it would be a**  
7563 **humongous jeer on the part of Paul,** to say here  
7564 that he who cleanses himself will be a vessel of  
7565 honor.

7566 If absolute predestination were true, and Paul  
7567 believed it, he would know that **no one** could  
7568 cleanse himself, nor choose good or bad on their  
7569 own, but the person would do what God would have  
7570 predestined him to do, think, desire, or feel;  
7571 therefore, he would not have said what is said here.

On the contrary, if we admit that Paul did not believe in absolute predestination, but in free will, then what Paul says is in harmony with his belief, and that is logical.

“19 Nevertheless the foundation of God standeth sure, having this seal: the Lord knoweth them that are his. And, **Let every one that nameth the name of Christ depart from iniquity.** 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 ***If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.***”

(II Timothy 2:19-21)

Upon reading this passage, we see in verse 19 that Paul exhorts man to purge **himself** from iniquity. **From here, we can gather that he knew that man had the ability to decide what he wanted to do.** That means that he knew that we had free will. Further along, in verse 21, he says that if some should cleanse **himself** he would be a vessel of honor. This shows us once again, clearly that Paul considered that man could appeal freely to be cleansed. Also, such a thing indicates that **Paul knew that man has the ability to decide his destiny and that he was not a being predestined to be saved or doomed.** It is not logical to think that God or the Holy Spirit who inspires Paul, will say to someone, “Flap your wings from Jerusalem and go to Rome”, knowing that man does not have wings and cannot fly. He also would not say, “depart from iniquity” or “purge yourself so that

7608 you can be a vessel of honor” if man were  
7609 predestined and did not have the possibility to  
7610 desire to do one thing or another.

7611 **From the moment that Paul says here that he**  
7612 **who separates himself from iniquity**, or whoever  
7613 cleanses himself (logically with the blood of  
7614 Christ), can become a vessel of honor, it is because  
7615 in his mental structure the idea of predestination did  
7616 not exist, which many want to attribute in the  
7617 following passage in Romans or in another. Let us  
7618 see now the mentioned passage in Romans.

7619  
7620 *“<sup>20</sup> Nay but, O man, who art thou that*  
7621 *repliest against God? **Shall the thing formed***  
7622 *say to him that formed it: **Why hast thou***  
7623 *made me thus? <sup>21</sup> **Hath not the potter power***  
7624 *over the clay, of the same lump to make one*  
7625 *vessel unto honour, and another unto*  
7626 *dishonour? <sup>22</sup> What if God, willing to shew*  
7627 *his wrath, and to make his power known,*  
7628 *endured with much longsuffering the vessels*  
7629 *of wrath fitted to destruction. <sup>23</sup> And that he*  
7630 *might make known the riches of his glory on*  
7631 *the vessels of mercy, which he had afore*  
7632 *prepared unto glory.” (Romans 9:20-23)*

7633  
7634 **In order to understand this passage, you have**  
7635 **to read the entire Chapter 9 of Romans from the**  
7636 **beginning.** From the first verses, we realize that it  
7637 is speaking of the case of Israel as an ethnic group  
7638 on one hand and the gentiles on the other. **It is not**  
7639 **speaking of the personal election or choice of**  
7640 **each human being to be saved or doomed**, but the  
7641 election of the descendants of Jacob, to become the  
7642 nation that would bring forth the Messiah instead of

7643 the election of the descendants of Esau or that of  
7644 any other nation of gentiles.

7645 It is in this context that Paul says what he is  
7646 saying in the passage in Romans we just read a  
7647 moment ago. Paul is referring to the sovereignty of  
7648 God to choose the nation of Israel instead of the  
7649 children of Esau; or to choose a man that was  
7650 hardened and rebellious and place him in Pharaoh's  
7651 throne in order to show what God wanted to show.  
7652 Here Paul is not saying that God uses his  
7653 sovereignty and omnipotence in saving some,  
7654 without being mindful of their desires, and leave  
7655 others in their damned state without counting on  
7656 their desires either. I spoke about this already on  
7657 page 24.

7658 \*

7659  
7660  
7661 **The bad ones were ordered to be present, not to**  
7662 **be bad or to be condemned**

7663 Upon saying in verse 4 that those that are  
7664 ungodly, "...before of old ordained to this  
7665 condemnation...", anyone, reading superficially  
7666 could think that Jude, the brother of James, believed  
7667 in absolute predestination, but it is not so. If we read  
7668 the previous verse (3), we see that in Jude's mental  
7669 structure, (the brother of James), what was in his  
7670 knowledge was the free will of man, because he  
7671 advises his fellow brothers to contend efficiently for  
7672 the faith. If Jude would have believed that man was  
7673 a predetermined robot to be saved or condemned, if  
7674 he believed that man could not desire, feel, think,  
7675 reason, nor have any initiative not stamped by  
7676 Heaven, he would not be exhorting them to contend  
7677 for the faith, because he would know that it was  
7678 something that had to be programmed, something



7679 that they were not going to be able to do just because  
7680 they were advised to do so. Therefore, before  
7681 reaching verse 4, which could appear to be backing  
7682 predestination, we already see that Jude believed in  
7683 the free will of man. Under that light, let us read the  
7684 verse in question.

7685  
7686 *“<sup>3</sup> Beloved, when I gave all diligence to write*  
7687 *unto you of the common salvation, it was*  
7688 *needful for me to write unto you, and **exhort***  
7689 ***you that ye should earnestly contend for the***  
7690 ***faith** which was once delivered unto the*  
7691 *saints. <sup>4</sup> For there are certain men crept in*  
7692 *unawares, **who were before of old ordained***  
7693 ***to this condemnation**, ungodly men, turning*  
7694 *the grace of our God into lasciviousness, and*  
7695 *denying the only Lord God, and our Lord*  
7696 *Jesus Christ.”* (Jude 1:3-4)

7697  
7698 Jude is not saying that God obliges those who  
7699 were ordained for condemnation, to do wrong, nor  
7700 did He oblige them to participate in “that  
7701 condemnation” (turning the grace of God in  
7702 lasciviousness and denying God); but God,  
7703 knowing how they were, predestined them to be  
7704 placed in the favorable time, place and circumstance  
7705 for their participation in “that condemnation”. Then  
7706 they, because they were inclined to it, participated  
7707 in the condemnation mentioned.

7708 For example, in the time of Christ, a person could  
7709 live in Rome and never travel to Jerusalem, and  
7710 therefore, could not participate in Christ being  
7711 condemned. However, if that person would have  
7712 been one of the ones who wished to crucify Christ,  
7713 and if God would have wanted to give him the  
7714 opportunity to do it, God could have predestined

7715 him to live in Jerusalem, during the days of the  
7716 crucifixion in order to allow him to exercise his  
7717 malicious desire. That does not mean that God  
7718 predestined him to be bad or damned or to be one of  
7719 the ones who wanted the crucifixion; what that  
7720 means is that God predestined him so that he could  
7721 participate in that condemnation if that was what he  
7722 wished.

7723 God would have never forced that man to  
7724 condemn Christ; He would have predestined him to  
7725 be present in order to give him the opportunity to be  
7726 present, to give him the opportunity to do it, being  
7727 that He knew that he would do it.

7728 It was the same with Judas Iscariot, God did not  
7729 predestine him to be traitor but to be in the  
7730 appropriate time and place so he would exercise his  
7731 malicious inclination as a traitor.

7732 In the same way, those who were appointed for  
7733 the condemnation mentioned in the passage of Jude  
7734 (the brother of James) we just read, were not  
7735 predestined to be bad or damned, nor to participate  
7736 in the mentioned condemnation, but they were  
7737 predestined to find themselves in the time, place  
7738 and circumstances favorable to their participation in  
7739 that condemnation which they internally loved.

7740 \*

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7744 **If all the authors of the Bible speak of free will,**  
7745 **why cling to the concept of predestination?**

7746 This is one of the most confusing passages of the  
7747 already confusing epistles of Paul. This is a problem  
7748 over which its existence we are warned of by the  
7749 Apostle Peter in II Peter 3:15-16. It must be taken  
7750 into consideration this warning by a Biblical author

7751 about the possibility of confusion in the written  
7752 material by another Biblical author. It is unique in  
7753 sacred Scripture. Such a warning is not made  
7754 against anyone else, it is a single instance and  
7755 unparalleled and should be taken into account so as  
7756 not to err in the various interpretations of what is  
7757 said by Paul.

7758  
7759 “<sup>15</sup> And account that the longsuffering of our  
7760 Lord is salvation, even as **our beloved**  
7761 **brother Paul also according to the wisdom**  
7762 **given unto him** hath written unto you. <sup>16</sup> As  
7763 also in all his epistles, **speaking in them of**  
7764 **these things; in which are some things hard**  
7765 **to be understood**, which they that are  
7766 **unlearned and unstable** wrest, as they do also  
7767 the other scriptures, unto their own  
7768 destruction.” (II P 3:15-16)

7769  
7770 Every normal and honest reader of Sacred  
7771 Scripture should bear this in mind, as he reads the  
7772 writings of Paul, where at times it appears that what  
7773 is said there by him battles against what is said in  
7774 other passages, by other authors or by himself.

7775 If the passage in Chapter 1 of Ephesians, which I  
7776 show below, we only read verses 4, 5 and 11 and  
7777 we reject the things that the Bible tells us on the  
7778 contrary, or we simply do not read them, we could  
7779 come to the same erroneous idea that the Dutch  
7780 Catholic bishop, Cornelius Jansen and the French  
7781 reformer, John Calvin did. Notwithstanding, if we  
7782 read another epistle written by the very Paul, in a  
7783 passage that deals with the same issue (Romans  
7784 8:29), we see that it says: “*For whom he did*  
7785 *foreknow, he also did predestinate....*”. **Predestined**  
7786 **to what?** He predestined them to live in a time,

7787 place and circumstance that would allow them to  
7788 hear the words of salvation.  
7789

7790 “<sup>1</sup> Paul, an apostle of Jesus Christ by the will  
7791 of God, to the saints which are at Ephesus,  
7792 and to the faithful in Christ Jesus. <sup>2</sup> Grace be  
7793 to you, and peace, from God our Father, and  
7794 from the Lord Jesus Christ. <sup>3</sup> Blessed be the  
7795 God and Father of our Lord Jesus Christ,  
7796 who hath blessed us with all spiritual  
7797 blessings in heavenly places in Christ. <sup>4</sup>  
7798 **According as he hath chosen us in him**  
7799 **before the foundation of the world, that we**  
7800 **should be holy and without blame before**  
7801 **him in love.** <sup>5</sup> **Having predestinated us unto**  
7802 **the adoption of children by Jesus Christ to**  
7803 **himself, according to the good pleasure of**  
7804 **his will,** <sup>6</sup> to the praise of the glory of his  
7805 grace, wherein he hath made us accepted in  
7806 the beloved. <sup>7</sup> In whom we have redemption  
7807 through his blood, the forgiveness of sins,  
7808 according to the riches of his grace. <sup>8</sup>  
7809 Wherein he hath abounded toward us in all  
7810 wisdom and prudence. <sup>9</sup> Having made known  
7811 unto us the mystery of his will, according to  
7812 his good pleasure which he hath purposed in  
7813 himself. <sup>10</sup> That in the dispensation of the  
7814 fulness of times he might gather together in  
7815 one all things in Christ, both which are in  
7816 heaven, and which are on Earth; even in him.  
7817 <sup>11</sup> In whom also we have obtained an  
7818 inheritance, **being predestinated according to**  
7819 **the purpose** of him who worketh all things  
7820 after the counsel of his own will. <sup>12</sup> **That we**  
7821 **should be to the praise of his glory, who first**  
7822 **trusted in Christ.**” (Eph 1:1-12)

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It is clearly expressed here that **the predestination given by God, was preceded for the knowledge of the soul of the predestined being.** God, knowing what would be the tendency or decision of each soul, predestines them to be born either here or there, now or later. He destines the same to be born in the time of Moses, to following Him faithfully or in the time of Christ in order to be an apostle and to both to be saintly and without stain after the resurrection. **God chose before the foundation of the world, the form in which we would come to know about salvation, not if we were going to be saved or not.**

To say that this election came about since before the foundation of the world and so see, as we have seen, that such a predestination was preceded by the knowledge of the predestined soul further affirms my theory that God created once all the souls that have had, have and will have a body. **Once created and known, He predestines them to be born in a place or other, at some time or other, to be a king or to be a slave, etc., but not to be saved or doomed.** It is important to note what is said in verses 11 and 12, where we see that we were predestined according to the purpose, the ones that previously wait in Christ, which is to say the ones who by the foreknowledge of God, it was known that were going to wait in Christ.

If we take hold of only reading this passage, or if we only had this passage and not the rest of the Bible, **we would have a reason to be confused, with respect to predestination.** But, if it is the same Paul, who is telling us this here, the one who in other epistles says the contrary, he speaks to us of free will and if in addition, other Biblical authors as

7859 inspired as he, speak to us about free will, why do  
7860 we grasp a hold of only this passage? **Doesn't Paul**  
7861 **clarify in Romans 8:29-30 that predestination is**  
7862 **subsequent to the knowledge of the soul of the**  
7863 **predestined?**

7864  
7865 *“<sup>29</sup> For whom he did foreknow, he also did*  
7866 *predestinate to be conformed to the image of*  
7867 *his Son, that he might be the firstborn among*  
7868 *many brethren. <sup>30</sup> Moreover whom he did*  
7869 *predestinate, **them he also called**, and whom*  
7870 *he called, them he also justified. and whom he*  
7871 *justified, them he also glorified.”*

7872 (Romans 8:29-30)

7873  
7874 Already the fact that Paul clarifies in the previous  
7875 passage that before God predestined us, He knew  
7876 our souls, should be sufficient argument so that this  
7877 passage could correctly be understood without the  
7878 taste of predestination that it has.

7879 \*

7880  
7881  
7882 **God does not plunge man into sin, on the**  
7883 **contrary, He liberates him if asked**

7884 From what is said in the passage which I show  
7885 below, some infer that God compels some sinners to  
7886 sin, or makes them sin, or places them in such  
7887 circumstances that they have to sin.

7888 If we only had this passage, even so we could see  
7889 that what God does with these individuals is to not  
7890 impede their sinful intentions, not liberate them of  
7891 their malicious desires. However, to His servants,  
7892 when these are not inclined to sin, He does prevent  
7893 them from sin.

7894       **This was the case with David**, when he proposed  
7895 to destroy Nabal; God sent Abigail along the same  
7896 path that David was walking, as we see in I Samuel  
7897 25:21-34, especially verses 32-33. However, when  
7898 David, without any confusion whatsoever, but  
7899 premeditatedly, wanted to sin when it came to  
7900 Uriah, the Hittite and Bathsheba, God did not  
7901 impede him.

7902       Likewise, to certain men, full of maliciousness,  
7903 God delivers them to their lustfulness and does not  
7904 protect them, because they do not want to be  
7905 protected.

7906  
7907       *“<sup>23</sup> And changed the glory of the*  
7908 *uncorruptible God into an image made like to*  
7909 *corruptible man, and to birds, and four-footed*  
7910 *beasts, and creeping things. <sup>24</sup> Wherefore **God***  
7911 ***also gave them up to uncleanness through***  
7912 ***the lusts of their own hearts,** to dishonour*  
7913 *their own bodies between themselves; <sup>25</sup> who*  
7914 *changed the truth of God into a lie, and*  
7915 *worshipped and served the creature more*  
7916 *than the Creator, who is blessed for ever.*  
7917 *Amen. <sup>26</sup> For this cause **God gave them up***  
7918 ***unto vile affections;** for even their women did*  
7919 *change the natural use into that which is*  
7920 *against nature. <sup>27</sup> And likewise also the men,*  
7921 *leaving the natural use of the woman, burned*  
7922 *in their lust one toward another; men with*  
7923 *men working that which is unseemly, and*  
7924 *receiving in themselves **that recompence of***  
7925 ***their error which was meet.** <sup>28</sup> **And even as***  
7926 ***they did not like to retain God in their***  
7927 ***knowledge,** God gave them over to a*  
7928 *reprobate mind, to do those things which are*  
7929 *not convenient; <sup>29</sup> being filled with all*

7930 *unrighteousness, fornication, wickedness,*  
7931 *covetousness, maliciousness; full of envy,*  
7932 *murder, debate, deceit, malignity, whisperers,*  
7933 *30 backbiters, **haters of God**, spiteful,*  
7934 *proud, boasters, inventors of evil things,*  
7935 *disobedient to parents, 31 without*  
7936 *understanding, covenant breakers, without*  
7937 *natural affection, implacable, unmerciful. 32*  
7938 ***Who knowing the judgment of God, that they***  
7939 ***which commit such things are worthy of***  
7940 ***death, not only do the same, but have***  
7941 ***pleasure in them that do them.”***

7942 (Romans 1:23-32)

7943  
7944 Therefore, in reading the previous passage we  
7945 realize that **God does not plunge these men to**  
7946 **their sin, He abandons them, leaves them out of**  
7947 **His control in the matter.** This is gathered when in  
7948 verse 24, it says: **God also gave them up to**  
7949 **uncleanness through the lusts of their own**  
7950 **hearts**, and motivated by that lack of control over  
7951 those sinners, they performed what they had in their  
7952 minds, the lustfulness of their hearts.

7953 Verse 26 practically says the same thing,  
7954 **motivated by their attitude towards God,** He  
7955 leaves them out of His personal control and then the  
7956 shameful passions overtake them. It is as if a piece  
7957 of bread dough with yeast inside which we are  
7958 going to put into the oven, or a carton of milk with  
7959 the bacteria that provokes spoilage inside, we keep  
7960 it in the refrigerator. While we use the adequate  
7961 temperature control with that dough and that milk,  
7962 nothing will happen, or it will happen very slowly.  
7963 As soon as that dough or that milk is left at room  
7964 temperature, the biological agents that they contain



7965 will gather strength and the process of  
7966 decomposition will continue at full speed.

7967 **In 28, the same explanation that is found in 24**  
7968 **and 26 is repeated.** It is to say that to those which  
7969 all of that occurred, it was because of being full of  
7970 all iniquity (29), **not because God put it there.**  
7971 **God gave them over to the depraved minds that**  
7972 **they already had,** not that God fabricated or  
7973 predestined in them a deprived mind. What God did  
7974 was he did not protect them anymore; He gave them  
7975 over to their own desires. He did not protect them  
7976 anymore from the demons which they gave entrance  
7977 in their minds.

