



GOD'S SOVEREIGN, SAVING GRACE

EPHESIANS 1:3-14 (2)

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Traditional wisdom insists that when you are in someone's home for dinner or a party of some sort, there are two topics that everyone should studiously avoid: *politics and predestination*. There are a few other issues that are off limits, but these two are guaranteed to upset everyone and make the evening unbearably uncomfortable.

I suppose someone might want to argue that this wisdom applies equally to sermons that preachers preach. If you want to preserve and promote unity in your local church, never craft a sermon that has either of these two controversial topics as the focus of your preaching.

I disagree with this so-called "traditional wisdom." There are numerous texts in both the OT and NT that address politics. My good friend Wayne Grudem wrote a 619-page book with the title: *Politics according to the Bible*. The subtitle is, *A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture*. I actually read the entire book and found it extremely helpful. The Bible actually has a lot to say about the political issues we face today.

But that leaves us with predestination, a topic certain to cause some people's blood to boil! Must we talk about it? Must a preacher teach what Scripture says about it? My answer to both questions is, Yes! A cursory reading of Ephesian 1:3-14 reveals that this controversial doctrine is central to Paul's description of what God has done for us in Christ Jesus. We read in v. 4 that God "chose" or "elected" us in Christ before the foundation of the world. In v. 5 Paul says that God "predestined" us for adoption into his family. Again, in v. 11 he describes believers as those who have been "predestined according to the purpose of him who works all things according to the counsel of his will."

I suspect that some of you would prefer that I skip over the verses where Paul speaks of election and predestination, while others would be greatly frustrated if I did. But there is a very good and persuasive reason why we must talk about it. It is found in v. 3 where Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenlies." He then proceeds to mention divine election as the first and perhaps most glorious of all such blessings: "even as he chose us" in Christ.

It is probable that Paul's praise in v. 3 is a declaration of fact, not a wish. Instead of "blessed be" God we should read, "God is blessed." He is *declaring* that God *is* blessed (cf. Rom. 1:25; 2 Cor. 11:31; 1 Pt. 4:11). Note also here the three-fold use of the same root word: "**Blessed** is God . . . who has **blessed** us with every spiritual **blessing**."

Four things are said here that must be noted.

First, we have been blessed with *every* spiritual blessing. Whatever blessings we have, we have from God. And whatever blessings we need, he has provided. None is omitted. God is not stingy with his blessings. Contrary to what we may often think, that God is holding out on us or that there are needs in our lives which what we have in Christ cannot fulfill or meet, *every* possible or conceivable blessing is ours.

Second, these blessings are *spiritual*. Paul's primary reference is to those blessings that pertain to, are characterized by, and come from the Holy Spirit himself. As Fee notes, the word "spiritual" is "an adjective for the Spirit, that is, 'pertaining to or belonging to the Spirit'" (*God's Empowering Presence*, 666). Paul has particularly in mind: election, adoption, grace, predestination, redemption, forgiveness, knowledge, an inheritance, and the seal of the Spirit, each of which he discusses in the subsequent verses. In other words, "all the gifts between vv. 3 and 14 are understood as elements of this one blessing and are therefore grounds for giving praise" (O'Brien, 96).

Third, these blessings are ours "in the heavenlies," a phrase found only in Ephesians. Contrary to popular notions, the "heavenlies" or "heavenly places" does not refer to a particular location beyond our literal atmosphere, as if some celestial topography were in view, or to blessings to be enjoyed later in heaven, after one dies physically.

In Ephesians this phrase can refer to (1) the place of exaltation for Christ (1:20), (2) the place of exaltation for believers because they are united with Christ (2:6), (3) the place or sphere in which God's wisdom is revealed to rulers and authorities (3:10), and (4) the place of warfare between believers and demonic forces (6:12). Thus "the heavenlies" are where Christ is, where we are, where demons are, and where God is revealed! In other words,

“‘heavenly realms/places’ does not refer to a physical location but to a spiritual reality – God’s world, in which believers have a share and which evil forces still seek to attack. It includes all of the believer’s relation to God and the church’s experience. It is a way of saying that this world is not the only reality. A larger reality exists where Christ is already exalted as Lord, where believers participate in his victory, and where spiritual forces are opposed” (Snodgrass, 47). Heavenly places, therefore, is a reference to “the unseen world of spiritual reality” (Stott, 35). It is the *unseen, spiritual realm* in which we enjoy God’s presence, commune with Jesus, and wage war with the enemy.

