

# Unit 2

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## What God Provides



# Lesson 5

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## God's Will in Salvation

In our first unit of study, we examined the foundational elements of salvation and what God requires of manus. We observed that the salvation experience is like a chain reaction that is set in motion as a person repents, believes, and is converted. Now we consider God's will in salvation and His provision of spiritual life, a new standing, and a new position for each one who responds to the gospel.

As we examine the will of God in salvation, we will realize anew that His eternal counsel and purpose in predestinating us to be conformed to the likeness of His Son is *past finding out*. To the honest, searching heart there will always be an element of wonder as he attempts to adjust God's sovereign will and purpose with mankind's free will. God's will is revealed in His great love for us, as well as in the rich mercy He displayed toward us by making us alive with Christ—even when we were dead in transgressions (Ephesians 2:4-5).

Grace is God's being for us when we were against Him. In pure grace He chose to create us with a capability of rejecting the love He extended to us. Then He revealed *unfathomable grace* when He gave for us, a rebellious race, His only Son. How could Christ come to identify himself with guilty sinners, assume the responsibility for their sins, and give himself on the cross as the ransom for their deliverance? The answer is that God so loved the world! Incomprehensible? Yes. And as we approach this lesson, we can do no better than worship where we cannot understand this infinite love, mercy, and grace.



### lesson outline

Election  
Views of Election  
Election in the Bible  
Foreordination (Predestination)

### lesson objectives

When you finish this lesson you should be able to:

- Explain the significance of election in the work of salvation.
- Summarize the biblical evidence concerning who is elected, in whom they are elected, and what they are elected to.

- Appreciate the fact that understanding the principles of election and foreordination gives people assurance of salvation as they abide in Christ.

### learning activities

1. Study the lesson according to the procedure given in Lesson 1. Be sure to read all Scriptures given, and answer all study questions.
2. Read Ephesians 1:3-14 several times. This is a key Scripture passage which deals with the will of God. Also, read 2 Timothy 1:9 and Romans 8:28-30.
3. Check the glossary at the back of this study guide for definitions of any key words you do not understand.
4. Take the self-test at the end of the lesson and check your answers carefully. Review any items you answer incorrectly.

### key words

accountable	election	motivating
arbitrary	fatalism	predestined
destiny	fatalistic	sanctifies
deterministic	foreordain	the elect
dominant	foreordination	
doomed	irresponsible	

## lesson development

### ELECTION

**Objective 1.** *Recognize the definition of election as it is presented in Ephesians 1:3-14.*

One of the major sections in this lesson concerns *election*. The other section treats the related teaching on *foreordination*. Taken together these two words tell us much about the purpose or will of God for the lives of men and women.

Clearly, anything that reaches into the past very far has a certain air of mystery about it. This is especially true when the subject deals with decisions of God in eternity. But, as we shall see, the subject of God's will for people who respond to Him is not surrounded by mystery. Rather, it speaks to us of comfort, security, fellowship, and eternal inheritance. As we consider the actions of our Heavenly Father described by the words *election* and *foreordination*, we will see the gracious provision He has made for those who accept His offer of salvation.

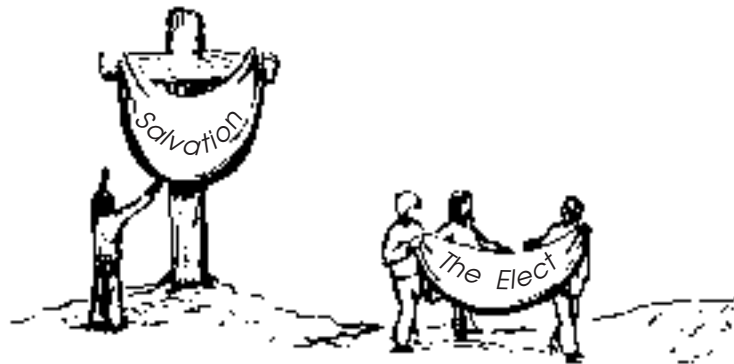
**1** Read Ephesians 1:13,14 if you have not already done so. Based upon this Scripture and the preceding paragraph, we can say that the will of God, as expressed in the words *election* and *foreordination*, concerns the

- a) eternal purpose He has for mankind in general.
- b) divine purpose for those who respond favorably to His acts of love.
- c) power exercised by God in doing what He wants in His universe.

