

26. In addition to the divine decree it is necessary to also observe the next term in the verse which is the noun **πρόγνωσις (prōgnōsis)**: “foreknowledge.”
27. This word is transliterated into the English language and is primarily associated with medical terminology defined as, “the prospect of the recovery as anticipated from the usual course of disease or peculiarities of the case.”<sup>5</sup>
28. The preceding phrase in verse 23 is the “predetermined plan” which we translate the “divine decree” in association with omniscience.
29. *Prōgnōsis* refers to foreknowledge. To understand how all these terms come together we need to review some important principles:

### **Omniscience, the Divine Decree, Foreknowledge, & Human Volition**

- (1) The divine decree is the eternal plan by which God has rendered certain all of the events of the universe, including both angelic and human history.
- (2) God’s decree rendered all things as certain to occur; He decided that they *would* exist. In doing so, He did not interfere with angelic or human free will.
- (3) Being omniscient, He knew ahead of time precisely what we would decide.
- (4) The decree of God is the sovereign choice of the divine will (sovereignty) and mentality (omniscience) by which all things are brought into being and controlled.
- (5) The omniscience of God is the key to understanding the decree. God knows simultaneously all things outside Himself. He knows all things about believers and unbelievers, both actual and possible.

---

<sup>5</sup> Merriam-Webster’s Collegiate Dictionary, s.v. “prognosis.”

- (6) Foreknowledge, a subcategory of God's cognizance, acknowledges only what is decreed, but foreknowledge does not make the decree certain.
- (7) Foreknowledge is a printout of the decree which contains the actual facts, not mere possibilities, regarding the volition of the believer.
- (8) With regard to human history, omniscience knows every thought, decision, and action and how they relate to each other.
- (9) Foreknowledge makes nothing certain but merely acknowledges what is certain.
- (10) Foreknowledge means that nothing can be certain until it is first decreed; only then can what *will* happen be foreknown.
- (11) God knows all actual events as certainly future because He has decreed them to be certainly future.
- (12) The decree relates equally to all future events of every kind – to the free actions of moral agents as well as to the actions of necessary agents; to the sinful, human-good, and evil as well as to the morally correct, divine-good, and honorable.
- (13) The system by which all these divine categories of knowledge come together can be structured in a logical order and illustrated as if they were part of programming a giant computer.
- (14) The omniscience of God feeds the facts into the computer of the divine decree. Foreknowledge reads what the computer prints out. This establishes the sequence of events.
- (15) The omniscience of God knows all that is knowable including the facts as well as potentialities and alternatives.
- (16) From this all-inclusive knowledge, God only fed the facts of angelic and human history into the decree's computer.

- (17) The divine decree contains only the facts and may be defined as follows:

**The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurity.**

- (18) The progression of angelic and human history is the systematic printout of the decree's hard drive and is defined by the term "foreknowledge."
- (19) Foreknowledge is not the same as omniscience but is more limited in scope. Omniscience knows both the actual and possible.
- (20) Foreknowledge includes the actual only and is related to believers only. Only the decree establishes certainty or reality, only reality can be foreknown.
- (21) God's decree never originates from His foreknowledge. Omniscience, the decree, and foreknowledge, all exist simultaneously in the mind of God but must be separated into a logical sequence for our comprehension.
- (22) Nothing can be foreknown until it is first decreed. Therefore, foreknowledge makes nothing certain but merely acknowledges what is certain.
- (23) Among the printouts of the computer are foreknowledge, predestination, and election and we have defined the first.
- (24) These and other pertinent doctrines may be defined under several sub points:

**At salvation the believer is baptized into union with Christ and adopted into the royal family of God. This is positional sanctification. As joint-heirs with Christ he is an heir of God. (Romans 8:29)**

**Predestination provides every believer with a unique spiritual life and executed inside the divine power system, the very same system utilized by our Lord in the prototype system during the Incarnation.**

Predestination is the provision of a protocol plan for the believer noted in Ephesians 1:11 and the status of royalty through adoption noted in Ephesians 1:5.

Election relates to the experiential part of the believer's life in the plan of God. It refers only to those who are in right relations to God and destined to eternal blessings.

Election is the favor of God, notably a full and free salvation, which is accorded to some, but not to all. It specifies those who will believe. Some, but not all, are written in the Lamb's book of life.

Election was decreed in eternity past and a product of divine grace noted in 2 Timothy 1:9 and Ephesians 1:4. Election includes the provision of escrow blessings according to Ephesians 1:3–4.

Election is an act of grace apart from works. Neither faith nor good works is the cause of divine election. They are rather the fruit of election.

Men are not first holy and then elected; but are first elected then holy. It was that they might be holy that they were elected.<sup>6</sup>

29. All that occurred to Jesus during the Incarnation was decreed and what was decreed was foreknown. Under the principle that the sovereignty of God and the free will of man coexist by divine decree then man's free will put Jesus on the cross which God decreed in eternity past.
30. The first part of the verse involves the sovereignty of God while the second part includes the free will of man.
31. Pertinent decisions by both God and man contained in the divine decree and the printout of foreknowledge resulted in the next phrase in the Greek text of Acts 2:23, "you nailed to a cross."
32. The word "nailed" refers to the devices used in the execution of Jesus. The word in text is the noun **προσπήγνυμι (prospégnumi)**: "to fix or fasten."

---

<sup>6</sup> Sub points (1)–(24) excerpted from R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005) and Lewis Sperry Chafer, *Systematic Theology*, vol. 1 (Dallas: Dallas Seminary Press, 1947).

33. The context in which this word is found would lead correctly to the translation “crucified,” but in the NASB the phrase used is “nailed to a cross” which is the same thing.
34. Every aspect of the Passion of Christ was known to God in eternity past. He saw with absolute precision every detail of the events surrounding the six trials of Jesus, assaults by members of the Sanhedrin, the thirty lashes of the Roman soldier’s whip, the crown of thorns, the drudgery of carrying the crossbar toward Golgotha, and finally the nails driven through the wrists into the crossbar and those through the ankles into the *staurós*, the upright stake. All of this cruelty was perpetrated by the free-will decisions of men and recorded in the PROM chip in the computer of divine decree.
35. These latter indignities are what is meant by the word *prospégnumi*, an aorist active participle which precedes the action of the main verb, the aorist active indicative of **ἀναιρέω (anairéō)**: “to slay, murder, execute, kill.”
36. The participle indicates the way in which Jesus was killed. In between the crucifixion and physical death is the spiritual death of Jesus in which the sins of the world were judged in Him by the justice of God.
37. The verse continues to report that although the Jews instigated the execution of Jesus, they did not actually carry out the deed. That was accomplished by the “hands of godless men.”
38. “Hands” is the plural of the noun **χείρ (cheír)**. It originally referred to the entire arm from shoulder to fingers. In later became an idiom for the hand as the instrument of action and power belonging to someone with such influence.