Fourth, these blessings are only available “in Christ”. This phrase may well be the most important theological theme in Paul’s writings. Numerous suggestions have been made about its significance, but I’ll only highlight the three that are more probable.

- Often this phrase has an *instrumental* sense and might be translated “through” Christ or “by means of” Christ, or even “because of” Christ.
- Many argue for a *corporate or covenant* identification with Christ. What is true of him is true of us. As we were once “in Adam” in that he represented us, and what he did, we were reckoned to have done, so now we are “in Christ”. He represents us. What was said of Christ can now be said of believers (cf. 2:6).
- Klyne Snodgrass combines several of the ideas in the above list and says that “Christ is the ‘place’ where believers reside, the source in which they find God’s salvation and blessings, and the framework in which they live and work. . . . [However], Just as Christ’s personhood is not lost, neither is the believer’s individuality lost. This is not some eastern religious thought of absorption into the deity. Rather, Christ and the believer are bound into a unity in which Christ sets the parameters for life and makes available God’s provisions for life” (47-8).

Next to Romans 9, Paul’s comments in Ephesians 1 are generally regarded as the most important information we have about divine election and predestination. You may also recall what Paul says in Romans 8:29 – “for those whom he foreknew he also predestined to be conformed to the image of his Son.”

Before we begin, note the word (Gk, *kathōs*) with which v. 4 opens, translated “just as” (NASB) or “for” (NIV) or “even as” (ESV). There may be a *causal* idea involved: God blessed us “because” he has chosen us in Christ. Or it may be that it is simply Paul’s way of introducing the first and most glorious “spiritual blessing” given to us by God. It might even have the sense, “in accordance with the fact that” he chose us in Christ” (Lincoln, 17). In other words, here is how we know God blessed us, “he chose us.”

I know fully how challenging this doctrine is, so let me lay it out for you in twelve easy steps.

1. First, election is pretemporal: it was “before the foundation of the world” that God the Father chose us in Christ (cf. 2 Thess. 2:13; see also 1 Thess. 1:4). This is to emphasize that the divine decision concerning human destiny is wholly unaffected by human deeds. To say that God chose us before the existence of all created things is to say that **he chose us without regard to any created thing**. It was before, and therefore independent of, the birth and behavior of the twins that God chose Jacob but not Esau (Rom. 9:13). Election is not something that awaits some event in human history, either the cross-work of Jesus or the faith of an individual. It antedates or comes before all human history. God’s choice is not dependent on human merit or temporal circumstances. **God sovereignly elects us unto eternal life before we exist and without our consent**. That isn’t to say that our voluntary consent isn’t important. We must still believe in Jesus, but our belief is itself the historical and experiential fruit or effect of God’s pre-temporal elective decree.

What we see unfolding in time-space history is the progressive fulfillment of a divine purpose that was conceived in eternity past. Jesus himself declared that his redemptive sufferings at Calvary were specifically designed to accomplish the salvation of those God had already given (elected) him (John 6:37-40). And the faith of individual men and women is not the beginning, cause, or foundation of their election, but its fruit (see Eph. 2:8; Acts 13:48). The religious implications of this are profound, for **either a person thanks himself for his faith, because it resulted in his election, or he thanks God for his election, because it resulted in his faith**.

When I reflect upon my election in this light there wells up within my heart a virtual flood of wonder and worship. To think that my election proceeds from a grace that was “born” long before I was, is glorious indeed. Charles Spurgeon perhaps put it best:

"In the very beginning, when this great universe lay in the mind of God, like unborn forests in the acorn cup; long ere the echoes awoke the solitudes; before the mountains were brought forth; and long ere the light flashed through the sky, God loved His chosen creatures. Before there was any created being --- when the ether was not fanned by an angel's wing, when space itself had not an existence, where there was nothing save God alone --- even then, in that loneliness of Deity, and in that deep quiet and profundity, His heart moved with love for His chosen. Their names were written on His heart, and then were they dear to His soul. Jesus loved His people before the foundation of the world --- even from eternity! and when He called me by His grace, He said to me, 'I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee'" (*Autobiography*, I:167).