## Meaning of Election

*Election* is an act of God whereby He *chooses* for salvation all those whom He knew in advance would accept Christ and continue in their faith in Him. Perhaps the following chart will help you to understand the concept of election more clearly:

<p style="text-align: center;"><b>MAN'S RESPONSIBILITY</b></p> <ol style="list-style-type: none"><li>1. God offered salvation to all people.</li><li>2. This salvation is made possible through the sacrifice of Christ.</li><li>3. Our salvation depends upon:<ol style="list-style-type: none"><li>a. Our acceptance of Christ's sacrifice.</li><li>b. Our continued faith in following Christ.</li></ol></li></ol>
<p style="text-align: center;"><b>GOD'S CHOICE</b></p> <ol style="list-style-type: none"><li>1. <b>Election</b> is an act of God whereby which He chooses for His own those who accepted His offer of salvation in Christ.</li><li>2. Because God has foreknowledge, He knew in advance who would accept His offer and continue in their faith.</li></ol>



MAN'S CHOICE = GOD'S CHOICE

In this general definition we see God's gracious provision: offering salvation to all people *in* Christ Jesus. Observe that there is also a *conditional* part for people: accepting salvation and maintaining it by faith in the finished work of the Lord Jesus Christ. Thus, in eternity past God *chose* (elected) to save people. Because they were not worthy of His grace, He chose them in the *merits* (or worthiness) of another, Jesus Christ. He chose them to be holy and without blame, to receive adoption as His children, to be to the praise of His glory, and to receive an eternal inheritance (Ephesians 1:3-14). You will recall from Lesson 1 that God has made provision for the salvation of all people. Our focus now, however, is on the benefits of this provision for people who accept His gracious offer.

- 2 The biblical teaching on election, as defined in Ephesians 1:3-14, shows us that
- a) all people will respond favorably to God’s purpose and be saved.
  - b) God acted in eternity, choosing those people in Christ whom He foreknew would respond favorably to His offer of salvation.
  - c) God’s intention is that some people should be saved and experience His gracious provision while others are lost.

**Biblical Examples of Election**

**Objective 2.** *Distinguish between scriptural and nonscriptural teachings on election.*

To understand the meaning of *election* more fully, we will consider Hebrew and Greek words for it as used in the Bible. We will also consider Old and New Testament examples of *election* that will illustrate the idea.

In the Old Testament, the Hebrew word *bahar* is used most often. It means “to choose” or “to select.” It occurs 164 times, and in over 100 of these examples it is God who elects. These examples are essential, therefore, in demonstrating the activity of God in *election*.

3 Read the following Scriptures and state whom or what God chose.

- a 1 Samuel 10:24 .....
- b 2 Chronicles 6:6 .....
- c 2 Chronicles 7:16 .....
- d Psalm 106:23 .....

In the above question we see divine choices which concern *chosen* individuals, *chosen* objects, and a *chosen* place. The word *bahar* most frequently refers to God’s choice of Israel as His people. No essential quality in Israel can explain why she was chosen to be God’s special people over other peoples (Deuteronomy 7:7). Israel’s insignificance did, however, give opportunity for the demonstration first of God’s grace, then of His power so that His name might be proclaimed in all the earth (Exodus 9:16). Of Israel’s election we read simply: “I have chosen you and have not rejected you” (Isaiah 41:9).



ELECTION BRINGS RESPONSIBILITY

The *election* of Israel to be the people of God was a high and holy privilege. But this choice placed great responsibility on the people chosen. As a result, they were punished more severely than were the neighboring nations for willful pride or failure to obey the laws of God.

4 Consider Jeremiah 5:12; 7:4, 10; and Micah 3:11. What boast were the people of Israel making?

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Jeremiah 7:9-10 implies that the people believed strongly that their election was so secure that it relieved them of any responsibilities. But as we shall see, this was never God's intention for Israel. For along with the privilege there was the responsibility of responding to God's love in faith and obedience. And while Israel *as a nation* was elected, *individuals* were *accountable* for their own response to God's revealed will.

5 Read Ezekiel 18:1-32 and 33:7-20 and choose the *best* ending to the following statement. God's intention for those whom He elects (chooses) according to the above Scriptures is that they

- a) simply acknowledge His control over their lives.
- b) acknowledge His control of their lives by obediently and consistently following His direction.
- c) do nothing, since *election* shows that God made a choice which He will honor regardless of the actions of the ones chosen.

