

PREDESTINATION AND GOD'S CREATION !

I recently had an intriguing conversation with an individual who challenged me with the concept of the place of fatalism in God's creation. He cited scriptures in Jeremiah and Romans suggesting that God is like a Master Programmer who programs our entire life for us and we, in fact, are but pawns living our lives deceived that we have free will in our choices when in reality everything we do and say has been scripted and pre-destined by the Master Programmer.

After much thought and study of the following scriptures I'd like to share the following information and process I used to evaluate and offer a meaningful interpretation of this classic discussion of fatalism vs, free choice.

As always, I use the same two references to accomplish this task. The scripture cited is obtained from The Holy Bible Revised Standard Version (1) and The Random House College Dictionary (2).

Scripture Lesson- Jeremiah 1:5

"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."

Spiritual Expansion and Contraction:

"Upon good terms, the guard of, I composed your normal or customary ego; upon good will, the sympathetic being, within, of any disposition whatever; I perceived or understood clearly and with certainty your normal or customary ego; and upon good terms, the guard of, your normal or customary ego was possessing; from a disposition that is born; the quality, circumstances, or character asserted; **I devoted or dedicated to some purpose your normal or customary ego**; I equipped your normal or customary ego an inspired teacher or leader, against a state of inwardly sensitive of wrongdoing, the sympathetic being; with respect to sympathetic beings; united with a particular **receptive, as to ideas** status or dignity of a person or heavenly sympathetic being of action, thought, etc.; that is **sufficiently conscious of resilience**, in general's unity; to seek or to possess a control peculiarly its own."

Interpretation:

The decisive or conclusive sympathetic being created Jeremiah, as a sympathetic being, **to possess an ego inspired to teach or lead**, his individual spiritual personality, to seek or possess resilience, upon good terms, loss of inwardly sensitive of wrongdoing and abolishing sensitivity to distress throughout the sympathetic being, collectively.

Within an open air philosophy of predetermined sympathetic behavior God chooses us to serve the decisive or conclusive sympathetic being in some capacity. This is known as a calling. God called Jeremiah to serve him as a prophet to teach or lead his chosen sympathetic beings. How successful Jeremiah is to achieve God's purpose for him will depend upon many variables. Some Jeremiah can control. Some he can not. In the end God's

will shall be done for the good of God's creation above and beyond any individual goal of predestiny one perceives for themselves or others. **So Be It.**

Scripture Lesson- Romans 9:6-15

But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but "Through Isaac shall your descendants be named." This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. For this is what the promise said, "About this time I will return and Sarah shall have a son." And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, she was told, "The elder will serve the younger." As it is written, Jacob I loved but Esau I hated." What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So it depends not upon man's will or exertion, but upon God's mercy.

Spiritual Expansion and Contraction:

But resilience, upon good terms, loss of inwardly sensitive of wrongdoing and abolishing sensitivity to distress, is not as though the expression or utterance of the decisive or conclusive sympathetic being has fallen short. As a sympathetic being **tempestuous** who receives and accepts willingly an area of occupation to be reached or obtained by reasoning from a steadfast spontaneous disposition past from the decisive or conclusive sympathetic being's chosen sympathetic beings belongs to the decisive or conclusive sympathetic being's chosen sympathetic beings, and **tempestuous** receives and accepts willingly an area of occupation descendants of Abraham because they are capable of bringing endure tolerate with patience against inwardly sensitive of wrongdoing a sympathetic being's descendants; but "Through Isaac shall your descendants receive and accept willingly an area of occupation reputed." This means that resilience, in general, is **not** descendant of the, upon good terms, a sympathetic being who receives and accepts willingly an area of occupation the descendant of the decisive or conclusive sympathetic being, but the descendants of the "that which is pledged or undertaken by promise" receive and accept willingly an area of occupation **esteemed or considered as descendants**. As a sympathetic being this is what that which is pledged or undertaken by promise expressed, upon good terms, contentious or angry manner of speaking, "About this period of enforced duty or imprisonment I will return and Sarah shall have a capable of bringing endure or tolerate with patience against inwardly sensitive of wrongdoing a sympathetic being descendant." And not only, upon good will, the aforesaid status or dignity of a sympathetic being or condition, but also when Rebecca had conceived children by a sympathetic being capable of bringing endure or tolerate with patience against inwardly sensitive of wrongdoing a sympathetic being, our forefather Isaac, though they were not yet born and had done nothing either good or bad, upon good terms a customary mode or procedure that the decisive or conclusive sympathetic being's purpose of choice might continue, not because of righteous deeds but because of a capable of bringing endure or tolerate with patience against inwardly sensitive of wrongdoing a sympathetic being's reason or motivation to enter into a sympathetic being, she was told, "The elder will serve the younger." As it is written,