God "saved us," said Paul, "and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus **before the ages began**" (2 Tim. 1:9). We see the same truth in Titus 1:1-2,

"Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised **before the ages began**."

That God's purpose in choosing hell-deserving sinners to inherit eternal life before the foundation of the world, before creation itself, is reaffirmed twice in the book of Revelation.

"And all who dwell on earth will worship it [that is, the Beast], everyone whose name has not been written **before the foundation of the world** in the book of life of the Lamb who was slain" (Rev. 13:8).

"The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the book of life **from the foundation of the world** will marvel to see the beast, because it was and is not and is to come" (Rev. 17:8).

We see this truth in the words of Jesus in Matthew 25:34 – "The King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you **from the foundation of the world**.'"

There is simply no way to get around or deny or evade the truth that God's purpose in saving hell-deserving sinners took place in eternity past, not merely before we put our faith in Christ, not merely before our conception in the womb of our mothers, not merely before our birth, not merely before our grandfather and grandmother, but before anyone, anywhere existed.

2. **Divine election is not merely corporate, but also of individuals.** Whereas it is true that Christ is himself the Elect One, and whereas it is true that the Church is the chosen or elect people of God, individuals are themselves chosen by God to believe in Christ in order that they might become members of the church. In other words, God didn't simply choose the church. He chose the specific individuals who would comprise the church. Those who contend for corporate election argue that God did not choose individuals to be saved but instead chose the Church, the Bride of Christ, and then left it to each person to decide if he/she would join that body.

Contrary to what some have suggested, the object of God's elective choice in Eph. 1:4 is not Christ or the Church, but "us" (*hēmas*). That's Paul and the Ephesian Christians. That's you and me personally. In 2 Thess. 2:13, Paul declares that "we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose (or elected) you **to be saved**, through sanctification by the Spirit and belief in the truth" (2 Thess. 2:13).

Paul uses the plural in Eph. 1:4 for two reasons: First, it would be impossible to use the singular! Second, "the choice of a multitude is simply the choice of each individual composing it. That multitude may be regarded as a unity by God, but to Him it is a unity of definite elements or members" (Eadie, 19). Remember that Paul is writing to *everyone* in the church at Ephesus, each of whom is the object of this particular "spiritual blessing" that extends to the entire church. In other words, *what is the corporate church if not a collection of individuals to each of whom the blessing comes?* The plural here simply indicates that *all* believers in Ephesus are chosen by God. It is a blessing *common* to everyone. That includes us as well.

"And when the Gentiles heard this [the message of salvation], they began rejoicing and glorifying the word of the Lord, and as many as were appointed to **eternal life** believed" (Acts 13:48).

3. ***Everyone who believes the Bible believes in election.*** Why do I say this? I say it because of the sheer volume of references to it in Scripture. There are a variety of different words used to describe election unto salvation. In fact, the verb to “choose” or to “elect” (*eklegō*) is found seven times in the NT, each of which refers to salvation or eternal life (Mark 13:20; Acts 13:17; 1 Cor. 1:27 (twice), 28; Eph. 1:4; James 2:5).

The noun “elect” (*eklektos*) is used of those chosen to eternal life seventeen times (Matt. 22:14; 24:22, 24, 31; Mark 13:20, 22, 27; Luke 18:7; Rom. 8:33; Col. 3:12; 2 Tim. 2:10; Titus 1:1; 1 Peter 1:1; 2:9; 2 John 1, 13; Rev. 17:14). The noun “election” (*eklogē*) is used seven times, all of which refer to salvation (Acts 9:15; Rom. 9:11; 11:5, 7, 28; 1 Thess. 1:4; 2 Peter 1:10). The word frequently translated “to predestine” or “to predestinate” (*proorizō*) is used four times of the predestination of people to salvation (Rom. 8:29, 30; Eph. 1:5, 11).