Ezekiel learned that while God chose the nation of Israel, persons were individually responsible for living in obedience to God's laws (Ezekiel 18:4). Failure to live up to God's requirements could only lead to death (Ezekiel 18:13).

6 Examine Amos 3:1,2, Luke 12:48; and Romans 2:17-29. What principle do we see in these verses regarding God's dealing with humanity?

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These Scriptures about Israel's election teach us about the will and working of our gracious and holy Heavenly Father. They also reveal His holy character and His views toward sin. And they, as well as Romans 11:17-23, warn us so that we will not, like Israel, be cut off (separated) from God.

In the New Testament the Greek words for election occur about 50 times. These words are:

- 1. *Ekleptomai*—"to choose"
- 2. *Ekloge*—"the act of choosing or choice"
- 3. *Eklektos*—"the chosen or selected one"

About half of these words teach us about the exercise of God's will in election. The principle of free choice is especially dominant. In the New Testament the verb form (called middle voice) indicates the direct personal interest of the one who does the choosing—in this case, God himself. In election God never predetermines the future of individuals, nor is election to be separated from the responsible decision of a person.

7 In the exercise below, place an **S** in front of the scriptural examples of teaching on election and an **N** in front of those that represent nonscriptural teaching on election.

- ... **a** God's act of choosing is based upon the fitness or worthiness of the person chosen.
- ... **b** The privilege of being chosen is beyond measure, and it requires responsible living on the part of those chosen.
- ... **c** Biblical examples, in both Old and New Testaments, show that because God has elected people to be saved, they need not respond to God's grace . . . everything depends on Him alone.
- ... **d** Since God has elected people to be saved, it is His responsibility to make them ready for heaven and keep them pure through His overpowering will.
- ... **e** In Old Testament times Israel *as a nation* was elected, but *individuals* were accountable for their response to God's grace. In New Testament times the gospel is offered to all people, and each individual is responsible for what he or she does with God's offer of salvation.

### VIEWS OF ELECTION

**Objective 3.** *Discriminate between statements consistent with two different views of election.*

#### Deterministic View

Some people see election a bit differently from what we believe is consistent with the total teaching of Scripture. They feel that God willed in eternity what the *destiny* of each individual would be. They believe that God *determined* that *some* should be saved and receive eternal life and *some* should be eternally lost. According to them, Christ died only for the elect. We might call this view the *Deterministic View*.

<b>Deterministic View</b>	Scripture Used to Support This View
1. The motivating cause of election is the sovereign will of God.	Ephesians 1:5
2. Election <i>guarantees</i> the salvation of those who are chosen in Christ. Election also means that those not chosen in Christ do not have the possibility of being saved.	Romans 8:28-30
3. It is from eternity.	Ephesians 1:4
4. It is unconditional. It <i>does not</i> depend on the faith of a person or upon good works. It rests completely with the good pleasure of God who is also the source of faith.	Acts 13:48 Romans 9:11 2 Timothy 1:9 1 Peter 1:2
5. It is irresistible. This means that God can and will exert such a strong influence on the human spirit as to make it willing.	Philippians 2:13

According to the ones who hold this view, salvation is entirely of God; a person has absolutely nothing to do with it. If he or she repents, believes, and comes to Christ, it is because God's Spirit has drawn that person. This is true, they say, because people are so corrupt and

their will is so enslaved by sin that apart from God's help they cannot repent, believe, and choose rightly. Let us consider briefly some of the major characteristics of this view.

From this view comes the doctrine or teaching of *eternal security*, the belief that once one is in grace, he or she is always in grace—once saved always saved. For if God has determined in eternity that one should be saved, and that person can first be saved and then kept only by God's grace, which is irresistible, then he or she will never be lost.

**8** Circle the letters of all of the following statements that are held to be TRUE by those who hold the Deterministic View of election.

- a** God elects unconditionally. People can do nothing to resist or cooperate with God's electing purpose.
- b** Election is based upon the love of God and the good works of people.
- c** Election is universal, that is, all people are elected to salvation.
- d** Those whom God chooses are made willing by His overpowering influence on their spirits.
- e** God determined in eternity the destiny of every human being. He created some to be saved and some to be eternally lost.