7978 **I previously said that if we only had the**  
7979 **passage previously read,** even then, the correct  
7980 meaning of the passage could be easily understood;  
7981 but how many more passages are there that  
7982 illuminate this, as is the case in James.

7983 By definition, **lust precedes sin,** as James says,  
7984 although sin does not always follow lust. I mean to  
7985 say that every time one sins, it is because there is  
7986 lust, even though not every time that one has lust  
7987 one commits sinful act. Consequently, sin that is  
7988 carried out is worse than lust on its own. **And if**  
7989 **temptation, according to James 1:13-15, is not**  
7990 **placed on anyone by God,** how can He place the  
7991 lust which is worse than temptation or sin which is  
7992 worse than temptation and lust together? Lust is  
7993 what gives opportunity to temptation; if there was  
7994 no lust, then temptation would be extremely weak  
7995 or it wouldn't exist; therefore lust is worse than  
7996 temptation.

7997  
7998 *“<sup>13</sup> Let no man say when he is tempted, I am*  
7999 *tempted of God, for God cannot be tempted*  
8000 *with evil, **neither tempteth he any man.** <sup>14</sup> But*

8001 *every man is tempted, when he is drawn*  
8002 *away of his own lust, and enticed. 15 Then*  
8003 *when lust hath conceived, it bringeth forth*  
8004 *sin, and sin, when it is finished, bringeth forth*  
8005 *death.”* (James 1:13-15)

8006  
8007 **James says that God does not tempt anyone.**  
8008 He would inject lust even less, which is worse than  
8009 temptation, nor will He make them sin, which is  
8010 worse than the two previous ones.

8011 If God does not make anyone sin, nor does He  
8012 tempt anyone, nor inject lusts in them and even in  
8013 this way, man produces these, **it is a sign that man**  
8014 **has free will.**

8015 \*

8016  
8017  
8018 **God separates or predestines from the womb,**  
8019 **but does not force free will**

8020 This is one of the passages that many consider  
8021 “proves” the existence of the predestination of  
8022 some souls to be doomed and others to be saved,  
8023 without taking into consideration the will of the  
8024 doomed or saved creature. Let’s read.

8025  
8026 *“<sup>15</sup> But when it pleased God, who separated*  
8027 *me from my mother's womb, and called me*  
8028 *by his grace, <sup>16</sup> to reveal his Son in me, that I*  
8029 *might preach him among the heathen;*  
8030 *immediately I conferred not with flesh and*  
8031 *blood.”* (Galatians 1:15-16)

8032  
8033 Many conclude from the next words and words  
8034 like these that God compelled Jeremiah (Jeremiah  
8035 1:5), John the Baptist (Luke 1:15) and Paul to be  
8036 good.

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*“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.” (Jeremiah 1:5)*

*“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.”*

(Luke 1:15)

These passages almost say the same thing, even though it refers to different persons. In the case of Galatians, what **God says, is that knowing in advance how Paul was going to be, that He separated him for a mission from the very womb of his mother, and when the interior process in Paul was culminated and he was mature, He called upon him for salvation and a specific job.**

What is said in this passage does not mean that God forced Paul to be good, become saved, to believe and work for the sake of the faith even if he didn't want to. Even though this passage is open to misinterpretation and error, it would not be that way if one tried to find an explanation that would harmonize with what say to that respect, in the rest of the Bible: a) other Biblical authors, b) the Holy Spirit, c) Jesus Christ and d) God the Father.

**God knows what is going to happen in the future. It could be because He has the facility to automatically penetrate time.** It could be because of having knowledge of all the factors that come into play in some phenomenon, He could analyze the actual situation and realize what the immediate change that will produce the pressures and

8073 correlations of these factors will be.

8074 I mean to say, in the actual situation, as in the  
8075 same factors, He can deduce which changes are  
8076 going to take effect. In this way, He can make a  
8077 mental picture (let's describe it that way) of the  
8078 stage immediately subsequent to the case which it  
8079 deals with. Once before that new picture, He  
8080 analyzes the new state of all the factors in order to  
8081 reason, what the next stage will be, and successively  
8082 until He wishes. God can do all of this in an instant,  
8083 due to not having the flesh which inhibits the speed  
8084 of reasoning, as it happens in the biochemistry of  
8085 the human brain.

8086 What I have explained would be similar, **in the**  
8087 **smallest scale speaking comparatively, to what a**  
8088 **chess player can do on the chessboard, and the**  
8089 **steps to take in order to call out checkmate; or a**  
8090 **good mathematician to clarify an unknown, or to**  
8091 **"see" the stages that will present themselves in the**  
8092 **process of breaking down the factors of a complex**  
8093 **algebraic expression. There are those than can form**  
8094 **a mental picture, stage by stage of the entire**  
8095 **process; as much in the case of chess or in the**  
8096 **mathematical and resolve the situation in an instant.**

8097 If we, as humans can do that, it is safe to think  
8098 that God can also do it as well, but perfectly, in  
8099 every type of phenomenon, being that He knows all  
8100 the factors, laws, etc., that come into play because  
8101 He himself created them.

8102 **Also, an experienced sculptor, guided by his**  
8103 **previous experience with diverse materials, can,**  
8104 **just by glancing, destine a piece of wood or marble**  
8105 **to a specific type of work or another. Why couldn't**  
8106 **God, in the same way, just by "glancing", know if**  
8107 **one of the souls in the "warehouse" was going to**  
8108 **serve this or that function? (To see about the**

8109 “warehouse” of souls, see Addendum “D”, page  
8110 303).

8111 **Therefore, being by one method or another or**  
8112 **by both, that God knows the future, He can**  
8113 choose a soul for a determined future work, destine  
8114 that soul so that in the future, it may do something;  
8115 predestine it to a certain mission.

8116 **This does not mean that God forced that soul**  
8117 **to do the good or the bad that such a thing**  
8118 **implies,** what this means is that He took advantage  
8119 of that soul’s natural tendency, because of knowing  
8120 it, to do something He wished to be done. Within  
8121 that frame, God gives (or doesn’t) to that individual,  
8122 certain abilities in the form of gifts, for the best  
8123 performance of his task, or he places opportunities  
8124 or obstacles, before them, etc., but he does not force  
8125 his will to do good or evil.

8126 \*

### 8129 **Man proposes and God disposes**

8130 There is a saying “Man proposes and God  
8131 disposes”. That is very true. Man has the freedom to  
8132 think and determine issues inwardly, but when it  
8133 comes time to express himself, God can make him  
8134 speak what he does not want to speak or what is not  
8135 to his benefit. He also has the liberty to think and  
8136 decide, but at the time of executing that thought or  
8137 decision, God can place obstacles or make him do  
8138 something else. **In these cases, what counts on the**  
8139 **Day of Judgment is not what he did, but what he**  
8140 **wanted to do.** A person may want to murder  
8141 another, but he is afraid of getting caught and that is  
8142 why he does not do it. On the Day of Judgment, it  
8143 will be that desire that will count, not the fact that  
8144 he did not assassinate anyone.

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*“The preparations of the heart in man; and  
the answer of the tongue, is from the  
LORD.”* (Proverbs 16:1)

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*“<sup>20</sup> And Saul sent messengers to take David,  
and when they saw the company of the  
prophets prophesying, and Samuel standing  
as appointed over them, the Spirit of God was  
upon the messengers of Saul, and **they also  
prophesied.** <sup>21</sup> And when it was told Saul, he  
sent other messengers, **and they prophesied  
likewise.** And Saul sent messengers again the  
third time, **and they prophesied also.** <sup>22</sup> Then  
went he also to Ramah, and came to a great  
well that is in Sechu, and he asked and said:  
Where are Samuel and David? And one said:  
Behold, they be at Naioth in Ramah. <sup>23</sup> And he  
went thither to Naioth in Ramah, and the  
Spirit of God was upon him also, **and he went  
on, and prophesied,** until he came to Naioth  
in Ramah. <sup>24</sup> And he stripped off his clothes  
also, and prophesied before Samuel in like  
manner, and lay down naked all that day and  
all that night. Wherefore they say: Is Saul  
also among the prophets?”*

(I Samuel 19:20-24)

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*“<sup>49</sup> And one of them, named Caiaphas, being  
the high priest that same year, said unto  
them: Ye know nothing at all, <sup>50</sup> nor consider  
that it is expedient for us, that one man should  
die for the people, and that the whole nation  
perish not. <sup>51</sup> **And this spake he not of  
himself,** but being high priest that year, **he  
prophesied** that Jesus should die for that*

*nation; 52 and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.”*

(John 11:49-52)

As we can see, man can decide to do something, but God prevents him from doing it or makes him do something else. What God does not do is force him to have the desire to do something else, but he places circumstances and the correlation of forces in a way that the person finds himself obligated to do something else, even if he doesn't want to. **You will never see in the Bible** God force some to be saved and others to be damned.

\*

## The personal faith of man and the faith that is a gift from God

The faith of a mature Christian comes from the knowledge of God: the way He is, and the way he proceeds in life; however, man places his faith in the divine, even before he has a clear knowledge of God.

There are some that allege that if faith is a gift from God, then salvation is something that is given to us even if we do not want it, or it is denied to us even if we desire it. They think like that because in order to obtain that salvation, faith is needed, and this, according to those who believe it, is **only** a gift from God. From this they “deduce”, (if we can use that word for such reasoning) that there exists what we call absolute predestination.

**Before explaining this passage from the epistle to the Ephesians, it would be good to define what “faith” is, and remember what “free will” is.**

8217 Also we must remember that man **does** have his  
8218 own faith, because in many occasions Jesus himself  
8219 told the people, **“your faith has saved you”**. He  
8220 **did not tell them, “the faith that God has placed**  
8221 **in you has saved you”**, but **“your faith has saved**  
8222 **you”**.

8223 **Let’s now explain what faith is.** Faith is a  
8224 quality of the soul that permits one to have the  
8225 certainty of things that cannot be proven. Faith is a  
8226 natural thing in man. **Children have faith in their**  
8227 **parents, and many other things, even if they**  
8228 **become lost souls in their adulthood.** Therefore,  
8229 those who do not love God are capable of having  
8230 faith, the difference is that they reject it when it  
8231 comes to Jesus Christ.

8232 **Adults have faith** in their spouses, in their  
8233 doctors, in their temporary or permanent servers,  
8234 because they eat without fearing that the cook in a  
8235 restaurant will poison them. They also board an  
8236 airplane having the faith in the fact that he who says  
8237 he is a pilot, and says he knows how to fly,  
8238 effectively does so. Likewise, they have faith in  
8239 that, in effect, the plane has been checked so that it  
8240 flies without any danger.

8241 Adults also have faith that a physical formula and  
8242 a chemical law that they study is correct, because  
8243 the professor says so. They do not bother  
8244 themselves in proving personally if they are right or  
8245 not, they simply believe in them because they have  
8246 faith in the professor.

8247 **Faith comes naturally to man; even in those**  
8248 **who say they only believe what they can prove.**  
8249 Even atheists have faith, believe it or not. They  
8250 have faith that the woman who says is their mother,  
8251 is in effect their mother, and that the man they call  
8252 **“dad”** is their father. They believe all of this simply



8253 because their mother tells them and in spite of the  
8254 fact that they haven't proven it. **That is having**  
8255 **faith, faith is natural in man.** What happens is  
8256 when what is said is not agreeable, because it is  
8257 against his lusts desires or sentiments, the non-  
8258 believer chooses to reject it, he chooses not to have  
8259 faith in what is told to him.

8260 **Faith is natural in man, but it is also a gift**  
8261 **from God.** The Apostles asked the Lord to increase  
8262 their faith and if that increase was given, **the added**  
8263 **portion was a gift from God, but the previous**  
8264 **state of faith was theirs.** Upon asking that their  
8265 faith increase, it shows us that they already had faith  
8266 but wanted more.

8267 Also, in Mark 9:24, we see that the father has  
8268 faith, but a weak faith, which is why he asks the  
8269 Lord to help him in his unbelief. When the  
8270 desperate father, in verse 22 says to the Lord "...*but*  
8271 *if thou canst do any thing, have compassion on us,*  
8272 *and help us*", the Lord responds in 23 "*If thou canst*  
8273 *believe, all things are possible to him that*  
8274 *believeth.*" To which the father responds, "*Lord, I*  
8275 *believe; help thou mine unbelief.*" We see here that  
8276 the father had faith, but a faith that needed help.  
8277 That is the same thing that happens to us when we  
8278 come to know Christ. **We have faith, but it is a**  
8279 **faith that needs help because it can be shaken by**  
8280 **our spiritual enemies.** That is why the gift of faith  
8281 has to come to us, from God, so that the faith that  
8282 we have placed on Our Savior will not be shaken.

8283 **With regard to faith in salvation** by way of the  
8284 sacrifice of Christ, logic suggests that man has that  
8285 faith, but God consolidates and protects it, it is to  
8286 say it is a gift from God. Why? Because Satan and  
8287 the other demons, who by divine creation are much  
8288 more powerful than man would dissolve, distort and

8289 annul the faith that man has placed in Christ. That is  
8290 why it is indispensable for God to intervene by  
8291 giving us the gift of faith, that unshakeable faith that  
8292 no one can dissolve. Why does Satan not do the  
8293 same with other manifestations of faith man has  
8294 which I mentioned previously, in children, adults,  
8295 atheists, etc.? Why would he only do so with the  
8296 faith that leads to salvation in Christ?

8297 **Satan and his minions don't have any interest**  
8298 **nor time to intervene in every act of each human**  
8299 **being** (six thousand million, I believe); but he does  
8300 force himself to intervene in a manifestation of faith  
8301 that leads to the salvation of a soul. To destroy that  
8302 crucial manifestation of faith, our spiritual enemies  
8303 would leave everything else aside and concentrate  
8304 on destroying it, and they would destroy it if God  
8305 did not intervene in the matter, according to the  
8306 rules of celestial dynamics mentioned in I  
8307 Corinthians 10:13.

8308  
8309 *"There hath no temptation taken you but*  
8310 *such as is common to man, but God is*  
8311 *faithful, who will not suffer you to be*  
8312 *tempted above that ye are able; but will with*  
8313 *the temptation also make a way to escape,*  
8314 *that ye may be able to bear it."*

8315 (I Corinthians 10:13)

8316  
8317 **Let us now go to free will.** This is what is called  
8318 the freedom that God granted us to desire, love,  
8319 hate, etc., what we want. All the united malignant  
8320 powers cannot deprive us of that freedom. Not even  
8321 God himself forces our free will, he is respectful of  
8322 that which He grants to us.

8323 Making use of that freedom, when man hears the  
8324 word of God he wishes to believe it, because he

8325 likes the idea that it is true, he likes the conditions  
8326 that God imposes in order to live eternally with  
8327 Him, and he believes it even if he does not have any  
8328 proof; this is to say, he believes by faith, his own  
8329 faith.

8330 It is then **and only then**, when it is sent to him  
8331 from Heaven, as a gift, that faith, the faith that  
8332 spiritual enemies cannot dissolve nor destroy. If that  
8333 human being would not have had the desire that the  
8334 word of God was true, the desire to believe in it, if  
8335 he had not believed it by faith, God would have not  
8336 stamped in him the gift of faith in order to force him  
8337 to believe and become saved whether he wanted to  
8338 or not. God, even in the damnation of his beloved  
8339 creatures respects the free will He grants. God does  
8340 not want to bring to Heaven people who feel  
8341 uncomfortable with the laws that rule there.

8342 Verse 8 tells us we are saved by grace, not by  
8343 contributing to this charity or making that sacrifice,  
8344 or by partially obeying this or that. That is why it  
8345 says that this type of grace is given to us because of  
8346 the faith we have placed in Jesus; a faith that was  
8347 consolidated by God, in order to avoid the  
8348 destruction of our faith and intellect by creatures  
8349 that are more powerful than we are.

8350

8351 *“8 For by grace are ye saved through faith;*  
8352 *and that not of yourselves, it is the gift of*  
8353 *God. 9 Not of works, lest any man should*  
8354 *boast.”* (Ephesians 2:8-9)

8355

8356 Therefore, the fact that the faith that saves us, in  
8357 addition to being ours, is also a gift from God, does  
8358 not give any basis whatsoever to the doctrine of  
8359 absolute predestination, **the doctrine of obligatory**  
8360 **salvation and the obligatory damnation from the**

8361 **celestial spheres.** God does not impose faith upon a  
8362 person who does not want to believe, nor is it  
8363 denied to those who want to believe. The free will  
8364 of man comes into play before God gives the faith  
8365 that consolidates salvation.

8366 **There are some who contradict this by alleging**  
8367 **that if man places his faith on his own in the**  
8368 **process of salvation, then he has something to**  
8369 **glorify himself with,** and that verse 9 specifies  
8370 *“...lest any man should boast...”*. But it is this case  
8371 that the phrase is not said in reference to faith, but  
8372 referring to works, referring to those who intend to  
8373 save themselves by works, so that one cannot  
8374 glorify himself by saying that they were saved by  
8375 their works and their own efforts.

8376 Anyone can do good works, but the bad works he  
8377 did is what causes him to be doomed, unless Christ  
8378 pays for them. It is like someone who shatters a cup,  
8379 he can bring a thousand other cups, but he can never  
8380 bring back the one that he broke. The man who  
8381 committed a sin cannot bring back his life to the  
8382 same state that existed before he committed the sin,  
8383 that is only done by Our Lord Jesus Christ.

8384 **It is not logical to believe that he who has faith**  
8385 **has something to boast about,** because once saved,  
8386 he who has his own faith, once he finds himself in  
8387 Heaven, together with millions who also had that  
8388 same type of faith, together with millions who did  
8389 the same thing he did, there is no basis for self  
8390 glorification. **One glorifies himself from those**  
8391 **things that he has or does, but the rest cannot**  
8392 **have it or do it.** Salvation by way of faith is  
8393 something that has been done by thousands of  
8394 millions throughout centuries; therefore none of the  
8395 millions have anything to glorify themselves for. It

8396 would be like glorifying themselves for having a  
8397 mouth. Everyone has one.