The reality of divine election and predestination is simply inescapable. Of course, the issue isn’t whether or not God chooses people to inherit eternal life. The issue is the ***basis*** on which that divine choice is made. That’s where the controversy resides.

Some, known more popularly as ***Arminians*** or ***Wesleyans***, believe that God restores in the fallen human heart the ability or freedom of will that enables them to believe. God then foreknows from eternity past who will respond in faith to the gospel and on that basis he elects or chooses them to inherit eternal life. *Ultimately*, then, whether or not a person receives or finally rejects Christ is up to them.

Others, known more popularly as ***Calvinists*** or ***Reformed***, believe that the Bible nowhere teaches this notion of “prevenient grace” in which the depravity and moral corruption of the human heart is to some extent neutralized or overcome. Therefore, if anyone is to believe it must come about through the work of the Holy Spirit, who sovereignly regenerates their hearts and then effectually and unfailingly brings the elect individual to faith and repentance. *Ultimately*, then, whether or not they receive Christ is up to God.

I want to emphasize the word “ultimately.” I’m not suggesting that our decision to trust Christ for salvation isn’t essential. It most certainly is. But what is the “ultimate” cause that leads to our saving faith? I believe it is God.

It should also be noted that no one believes what they do because of James Arminius or John Calvin. But those men from the 16th and early 17th centuries clearly took opposite sides on this issue and the labels have stuck ever since.

4. ***Paul also tells us about the purpose or goal of election*** (for the ***ultimate*** goal of election, see below). ***God chose us in order that we might be “holy and blameless” in his glorious presence.*** These two words have been the cause of considerable debate.

Some have thought they refer to the daily experience of each believer, what we call progressive sanctification. If that is true, the goal of election is to secure for Jesus Christ a people whose lives are characterized by purity and obedience to his will (an idea that is certainly substantiated by other passages in the New Testament: see Titus 2:14; 1 Thess. 4:7; 1 Peter 1:1-2). No one doubts that the word “holy” is frequently used to describe the character of Christian living, but what about the word “blameless”? It is a word that sounds as if it means “sinless perfection,” but see Phil. 2:15 where Paul urges believers “to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world” (cf. Rev. 14:5). Therefore, it is surely possible that in Ephesians 1:4 Paul is referring to the holiness and blamelessness of the Christian in the here and now of daily life.

On the other hand, this Greek word translated “blameless” is used in Ephesians 5:27 of the church in its final state of perfection and glory. This is also the case in Colossians 1:22 and in Jude 24. The only other occurrences of this word in the New Testament are in Hebrews 9:14 and 1 Peter 1:19, both of which refer to the blamelessness of Jesus Christ. We should also note that in Ephesians 5:27, Colossians 1:22, and Jude 24, as in Ephesians 1:4, we find the notion of being presented blameless “before him,” that is, before God. All this persuades me that Paul is referring to that absolutely sinless, holy, and blameless condition in which we shall be presented to God at the second coming of our Savior. Of course, this by no means excludes the notion of progressive sanctification. Indeed, experiential purity and holiness in this life is but a prelude to our ultimate glorification in the next. The latter is but the consummation of the former.

Thus we see that one goal of election is that when we stand before God on the final day we will be morally pure and blameless, not because of our efforts but altogether because of his grace. This means that God's gracious goal is not only that we would be free from the penalty of sin and its enslaving power but also free from its very presence.

In either view, the fact remains ***that if our personal holiness and blamelessness are the goal or end for which we were chosen, they cannot be the ground or cause of our election.*** It cannot be the case that God foreknew any degree of holiness or blamelessness in us and on that basis chose us in his Son. It would be absurd for Paul to say, "God chose you to become holy and blameless because he foreknew that you already are holy and blameless."

Consider what 1 Corinthians 1:27–30 tells us about the basis, ground, or cause of our election:

"God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God."

What Paul is saying here is that God chose particular kinds of people to be saved. "He did not just choose the church and leave its composition to man. He chose foolish individuals and called them into Christ. He chose some weak individuals and called them into Christ. He chose some low and despised individuals and called them into Christ. So that no one might boast in anyone but the Lord" (John Piper, "God Has Chosen Us in Him Before the Foundation of the Earth," www.desiringgod.org.)