### **Free Will View**

In contrast to the Deterministic View, there is another view of election held by many Christians. This is our view, which recognizes our responsibility in salvation, and may be called the *Free Will View*. We believe the Bible teaches that it is God's will for *all* people to be saved. This is based upon the evidence that Christ died for all people (1 Timothy 2:6; 4:10; Hebrews 2:9; 1 John 2:2; 2 Corinthians 5:14), and offers His grace to everyone. While we agree that salvation is the work of God, totally free and independent of good works or merit (worthiness), yet people must meet certain conditions. The responsibility we have in election, having confident trust in what Christ offers, secures God's provision of salvation. This agrees with the statements of Jesus (John 3:15-18), namely, that *whoever believes* may have eternal life. Faith, that is, the act of believing in Christ as a condition for salvation, is not an act of merit; it is simply accepting the condition laid down by the Lord. We can either accept God's grace or reject it. The power of choice remains with us.

Since salvation is based upon our response to the offer God makes, we must by an act of our own free will determine whether we will accept or reject His offer. The main features of the Free Will View are:



Free Will View	Scripture Used to Support This View
1. Election is a sovereign act of God since He was under no obligation to elect anyone. All people stand condemned before Him because of sin; therefore, all people could have been justly <i>doomed</i> .	Ephesians 1:11 Romans 3:23
2. Election is an act of grace, because all those who were chosen were unworthy.	Ephesians 2:8-10
3. God elected on the basis of the merits of His Son.	Ephesians 1:3-4
4. He chose those He foreknew would believe.	Romans 8:29-30
5. God graciously grants all people sufficient power to make a choice in the matter of accepting Christ and His salvation. In His foreknowledge, God knows what each person will do with his or her power of choice; therefore, He elects to salvation those who choose to submit to Him.	Titus 2:11 1 Timothy 4:10

The Free Will View of election is that God elects “whosoever will” to be saved. The many Christians around the world who hold this view believe that the offer of salvation is broad enough to include everyone who wants to be saved. We believe that God, because of His knowledge, foresaw all those individuals who would accept the gospel and maintain their salvation. These He *predestined* (chose beforehand in eternity) to eternal life. The Free Will position is that *God foreknew the eternal destiny of these people but did not determine it*.

- 9** Circle the letter of the statements that are TRUE of the Free Will View of election.
- a** Election is based upon God’s foreknowledge of mankind’s response to the gospel.
  - b** Election is conditional and rests upon the response of each individual to the offer of salvation.
  - c** Faith in the Lord Jesus Christ is the basis upon which people are saved.
  - d** Faith is not merit (worthiness); it is the obedient response of those who trust the word of God.

In summary, we hold the Free Will View as being the more biblical of the two. In the study of the doctrine of salvation, we believe that it is closer to the overall teaching of the Scriptures than the Deterministic View. We are influenced by the fact that election never appears in Scripture as a violation of human will. And never in the Bible is mankind treated as unaccountable. Accountability can only exist where there is free choice.

**10** Read carefully the following Scripture and then respond to the statements below, basing your answers on this text: “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Ephesians 2:8-9). Circle the letter of each TRUE statement.

- a** Salvation in the above text is totally the provision of God.
- b** God’s offer of salvation is received through the exercise of faith.
- c** Salvation is a gift that is freely offered, but this offer must be believed and acted upon (received) if it is to become effective.
- d** The gift of God is irresistible, that is, it cannot be refused. People are not required to respond to God; He simply forces them to hear His announcement that they are the elect and receive His provision.

**11** For the statements below use a **1** to identify those which reflect a Deterministic View of election and a **2** to identify those that reflect a Free Will View.

- |  |                       |
|--|-----------------------|
| . . . . <b>a</b> Election is unconditional and irresistible.   | 1) Deterministic View |
| . . . . <b>b</b> Election requires our response of trust in the salvation Christ offers.   | 2) Free Will View     |
| . . . . <b>c</b> Salvation is available for all mankind but avails only for those who believe.   |                       |
| . . . . <b>d</b> In election God determined in eternity to create people. Some He designed to be saved and some to be lost—apart from anything they could believe or do. |                       |
| . . . . <b>e</b> God graciously grants all people sufficient power to make a choice in the matter of accepting Christ and His salvation.                                 |                       |

**ELECTION IN THE BIBLE**

**Objective 4.** *Identify on the basis of scripture five aspects of election.*

Sometimes we are inclined to turn to one or two “proof” sources to back our ideas or prejudices about a given subject. However, if we are to be fair in our efforts to understand a subject, we must gather all the available evidence, evaluate all related facts, and only then come to a conclusion. For example, one might conclude that on the basis of John 14:13,14 we might receive *anything* we asked for in Christ’s name. However, as we consider the case more fully, we see that behind this same promise in John 15:16 there are the conditions of John 15:1-15. The additional light from this second source is significant in giving us the biblical basis for our understanding of the nature of effective prayer. With these facts in mind, let us consider further evidence in the Bible that deals with election.