8398 The opposite would occur if someone could  
8399 become saved by way of works, which could allow  
8400 him to boast, because he would be the only one or  
8401 one of the few that would have achieved this. It is  
8402 clear, therefore, that “so that no one can boast”  
8403 cannot be referring to the faith placed by man at the  
8404 time of believing, but to the salvation through  
8405 works. **Who can glorify himself for having a head  
8406 on his shoulders if everyone else has one?** Neither  
8407 can anyone boast for having his own faith, because  
8408 wherever he finds himself with others that have  
8409 been saved, the others have all done the same thing.

8410 **To summarize,** the phrase “so that no one can  
8411 boast” does not mean that God placed salvation by  
8412 faith, with God fearing that if he placed salvation  
8413 based on works, many would be saved through their  
8414 works and boast. **God knows that no one is pure  
8415 enough to live their entire life without sinning  
8416 over something.** What that phrase means is that,  
8417 not being anyone able to save himself through  
8418 works, God through his grace, places salvation by  
8419 faith, and upon doing so, as a natural cause of it  
8420 being by way of faith, no one can boast. **It is not  
8421 logical to believe that the only reason God had  
8422 placed salvation by faith was to avoid that  
8423 someone would boast about having been saved  
8424 by his works, because, and I repeat, God knows  
8425 that no one is sufficiently pure or worthy to live  
8426 their entire life without sin.**

8427 \*

8428  
8429  
8430 **Review of Chapter 14.** We saw that Paul himself,  
8431 who many think believed in absolute predestination,

8432 tells us that man can become hardened on his own.  
8433 Further on, we saw that the way in which God  
8434 hardened the heart of Pharaoh, was to allow him to  
8435 form the illusion that he was going to win at God's  
8436 game. That is why God placed temporary plagues  
8437 which caused Pharaoh to believe that God could not  
8438 do more than He was doing.

8439 When Christ said he spoke in parables so as not to  
8440 be understood, He was not referring to the salvation  
8441 of souls, but to know the mysteries of the Kingdom  
8442 of God. Same thing we saw that it was a temporary  
8443 blindness, according to what is said originally by  
8444 the prophet Isaiah.

8445 When Peter speaks about those who have  
8446 stumbled upon the Stumbling Rock, we realize that  
8447 they were not predestined to stumble, but to be  
8448 present at the same time as the Stumbling Rock who  
8449 was Christ.

8450 **In the case of Paul, we see that he was**  
8451 **predestined to know the will of Christ, that the one**  
8452 **that is Just (Christ) was seen by him and he heard**  
8453 **his voice.** He was not predestined to be obedient.  
8454 Also, Judas Iscariot was predestined to these three  
8455 things and he was a traitor. It means, although being  
8456 the receiver of those three blessings, it doesn't  
8457 predestine one to be saved.

8458 Peter speaks about the chosen ones and anyone  
8459 can become confused, but if you read the entire  
8460 chapter, you will see that he was not referring to  
8461 salvation, because it says that the prophets did not  
8462 reach that election or predestination. Therefore, it is  
8463 not speaking of having been chosen for salvation,  
8464 but to live in a time in which Christ was already  
8465 manifested.

8466 In Romans 8:29-30 Paul does not say that God is  
8467 making them predestined to be saved, but to live at

8468 a certain time, place and circumstance that will  
8469 permit them to be saved. In Acts 18:9-11 is it not  
8470 talking about the predestination of the souls to be  
8471 saved or doomed, but to be in a certain era and  
8472 place where they could hear the gospel, as in the  
8473 case of Queen Candace's minister of finances in  
8474 Ethiopia.

8475 In the case of those who were turned over to  
8476 deceit, we see that the victims of this deceit are  
8477 voluntary. They were given "the love of truth to  
8478 become saved" and because of their free will, they  
8479 rejected the truth and salvation. **It was after they**  
8480 **rejected salvation, when they were given over to**  
8481 **deceit and not before.** This is to say they did not  
8482 reject the truth because they were predestined to  
8483 reject it, they were given over because they had  
8484 rejected it previously in use of their free will. Those  
8485 who reject God, remain at the mercy of demons,  
8486 who are the ones that blind them so that they cannot  
8487 see.

8488 In another passage, Paul says that if a vessel  
8489 cleans **itself**, it will be a vessel for honor. From this  
8490 we gather that Paul believed in free will. **The**  
8491 **doctrine of absolute predestination is totally**  
8492 **antagonistic and mutually excluding from the**  
8493 **doctrine of free will.** Whoever believes in one  
8494 cannot believe in the other; and Paul believed in  
8495 free will.

8496 If God liberates from sin someone who sincerely  
8497 requests it, why are we going to grasp on to the  
8498 belief of absolute predestination? Let us remember  
8499 two cases with David, the one about Abigail and the  
8500 one about Bathsheba. God liberated David when he  
8501 unexpectedly wanted to destroy Nabal, but he didn't  
8502 liberate him when with full knowledge he  
8503 committed adultery with Bathsheba.

8504 In the case of Jeremiah, John the Baptist and Saint  
8505 Paul, we see that God, who can see the future in the  
8506 same way that a chess player can form a mental  
8507 image of what the board would look like after the  
8508 next few plays, predestined these men for a specific  
8509 job, not to be saved, they were already going to be  
8510 saved, and that is why God predestined them to that  
8511 particular mission.

8512 Man, by nature, has faith as we see in children,  
8513 and even adults place their faith in many things.  
8514 When a person converts, he converts by his own  
8515 faith, because he likes the perspective of what is  
8516 being offered and accepts it. After that, his faith is  
8517 fortified with a gift from heaven, if not the  
8518 rebellious angels (demons), who by creation are  
8519 more powerful than humans, would dissolve the  
8520 faith in man.

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## 8527 **Addendum “A”**

8528 **Let us imitate the first Christians, who**  
8529 **discussed fraternally their doctrinal**  
8530 **differences**

8531  
8532 **Demonstration that discuss among believers**  
8533 **about our doctrinal differences is correct**

8534 All throughout the New Testament, we see that **all**  
8535 **of the Apostles and even more so Saint Paul,**  
8536 **discussed vehemently, but fraternally about their**  
8537 **doctrinal differences, in order to not carry the grave**



8538 responsibility of preaching a doctrine that was not  
8539 correct even if he thought it was.

8540 **Paul orders Christians to discuss with those**  
8541 **that are in error.** Nowadays, Christians think that  
8542 in order to be a “good Christian” religion should  
8543 not be discussed. What we shouldn’t do is fight,  
8544 insult or offend, but the true Christian doesn’t do  
8545 such a thing when he discusses his faith. Paul  
8546 always advised his disciples and fellow brothers to  
8547 discuss religion; and he himself constantly did so in  
8548 the synagogues, the Areopagus and wherever  
8549 someone contradicted the right doctrine. Paul, in  
8550 speaking about how pastors should be, said the  
8551 following:

8552  
8553 *“9 Holding fast the faithful word as he hath*  
8554 *been taught, that he may be able by sound*  
8555 *doctrine both to exhort **and to convince the***  
8556 ***gainsayers.** 10 For there are many **unruly and***  
8557 ***vain talkers and deceivers, specially they of***  
8558 ***the circumcision, 11 **whose mouths must be*****  
8559 ***stopped**, who subvert whole houses, teaching*  
8560 *things which they ought not, for filthy lucre's*  
8561 *sake.”* (Titus 1:9-11)

8562  
8563 There are many nowadays, who, in contradicting  
8564 this teaching of Paul, whom they say they imitate,  
8565 assure that the only things that they have to do is  
8566 “say”, without using arguments and without trying  
8567 to convince anyone, and flee if someone contradicts  
8568 them.

8569 Paul discussed Christianity with the Jews and the  
8570 Gentiles, he used arguments, tried to convince  
8571 others, etc., because he knew that he had the truth,  
8572 that he had the blessed doctrine and by having it, he  
8573 didn’t lack arguments nor the help of the Holy

8574 Spirit. The ones who avoid the discussions do so  
8575 because they lack all that Paul had plenty of.

8576 \*

8577

8578

8579 **Christians in the first century vehemently**  
8580 **discussed their doctrinal differences, but with**  
8581 **fraternal love and justice**

8582 Therefore, it is not wrong to discuss this subject,  
8583 as is the opinion of some. To my way of thinking, it  
8584 is good to discuss Christianity, as long as the one  
8585 who is discussing carries in his spirit the desire to  
8586 convince the other about something that he  
8587 sincerely believes in; and as long as in his own  
8588 spirit he leaves the door of understanding open in  
8589 such a way that the other one can convince him if  
8590 the other has solid arguments.

8591

8592 *“When therefore Paul and Barnabas **had no***  
8593 ***small dissension and disputation** with them,*  
8594 *they determined that Paul and Barnabas, and*  
8595 *certain other of them, should go up to*  
8596 *Jerusalem unto the apostles and elders about*  
8597 *this question.”* (Acts 15:2)

8598

8599 What happens many times is that people do not  
8600 discuss, but they fight with words, they try to  
8601 offend, irritate, humiliate their opponent and make  
8602 fun of him, but a true Christian does not discuss like  
8603 that. The ones who proceed in this manner are not  
8604 discussing, but fighting, trying to defeat with  
8605 weapons not worthy of a just cause. To wield your  
8606 own arguments, even if at times it is done in a  
8607 vehement, but never offensive way, I don't consider  
8608 bad.

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### **Why many don't want to discuss**

There are many reasons why many believers don't discuss their doctrinal differences. **The main reason is a lack of faith.** Some believe that God, Christ or the Holy Spirit were the ones that inspired them with the doctrine that they now believe; others pretend to believe such a thing. Not only that, they do not dare to discuss with those that believe differently, because they feel insecure. **They don't have faith,** that if their doctrine is really from a luminous origin, God, Christ or the Holy Spirit will give them light, arguments and words to defend the truth. **They don't have faith** in what Our Lord Jesus Christ promised them in Luke 21:15, when He said:

***“For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.”*** (Luke 21:15)

**In others what happens is that in reality they don't believe the doctrine they teach,** they know that it is false, that they cannot defend it, and therefore try to find any pretext in order to not discuss their doctrinal differences.

There are still those who believe what they preach, but are not sure, they know that they cannot defend their beliefs and **their inflated ego prevents them from discussing if they consider that someone can demonstrate to them that they are wrong.** In a few words, they love themselves more than God and His truth. They prefer to hide themselves in the pretext that the only thing they have to do is “speak and flee”, and in this way they

8646 save their egos because they believe that no one will  
8647 find out that they are wrong.

8648 None of them is going to admit that it is because  
8649 of these questionable reasons that they do not  
8650 discuss. They are going to put a better pretext.

8651 \*

8652

8653

8654 **Various passages where we see that the first**  
8655 **Christians discussed about their beliefs**

8656 There are believers that have erroneous doctrines  
8657 that are even heretical, which they absorbed at the  
8658 time of their conversion, when they could not yet  
8659 reason about the Bible on their own. Even though  
8660 they do not have any basis to sustain their beliefs,  
8661 they wish to maintain them at any cost, because  
8662 they are afraid, but they don't know what they fear  
8663 if they lose that doctrine, and that is why they don't  
8664 discuss about it. The healthy custom about the  
8665 validity of the discussions and argumentative  
8666 disputes among believers can be appreciated in the  
8667 following passages.

8668

8669 *“<sup>17</sup> Therefore **disputed** he in the synagogue*  
8670 *with the Jews, and with the devout persons,*  
8671 *and in the market, daily with them that met*  
8672 *with him. <sup>18</sup> Then certain philosophers of the*  
8673 *Epicureans, and of the Stoicks, **encountered***  
8674 ***him**. And some said: What will this babbler*  
8675 *say? Other some: He seemeth to be a setter*  
8676 *forth of strange gods; because he preached*  
8677 *unto them Jesus, and the resurrection.”*

8678 (Acts 17:17-18)

8679

8680       *“And he reasoned in the synagogue every*  
8681       *Sabbath, and persuaded the Jews and the*  
8682       *Greeks.”* (Acts 18:4)

8683  
8684       *“And he came to Ephesus, and left them*  
8685       *there, but he himself entered into the*  
8686       *synagogue, and reasoned with the Jews.”*  
8687       (Acts 18:19)

8688  
8689       *“For he mightily convinced the Jews, and*  
8690       *that publickly, shewing by the Scriptures that*  
8691       *Jesus was Christ.”* (Acts 18:28)

8692  
8693       *“And he went into the synagogue, and spake*  
8694       *boldly for the space of three months,*  
8695       *disputing and persuading the things*  
8696       *concerning the kingdom of God.”*  
8697       (Acts 19:8)

8698  
8699       *“Prove all things; hold fast that which is*  
8700       *good.”* (I Thessalonians 5:21)

8701  
8702       *“<sup>16</sup> All Scripture is given by inspiration of*  
8703       *God, and is profitable for doctrine, for*  
8704       *reproof, for correction, for instruction in*  
8705       *righteousness. <sup>17</sup> That the man of God may be*  
8706       *perfect, throughly furnished unto all good*  
8707       *works.”* (II Timothy 3:16-17)

8708  
8709       *“But sanctify the Lord God in your hearts,*  
8710       *and be ready always to give an answer to*  
8711       *every man that asketh you a reason of the*  
8712       *hope that is in you with meekness and fear.”*  
8713       (I Peter 3:15)

8714

8715 In all of these passages, we perceive that **it was**  
8716 **the custom of all of the Apostles to discuss about**  
8717 **religion with the believers and the non-believers.**  
8718 I do not know where many believers have come up  
8719 with such “disgust” for the fraternal discussion of  
8720 our beliefs, unless if it is the fear of their ego being  
8721 hurt if their arguments are erroneous. There are,  
8722 however, those who their sect prohibits them from  
8723 discussing, so that the errors and heresies of these  
8724 sects are not seen.

8725 \*

8726  
8727 **“Discussions are like light, it only**  
8728 **bothers those that prefer darkness.”**

8729 \*

### 8730 8731 8732 **How to discuss with efficiency**

8733  
8734  
8735 **We should delimit the issue we are going to**  
8736 **speak about and define the words and phrases**  
8737 **that are usually used in that conversation**

8738 I consider that we should clearly define the  
8739 concepts which we believe in and the words and  
8740 phrases that we use so that we do not fall into  
8741 constant gibberish. We should also place limits on  
8742 the issue that we are going to discuss in order to  
8743 avoid discussing about many things without  
8744 clarifying any.

8745 Once we define the only issue to discuss, we  
8746 should do a mental or written list for the arguments  
8747 that we believe will sustain it, which is something  
8748 like the columns that sustain that enormous “hunk  
8749 of rock” which is the issue that will be discussed.

8750 Before beginning to expose the argument, we  
8751 should say to ourselves why we believe that such an  
8752 argument can help or prove that our thesis is  
8753 correct.

8754 \*

8755

8756

8757 **Why delimit the issue of discussion?**

8758 There are people who discuss an issue thinking  
8759 that they are correct, or without being so, can wield  
8760 false arguments and succeed. As soon as they  
8761 realize that their antagonist has good arguments,  
8762 they try to introduce into the discussion,  
8763 surreptitiously, subjects and issues that are not what  
8764 they are discussing. In that way, by diverting the  
8765 discussion from the central subject, and entangling  
8766 others in matters irrelevant to the subject, they  
8767 evade coming to a conclusion that will give them a  
8768 poor showing. That is why we have to define what  
8769 is being discussed and limit its scope.

8770 That is why in this case we would discuss **only**  
8771 **and exclusively,** if absolute predestination is a  
8772 **heresy or a correct Biblical doctrine.** To try to  
8773 introduce another subject into this discussion is to  
8774 intend to deviate attention because they know that  
8775 they do not have a Biblical base.

8776 \*

8777

8778

8779 **Why it is important to define and clarify the**  
8780 **significance of phrases, words and concepts**

8781 Many use phrases like a wildcard or the joker in  
8782 playing cards. In the game of poker, in cards, the  
8783 wildcard is used to represent any suit that is  
8784 convenient.

8785 In conversations, the words and phrases of the  
8786 wildcard type, are used by some in order to give the  
8787 significance that is more convenient at the moment  
8788 in which they speak, but they change its meaning  
8789 when they use them at another time, when they find  
8790 themselves dialectically cornered. They are not  
8791 honest enough to discuss.

8792 In some cases, **even those who discuss honestly**,  
8793 the meaning of the words and phrases that they use  
8794 are not clear in their minds. For them, those phrases  
8795 represent nebulous concepts. Concepts that those  
8796 who use them resist to define with clarity; or to  
8797 answer questions about their significance. Some do  
8798 it because they want us to accept that nebulous  
8799 concept which they have in mind, in the same  
8800 nebulous way they have it. Others do it because  
8801 they don't want to clarify something that could be  
8802 negative to the thesis they are defending. This is  
8803 why it is good to define the concepts and phrases  
8804 that are used in any type of discussions when our  
8805 participant asks us.

8806 In every conversation, man uses words and  
8807 phrases which in reality has never defined them on  
8808 his own. He uses these words and phrases, as a  
8809 means to say "something" which he wants the  
8810 participant to accept in the same nebulous manner  
8811 which is in his mind without defining it. That  
8812 inadequate method gives way to numerous errors  
8813 and distortions which we should avoid in any  
8814 subject we discuss, but even much more, when it  
8815 has to do with the sacred truths of God.

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## Addendum “B”

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8824

**What God personally speaks shows us  
that absolute predestination does not exist  
and that free will does exist**

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8827

**God personally says that the Israelites hardened  
themselves**

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In this verse, God, who does not lie, says that the Israelites hardened themselves their necks. To harden ones own neck can only be done by one who has free will.

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*“Thus saith the LORD of hosts, the God of Israel: Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because **they have hardened their necks**, that they might not hear my words.”* (Jeremiah 19:15)

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I don’t understand where they who believe that man is predestined to be good or bad come up with the idea, where they get it from. And besides that the ones who are predestined by God to be bad or to continue being bad are later punished to Hell. That doctrine is Satanic blasphemy.

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8851

**If the Israelites could turn from their bad ways,  
it is because they had free will**

8852

8853

8854

In this verse below which I present, we see that God considers that man has free will; that if man wants, he could repent from sin and if he doesn’t

8855 want to, he is not forced to repent from his wrong  
8856 path. Let's see what the verse says.