5. *Divine election is not an arbitrary choice made by God, as if there were no reasons why he chose some for eternal life but passed over others. Election is "according to the purpose of his [God's] will" (Eph. 1:5). The basis of this choice is "the mystery of his will" (v. 9). It was according to his "purpose" (vv. 9, 11) and "the counsel of his will" (v. 11).*

So, why did God choose this person and not that one? It was his good pleasure and will that he do so. But why was he "pleased" to choose this one and not another? We only know that it wasn't because of anything in one that was not in another. But whatever "reason" or "purpose" moved God to choose as he did, it was pleasing to him and in perfect harmony with both his justice and his love.

6. *Divine election has the glory of God as its primary and ultimate purpose.* In order to magnify his grace and make known the majesty of his mercy, God chose hell-deserving sinners to inherit eternal life and be joined in covenant union with his Son, Jesus Christ. He "predestined" them "for adoption as sons" (Eph. 1:5). Thus, one purpose of election was to "save" hell-deserving sinners (2 Thess. 2:13; 2 Tim. 1:8-10).

But in a more ultimate sense, our salvation was designed to honor and magnify the grace and glory of God (Eph. 1:6, 12). We saw this in our previous lesson in Ephesians. Thus, ***our salvation is not the sole purpose of election. We were chosen for worship!*** We were chosen to "proclaim the excellencies of him who called you out of darkness into his marvelous light" (1 Peter 2:9).

7. *Divine election is not based on God's foreknowledge of your faith. Faith isn't the ground of election, but its fruit. It isn't the cause of election, but its effect. We don't get chosen by God because he foresees that we choose him. Rather we choose him because in eternity past he graciously chose us.*

Thus, God's choice of some hell-deserving sinners was not dependent on any will other than his own. Election "depends not on human will or exertion, but on God, who has mercy" (Rom. 9:16). Thus, election is the fruit or effect of one will, God's will.

8. *Divine election does not mean that people who want to have their sins forgiven and go to heaven when they die will instead go to hell. No one goes to hell except those who deserve to. And no one goes to heaven except those who don't deserve to.* In other words, divine election does not mean that people who want to be saved will ultimately be lost.

God does not respond to people who repent and desire to trust Christ by saying: "Sorry. The quota of the elect is already full." Jesus makes it clear that "whoever comes" to him shall be saved and "whoever comes" to him he "will never cast out" (John 6:35). Thus "everyone who looks upon the Son and believes in him" will have eternal life (John 6:40).

9. **Contrary to what many say, election doesn't render faith and repentance unnecessary; election is what makes them possible.** Faith and repentance are absolutely necessary if one is to experience the forgiveness of sins and inherit eternal life. They are produced in the heart of an elect individual by the secret, sovereign, and mysterious work of the Holy Spirit in which he regenerates the soul (the new birth) and works to overcome all resistance to Christ, enabling the previously hostile heart to see and relish and take supreme delight in the beauty of Jesus.

10. **On a related point, divine election does not undermine or negate the importance of evangelism and prayer. Election is what assures us that our evangelism will be successful (see Acts 18:1-11).** Divine election does not mean that we need not pray. God does not ordain a certain end (in this case, saving faith in the elect) apart from ordaining the necessary means (prayer and evangelism) by which that end is attained. Consider Romans 9 that is followed immediately by Romans 10:1!

11. **God loves election, and therefore so should we.** Note that in v. 5 our election, predestination, and adoption are ascribed to the "**good pleasure**" of God's "**will**". Choosing some but not all hell-deserving sinners to inherit eternal life pleases God. He loves it. But if God *must* elect people because he foresees their faith, what would be the point of saying that they are elect according to his "good pleasure"? On the Arminian scheme of divine election God's "good pleasure" is fundamentally irrelevant. What God "wills" or does "not will", what "pleases" or "displeases" God would have nothing to do with election. If election is conditional on foreseen faith, it becomes a matter of obligation and duty and requirement, not good pleasure and sovereign choice.

