

## Hope: Complete Trust in the Bible's Veracity Produces Confident Expectation of Things Not Seen, 2 Tim 1:12; Escrow & the Elective Decree, Eph 1:3-4

**2 Timothy 1:12** - I know whom I have believed and I am convinced that He is able to guard what I have entrusted in Him until that day.

19. Notice the past, present, and future concepts in this verse. Paul says, "I know whom I have believed." Here he uses His memory to recall Who and what Jesus Christ is and in Whom he places his faith for salvation.
20. "I have believed" is the consummative perfect of the verb πιστεύω, *pisteuō* and speaks of a process that has been completed in the past: faith alone in Christ alone.
21. Next he says, "I am convinced" which is the intensive perfect of the verb πείθω, *peithō* which places emphasis on the existing results of having believed in Christ. When special attention is directed to the results of the action, stress upon the existing fact is intensified. It is a strong way of saying that a thing *is*: I am thoroughly convinced!
22. Paul continues by noting that Jesus Christ is able to guard something. It is because our faith is placed in Christ that we may count on Him to preserve our salvation, our eternal life, and our rewards.
23. That Christ is our depository for escrow blessings is discussed in:

**Ephesians 1:3** - Worthy of praise is God, even the Father of our Lord Jesus Christ, Who [ as Grantor ] has blessed [ εὐλογέω, *eulogeō*: aorist participle precedes the action of the main verb (see ἐκλέγω, *eklegō* in v. 4 ) us [ as grantees ] with every spiritual blessing [ the escrow deposit ] in heavenly places [ depository ] in Christ [ Depository or Escrow Officer ],

**v. 4** - since He Himself has elected [ ἐκλέγω, *eklegō*: main verb the fifth elective decree in the infralapsarian order (NOTE: The action of the aorist participle precedes the action of the main verb.) ] us in Him before the beginning of the world [ eternity past ], in order that we should be holy [ set apart for service by means of positional sanctification: top circle: baptism of the Holy Spirit ] and blameless [ possession of God's righteousness at salvation ] in His presence.

24. The Greek grammar of these two verses informs us when the deposit was made. In verse 3 the verb "has blessed" is the aorist active participle of εὐλογέω, *eulogeō*. The action of the aorist participle always takes place before the action of the main verb.
25. The main verb is found in verse 4: "He elected" is ἐκλέγω, *eklegō* indicated by the fact it is an aorist indicative. Consequently this passage tells us that God blessed us before He elected us.
26. How is it possible for God to elect us before we are born physically, let alone before we express faith alone in Christ alone?
27. This requires us to review the Infralapsarian Order of the Elective Decree:
  1. **The decree to create mankind.**  
Principle: God cannot elect what does not exist. For Him to elect anyone, they must first of all be created.

Divine omniscience then determined that as a consequence of this action, man, like Lucifer, would inevitably, through arrogance, fall from grace and choose to accept the satanic lie. Knowing this, God then issued:

**2. The decree to permit the fall.**

Principle: Condemnation must precede salvation. If man is in need of salvation then he is obviously in a fallen condition.

Just as divine justice had allowed the angelic creatures an opportunity for repatriation following their sedition, it was agreed to also permit mankind an option for recovery in the form of salvation. Therefore, God issued:

**3. The decree to provide a way of salvation for all mankind.**

Principle: The doctrine of unlimited atonement: the principle that Christ died as a Substitute for the sins of all mankind, not just a predetermined few.

The Father offered a plan which would require one Member of the Trinity to enter human history and become a substitutionary sacrifice for mankind. Jesus Christ voluntarily offered Himself as that sacrifice. The Holy Spirit volunteered to explain the details about the Lord's sacrifice to the human soul.

**4. The decree to deposit in escrow rewards and blessings in time and eternity for those who believe in Christ.**

Principle: The first thing God ever did for us was to bless us.

When God decided to create mankind, He instantly knew those individuals among the human race who, when presented with the Gospel, would respond positively. He determined therefore to provide for them special blessings for time and eternity.

In order to demonstrate His desire to grant these blessings to every believer, God decided to impute them to all those who would believe in Christ but to place them in an escrow account. The condition for receiving the conveyance of the account would be contingent upon each one's advance in the plan of God to the level of spiritual maturity. Next it was resolved that there must be a means of fulfilling this requirement, therefore, God issued:

**5. The decree to elect those who believe in Christ and leave in just condemnation all who do not believe.**

Principle: God provides all men free will to accept or reject His grace offer of salvation through faith alone in Christ alone.

According to R. B. Thieme, Jr., in *The Integrity of God*, fourth edition (p. 307), "Election is the plan of God for believers only. God elected or chose believers in the sense, first, that He *knew* ahead of time that, if given free will, they would freely choose to believe in Christ; second, that He *decreed* that such an act of faith would actually occur; third, that He *agreed* not only that their positive volition to the Gospel would occur in time but also that the blessings of salvation plus certain unique blessings would be their eternal possessions."

At physical birth, every person who has soul life imputed to biological life is selected by God for human life. Simultaneously every selected person is imputed Adam's original sin to his genetically formed sinful nature. These two imputations create the potential for the imputation of eternal life. This potential plus positive volition to the Gospel produces "hope" or "confidence" of receiving eternal life through faith in Christ. This completes the *X* radical in "The Equation of Hope."