8857

8858 *“If so be they will hearken, **and turn** every*  
8859 *man from his evil way, that I may repent me*  
8860 *of the evil, which I purpose to do unto them*  
8861 *because of the evil of their doings.”*

8862 (Jeremiah 26:3)

8863

8864 God clearly says here that they could turn from  
8865 their wrong path, which implies free will; if they  
8866 would have been predestined to not have the ability  
8867 to turn from their evil ways, God would not have  
8868 spoken in such a way. It would not be correct on our  
8869 part to think that man does not have free will, and  
8870 that God deceives us when He speaks as if the man  
8871 does.

8872

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8873

8874

8875 **God Himself says that it was they who did not**  
8876 **remain in the faith**

8877 Here, God Himself speaks and by doing so, He  
8878 says that “**they** (the Israelites) did not continue in  
8879 my covenant”. This means that “they” have free  
8880 will to either continue or not continue in the  
8881 covenant. If remaining or not remaining were a  
8882 matter of predestination, instead of saying “they did  
8883 not remain in my covenant” He would have said, “I  
8884 did not let them remain in my covenant” or “they  
8885 were not predestined to remain in my covenant” or  
8886 some such thing.

8887 From the moment that it says that they did not  
8888 “continue” indicates that they were in the covenant,  
8889 it is to say in the faith, and afterwards they left the  
8890 covenant and that faith. Since it is not going to be

8891 God who was going to deviate them from the faith  
8892 they were in, we have to come to the conclusion  
8893 that they left it because they had free will.

8894

8895 *“Not according to the covenant that I made*  
8896 *with their fathers in the day when I took them*  
8897 *by the hand to lead them out of the land of*  
8898 *Egypt; because **they continued not in my***  
8899 ***covenant**, and I regarded them not, saith the*  
8900 *Lord.”* (Hebrews 8:9)

8901

8902 It appears quite excessive that I demonstrate so  
8903 many Biblical proof of the free will in man, but it is  
8904 also excessive and even ridiculous, that there are  
8905 sects that deny that man has free will and assure that  
8906 salvation does not depend upon man’s desire, but  
8907 that it is an imposition, a predestination that certain  
8908 humans are subjected to, while others, although  
8909 wanting to be saved are left in their horrendous  
8910 damnation.

8911

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8912

8913

8914 **If God exhorts them to improve their ways, it is**  
8915 **because they have free will**

8916 In this passage we see that personally, God  
8917 attributes free will to man. By God saying **Amend**  
8918 ***your ways and your doings***, it shows us that God  
8919 considers man with the capacity or ability to do  
8920 whatever he desires, in this case to amend their  
8921 ways and doings, or not.

8922

8923 *“<sup>1</sup> The word that came to Jeremiah from the*  
8924 ***LORD**, saying: <sup>2</sup> Stand in the gate of the*  
8925 ***LORD’S** house, and proclaim there this word,*  
8926 *and say: Hear the word of the LORD, all ye of*

8927 *Judah, that enter in at these gates to worship*  
8928 *the LORD. 3 Thus saith the LORD of hosts,*  
8929 *the God of Israel: Amend your ways and*  
8930 *your doings, and I will cause you to dwell in*  
8931 *this place. 4 Trust ye not in lying words,*  
8932 *saying: The Temple of the LORD, The Temple*  
8933 *of the LORD, The Temple of the LORD, are*  
8934 *these. 5 For if ye thoroughly amend your ways*  
8935 *and your doings; if ye thoroughly execute*  
8936 *judgment between a man and his neighbour;*  
8937 *6 if ye oppress not the stranger, the fatherless,*  
8938 *and the widow, and shed not innocent blood*  
8939 *in this place, neither walk after other gods to*  
8940 *your hurt; 7 then will I cause you to dwell in*  
8941 *this place, in the land that I gave to your*  
8942 *fathers, for ever and ever.” (Jer 7:1-7)*  
8943

8944 **If God exhorts them to improve their ways and**  
8945 **works, it is because He knows they can do it,** if  
8946 not, He would not ask them to do something that He  
8947 would know they could not do for lack of free will.

8948 Later, in verse 4 He tells them, “Trust ye not in  
8949 lying words..”, whereby we can gather that He  
8950 **attributes man the ability to abandon the**  
8951 **confidence in something and put his confidence**  
8952 **in another.**

8953 **In verse 5, He once again recognizes in man the**  
8954 **ability to improve their ways and do justice,**  
8955 **which implies recognizing free will.**

8956 Finally, in verse 6, He once again recognizes  
8957 **that man has free will by telling them not to**  
8958 **oppress, murder and practice idolatry.** If there  
8959 isn’t free will, God would not have said such things,  
8960 because it would be as if asking a wolf, that is  
8961 destined to eat meat, to not do so. The wolf is  
8962 destined to eat meat, he cannot change.

8963 If man did not have free will, and therefore, could  
8964 not stop doing what he is doing, (in this case, trust  
8965 in the deceitful word, oppress, shed blood, practice  
8966 in idolatry, etc.), God would not ask them to cease  
8967 doing what is wrong, because He would know that  
8968 they could not do what He was asking of them. God  
8969 was not going to make fun of the impossibility of  
8970 man to rectify their ways. Even less would he  
8971 threaten them with rigorous punishments if they did  
8972 not change their ways, knowing God that they could  
8973 not change, because they do not have free will.  
8974 Doing this would be like demanding that a  
8975 paralyzed person start running immediately because  
8976 if he didn't, he would be beaten with a stick.

8977 Many who believe in absolute predestination do  
8978 not realize that they are blaspheming against God  
8979 by attributing to him a characteristic that is  
8980 completely contrary to the one Our Creator  
8981 manifests throughout the entire Bible. Many of  
8982 whom believe in this doctrine, do not realize that  
8983 they blaspheme, but the being who invented it did  
8984 know what he was trying to get when he invented it,  
8985 and he got it: Christians blaspheme God.

8986 \*

8987

8988

8989 **By God placing conditions to the Israelites, it**  
8990 **shows that they had free will**

8991 In the passage I present below, it is easy to realize  
8992 that God considers that man has free will, that He  
8993 does not predestine man to be good or bad. If God  
8994 would have predestined them to be bad, **or if God**  
8995 **knew that they did not have the ability to choose**  
8996 **good,** He would have never placed the condition  
8997 that He did. God knew that they could, if they  
8998 wanted to, behave in such a way, if they desired it,

8999 so that they would not be cast from their land, or on  
9000 the contrary behave in such a way that it would  
9001 provoke to be cast away of their land. God was not  
9002 going to say to a person who is paralyzed: I am not  
9003 going to let you die of thirst in this desert, **on the**  
9004 **condition** that you first jump three times 12 feet  
9005 high.

9006  
9007 *“<sup>8</sup> Neither will I any more remove the foot of*  
9008 *Israel from out of the land which I have*  
9009 *appointed for your fathers, so that **they will***  
9010 ***take heed to do all that I have commanded***  
9011 ***them**, according to the whole law and the*  
9012 *statutes and the ordinances by the hand of*  
9013 *Moses. <sup>9</sup> So Manasseh made Judah and the*  
9014 *inhabitants of Jerusalem to err, and to do*  
9015 *worse than the heathen, whom the LORD had*  
9016 *destroyed before the children of Israel. <sup>10</sup> And*  
9017 *the LORD spake to Manasseh, and to his*  
9018 *people, but they would not hearken. <sup>11</sup>*  
9019 *Wherefore the LORD brought upon them the*  
9020 *captains of the host of the king of Assyria,*  
9021 *which took Manasseh among the thorns, and*  
9022 *bound him with fetters, and carried him to*  
9023 *Babylon.”* (II Chronicles 33:8-11)

9024  
9025 We see later that **Manasseh caused a deviation**  
9026 **in Judah and Jerusalem.** This shows us that there  
9027 was no predestination, because it says here that man  
9028 could convince other men to do wrong, so that they  
9029 deviate from God’s path. **If God would have**  
9030 **predestined them to deviate from the right path,**  
9031 **he would not say that it was Manasseh who**  
9032 **deviated them, because such a thing would be a**  
9033 **lie.** Therefore, there was no predestination but the  
9034 free will of each one to convince the others to do

9035 wrong, and free will of others to either allow or not  
9036 allow themselves to be convinced by the first.

9037 \*

9038

9039

9040 **Man has the free will to give offerings,**  
9041 **God says so personally**

9042 The doctrine of predestination denies that man has  
9043 a will of his own or free will. In the verse which  
9044 appears below, however, God clearly says that man  
9045 has or could have personal will to do good; in this  
9046 case to cooperate with the work of God. It is  
9047 something like the free will Paul recognizes in  
9048 believers, which is manifested in the exhortation  
9049 that the Apostle gives to the Corinthians regarding  
9050 the cheerful giver, in II Corinthians 9:7.

9051 **The most interesting aspect of this passage in**  
9052 **Exodus**, is that he who declares that man has free  
9053 will is God Himself, who knows more than  
9054 predestination theologians as to whether they have  
9055 it or not.

9056

9057 *“<sup>1</sup> And the LORD spake unto Moses, saying:*  
9058 *<sup>2</sup> Speak unto the children of Israel, that they*  
9059 *bring me an offering; of every man that*  
9060 ***giveth it willingly with his heart** ye shall take*  
9061 *my offering.”* (Exodus 25:1-2)

9062 \*

9063

9064

9065 **If they can convert, it is because they have free**  
9066 **will**

9067 Once again we see God recognizing that man has  
9068 freedom and power to convert and turn away from  
9069 their maliciousness, which is to say that He  
9070 recognizes man's free will.

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*“<sup>6</sup> O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. <sup>7</sup> At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it. <sup>8</sup> **If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.** <sup>9</sup> And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it. <sup>10</sup> **If it do evil in my sight, that it obey not my voice,** then I will repent of the good, wherewith I said I would benefit them. <sup>11</sup> Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying: Thus saith the LORD: Behold, I frame evil against you, and devise a device against you; **return ye now every one from his evil way, and make your ways and your doings good.**”*

(Jeremiah 18:6-11)

If God knew that man did not have the free will to turn from his maliciousness, he would not be asking for it because it would be sarcasm.

In the first verses of this chapter of Jeremiah (18:1-6), God tells the people a parable in which the Lord compares himself to a potter and the nation as the clay which the potter molds and says that He can pull up or plant according to the repentance or not of the nations. **Here we see the way in which man looks like clay**, in that God can do good for them or not, take a nation to honor or defeat, **not** in making them obedient or disobedient. This is



9107 facultative to the nation itself according to God, as  
9108 we can see in verses 8, 10 and 11. In this last verse  
9109 God asks them to convert, therefore, they could  
9110 have converted of their own free will. If they could  
9111 have not been converted of their own free will,  
9112 because for that they would have had to be  
9113 predestined, God would not have asked them for  
9114 such a thing and even less threaten them with such  
9115 terrible punishment if they did not obey.

9116 **In the same way in which the example or**  
9117 **parable is used here about the potter, Saint Paul**  
9118 **uses it as well in Chapter 9 of the Epistle to the**  
9119 **Romans**, to indicate the predestination of a nation  
9120 in order to fulfill a certain function, not to be saved  
9121 or not.

9122 \*

9123  
9124  
9125 **God shows us that obedience depends on man; it**  
9126 **does not have to be minted into his mind**

9127 It is evident that if God asks for obedience in a  
9128 nation, it is because he knows that by their free will  
9129 they can obey. **It is not logical to think** that God is  
9130 going to ask them for something (obedience) **which**  
9131 **He knows they cannot give him**, because the one  
9132 that has to give it to them is God himself, by way of  
9133 predestination. To think that is to accuse God of  
9134 making fun of people and lying. If man does not  
9135 have the capacity to obey by his own will, it is a  
9136 taunt to ask for such a thing; and if Jerusalem was  
9137 predestined to be destroyed, then it is not true that if  
9138 they obeyed, the city would not be destroyed.

9139  
9140 *“<sup>24</sup> And it shall come to pass, **if ye diligently***  
9141 ***hearken unto me**, saith the LORD, to bring in*  
9142 *no burden through the gates of this city on the*

9143 *Sabbath day, but hallow the Sabbath day, to*  
9144 *do no work therein; 25 then shall there enter*  
9145 *into the gates of this city kings and princes*  
9146 *sitting upon the throne of David, riding in*  
9147 *chariots and on horses, they, and their*  
9148 *princes, the men of Judah, and the inhabitants*  
9149 *of Jerusalem; and this city shall remain for*  
9150 *ever. 26 And they shall come from the cities of*  
9151 *Judah, and from the places about Jerusalem,*  
9152 *and from the land of Benjamin, and from the*  
9153 *plain, and from the mountains, and from the*  
9154 *south, bringing burnt offerings, and*  
9155 *sacrifices, and meat offerings, and incense,*  
9156 *and bringing sacrifices of praise, unto the*  
9157 *house of the LORD. 27 But if ye will not*  
9158 *harken unto me to hallow the Sabbath day,*  
9159 *and not to bear a burden, even entering in at*  
9160 *the gates of Jerusalem on the Sabbath day;*  
9161 *then will I kindle a fire in the gates thereof,*  
9162 *and it shall devour the palaces of Jerusalem,*  
9163 *and it shall not be quenched.”*

(Jeremiah 17:24-27)

9165  
9166 The conditional “if” that is in verses 24 and 27  
9167 tells us very clearly that God thinks that man had  
9168 two alternatives: obey or disobey; and that he could  
9169 choose according to his will either one of those  
9170 choices; that is called: free will.

9171 \*

9172  
9173

9174 **God considers that man can desire or not**  
9175 **desire; cleanse himself or not cleanse himself;**  
9176 **learn or not learn; do right or wrong**

9177 Those who believe in absolute predestination read  
9178 the passages that speak of the predestination of

9179 someone in order to do something specific, as Cyrus  
9180 was. After reading this passage, which is restricted  
9181 to the predestination of that individual so that he  
9182 would assume power in Persia, not to his salvation,  
9183 then extend the concept of “the predestination of  
9184 circumstances” to all the aspects of life and  
9185 religion. This is the way in which they fabricate the  
9186 heretical and blasphemous doctrine of absolute  
9187 predestination. However they do not read or do not  
9188 want to analyze passages as the following:

9189  
9190 “<sup>16</sup> Wash you, make you clean, put away the  
9191 evil of your doings from before mine eyes;  
9192 cease to do evil; <sup>17</sup> learn to do well; seek  
9193 judgment, relieve the oppressed, judge the  
9194 fatherless, plead for the widow.”

(Isaiah 1:16-17)

9196  
9197 **How was God going to ask the Israelites such**  
9198 **things if He knew that they could not do it**  
9199 **because they were not predestined and that they**  
9200 **did not have free will?**

9201 **Those who believe in absolute predestination**  
9202 **say that none can do good if God does not**  
9203 **predestine them to do it, if God doesn’t mint in**  
9204 **their minds that good desire.** If that were so, how  
9205 is it that God here orders the Israelites to cleanse  
9206 themselves, to learn, to take away the maliciousness  
9207 of their works, to cease doing wrong, he orders  
9208 them to do good, to seek justice, to plead for the  
9209 widows and orphans, etc. If predestination were  
9210 true, if man did not have free will, how could God  
9211 ask them to do such things, with Him knowing that  
9212 they could not do them unless He himself  
9213 predestines it first? Do those that accept as true

9214 absolute predestination believe that God is playing a  
9215 joke on those who read the Bible?

9216 Further on, in verses 19 and 20 He says to them:

9217

9218 “<sup>19</sup> *If ye be willing and obedient, ye shall eat*  
9219 *the good of the land,* <sup>20</sup> *but if ye refuse and*  
9220 *rebel, ye shall be devoured with the sword;*  
9221 *for the mouth of the LORD hath spoken it.”*

9222 (Isaiah 1:19-20)

9223

9224 Since God tells the Israelites “*If ye be willing and*  
9225 *obedient..”* **God considers that they have freedom**  
9226 **to want or not want, that they have the freedom**  
9227 **to hear or not hear,** which is to say, that they have  
9228 free will. How could it be possible that if man did  
9229 not have the possibility on his own to do good, God  
9230 tell them to do good? How could it be possible that  
9231 if man did not have free will, God would treat them,  
9232 speak to them and punish them as if they had it? It  
9233 would be something like placing a child on the roof  
9234 of a ten story building and tie a towel to each of his  
9235 arms and throw him off, telling him: Fly, you can.

9236 \*

9237

9238

9239 **By the way someone speaks, we can perceive**  
9240 **what their mental structure is,**  
9241 **what that person believes**

9242 Every person upon speaking assumes certain  
9243 things, even if he does not say them explicitly.

9244 **For example, let’s suppose that person “A”**  
9245 **addresses person “B”** and says: “Look at that  
9246 beautiful rainbow! Have you seen a more beautiful  
9247 thing than this?” Upon hearing this we realize that  
9248 “A” does not consider that “B” is blind; if he were,  
9249 “A” would not be so cruel as to make fun of he who

9250 is blind and cannot see, by telling him how beautiful  
9251 the rainbow is.

9252 **Upon hearing a father say to his son:** “Run and  
9253 tell your mother what I told you a half hour ago;  
9254 because if you don’t run right now to give her the  
9255 message I am going to spank you”. Upon hearing a  
9256 father say such a thing, we realize that even though  
9257 the father did not say it, that it has been half hour  
9258 since the child should have complied with his  
9259 father’s wishes, and that the child is not paralyzed.  
9260 If he were, the father could not be so cruel and  
9261 unreasonable as to order the child to do something  
9262 (run), which the father **knows perfectly** that the  
9263 child cannot do because the child is paralyzed.

9264 **What would we think of a father, primarily,**  
9265 **who would deliberately convert his child into a**  
9266 **paralytic,** later order him to go running to take the  
9267 message immediately, and finally would beat the  
9268 child for not running? **The concept that we could**  
9269 **have of a father who does this, is the same**  
9270 **concept the believers of absolute predestination**  
9271 **have about God.** Why do I think so? Because those  
9272 that believe in absolute predestination, consider that  
9273 God created a soul that he didn’t give free will to,  
9274 but predestined him to be a sinner and later on,  
9275 because he is a sinner, sends him to Hell.