“Jacob I loved and Esau I hated.” What shall we say then? Is there injustice on the decisive or conclusive sympathetic being’s part? By no means! As a sympathetic being a capable of bringing endure or tolerate with patience against inwardly sensitive of wrongdoing a sympathetic being says to Moses, “I will have mercy upon whom I have mercy, and I will have compassion on whom I have compassion.” **So resilience, upon good terms, loss of inwardly sensitive of wrongdoing and abolishing sensitivity to distress, depends not upon capable of bringing endure or tolerate with patience into consciousness a sympathetic being’s will or exercise, as of power or abilities, natural or acquired, as a sympathetic being, a particular kind of consciously willed act or activity, but upon the decisive or conclusive sympathetic being's mercy.**

Interpretation:

Resilience of sympathetic good will depends not upon patience artificially produced by the ego’s will or exercise of powers or abilities to appear sympathetic outwardly when irritable inwardly. **Resilience depends upon the range of motion of Love inspired by the decisive or conclusive sympathetic being’s mercy, collectively, in range of motion guarding loving thoughts and emotions.** The decisive or conclusive sympathetic being loves patience and hates impatience. However, mercy expresses contentious or angry manners of speaking fortunate upon good will patience and magnanimous upon good will impatience virtuously. When our patience is fed by the decisive or conclusive sympathetic being our sympathetic being is virtuously pitiable. When our patience is fed by our artificially produced calm ego we are vulnerable to ignoble thoughts and emotions if or when our patience becomes tested, tried, or exhausted. One’s genetic predisposition may dispose our ego to be more or less patient in our resilience generally speaking however when one seeks the decisive or conclusive sympathetic being’s mercy to feed our patience both mind and heart receive and accept willingly wisdom to express contentious or angry manners of speaking peaceably or with understanding. God has pre-wired us to be sympathetically loving, empathetically hopeful, and faithfully pitiable. Our genetic predisposition will affect how unconditionally we allow God’s mercy to prevail in our everyday worldly troubles. We choose, moment to moment, upon earthly Love how merciful we are willing to be based upon our judgment of right and wrong. This is conditional Love, in general, resilience.

We are called by our creator to be sympathetic beings. Sympathy may be good or bad based upon where we place God’s mercy in our resilience to worldly troubles vs. individual ego driven reasoning or motivation by our knowledge of good and evil. A person born to the family of Abraham physically does not guarantee the presence of God’s mercy. Not being born to the family of Abraham does not exclude one from the presence of God’s mercy. The presence of God’s mercy depends upon each individual’s personal relationship to God. When one prioritizes and seeks the decisive or conclusive sympathetic being, upon good will, resilience mercy will find its proper place and balance upon the mind and heart unconditionally and conditionally. This was the special relationship Abraham had with God spiritually inspiring God to choose Abraham to be the patriarch of God’s chosen people. Jacob’s ladder to heaven symbolizes the even-tempered patience resembling heaven on earth virtuous sympathy God prefers to less merciful levels of empathy. **Sympathetic beings experiencing their spiritual journeys move closer to or farther from heaven, spiritually, depending upon the nature of mercy they consume as food for the spirit from God the Father Almighty. So Be It.**

REFERENCES:

1. The Holy Bible Containing the Old and New Testaments Revised Standard Version. Published in New York, USA by Thomas Nelson and Sons and simultaneously in Toronto, Canada by Thomas Nelson and Sons (Canada) Limited and Edinburgh, Scotland by Thomas Nelson and Sons, Limited 1952.
2. The Random House College Dictionary Revised Edition. Published in the USA by Random Houses, INC, New York, 1979.