**12** Read the following passages in Deuteronomy 7:6-8; 10:12-15; and 14:1-2. Now complete each of the statements below based upon these scriptural references.

- a** These Scriptures teach us that God is .....
- b** God elected (chose) Israel because of .....
- c** The degree of God’s love for Israel is shown in that He chose them from .....
- d** As a result of this election privilege Israel was called to .....

In the foregoing Scripture references, we saw God’s sovereignty as He elected Israel. We also noticed that along with the privilege of being chosen, Israel received some very solemn responsibilities: to be obedient, live uprightly, and respond to God’s grace in loving worship and praise. The punishment for disobedience was destruction (see Deuteronomy 7:10-11). Enjoyment of the provisions of election depended upon an obedient response from each individual (Deuteronomy 7:12-26; also chapter 8).

**13** Read each of the following Scriptures and state who the chosen ones are.

- a** Acts 9:15 .....
- b** Romans 11:5 .....
- c** Romans 11:26 .....
- d** 1 Thessalonians 1:4 .....

14 Now read carefully, once again, Ephesians 1:3-4 and answer the following questions.

- a Who did the choosing? .....
- b With whom is the choice linked? .....
- c When did the choosing take place? .....
- d When is the choice realized? .....
- e What is the purpose of the choice? .....

We should note well that while holiness is not the *basis* of our election, it is the *goal*. Paul says that God “saved us, not because of righteous things we had done, but because of His mercy” (Titus 3:5). When we are talking about the election of God’s people, the emphasis is not so much election to salvation as election to holiness.

15 What do we learn from the following verses about election and our part in it?

- a 1 Peter 1:1-2 .....
- b 2 Peter 1:10 .....

16 Identify each aspect of election (left) by matching it with its proper definition, explanation, or completion (right).

- |        |                                      |                              |
|--------|--------------------------------------|------------------------------|
| .... a | The one who does the electing        | 1) Before Creation           |
| .... b | The choice is realized               | 2) God                       |
| .... c | The one with whom election is linked | 3) Holy and blameless living |
| .... d | The initial act of election          | 4) In our present lives—now  |
| .... e | The purpose of election              | 5) Christ                    |

## FOREORDINATION (PREDESTINATION)

### Meaning of Foreordination

**Objective 5.** *Identify statements that correctly define foreordination as it relates to the will and purpose of God in election.*

We come now to the second important word in our study of God’s purpose for the salvation of people: *foreordination*. The words *foreordination* and *predestination* mean the same thing. In the King James Version of the Bible, the words *predestinate* or *predestinated* are used only four times: see Romans 8:29, 30 and Ephesians 1:5, 11. The American Standard Version translates all four of these *foreordained*. The Today’s English Version uses words that indicate “what God decided beforehand”; that is, in eternity. We use *foreordination* because some people think predestination refers to a kind of arbitrary, deterministic activity of God. Such a view or ~~mind-set~~mindset encourages fatalism.

In Christianity we do not have a *fatalistic* view of God’s election. We believe that God is sovereign, but we also believe that He has created people who can resist His will. The Bible demonstrates that people can resist the callings of the Holy Spirit to salvation—and be finally

lost (Proverbs 29:1; Hebrews 3:7-19). It also indicates that whoever will may respond to God's offer and be saved (Revelation 22:17; John 3:36).

*Foreordination* comes from the Greek *proorizo*, which means "to decide upon beforehand." As applied to salvation this means that *in election* God has purposed to save those who accept His Son and the offer of salvation, and *in foreordination* He has determined to carry out this purpose. Thus, by foreordination we mean that God carries out His purpose to save those who accept this salvation. In other words, He has already made provision for all those He knew would accept Him.

**17** Choose the TRUE statements below that define the word *foreordination* and its relationship to *election*.

- a** Foreordination means that God simply carries out in *time* the decisions and purposes which He made in eternity.
- b** In relation to salvation, foreordination refers to that which God has purposed for those who accept His redemption.
- c** Foreordination means that everything—every act, decision, attitude, response, motive, and circumstance—that concerns people was decided by God in eternity. People simply live out this prearranged program with no ability to affect it in any way.