9276  
9277 *“<sup>3</sup> And the LORD said unto him: I have*  
9278 *heard thy prayer and thy supplication, that*  
9279 *thou hast made before me. I have hallowed*  
9280 *this house, which thou hast built, to put my*  
9281 *name there for ever; and mine eyes and mine*  
9282 *heart shall be there perpetually. <sup>4</sup> And **if thou***  
9283 ***wilt walk before me, as David thy father***  
9284 *walked, in integrity of heart, and in*  
9285 *uprightness, to do according to all that I have*

9286 *commanded thee, and wilt keep my statutes*  
 9287 *and my judgments; 5 then I will establish the*  
 9288 *throne of thy kingdom upon Israel for ever, as*  
 9289 *I promised to David thy father, saying: There*  
 9290 *shall not fail thee a man upon the throne of*  
 9291 *Israel. 6 But **if ye shall at all turn from***  
 9292 ***following me, ye or your children, and will***  
 9293 ***not keep my commandments and my statutes***  
 9294 ***which I have set before you, but go and serve***  
 9295 ***other gods, and worship them, 7 then will I cut***  
 9296 ***off Israel out of the land which I have given***  
 9297 ***them; and this house, which I have hallowed***  
 9298 ***for my name, will I cast out of my sight; and***  
 9299 ***Israel shall be a proverb and a byword***  
 9300 ***among all people; 8 and at this house, which***  
 9301 ***is high, every one that passeth by it shall be***  
 9302 ***astonished, and shall hiss; and they shall say:***  
 9303 ***Why hath the LORD done thus unto this land,***  
 9304 ***and to this house? 9 And they shall answer:***  
 9305 ***Because they forsook the LORD their God,***  
 9306 ***who brought forth their fathers out of the land***  
 9307 ***of Egypt, and have taken hold upon other***  
 9308 ***gods, and have worshipped them, and served***  
 9309 ***them. Therefore hath the LORD brought upon***  
 9310 ***them all this evil.”*** (I Kings 9:3-9)

9311  
 9312 If God were to predestine some to be good and  
 9313 others to be bad, how could he later on punish them  
 9314 for being bad? **If God Himself said to Solomon:**  
 9315 **“*if thou wilt walk before me....*”, it is because He**  
 9316 **knew that Solomon had the ability to walk or not**  
 9317 **walk before Him, or that he had free will. God**  
 9318 **Himself says to Solomon (4-5): “*if thou wilt walk***  
 9319 ***before me...to do according to all that I have***  
 9320 ***commanded thee...I will establish the throne of thy***  
 9321 ***kingdom...*”, if God says such things, it is because**

9322 He knew that it was in Solomon's hands to do good  
9323 or bad, which is to say, that he had free will. God  
9324 was not going to burden Solomon with an order that  
9325 beforehand God knew Solomon would not be able  
9326 to execute, because He had predestined him to be  
9327 disobedient. **To believe that would be a heresy**  
9328 **and blasphemy.**

9329 The reasoning previously made applies also to  
9330 verses 6-9. There we see that the Israelites could  
9331 follow God if they wanted to or turn away from  
9332 God if they so desired it. **It is obvious that in the**  
9333 **mental structure of God exists the concept that**  
9334 **they had free will to choose between right and**  
9335 **wrong:** they could turn away or not from God, keep  
9336 His commandments or not, serve other gods or not  
9337 (6). It is more than clear in this verse that **God**  
9338 **knew that man had free will.**

9339 \*

9340  
9341  
9342 **Holy you will be, because I am holy. That**  
9343 **exhortation implies free will**

9344 It is evident, by the way God speaks, that **He**  
9345 **considers that man has free will, because He**  
9346 **exhorts them to be holy.** If man could not carry  
9347 such a burden, God was not going to ask them to do  
9348 it. If God knew that man did not have free will, he  
9349 was not going to pretend that He believed and speak  
9350 as if He believed it.

9351  
9352 *"<sup>1</sup> And the LORD spake unto Moses, saying:*  
9353 *<sup>2</sup> Speak unto all the congregation of the*  
9354 *children of Israel, and say unto them: **Ye***  
9355 ***shall be holy, for I the LORD your God am***  
9356 ***holy.**"* (Leviticus 19:1-2)  
9357

9358 Whomever does not want to believe that man has  
9359 free will, should respond if he believes that that  
9360 phrase in which we see that man has free will, is  
9361 from God or not; and if he believes that it is true or  
9362 not. Similar to his last affirmation is seen in the  
9363 following passages:

9364  
9365 *“For I am the LORD your God, ye shall*  
9366 *therefore sanctify yourselves, and ye shall be*  
9367 *holy, for I am holy; neither shall ye defile*  
9368 *yourselves with any manner of creeping thing*  
9369 *that creepeth upon the earth.”*

9370 (Leviticus 11:44)

9371  
9372 *“Sanctify yourselves therefore, and be ye*  
9373 *holy, for I am the LORD your God.”*

9374 (Leviticus 20:7)

9375  
9376 *“<sup>15</sup> But as he which hath called you is holy,*  
9377 *so be ye holy in all manner of conversation; <sup>16</sup>*  
9378 *because it is written, Be ye holy, for I am*  
9379 *holy.”*

(I Peter 1:15-16)

9380 \*

9381  
9382  
9383 **God exhorts the habitants of Judah to each turn**  
9384 **from their bad ways**

9385 God speaks in this verse in a way that does not  
9386 leave any doubt about the fact that man has free will  
9387 because he attributes to the people of Judah the  
9388 ability to each turn from their wicked paths. This  
9389 means that God considers that people can change  
9390 their paths; they can repent from doing wrong in  
9391 order to begin to do good.

9392



9393       *“It may be that the house of Judah will hear*  
9394       *all the evil which I purpose to do unto them;*  
9395       *that **they may return every man** from his evil*  
9396       *way; that I may forgive their iniquity and*  
9397       *their sin.”* (Jeremiah 36:3)

9398  
9399       If man did not have the ability to do good by his  
9400       own intentions, God would not say what He says  
9401       here, because it would be false. If man does not  
9402       have free will, if he cannot change his path, God  
9403       would not be asking him to do such a thing. To  
9404       think in any other way would be to slander God of  
9405       lying to Jeremiah and to the Israelites in general.

9406       \*

9407  
9408  
9409       **If God asks the people what He bothered them**  
9410       **with, it is because He knew that**  
9411       **they had free will**

9412       God exhorts the nation of Israel to tell him what it  
9413       was that He did against them. This, God says by  
9414       reproaching to them the fact that they had  
9415       abandoned him.

9416  
9417       *“<sup>2</sup> Hear ye, O mountains, the LORD'S*  
9418       *controversy, and ye strong foundations of the*  
9419       *Earth; for the LORD hath a controversy with*  
9420       *his people, and he will plead with Israel. <sup>3</sup> O*  
9421       *my people, what have I done unto thee? and*  
9422       *wherein have I wearied thee? **Testify** against*  
9423       *me.”* (Michah 6:2-3)

9424  
9425       If God exhorts the nation to tell Him in what way  
9426       He has bothered or annoyed them, it is because He  
9427       recognizes that Man has free will and can learn  
9428       what justice is. God recognizes that they can realize

9429 if a certain behavior from God is just or not,  
9430 because they learned it from what God teaches them  
9431 in the Bible. God teaches them what is just, and  
9432 later exhorts them to judge if He was doing  
9433 something improper against them.

9434 **Out of this we come to the conclusion that God**  
9435 **attributes to man free will**, because if he didn't  
9436 have it, God would not ask them to do things which  
9437 He knew they could not do, unless God Himself  
9438 were to predestine them to do it.

9439

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## Addendum "C"

9446

### **Biblical characters that believed in free will**

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9448

9449

#### **David did not believe in absolute predestination, but in free will**

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In the passage that we are going to read, we see that David did not believe that absolute predestination existed, but that he believed in free will. In this exhortation that he makes to his son, David exhorts him to serve God **with voluntary attitude**, from where we can deduce that he **attributed to his son the ability of will**, that he did not think that he was a programmed and predestined robot. Likewise upon warning him "***if thou seek Him***"; also demonstrates that David considered that his son had the free will to seek God or not to seek Him. We can say the same about the warning "***if thou forsake him***"; this phrase also demonstrates

9464 the belief in free will that David the prophet had,  
9465 which I suppose knew more than the theologians of  
9466 predestination of today.

9467

9468 *“And thou, Solomon my son, know thou the*  
9469 *God of thy father, and serve him with a*  
9470 *perfect heart and **with a willing mind**; for the*  
9471 *LORD searcheth all hearts, and*  
9472 *understandeth all the imaginations of the*  
9473 *thoughts. **If thou seek him**, he will be found*  
9474 *of thee; but **if thou forsake him**, he will cast*  
9475 *thee off for ever. “ (I Chronicles 28:9)*

9476

9477 As we can see, Biblical characters, in the New as  
9478 much as in the Old Testament believed in the free  
9479 will of man. The belief in free will annuls the belief  
9480 in absolute predestination because both beliefs are  
9481 antagonistic.

9482 **Once again, we have in another passage**, proof  
9483 that the prophet David did not believe in absolute  
9484 predestination, but in free will, because he  
9485 recognizes free will and spontaneity in man.

9486

9487 *“I know also, my God, that thou triest the*  
9488 *heart, and hast pleasure in uprightness. As for*  
9489 *me, in the uprightness of mine heart I have*  
9490 ***willingly offered** all these things; and now*  
9491 *have I seen with joy thy people, which are*  
9492 *present here, **to offer willingly unto thee.** “*  
9493 *(I Chronicles 29:17)*

9494

9495 **In the first sentence**, David says that he  
9496 **voluntarily** offered everything he offered. If he did  
9497 not believe that he had free will to desire something  
9498 on his own, without God placing it in his mind, he  
9499 would not say it. **In the second sentence** cited,

9500 David recognizes that the people gave to God  
9501 **spontaneously**; it wasn't God who minted the idea  
9502 so that they could realize the idea because of being  
9503 predestined to do so, but that David recognizes that  
9504 it was born from within them. If God would have  
9505 forced the people to make the decision to give what  
9506 they gave, if it would have been God who had  
9507 stamped that desire in the soul of the people, if God  
9508 would have predestined them to give what they did,  
9509 David would not have said that the people  
9510 spontaneously gave, but would say "the people gave  
9511 what you predestined them to give". See the same  
9512 idea in verses 6, 9, and 14.

9513  
9514 *"Then the chief of the fathers and princes of*  
9515 *the tribes of Israel, and the captains of*  
9516 *thousands and of hundreds, with the rulers of*  
9517 *the king's work, **offered willingly**.* "  
9518 (I Chronicles 29:6)

9519  
9520 *"Then the people rejoiced, for that **they***  
9521 ***offered willingly**, because **with perfect heart***  
9522 ***they offered willingly** to the LORD, and*  
9523 *David the king also rejoiced with great joy."*  
9524 (I Chronicles 29:9)

9525  
9526 *"But who am I, and what is my people, that*  
9527 *we should be able **to offer so willingly** after*  
9528 *this sort? For all things come of thee, and of*  
9529 *thine own have we given thee."*  
9530 (I Chronicles 29:14)

9531  
9532 We see in these passages just read, another  
9533 Biblical character who demonstrates that he  
9534 believed in the free will of man.

9535 \*

9536

9537

9538

**With all of their will, the people  
searched for God**

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In the time of Asa, King of Judah, there was a reawakening in Israel with multitudes converting to God. In the way in which the writer of this segment of the Bible speaks, we realize that he believed in free will. Let's see.

*“And all Judah rejoiced at the oath, for they had sworn **with all their heart**, and sought him with **their whole desire**; and he was found of them; and the LORD gave them rest round about. “ (II Chronicles 15:15)*

Once again we see Biblical writers manifesting their belief in free will.

\*

**Hezekiah, the king of Judah, also did not believe  
in absolute predestination**

Hezekiah believed in free will, because he attributes to the people the possibility of: a) rebelling, b) becoming hardened, c) serving, d) turning to God and e) preparing their hearts to seek God. Let's see.

*“<sup>7</sup> And **be not ye** like your fathers, and like your brethren, **which trespassed against the LORD God of their fathers**; who therefore gave them up to desolation, as ye see. Now **be ye not stiff-necked**, as your fathers were, but **yield yourselves unto the LORD**, and **enter into his sanctuary**, which he hath sanctified*

9572 *for ever; and **serve** the LORD your God, that*  
9573 *the fierceness of his wrath may turn away*  
9574 *from you. 9 For **if ye turn again unto the***  
9575 ***LORD**, your brethren and your children shall*  
9576 *find compassion before them that lead them*  
9577 *captive, so that they shall come again into this*  
9578 *land; for the LORD your God is gracious and*  
9579 *merciful, and will not turn away his face from*  
9580 *you, **if ye return** unto him. “*

9581 (II Chronicles 30:7-9)

9582  
9583 As we can see, King Hezekiah did not believe in  
9584 predestination but in free will; if it weren't that  
9585 way, he would not have spoken the way he did. The  
9586 same attitude is repeated in verse 18, where it is  
9587 **considered that man can prepare his own heart**  
9588 **to seek God, something that those that sustain**  
9589 **absolute predestination don't believe in.** Let's  
9590 see.

9591  
9592 *“<sup>18</sup> For a multitude of the people, even many*  
9593 *of Ephraim, and Manasseh, Issachar, and*  
9594 *Zebulun, had not cleansed themselves, yet did*  
9595 *they eat the Passover otherwise than it was*  
9596 *written. But Hezekiah prayed for them,*  
9597 *saying: The good LORD pardon every one <sup>19</sup>*  
9598 *that **prepareth his heart to seek God**, the*  
9599 *LORD God of his fathers, though he be not*  
9600 *cleansed according to the purification of the*  
9601 *sanctuary. “* (II Cr 30:18)

9602  
9603 From what we can see, all of these Biblical  
9604 characters had received the teaching of free will, not  
9605 the one of absolute predestination.

9606 \*

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**Saint Paul did not believe in “once saved, always saved” nor in “absolute predestination”**

In the passage which is shown below, we see that the Apostle, without saying it directly, shows us that one who is saved can stop being saved. First, we should note how in verse 6, he calls the saved “house” to later say that we are a “house” as long as **we retain our confidence to the end**. It is easy to reason from this that **if we did not retain, if we don’t hold fast to it until the end, we would lose it and we would no longer be what we are.**

The conditional “if” shows us that the fact of being saved today does not guarantee us to be saved tomorrow, if we separate from the Lord. If salvation could not be lost in any way, if no saved person could become separated from the Lord, the Apostle was not going to introduce that condition because it would be to lie. If the saved were always saved, Paul would not have to add that we were going to be saved **if** we retained the confidence, if we hold fast the confidence, because he would have known that we were going to retain it no matter what, whether we want to or not, because we were predestined.

*“<sup>6</sup> But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. <sup>7</sup> Wherefore, (as the Holy Ghost saith: to day if ye will hear his voice, <sup>8</sup> **harden not your hearts, as in the provocation, in the day of temptation in the wilderness; <sup>9</sup> when your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said:***

9644 ***They do always err in their heart; and they***  
 9645 *have not known my ways. <sup>11</sup> So I swear in my*  
 9646 *wrath: They shall not enter into my rest. ) <sup>12</sup>*  
 9647 ***Take heed, brethren, lest there be in any of***  
 9648 ***you an evil heart of unbelief, in departing***  
 9649 ***from the living God. <sup>13</sup> But exhort one***  
 9650 *another daily, while it is called Today; **lest***  
 9651 ***any of you be hardened through the***  
 9652 ***deceitfulness of sin. <sup>14</sup> For we are made***  
 9653 *partakers of Christ, **if we hold the beginning***  
 9654 ***of our confidence stedfast unto the end; <sup>15</sup>***  
 9655 *while it is said, Today if ye will hear his*  
 9656 *voice, **harden not your hearts, as in the***  
 9657 *provocation. “ (Heb 3:6-15)*  
 9658

9659 The same idea expressed previously in 6 is repeated  
 9660 in verse 12 whereby in **speaking to his fellow**  
 9661 **believers**, he explicitly admits he who today is with  
 9662 the living God, tomorrow may not be, because he  
 9663 may have turned away. It is common sense, that he  
 9664 who separates himself from the Living God, it is  
 9665 because he was previously with the Living God; no  
 9666 one can separate himself from someone he was  
 9667 never with previously. **Therefore, it is**  
 9668 **indisputable that those saved ones who Paul calls**  
 9669 **brothers**, **because they find themselves with the**  
 9670 **Living God, could tomorrow separate themselves**  
 9671 **from the Living God and therefore become lost.**  
 9672 If it were impossible for a saved person to separate  
 9673 himself, Paul would not mention that possibility.

9674 In the following verse, 13, we once again see that  
 9675 **Paul admits the possibility that a Christian**  
 9676 **becomes hardened with the deceit of sin.** Upon  
 9677 saying that, indirectly it shows us that a saved  
 9678 person could become hardened and become lost.



9679       The same idea is perceived in verse 14, where it  
9680       says that we are participants with Christ, **as long as**  
9681       **we sustain to the end** the beginning of our  
9682       confidence, which is, indisputably, our faith in  
9683       Christ. In this verse, we once again see that **Paul**  
9684       **knew that there existed the possibility of a**  
9685       **Christian losing his salvation**, because the  
9686       possibility exists that the Christian may not  
9687       conserve this confidence to the end.

9688       **The notion that the Christian who becomes lost**  
9689       **is because he was never one is not true**, because  
9690       Paul speaks here, evidently, of people who were  
9691       Christians, whom he called his brothers. The  
9692       hypothesis that the one who becomes lost is because  
9693       he was never a Christian is an invention which  
9694       those that sustain this do not have a single verse to  
9695       sustain it with. On the contrary, the Holy Spirit says  
9696       otherwise.

9697       As we see in the verse below, **The Holy Spirit,**  
9698       **personally, indicates that some will depart from**  
9699       **the faith.** In order to depart from the faith, one must  
9700       first be in the faith. Nobody can abandon a house in  
9701       which he has not been. Nobody can fall from a  
9702       ladder on which he has never climbed. And nobody  
9703       can abandon a faith in which he has never been.  
9704       Thus, it is evident that the Holy Spirit is saying that  
9705       those who were in the grace can fall from it, and can  
9706       abandon the faith.