Jesus, while praying to his Father, rejoiced that God had hidden spiritual things from the "wise and understanding" and had sovereignly revealed them to "little children" (Matt. 11:25). This was God's "**gracious will**" (v. 26). If it pleased Jesus, it should please us as well.

God didn't predestine us unwillingly, grudgingly, or reluctantly. He *wanted* to do it. He was *delighted* to do it. God has an emotional life. There is immense and unfathomable complexity in his feelings: He delights in some things, and despises others. He loves and hates. He rejoices and judges. Choosing hell-deserving sinners to spend an eternity with him as his beloved children is uniquely joyful and pleasing and delightful and exciting and satisfying to the heart of God! Should it not also then be a joyful and pleasing and delightful and exciting and satisfying truth to our hearts? Should we not, then, talk of it often, sing of it often, and often tell of it to others? **God's pleasures must become our pleasures. We must learn to rejoice in that which rejoices him.**

12. **According to vv. 4b-5a, God's motive in this pre-temporal decision was love.** Many have argued that "in love" should be taken with what precedes in v. 4a, hence: we were chosen to be "holy and blameless before him in love." If so, then "love" is one aspect of the *goal* for which we are chosen. But if "in love" is taken with what follows in v. 5a it is the divine *motive* for our election. I believe the latter is correct: (1) according to Eph. 2:4-5 it was "because of the great love with which he loved us" that we were saved; (2) those who argue for taking "in love" with what precedes insist that it refers to our loving other believers in this life; but if, as noted above, "holy and blameless" refer not so much to our present experience but to our final and perfected standing at the coming of Christ, "love" would more likely refer to God's motive in predestining us; (3) the emphasis throughout the paragraph is on God's motive, intent, and initiative, not human response.

Answering Objections

Time and space prohibit me from responding to every objection. But here are three thoughts.

First, the relationship between divine sovereignty in election and our moral responsibility to believe in Jesus is a mystery that will likely never be perfectly understood. It is a mystery beyond the ability of any human mind to comprehend. All I can say is what I believe Scripture says: God is absolutely sovereign in our salvation, and men and women are morally responsible to repent and believe the gospel.

Second, God is under no obligation to save any, and is entirely just in condemning all. That he should pardon some is owing entirely to free and sovereign grace. Thus, "the marvel of marvels," says Benjamin Warfield, "is not that God, in his infinite love, has not elected all of this guilty race to be saved, but that he has elected any. What really needs accounting for – though to account for it passes the powers of our [most extreme] flights of imagination – is how the holy God could get the consent of his nature to save a single sinner. If we know what sin is, and what holiness is, and what salvation from sin to holiness is, this is what we shall face" (Benjamin B. Warfield, "Election," in *Selected Shorter Writings*, ed. John E. Meeter, 2 vols. [Nutley, NJ: Presbyterian and Reformed, 1970], I:297-98).

In order to be fair and just, God does not have to be gracious and kind to every hell-deserving sinner. He only needs to give people what they deserve. Some will push back and say, "But in choosing me to inherit eternal life, he hasn't given me what I deserve." That's right. He gave **Jesus** what you deserved on the cross. All sin will be punished, either in the individual sinner or in the person of Jesus on the cross.

I must confess that the question that haunts my heart is not "How can God be just?", but "How can God be merciful?"

Third, the words of Jesus in John 10:25-27 are crucial.

"Jesus answered them [the religious leaders], 'I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me.'"

Fourth, many who hear this truth ask the question: "How might I know if I'm elect?" The only answer that is given in Scripture is: repent and believe in the Lord Jesus Christ, and you will be saved. If a person chooses not to repent and believe, he has no one to blame but himself.

Conclusion

Finally, ***although election is a profound mystery, one that we will never be able fully to fathom or understand, it is one of the primary reasons why we should worship and praise God for his unmerited favor and mercy.*** You and I will never comprehend everything about election in this life. As Paul says in Romans 11:33-36, God's ways are unsearchable and his judgments are inscrutable. If you aren't willing to live with the mystery, you will forever be frustrated, angry, and confused.