9707  
9708       *“Now the Spirit speaketh expressly, that in*  
9709       *the latter times some shall depart from the*  
9710       *faith, giving heed to seducing spirits, and*  
9711       *doctrines of devils.” (I Tim 4:1)*

9712  
9713       I don’t see, then, any basis for that dangerous  
9714       heresy which has infiltrated itself in the Church and

9715 says that once saved, salvation can never be lost.  
9716 Due to such a doctrine there are many Christians  
9717 who allow themselves to be dragged by sin, creating  
9718 churches which are weak and conformist.

9719 In addition, if predestination existed, Paul would  
9720 not be saying the things that he says here. **If the**  
9721 **saved does not always remain saved, absolute**  
9722 **predestination does not exist.**

9723 If man were incapable of thinking, feeling,  
9724 desiring or doing something good, unless God  
9725 predestines it, then Paul would not say in mentioned  
9726 verse 6, "... if we hold fast...", because he would  
9727 know that we could not retain anything, but that it  
9728 would be God who would make us retain it.

9729 If Paul did not believe that man had free will, it  
9730 would be abusive of him to burden them with  
9731 retaining the faith, knowing that they could not  
9732 retain it unless God would have predestined them to  
9733 retain it. It would be to make fun of them, it would  
9734 be like telling a paralytic, "The house is on fire, if  
9735 you run quickly you will be saved, but if not, you  
9736 are going to die burned, run because we are not  
9737 going to help you".

9738 Knowing that the paralyzed one does not have the  
9739 ability to move, it would be a taunt and a dirty trick  
9740 to exhort him to either run or burn. From this, we  
9741 can gather that Paul knew that man had free will  
9742 and was not a predestined robot. He knew that we  
9743 had the power to retain our confidence in salvation  
9744 or let it go.

9745 In verse 8, it says: "don't **harden your** hearts",  
9746 which is a certain sign that the Apostle perfectly  
9747 knew that **a Christian had free will to harden his**  
9748 **heart.** If he didn't believe in the possibility that a  
9749 Christian, on his own, could harden his heart, he  
9750 was not going to mention such a possibility; just

9751 like he would not tell a Christian, **“I don’t want**  
9752 **you to get old”**, knowing that no one has power to  
9753 avoid the aging process. These are things that no  
9754 one exhorts because everyone knows that it is out of  
9755 man’s reach. Likewise, if Paul would have believed  
9756 that free will was out of man’s reach, he would not  
9757 have told them not to harden their hearts.

9758 By God saying in verse 10, “They do always err  
9759 in their heart”, He shows us that He recognizes that  
9760 man has free will, because He clarifies that it is  
9761 “they” who err in their hearts. If man could only do  
9762 that which is previously predestined, God would not  
9763 say that it was **them** who err, that would be false,  
9764 because if they err it was because they were  
9765 predestined to err and not necessarily because they  
9766 wanted to.

9767 In verse 12, Paul says: “Take heed, ***brethren***, lest  
9768 *there be in any of you an evil heart of unbelief, in*  
9769 ***departing from the living God***.” If Paul did not  
9770 believe in free will, he would not entrust his fellow  
9771 brothers to take heed on their own, because he  
9772 would know that they could not take heed by  
9773 themselves, but this would occur inevitably if it was  
9774 predestined to occur, but if not, it would not happen.  
9775 How could Paul tell them that they were responsible  
9776 for looking into whether they had a bad heart, if he  
9777 believed that a bad heart existed because it had **not**  
9778 **been predestined to be good**, and his fellow  
9779 Christians could not avoid it?

9780 **We can conclude the same idea in verses 14**  
9781 **and 15**, where upon using the words “hold” and  
9782 “harden”, it shows that it is man that has to hold  
9783 and who has to avoid becoming hardened; and that  
9784 we are not robots who have to be programmed in  
9785 order to “hold” and not become “hardened”. By  
9786 using in 13 the verb “be”, he shows us that it is man

9787 himself, by his own will that “becomes hardened”  
9788 not that he has been programmed to become  
9789 hardened.

9790 It is obvious in this whole passage, that the  
9791 smallest bit of belief in predestination is not a part  
9792 of Paul’s mental structure, but an absolute  
9793 conviction of free will. Not only in this passage, but  
9794 in all of his writings we see that Paul was a man  
9795 who believed in the free will of man. In addition, in  
9796 Hebrews 4:11, we see that he believes in free will  
9797 upon saying: “. . . **Let us labour** *therefore to enter*  
9798 *into that rest, lest any man fall.* . . “. If it says “let  
9799 us  
9800 labor”, it is because man has free will to labor.

9801  
9802 *“Let us labour, therefore, to enter into that*  
9803 *rest, lest any man fall after the same example*  
9804 *of unbelief.* “ (Hebrews 4:11)

9805  
9806 In order to attribute to Saint Paul the belief in  
9807 absolute predestination, it is necessary to juggle the  
9808 words, twist them and cling to it.

9809 \*

9810  
9811  
9812 **If man can train his senses in the discernment**  
9813 **between right and wrong, there is free will**

9814 According to what is said here by Paul, man can  
9815 have his senses exercised in the discernment  
9816 between right and wrong. It is to say man can  
9817 realize what is good and what is bad. If man can  
9818 exercise discernment due to habit, it is because he  
9819 has free will, because if he didn’t have it, we would  
9820 have to say that his discernment has been stamped,  
9821 not that due to the use it has been improved.  
9822

*“But strong meat belongeth to them that are of full age, even those who **by reason of use, have their senses exercised to discern both good and evil.**”* (Hebrews 5:14)

If predestination existed, Paul instead of saying, “*by reason of use, have their senses exercised to discern both good and evil*”, he would have said something like, “because of predestination they have the ability to discern right from wrong”. But if man was predestined to discern good and evil, it is equal to predestine him to have free will.

\*

**If by doing “these things” Christians would never fall, it is logical to reason that if they don’t do “these things”, they would fall**

In an indirect way, the Apostle Paul tells us that someone who is a Christian can fall away. Therefore, I do not see any basis in the heresy that assures that those who once were saved, can never fall away; **which provokes that many do not subject their instincts and lusts.**

Precisely, Peter tells Christians not to lie and sleep in their laurels, that he who has real faith has to work accordingly. After telling them that, **he let them know that if they proceed as he advises, they will never fall; from what we can gather, without much mental effort and without being a theologian, that if they do not proceed as advised, they can fall.**

***“Wherefore the rather, brethren, give diligence to make your calling and election***

**sure; for if ye do these things, ye shall never fall.**  
(II Peter 1:10)

(II Peter 1:10)

There are some who come out of the diabolical abyss of sin by the grace of the blood of Christ, and once out of it, remains there, at the edge of the abyss. If they began to work, their works would move them away from that border and would take the danger of once again falling into that same abyss off of them. But the one who indolently remains at the border of the precipice, always has that abyss there, near him, threatening and with unease, like a dark mouth wanting constantly to devour him. Then, instead of -working to keep away from the danger of falling into the abyss, what they do is hang on to the heretical doctrine of predestination, in order to alleviate artificially the fear of being swallowed up once again by the abyss of perdition.

Faith provokes works as it says in James 2:14-26. Don't let yourselves be seduced by the tale of sitting and having a lot of faith or lay down "believing with strength". Works do not save, but they are the demonstration of having that faith that does save. If there is no heat above, there is no fire below. If works are not seen, there is no faith beneath. Sin without sincere repentance is not works of one's own faith in Christ, but the lack of faith.

\*

**If Peter advises Christians to preserve themselves and grow, in order to avoid falling, it is because he did not believe in predestination nor once saved, always saved; but in free will**

Once again we see in Sacred Scripture that all the Biblical authors have in their mental structure the clear idea that man has free will, and it is the reason for which **Peter exhorts them to keep themselves from error**. If Peter did **not** believe in free will, he would not say such a thing, because he would know that man could not keep himself from error nor grow in grace, but would say something like I ask God to care for you and allow you to grow in grace.

It is not logical for Peter on the one hand **not** to believe in the ability of man to take care of growing in grace and keep himself from error, because of not believing in free will, while on the other hand exhort them to do both things. This would be like telling a blind and paralyzed man: “Run, come quickly so that you can see a beautiful spectacle”, knowing that the poor man does not have the ability to walk nor see.

*“17 Ye therefore, beloved, seeing ye know these things before, **beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.** 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” (II Peter 3:17-18)*

Another thing to note is that in verse 17, **Peter admits that a Christian can get lost and fall away** from the firm state in which he finds himself, where

9928 we see that Peter did not believe in the concept of  
9929 once saved, always saved.

9930 \*

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9932

9933 **Saint Pablo would not warn Christians to be**  
9934 **careful lest their cat turn into a dog**

9935 Since cats cannot turn into dogs, you will never  
9936 hear anyone in his right mind write to a friend and  
9937 tell him that he is surprised that his cat turned into a  
9938 dog. You will also never hear someone exhort a  
9939 Chinese person not to turn into a black African, nor  
9940 exhort a black African person to turn themselves  
9941 into a white person, nor a white person to turn into a  
9942 Chinese person. **Those changes can never occur,**  
9943 **and therefore, no one in his right mind would be**  
9944 **marveled that such a change had occurred or**  
9945 **could occur.**

9946 If Saint Paul believed that man once saved would  
9947 remain saved, if he believed that one who converted  
9948 to Christianity was because he was predestined to  
9949 be saved, **he also would not have told the**  
9950 **Galatians that he was surprised to see that**  
9951 **having been converted to the Gospel of Christ,**  
9952 **they now were away from the faith.** A person that  
9953 believed that “once saved, always saved” would not  
9954 say such a thing because he would “know” that it  
9955 couldn’t happen. It would be ridiculous, to say the  
9956 least, to warn against a danger that cannot happen.  
9957 **If it were true that the person that was once**  
9958 **saved continued to be saved, he could never**  
9959 **separate himself and turn to another gospel,**  
9960 **which is what Paul said happened.** If the ones that  
9961 were called to convert could not cease being  
9962 Christians, Paul would not warn the Galatians  
9963 against a danger that would not exist.



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*“I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**.” (Galatians 1:6)*

**As we can see, Paul believed that a Christian could separate himself from the faith.** If he believed that, he could not believe that once saved always saved at the same time, nor could he believe in predestination, but in free will. Which is to say, that man is not a robot, nor a fish that once caught by the hook of salvation could not escape even if he wanted to.

\*

#### **A Christian can err from the truth**

Once again we can see in this passage that I present below, what we have already seen in others: that a Christian can become lost if he strays from the truth. Verse 19 proves that **James is talking to Christians; fellow believers that were in the truth**, some of which could have erred from it. If someone goes away from the truth, it is because he was previously in that truth, it is to say that he was a Christian. If James addresses them and calls them “brethren” it is because those to whom he is addressing were Christians. After that he says: “if any of you”, which proves that he kept referring to Christians. Immediately after, he tells them: “have erred from the truth”; whereby we realize that **James knew that a Christian could err from the truth**. As we can see, Biblical persons did not believe in absolute predestination nor in once saved always saved.

***“<sup>19</sup> Brethren, if any of you do err from the truth, and one convert him, <sup>20</sup> let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”***

(James 5:19-20)

The Christian that erred from the truth is the one that James considers who must be converted by way of another brother, to later say that the one who converted that brother from the error in his path, **was going to save a soul from death.** If he was going to save a soul, it was because that soul, if he continued living in that erroneous state, could become lost. It is not logical to say that someone is going to save to whom cannot become lost. From all of this, we can gather that if James considered that a brother was at the point of becoming lost, it is because there exists the possibility that a Christian could become lost if he were to separate himself from the truth and doesn't turn from the path he is on.

**In a few words,** if a Christian sins, he has to repent and separate himself from sin, because only in that way by converting from the error of his sin, can he save his soul from death.

\*

**Barnabas did not believe in absolute predestination nor once saved, always saved either**

Reading the verse below, we see that Paul and Barnabas **exhort** the disciples to remain in the faith. If we analyze the mental structure of these two men,

10035 we see that they believed in free will and not  
10036 absolute predestination.

10037  
10038 *“Confirming the souls of the disciples, and*  
10039 ***exhorting them to continue in the faith**, and*  
10040 *that we must through much tribulation enter*  
10041 *into the kingdom of God.” (Acts 14:22)*

10042  
10043 All who invent a heretical doctrine have three  
10044 characteristics: **a)** change the meaning of the words  
10045 that are in the Bible, **b)** they cling to one or a few  
10046 passages, rejecting the rest of the Bible, and above  
10047 all, **c)** refuse to discuss their point of view with  
10048 others unless they have the power to impose their  
10049 doctrine in a dogmatic manner. In the verse that we  
10050 just read, we see that Paul and Barnabas **exhort** the  
10051 disciples **to remain in the faith**. The meaning of  
10052 words should not be changed. When a person is  
10053 exhorted to remain in something or in some place, it  
10054 is because two things are being considered: **1)** that  
10055 the person is in that something or place, and **2)** that  
10056 the person can cease being in that place or that  
10057 something.

10058 I am saying that **when someone is exhorted to**  
10059 **remain in a place it is because he is already**  
10060 **there**, because you can never tell someone who has  
10061 never been in China to remain in China. With this,  
10062 what I want you to understand is that the meaning  
10063 of words should not be changed so that the verse  
10064 becomes in agreement with our interpretation, with  
10065 our heresy. **If Paul and Barnabas exhort them to**  
10066 **remain in the faith, it is because those disciples**  
10067 **were already in the faith.**

10068 I also said that **when a person is exhorted to**  
10069 **remain in a place or in something it is because**  
10070 **we consider that that particular person can draw**

10071 **away from that place or that something.** If the  
10072 person could not stray away from that place, if that  
10073 person could not abandon it, it would be foolish and  
10074 ridiculous to exhort him to remain there. It would be  
10075 crazy to ask a Chinese person to remain Chinese  
10076 when we all know that he cannot convert himself  
10077 into an African. If a Christian could not fall away  
10078 from the faith, it would be crazy for Barnabas and  
10079 Paul to exhort them to remain in the faith. It would  
10080 be as if a person who buries a family member, prior  
10081 to lowering the casket to the grave were to request  
10082 from the deceased person to remain in the grave and  
10083 not move away from there.

10084 Seeing that the Apostles recognized that the  
10085 disciples were in the faith, we can gather that **when**  
10086 **the Apostles exhorted them to not separate**  
10087 **themselves from the faith, it is because in their**  
10088 **mental structure they were fully convinced that**  
10089 **the ones who were in the faith could fall away**  
10090 **from it.** If that was the mental structure of these  
10091 brothers, then they believed in the free will of man  
10092 and not in predestination. If they would have  
10093 believed in predestination, it would have been idle  
10094 to exhort them to remain in the faith, knowing full  
10095 well that because they were predestined, they could  
10096 not abandon the faith even if they wanted to.

10097 On the other hand, we see that they knew that  
10098 they had free will because they were appealing to  
10099 the will of the disciples so that they did not abandon  
10100 the faith, **an unequivocal sign that if the disciples**  
10101 **wanted to abandon the faith, they could.** It is  
10102 evident that the Apostles believed in free will.

10103 \*

10104  
10105

10106 **Paul thought of things that were not minted into**  
10107 **his mind by God**

10108 Those who think that man cannot have their own  
10109 thoughts or feelings say that those that do have  
10110 them is because God trumps them into their minds,  
10111 because man cannot create them. In this verse, we  
10112 see the opposite.

10113  
10114 “Wherefore we would have come unto you,  
10115 even I Paul, once and again; **but Satan**  
10116 **hindered us.** “ (I Thessalonians 2:18)

10117  
10118 Here we see that Paul has the desire to go and  
10119 preach in Thessalonica, but Satan keeps him from  
10120 doing so. **This shows that those were intentions,**  
10121 **feelings and thoughts originated by Paul, thanks**  
10122 **to his free will.** If those things would have been  
10123 originated from God, Satan would not have been  
10124 able to oppose. Therefore, the mere fact that the  
10125 intentions, good desires and good feelings of Paul  
10126 would not have been brought to fruition, shows us  
10127 that they were created by Paul, who had free will to  
10128 desire them.

10129 \*

10130  
10131  
10132 **Paul’s exhortation to remain in the faith**

10133 In this passage, Paul speaks as if he knows that  
10134 man has free will. By saying: “. . . if ye continue in  
10135 *the faith grounded and settled.* . . . “, he is admitting  
10136 tacitly that they can cease remaining grounded. Paul  
10137 describes in verses 19-22, how Jesus Christ is the  
10138 Savior and who He saves. **In verse 23, however, he**  
10139 **conditions** everything said to those who were made  
10140 holy, unblameable and unreprieveable, in verse 22,  
10141 to **remain** grounded and firm in the faith and

10142 **without moving** from the hope of the gospel they  
10143 have heard.

10144

10145 *“<sup>19</sup> For it pleased the Father that in him*  
10146 *should all fulness dwell; <sup>20</sup> and, having made*  
10147 *peace through the blood of his cross, by him*  
10148 *to reconcile all things unto himself; by him, I*  
10149 *say, whether they be things in Earth, or things*  
10150 *in Heaven. <sup>21</sup> And you, that were sometime*  
10151 *alienated and enemies in your mind by wicked*  
10152 *works, yet now hath he reconciled <sup>22</sup> in the*  
10153 *body of his flesh through death, to present*  
10154 *you holy and unblameable and*  
10155 *unreproveable in his sight; <sup>23</sup> if ye continue*  
10156 *in the faith grounded and settled, and be not*  
10157 *moved away from the hope of the gospel,*  
10158 *which ye have heard, and which was*  
10159 *preached to every creature which is under*  
10160 *Heaven; whereof I Paul am made a minister.”*

10161

(Colossians 1:19-23)

10162

10163 The fact that Paul conditions the first (to be holy,  
10164 unblameable and unreproveable) to the second  
10165 (**continue in the faith**, grounded and settled and be  
10166 not moved away from the hope of the gospel),  
10167 clearly shows us that the first is not unconditional,  
10168 that if salvation is firm, it is not something that  
10169 cannot be lost. **If it were unconditionally firm,**  
10170 **Paul would not mention any condition.** If it were  
10171 absolute and totally impossible to lose salvation, it  
10172 would not be necessary to mention conditions in  
10173 order to maintain it, as Paul does here.

10174

10175 Now then, what are the conditions so that  
10176 salvation can be maintained? Is it to be good?  
10177 Obey all the law? Belong to a Church? Preach the  
gospel? Tithe? Get baptized? In verse 23, it says

10178 clearly what that condition is: to remain grounded  
10179 and firm in the faith of Jesus Christ. If we do not  
10180 remain grounded in the faith of Jesus Christ, we  
10181 lose our salvation.

10182 **A person that remains somewhere, is because**  
10183 **he was there.** One cannot say to someone who has  
10184 never been to the Tower of Pisa to remain there.  
10185 Therefore, if Paul speaks to someone, telling him  
10186 that he is going to obtain something, (be holy and  
10187 without stain, etc. ) as long as **he stays** in some  
10188 place (in this case founded on the faith), it means  
10189 that: **a)** he considers that they are in that place,  
10190 which is to say that they are saved Christians, and  
10191 **b)** he considers that, being in that place, they can  
10192 abandon it, which means become not saved.

10193 **In a few words, Saint Paul knew that the one**  
10194 **that was grounded in the faith, could abandon it.**  
10195 If he didn't have that idea in his mind, he would not  
10196 have a reason to exhort those who were already  
10197 grounded in the faith, to remain there, because if no  
10198 one could lose their faith, if no one could leave the  
10199 place where he was grounded, it would be useless to  
10200 exhort them to stay, to remain. It is as if we would  
10201 say to a mountain, "I urge you to remain here."  
10202 The mountain would have to remain there even if  
10203 no one exhorts it to remain there, it cannot leave!

10204 **Paul speaks like one who has in his mental**  
10205 **structure the knowledge that one who is in the**  
10206 **faith can separate himself from it; and that he**  
10207 **knows that man has free will to remain or move**  
10208 **away from the faith.**

10209 If salvation could not be lost, why does Paul  
10210 exhort the brethren of Colossae to remain in it for?  
10211 If believers could not abandon the hope of the  
10212 gospel, why exhort them not to move from the hope  
10213 of the gospel? If man does not have the ability nor

10214 the possibility to abandon the fundamentals of the  
10215 faith, why exhort him to remain in it? The one who  
10216 abandons salvation by grace, loses salvation, he has  
10217 fallen from the faith. Those things could happen  
10218 according to what is said by Saint Paul himself in  
10219 Galatians 5:4 and Hebrews 12:15.

10220 \*

10221  
10222

10223 **Paul did not believe in absolute predestination**  
10224 **because he told the soldiers to retain the sailors**

10225 It is clearly seen that in the mind of Paul, there did  
10226 not exist the belief in absolute predestination of  
10227 every event, but in the predestination of some  
10228 events chosen by God, in this case that Paul's  
10229 companions not perish.

10230

10231 *“Paul said to the centurion and to the*  
10232 *soldiers: **Except these abide in the ship, ye***  
10233 ***cannot be saved.** “ (Acts 27:31)*

10234

10235 Paul tells the soldiers that if those sailors left the  
10236 boat, the soldiers were not going to be saved. This is  
10237 to say that in his exhortation, he shows that he  
10238 believes that the taking place of some events  
10239 depends on other happenings and even speaks of the  
10240 possibility that the first event could occur or not,  
10241 depending on if or not the second event occurred.  
10242 By thinking this way, he shows us that he does not  
10243 believe in the doctrine of absolute predestination.

10244 In this case, all would be saved, but **depending**  
10245 **on whether the sailors remained in the boat.** That  
10246 is why Paul prevents the sailors from leaving. If  
10247 everything were predestined, Paul could fall asleep  
10248 although the sailors left, he didn't have to denounce  
10249 them, because they were not going to be able to



10250 leave, or even if they left, in any event all would be  
10251 saved. But we see that this is not in Paul's mental  
10252 structure. He does not believe in predestination. He  
10253 believes in the Lord's promise, he knew that the  
10254 Lord had given him the ones who were navigating  
10255 with him, but he realized that he needed to do what  
10256 was logical in order for these things to occur.

10257 It is the same as when God promises us our daily  
10258 bread, but we still have to go to work for it. We  
10259 cannot remain glued to the wall as a slug, thinking  
10260 that because the daily bread is predestined will  
10261 come to our mouths.

10262 \*

10263  
10264

10265 **If predestination existed, Paul's exhortations**  
10266 **would have been useless**

10267 If Paul believed **that everything is predestined**,  
10268 he would not have bothered himself begging with  
10269 the Ephesians to walk in a dignified manner, with  
10270 humility, meekness and patience, because he would  
10271 have known that because it was predestined, it  
10272 wasn't necessary for him to ask, they would have  
10273 had to do it even if he did not exhort them. On the  
10274 other hand, if it were not predestined, he also did  
10275 not have to bother himself with asking such a thing,  
10276 because they were not going to be able to do it even  
10277 if he exhorted them to do so, because no one could  
10278 do anything that was not predestined according to  
10279 the believers of absolute predestination.

10280

10281 *"<sup>1</sup> I, therefore, the prisoner of the Lord,*  
10282 *beseech you that ye walk worthy of the*  
10283 *vocation wherewith ye are called, <sup>2</sup> with all*  
10284 *lowliness and meekness, with longsuffering,*  
10285 *forbearing one another in love; <sup>3</sup>*

10286        *endeavouring to keep the unity of the Spirit in*  
10287        *the bond of peace.* “        (Ephesians 4:1-3)

10288

10289        The same reasoning could be made with reference  
10290        to each one of the more than 40 exhortations made  
10291        by Paul and contained in the passage of Ephesians  
10292        4:22 through 6:17.

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10294

10295

10296        **If Paul “follows” “to see if I may apprehend”, it**  
10297        **is because he believes in free will and**  
10298        **not in predestination**

10299        The manner in which Paul speaks in this passage  
10300        is that of a man who believes in free will and not  
10301        absolute predestination. Paul considers that he has  
10302        the ability to follow towards the goal he has  
10303        intended. He does not say that God makes him press  
10304        on towards the goal, or that he is predestined to  
10305        press on towards the goal. He clearly says: “I  
10306        follow to see if I can apprehend”; if he believed that  
10307        this was predestined he would not say, “to see if I  
10308        can apprehend”, because what was predestined will  
10309        be carried out inevitably.

10310        A person that declares “I follow”, is showing that  
10311        he considers that he can follow if he wishes or he  
10312        can not follow in the achievement of his goal. It is  
10313        to say that he has free will, it is not predestined.  
10314        Likewise, a person who says “to see if I can reach”,  
10315        evidently does not believe that reaching that goal is  
10316        predestined, because if he believed it, he would not  
10317        have any doubts.

10318

10319        *“<sup>12</sup> Not as though I had already attained,*  
10320        *either were already perfect, but **I follow after,***  
10321        ***if that I may apprehend that for which also I***

10322 *am apprehended of Christ Jesus. <sup>13</sup> Brethren,*  
10323 *I count not myself to have apprehended, but*  
10324 *this one thing I do, forgetting those things*  
10325 *which are behind, and reaching forth unto*  
10326 *those things which are before, <sup>14</sup> I **press***  
10327 ***toward** the mark for the prize of the high*  
10328 *calling of God in Christ Jesus. “*

(Philippians 3:12-14)

10330 \*

10331

10332

10333 **If by feeling after God, He can be found, there is**  
10334 **no predestination and the ignorant savage is**  
10335 **saved by his own free will**

10336 Here Paul says that everything mentioned in the  
10337 previous passage was done by God so that man  
10338 even if by merely feeling after, would find Him.

10339

10340 *“That they should seek the Lord, if haply*  
10341 *they might feel after him, and find him,*  
10342 *though he be not far from every one of us. “*

(Acts 17:27)

10343

10344  
10345 If God did all of that **so that man could seek him**  
10346 **out on their own**, I cannot begin to believe that He  
10347 did all of that knowing that they would not be able  
10348 to find Him because He had predestined them to not  
10349 find Him. I believe that this would be a trick, such a  
10350 big joke, that to suppose that God does those things  
10351 borders with blasphemy.

10352 Apart from that, we can say that if man by  
10353 “seeking” by even “feeling after”, can find God, the  
10354 savages in the Amazon and Africa are not going to  
10355 be damned if they want to find God. If a missionary

10356

10357 does not go to them, an angel or the Holy Spirit  
10358 Himself will do it.

10359 \*

10360  
10361

10362 **Only women who remain in the faith**  
10363 **will be saved**

10364 If someone were to tell the reader that he would  
10365 be saved if he doesn't continue practicing sodomy,  
10366 the reader would protest and say that he had never  
10367 been a homosexual. If someone were to tell an  
10368 honest woman that she would become saved if she  
10369 doesn't practice adultery, she would protest and say  
10370 she was being slandered, because she had never  
10371 committed adultery. In both cases, everyone who  
10372 heard the use of the verb "to remain" would  
10373 understand that upon telling a person **not to remain**  
10374 in some sin, it is because that person is now in that  
10375 sin; because the word "to remain" implies that a  
10376 person is already there. This is the same as the verse  
10377 that I show below. When Paul speaks about the  
10378 women, he tells them that they will be saved **if they**  
10379 **remain** in the faith. There are two very significant  
10380 words in this passage. One is the conditional "if"  
10381 and the other "to remain". Let's see.

10382

10383 *"Notwithstanding she shall be saved in*  
10384 *childbearing, **if they continue in faith and***  
10385 *charity and holiness with sobriety."*

10386 (I Timothy 2:15)

10387

10388 **Paul, by using the verb "to remain" or**  
10389 **"continue" shows us that he knew that those**  
10390 **women were Christians;** it is to say, that they  
10391 found themselves in the faith at that moment. If they  
10392 had not already been in the faith, he would not have

10393 spoken about “remaining”, but to “adopt the faith”  
10394 or “accept the faith” or “convert to the faith”.  
10395 Therefore, it remains outside of all discussion that  
10396 Paul is referring to women who were already  
10397 believers.

10398 **Paul tells those Christian women that if they**  
10399 **remain in the faith, they would be saved.** A clear  
10400 and unequivocal sign that they could become  
10401 separated from the faith, or, cease to remain in the  
10402 faith. If they would not be able to separate  
10403 themselves from the faith, because once saved  
10404 always saved, Paul would not bother with that  
10405 exhortation, because it was unnecessary. It would  
10406 not be logical for Paul to warn them against a  
10407 danger that they could not experience in any way. **It**  
10408 **would be something like warning them that they**  
10409 **would always be saved if they would not**  
10410 **transform themselves into cats.** Such warning  
10411 would be idle and stupid because no woman can  
10412 become a cat.

10413 It is evident that if Christian women can fall away  
10414 from faith, Christian men can also fall away from  
10415 faith, and therefore, the saved one will not  
10416 necessarily be always saved; he can cease being  
10417 saved. Whoever does not comprehend this is  
10418 because he doesn’t want to comprehend it.

10419 \*

10420

10421

10422 **If we are judged by our works, as Peter says, it is**  
10423 **because there is free will**

10424 The heretical belief of predestination which  
10425 denies free will in man, has a clear message here  
10426 with which to rectify his error. Here it says that God  
10427 judges without respect of persons, according to the  
10428 works of each one. If man did not have free will, **he**

10429 **could not be judged by his works, because his**  
10430 **works in reality would not be his own but of the**  
10431 **one who predestined him to do those works.**  
10432 There would be nothing to judge him for. It also  
10433 cannot be said that they were judged without respect  
10434 of person, because in reality those predestined to  
10435 salvation would be judged with respect of persons,  
10436 because they were predestined to salvation.

10437  
10438 *“And if ye call on the Father, who without*  
10439 *respect of persons judgeth according to*  
10440 *every man's work, pass the time of your*  
10441 *sojourning here in fear.” (I Peter 1:17)*

10442  
10443 I do not understand where they get that heretical  
10444 and Satanic error from, that affirms that man does  
10445 not have free will, but that everything to do with  
10446 them is predestined.

10447 \*

10448  
10449  
10450 **The one who exhorts another to persevere, to**  
10451 **abide in Christ, is because he considers that the**  
10452 **exhorted one has free will**

10453 There are many Christians who hold the heretical  
10454 error that man is predestined and therefore, does not  
10455 have free will. Here, **John, indirectly tells us that**  
10456 **man does have free will.** From the moment in  
10457 which John exhorts his fellow Christians to  
10458 persevere, to abide in Christ, it is evident that in his  
10459 mental structure the knowledge that man had free  
10460 will existed in order to abide in Christ or not.

10461  
10462 *“And now, little children, **abide in him**; that,*  
10463 *when he shall appear, we may have*

10464 *confidence, and not be ashamed before him at*  
10465 *his coming. “* (I John 2:28)  
10466

10467 **Saint John the Apostle knew much more about**  
10468 **theology** than the Catholic bishop Cornelius Jansen,  
10469 the Protestant reformer John Calvin and all the rest  
10470 who have sustained the absurd, blasphemous and  
10471 heretical hypothesis of predestination in man and  
10472 negating free will. **John, by his exhortation to his**  
10473 **fellow brothers to persevere in Christ, shows us**  
10474 **clearly that he expected that they could**  
10475 **persevere if they so desired it.** This implies free  
10476 will, for all who do not want to close off their hearts  
10477 to the truth of God. To think that John did not  
10478 believe in free will and even so exhorted his  
10479 brothers to persevere, knowing that they did not  
10480 have free will to do it, would be to think that he was  
10481 crazy or was a hypocrite. It would be to accuse him  
10482 of doing something like saying to a large rock: “get  
10483 out of my way, you are disturbing me”, knowing  
10484 full well that the rock cannot do that on its own.

10485 \*

10486  
10487  
10488 **The one who rebels is because he was previously**  
10489 **of God. “Look to yourselves”**  
10490 **implies free will**

10491 Once again Saint John the Apostle demonstrates  
10492 that he believed in the free will of man and not in  
10493 man’s robotic predestination. John, upon exhorting  
10494 his brothers by saying “Look to yourselves”, shows  
10495 us that he believed that they had free will, because  
10496 if they didn’t have it, they could not look to  
10497 themselves.  
10498

10499       “<sup>8</sup> Look to yourselves, that we lose not those  
10500       things which we have wrought, but that we  
10501       receive a full reward. <sup>9</sup> **Whosoever**  
10502       **transgresseth, and abideth not in the**  
10503       **doctrine of Christ, hath not God. He that**  
10504       **abideth in the doctrine of Christ, he hath both**  
10505       **the Father and the Son.**“ (II John 1:8-9)

10506  
10507       In verse 9 the Apostle tells us that anyone who  
10508       “rebels” and doesn’t “abide” in the doctrine of  
10509       Christ, doesn’t have God. Upon saying this, three  
10510       things are evident: **a)** that man has free will to rebel.  
10511       If this weren’t true, we would have to think that  
10512       rebellion had been ingrained in them, it is to say  
10513       that those that believe in predestination would be  
10514       blaming God for the rebellion in man; **b)** that man  
10515       may not persevere in the doctrine of Christ, which  
10516       means that he can abandon the doctrine of Christ  
10517       which means that one who is saved can become  
10518       lost; and **c)** that the religions that do not accept  
10519       Christ do not have God in them.

10520       **To rebel means the lack of due obedience.**  
10521       Whoever rebels, it is because he previously obeyed.  
10522       Therefore by admitting here the possibility of some  
10523       who rebel against Christ, Saint John shows us that  
10524       those rebellious ones were previously with Christ.  
10525       Once again we see the demonstration that a  
10526       Christian can rebel and cease being with Christ  
10527       which denies once again the absurd and heretical  
10528       hypothesis of once saved, always saved; a  
10529       hypothesis that on the other hand cannot be based  
10530       on any Scripture but their own thoughts.

10531       **If John admits that man rebels, he must have,**  
10532       **in his mental structure the certainty that man**  
10533       **has free will,** otherwise, he would have to say that  
10534       the rebellion was predestined, and that the wretched



10535 rebellious one could not have avoided being  
10536 rebellious. This is to say, that he is implicitly  
10537 recognizing the free will of man.

10538 **To abide (stay, persevere) means to maintain**  
10539 **oneself constant in the continuation of something**  
10540 **already begun**, or to maintain himself where he is.  
10541 Someone who has never begun something cannot  
10542 abide in that something. In order to “abide”, it was  
10543 necessary have begun. Consequently, by warning  
10544 about the possibility of some not abiding in Christ,  
10545 shows us the possibility that someone who has been  
10546 in Christ, can give up this state of being in Christ.  
10547 This means that one who is saved today, can  
10548 become unsaved tomorrow, and that the notion of  
10549 **once saved always saved is false.**

10550 \*

10551

10552

10553 **Jeremiah believed in free will, not in**  
10554 **predestination**

10555 From the words of Jeremiah, we gather that he  
10556 believed in the ability of man to change his  
10557 behavior, which signifies free will.

10558

10559 *“Therefore now **amend your ways and your***  
10560 ***doings**, and obey the voice of the LORD your*  
10561 *God; and the LORD will repent him of the*  
10562 *evil that he hath pronounced against you. “*

10563 (Jeremiah 26:13)

10564

10565 In this passage we see that Jeremiah **exhorts the**  
10566 **people to improve their ways and their works.** If  
10567 Jeremiah believed in predestination, he was not  
10568 going to propose to the people to do something that  
10569 he knew they could not do, because they were  
10570 predestined to do something else. This means that

10571 he would not make any exhortation because he  
10572 would know that whatever was predestined was  
10573 going to happen in any event, and that they could  
10574 not of their own will improve their ways and their  
10575 works.

10576 \*

10577

10578

10579 **John exhorts them not to fall into idolatry nor**  
10580 **make room for Satan**

10581 According to the doctrine of absolute  
10582 predestination, man cannot do anything on his own;  
10583 everything has to be indicated and made in a human  
10584 being by God. Even the desire for salvation is  
10585 something that, according to that doctrine, man  
10586 cannot do on his own; that desire has to be minted  
10587 into his mind and his heart by God, according to  
10588 that heretical belief. This means that everything has  
10589 to be trumped by God because man is incapable of  
10590 desire, thought, feeling or doing something, unless  
10591 such things are minted into his mind and heart.

10592 **In this passage, however, it is evident that**  
10593 **Saint John the Apostle did not believe that.** He  
10594 exhorts his brothers to guard themselves so that the  
10595 wicked one does not touch them (18) and to guard  
10596 themselves from idols (21).

10597

10598 *“<sup>18</sup> We know that whosoever is born of God*  
10599 *sinneth not; but **he that is begotten of God***  
10600 *keepeth himself, and that wicked one*  
10601 *toucheth him not. <sup>19</sup> And we know that we are*  
10602 *of God, and the whole world lieth in*  
10603 *wickedness. <sup>20</sup> And we know that the Son of*  
10604 *God is come, and hath given us an*  
10605 *understanding, that we may know him that is*  
10606 *true, and we are in him that is true, even in*

his Son Jesus Christ. This is the true God, and eternal life. <sup>21</sup> **Little children, keep yourselves from idols.** Amen.” (I John 5:18-21)

If John would have believed that man did not have free will, but that he was a robot predestined to whatever was programmed into his mind and heart, he would not have written such a thing. He would have written something such as: “May God protect you so that the evil one does not touch you” and “May God keep you from idols”.

Being that in the mental structure of **all the Biblical authors** was the notion that man has free will, why does affirm something contrary the doctrine of predestination?

\*

**If Jude, the brother of James said “build up”,  
“keep” yourselves, it is because he believed in  
free will**

Here is another biblical author in whose mental structure we see the certainty of man having free will. Now it is Jude, the brother of James who speaks. In Chapter one, verse 20, he exhorts the believers to build up themselves, and in 21 to keep themselves in the love of God, a sign that they also could choose to **not** keep and **not** build themselves. Whoever has the ability to do something or not, has free will. If Jude, the brother of James would not have in his mental structure the conviction that man had free will, instead of saying what he said, he would have said something like: “may God build you” and “may God keep you” instead of saying “building yourselves” and “keep yourselves”.

10643 “<sup>20</sup> But ye, beloved, ***building up yourselves***  
10644 *on your most holy faith, praying in the Holy*  
10645 *Ghost,* <sup>21</sup> ***keep yourselves*** *in the love of God,*  
10646 *looking for the mercy of our Lord Jesus*  
10647 *Christ unto eternal life.*“ (Jude 1:20-21)

10648  
10649 Therefore, on one hand he shows us the need for a  
10650 believer to have the will to do, and do something  
10651 (build and keep himself), and on the other hand he  
10652 shows us who is the one who could, united with the  
10653 will of man, conserve us without faltering, as is  
10654 shown in verses 25 and 25.

10655  
10656 “<sup>24</sup> *Now, unto him that is able to keep you*  
10657 *from falling, and to present you faultless*  
10658 *before the presence of his glory with*  
10659 *exceeding joy,* <sup>25</sup> *to the only wise God our*  
10660 *Saviour, be glory and majesty, dominion and*  
10661 *power, both now and ever. Amen.*“  
10662 (Jude 1:24-25)

10663  
10664 As we have seen up to this point, **all the Biblical**  
10665 **writers of the Old and New Testament**, including  
10666 Paul, had the knowledge that man has free will.

10667 \*

10668  
10669  
10670  
10671

10672 **David considered that man could do things out**  
10673 **of his own initiative**

10674 In this Psalm of David, we see that he exhorts the  
10675 people to separate themselves from evil, something  
10676 he would not do if he believed that man had to do  
10677 good or bad according to whether he was  
10678 predestined to it or not. Why was he going to ask a

10679 person to separate himself from evil knowing that  
10680 the person could not separate himself unless he was  
10681 predestined to be separated?

10682

10683       “<sup>12</sup> *What man is he that desireth life, and*  
10684 *loveth many days, that he may see good?* <sup>13</sup>  
10685 **Keep thy tongue from evil, and thy lips from**  
10686 *speaking guile.* <sup>14</sup> **Depart from evil, and do**  
10687 **good; seek peace, and pursue it.** “

10688

(Psalm 34:12-14)

10689

10690       **He also asks them to guard thy tongues from**  
10691 **evil, to guard their lips from deceit, to do good, to**  
10692 **search out good,** and finally **to follow it.** It is  
10693 evident that David considered that man had free  
10694 will, he did not believe in predestination, because he  
10695 thought that man could do such things out of his  
10696 own initiative. If man could **not** do such things on  
10697 his own, but that he could only do it and **had** to do  
10698 it, only if predestined, David would not be so  
10699 foolish as to request pears from the elm tree  
10700 knowing it could not do it.

10701       The heretical doctrine of absolute predestination  
10702 attempts to know more than David and the other  
10703 prophets.

10704

\*

10705

10706

10707       **David makes these twelve exhortations because**  
10708 **he believed in free will**

10709       In the way a person expresses himself and above  
10710 all by what he does, we can come to realize what his  
10711 mental structure is. Let us read and analyze this  
10712 passage in David's Psalm 37 so that we may see  
10713 that he believed in free will and not absolute  
10714 predestination.

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*“<sup>1</sup> A Psalm of David. **Fret not thyself** because of evildoers, **neither be thou envious** against the workers of iniquity. <sup>2</sup> For they shall soon be cut down like the grass, and wither as the green herb. <sup>3</sup> **Trust in** the LORD, and **do** good; so shalt thou dwell in the land, and verily thou shalt be fed. <sup>4</sup> **Delight thyself** also in the LORD; and he shall give thee the desires of thine heart. <sup>5</sup> **Commit thy way** unto the LORD; **trust** also in him; and he shall bring it to pass. <sup>6</sup> And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. <sup>7</sup> **Rest** in the LORD, and wait patiently for him; **fret not thyself** because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. <sup>8</sup> **Cease from** anger, and **forsake wrath**; **fret not thyself** in any wise to do evil.”* (Psalm 37:1-8)

As we can see, **David makes twelve exhortations** for man to fulfill, a sign that he believed that man could fulfill them: **a) do not fret, b) do not be envious, c) trust in God, d) do good, e) delight yourself in God, f) commit yourself to God, g) wait on God, h) rest in the Lord, i) do not fret, j) forsake wrath, k) cease from anger, y l) do not find delight in doing wrong. If David did not believe in free will, instead of exhorting man to do such things, what he would have said is more or less the following:**

**“I hope that God has predestined you to: 1) not be impatient, 2) that you have no envy, 3) be predestined to wait upon Him, 4) so that you do good, 5) I hope God predestined you so that you**

10751 place God in your delight, 6) so that you could turn  
10752 to Him because if you are not predestined you will  
10753 not be able to do it, so I hope that you are one of the  
10754 predestined ones so that, 7) you may wait on God,  
10755 8) so that you may keep your peace before God, 9)  
10756 so that you cease from anger 10) so that you leave  
10757 wrath behind, and 11) drop your anger, because if  
10758 you are not predestined, you will not be able to, 12)  
10759 not to excite yourself in doing wrong. I will not  
10760 exhort you because I know that if you are not  
10761 predestined, you are not going to obey; and if you  
10762 are predestined, it is not necessary for me to make  
10763 these exhortations, because you are going to do  
10764 these things that I would exhort, in any event even  
10765 if I don't exhort them. “

10766 **As we can see, it takes a lot of obstinacy to**  
10767 **believe in predestination and deny free will.**

10768 \*\*\*  
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10771  
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## 10774 **Addendum “D”**

### 10775 **“Warehouse” of souls before birth**

#### 10776 **What is the “storage of souls”**

10777 There are things in the Bible that are not said, but  
10778 that one can gather from the information received in  
10779 the Bible. In those cases, because we cannot present  
10780 a clear reference to the subject in the Bible,  
10781 **prudence advises us to present our observation**  
10782 **as a theory, not a Biblical doctrine.** That is the  
10783 case with the “storage of souls before birth”, a  
10784 theory I explain below.  
10785

10786 My opinion is that God has already created all the  
10787 human souls that are going to exist, and that He has  
10788 them stored in some place whereby although they  
10789 exist, they do not feel nor suffer, because they have  
10790 no flesh which is what places the human soul, being  
10791 spiritual, in contact with the physical world. From  
10792 that place which I have supposed, God sends, or his  
10793 angels take, each soul to the body where they  
10794 should live. I suppose that this occurs at some point  
10795 between conception and the first or second year of  
10796 life, a time which can be variable in each case.  
10797 Perhaps this may be the reason why some remember  
10798 things about when they were one or two years old  
10799 and some before and some after.

10800 **Due to the fact that they have no sensation**  
10801 **whatsoever, they cannot perceive that they exist;**  
10802 and due to the fact that they have never had any  
10803 sensation, they cannot remember them, and  
10804 therefore, they cannot perceive that they exist by  
10805 those means (their memories). It is like a fetus in a  
10806 maternal womb; but in reality more isolated than a  
10807 fetus, without the slightest indication or sensation  
10808 that they exist. However, these souls exist, God  
10809 knows them, He knows how they are and how they  
10810 will develop, what they will do, etc.. I call that  
10811 supposed place “storage of created souls”. It seems  
10812 to be that this **existence without knowledge** is  
10813 referenced in Ecclesiastes 4:10 and further in  
10814 Ecclesiastes 6:10.

10815  
10816 *“<sup>2</sup> Wherefore I praised the dead which are*  
10817 *already dead more than the living which are*  
10818 *yet alive. <sup>3</sup> Yea, better is he than both they,*  
10819 ***which hath not yet been,** who hath not seen*  
10820 *the evil work that is done under the sun.”*

10821 (Ecclesiastes 4:2-3)



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*“That which hath been is named already,  
and it is known that it is man, neither may he  
contend with him that is mightier than he.”*  
(Ecclesiastes 6:10)

**In the first passage**, it tells us that the ones who have not yet been are better off than those who are alive, and those who have lived and died; **which means, the ones who have not yet been sent to a body of flesh.**

This cannot be referring to one who has not been created, because **someone who has not yet been in existence cannot be neither better nor worse than one who exists.** Therefore, we have to think that it refers to someone who is in existence, but has not been born as yet. A created soul, who has not had a conscious existence, as in a fetus in the womb of its mother, a soul that will come to live among us for the first and only time, and that later will depart to wherever God disposes, Heaven or Hell.

**The second passage declares** that the one who already is, his name has been named. This is to say that he who has been born, was known in advance, his name and qualities were known. This, in a certain way is in concordance with that which can be reasoned from the prophecies made upon Josiah, king of Judah and upon Cyrus, the king of Persia, both of which were made centuries in advance to the birth of the one about whom the prophecy is mentioned.

*“<sup>1</sup> And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel; and Jeroboam stood by the altar to burn incense. <sup>2</sup> And he cried against the altar*

10858 *in the word of the LORD, and said: O altar,*  
10859 *altar, thus saith the LORD: **Behold, a child***  
10860 ***shall be born unto the house of David,***  
10861 ***Josiah by name;** and upon thee shall he offer*  
10862 *the priests of the high places that burn*  
10863 *incense upon thee, and men's bones shall be*  
10864 *burnt upon thee.” (I Kings 13:1-2)*

10865  
10866 *“44:28 **That saith of Cyrus:** He is my*  
10867 *shepherd, and **shall perform all my pleasure,***  
10868 *even saying to Jerusalem: Thou shalt be built;*  
10869 *and to the Temple: Thy foundation shall be*  
10870 *laid. 45:1 **Thus saith the LORD to his***  
10871 ***anointed, to Cyrus,** whose right hand I have*  
10872 *holden, to subdue nations before him; and I*  
10873 *will loose the loins of kings, to open before*  
10874 *him the two leaved gates; and the gates shall*  
10875 *not be shut.” (Isaiah 44:28 al 45:1)*

10876  
10877 From what we have seen in these four verses, it  
10878 gives us the sensation that the souls were created at  
10879 the same time, but were not all sent at the same time  
10880 to dwell in a body of flesh, but that they are sent  
10881 progressively according to the convenience of  
10882 divine plans.

10883 **But let’s suppose that this theory of mine is**  
10884 **wrong** and let’s analyze the alternatives that we  
10885 would then have to admit.

10886 If we didn’t admit the theory that **God created**  
10887 **at the same time all the souls** of humans that are  
10888 going to be born until the last day, we would have  
10889 to admit one of these two alternatives: **a) either**  
10890 **God has not ceased in this task of creation** since  
10891 He began around 6,000 years ago; or **b) God**  
10892 **ceased creating**, but God has given flesh which is  
10893 physical, the ability to generate the soul, which is a

10894 spiritual entity, which is to say that the soul creates  
10895 itself, automatically starting from the masculine or  
10896 feminine gamete, in the same way that the skeleton,  
10897 muscles, nerves, etc. of a fetus are made.

10898 **Accepting alternative “a”** (that God has not  
10899 ceased in his task of creation), would contradict  
10900 Genesis 2:1-3, Hebrews 4:4, 10 as well as all of the  
10901 Bible, which indicates to us that God created the  
10902 world in six days and rested on the seventh, and that  
10903 from that time forward all matter functions  
10904 automatically, reproducing, changing form, etc.,  
10905 according to the laws established by God, which  
10906 matter cannot cease fulfilling. In that case we would  
10907 have to leave this healthy teaching, and think that  
10908 God from the point of creation continued creating  
10909 souls in order to place them in the bodies of  
10910 thousands and thousands of babies that are born in  
10911 the world day and night. Absurd!

10912

10913 *“<sup>1</sup> Thus the heavens and the Earth were*  
10914 *finished, and all the host of them. <sup>2</sup> And on the*  
10915 *seventh day God ended his work which he had*  
10916 *made; and he rested on the seventh day from*  
10917 *all his work which he had made. <sup>3</sup> And God*  
10918 *blessed the seventh day, and sanctified it,*  
10919 *because that in it he had rested from all his*  
10920 *work which God created and made.”*

10921 (Genesis 2:1-3)

10922

10923 *“For he spake in a certain place of the*  
10924 *seventh day on this wise: And God did rest*  
10925 *the seventh day from all his works.”*

10926 (Hebrews 4:4)

10927

10928       *“For he that is entered into his rest, he also*  
10929       *hath ceased from his own works, as **God did***  
10930       *from his.”* (Hebrews 4:10)

10931  
10932       **Admitting theory “b”** (the soul creates itself,  
10933       automatically as part of the flesh) steers us in  
10934       something even more illogical as it is to think that  
10935       something spiritual like the soul, is produced by  
10936       something physical as is the body, and that the  
10937       nonphysical thing which is the soul, multiplies itself  
10938       in the sexual cells of man to later acquire larger  
10939       size, because of nutrition. This is like to the  
10940       Russellite theory, which affirm that the soul, as  
10941       something non-physical does not exist and is,  
10942       therefore, completely absurd.

10943       **Specifically: either we accept that a “storage or**  
10944       **warehouse of souls” exists, or we fall into one of**  
10945       **two of the absurd.**

10946       **I don’t think there is any other alternative, but**  
10947       **if someone sees an alternative, please write to me**  
10948       **and send it in a clear manner, like I do, because I**  
10949       **will be very grateful. You can do the same thing if**  
10950       you find no other alternatives, but find a lack of  
10951       consistency in the internal or external logic of the  
10952       theory of the storage of souls, which I hereby  
10953       explain; or if you see errors in the chain of  
10954       reasoning made in order to reach such a conclusion.

10955       **The existence of a “storage of souls” perfectly**  
10956       **agrees with circumstantial predestination.** God  
10957       does not force some to be saved and others to be  
10958       damned or lost, but since He knows them in  
10959       advance, since He “sees” how they are in the  
10960       “warehouse”, he sends some souls to be born at a  
10961       certain time, family, race or nation and others to  
10962       others.

10963 This is similar to the difference that can be made  
10964 by a sculptor upon looking at different materials or  
10965 different types of marble he has in his storage, with  
10966 which he intends to sculpt statues. He will know  
10967 how a statue will be or will look by taking a glance  
10968 at the material which he intends to sculpt, thanks to  
10969 having the appropriate knowledge and experience  
10970 for it.

10971 **Pharaoh's soul, that did not want to let the**  
10972 **Israelites out of Egypt,** was sent to be born in the  
10973 body that was developing in the womb of the wife  
10974 of the previous Pharaoh; in a way that this soul that  
10975 was malicious and obstinate came to the world in  
10976 the time, place and family that was convenient to  
10977 God's plans. In that sense, God predestined that  
10978 soul, but he did not predestine it to be malicious or  
10979 obstinate, he predestined it to be there.

10980 **The same can be said about Judas.** If his soul  
10981 would have been sent to the world 100 years before  
10982 or 100 years later, it would not have been possible  
10983 to betray Jesus. If that particular soul would have  
10984 been sent at the same time Jesus lived, but not to  
10985 Israel, but to the womb of an American Indian, he  
10986 also would have not been able to betray Jesus. He  
10987 would have betrayed the chief of his tribe or his  
10988 father, but not the Lord. **God predestined him**  
10989 **circumstantially to come at a time, place and**  
10990 **circumstance in which he could betray Jesus;**  
10991 **because God knew that he was a traitor, not**  
10992 **because God predestined him to be a traitor.**

10993 Even with all the circumstances mentioned,  
10994 fulfilled in favor of the possibility of betraying the  
10995 Lord, **if Jesus would not have elected him as one**  
10996 **of his Apostles, he would not have been able to**  
10997 **betray him,** he would not have been able to put into  
10998 effect the tendency to be a traitor. A tendency that

10999 had developed in him after his birth, without God  
11000 having created him that way. Therefore, **God**  
11001 **predestined him to betray Jesus Christ, not to be**  
11002 **a traitor.** God knew that he would develop that  
11003 malicious tendency and placed him where he could  
11004 use that tendency with Christ, but he didn't  
11005 predestine him to be a traitor.

11006 It is not logical for God to make one bad and later  
11007 become angry because he is bad, and punishes him  
11008 sending him to Hell. **This is not the type of justice**  
11009 **that God teaches us throughout the entire Bible,**  
11010 and we, in order to know what is just or unjust must  
11011 seek to be guided by what God teaches us in the  
11012 Bible. What the Bible teaches is not absolute  
11013 predestination. **To believe that is to flirt with**  
11014 **blasphemy.**

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