### **Basis for Foreordination**

**Objective 6.** *Select a statement giving the basis upon which God foreordains.*

Our goal in this lesson is to see the teaching concerning election and foreordination in the balanced way in which Scripture presents it. We shall see that the biblical view of election *is* balanced and harmonizes with the teachings of Scripture concerning the sovereignty of God and the responsibility of mankind.

**18** Read Romans 8:29 and 1 Peter 1:2. These Scriptures demonstrate that election is based on .....

The simple meaning of the word *foreknow* is "to know beforehand." In Romans 8:28-30, Paul clearly shows that the divine order is foreknowledge, then foreordination (predestination). And Peter states that foreknowledge determines election (1 Peter 1:2). Thus God *foreknows*, then He *elects*, and finally He *carries out* His purpose (foreordination).



ANYONE MAY ENTER IN

The question then arises: What did God know beforehand about those mentioned in Romans 8:29? This passage gives no indication in this passage. However, in view of the total teaching of Scripture concerning humanity’s real participation in salvation (through our faith), we take *foreknow* to mean *God’s foreknowledge of our faith*. Thus, God foreordains “whosoever will” to be saved. This plan is broad enough to include everybody who wants to be saved. This truth has been explained by the following illustration: Outside the door of salvation one reads the words, “Whosoever will may come”; however, when one enters the door and is saved, he or she reads the words, “Elect according to the foreknowledge of God.”

Because of His foreknowledge, God knew in advance who would respond to His offer of salvation and continue to serve Christ. He foreordained them to an eternal inheritance. He *foreknew* their choice and eternal destiny, but He did not *decide* for them.

- 19** Choose the correct completion for this statement: God foreordains on the basis of
- a) human merit, good works, and holy living.
  - b) His arbitrary decision to save some and to reject all others.
  - c) what He knows beforehand (His foreknowledge).

**Foreordination in the Bible**

**Objective 7.** *On the basis of scriptural evidence, identify that which is foreordained and that which is not.*

In the New Testament the word translated to *foreordain* or *predestinate* is used six times. In each instance it means “to determine” or “to decide beforehand.” In the following verses let us consider *what* or *whom* God has foreordained. As we do, we will see more clearly the truth of foreordination.

**20** Write *what* or *whom* God has foreordained in the verses that follow.

- a** Acts 4:27-28 .....
- b** Romans 8:29-30 .....
- c** 1 Corinthians 2:7 .....
- d** Ephesians 1:5 .....
- e** Ephesians 1:11-12 .....

Consider the above verses again and observe what is *not* foreordained. The details of our lives are not fixed.

God’s redemptive purpose in us as individuals is foreordained. And the basic purpose of foreordination is that we who accept God’s salvation should have a living, holy relationship with Him as His children, being conformed to the image of Christ.

In the plan of salvation you will observe that God and mankind are closely associated. God extends grace, but the individual believes. God ordained that His people should do good works. People believe and their faith results in good works. Good works do not save them, but good works are the evidence of their living relationship with Christ. God ordains good works, but people perform them. In the working out of salvation in our lives, God allows us to work with Him. His part is so great: He foreknew, He elected, He foreordained, He called, He glorified, He sanctifies, and so much more. Nevertheless, He permits us to work with Him.

To summarize our discussion of election and foreordination, let us remember the advice of Paul to the Ephesians:

For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do (Ephesians 2:8-10).

**21** We know that all things are known by God, but all things are not determined by Him. Identify the elements which Scripture indicates are determined by God by placing a **1** in front of those statements and a **2** in front of those things that are NOT determined by God.

- |               |  |                          |
|---------------|--|--------------------------|
| .... <b>a</b> | The plotting against Christ by His enemies   | 1) Determined by God     |
| .... <b>b</b> | Your life decisions—for example, what job you will perform, whom you marry, where you will live                                  | 2) Not determined by God |
| .... <b>c</b> | Christian to be conformed to Christ’s image  |                          |
| .... <b>d</b> | A divinely ordered wisdom accomplished through Jesus   |                          |
| .... <b>e</b> | Some to be saved and some to be lost (based on God’s act, not on an individual’s response)                                       |                          |
| .... <b>f</b> | Those who believe the gospel and receive Christ to be adopted as Christ’s sons and daughters                                     |                          |
| .... <b>g</b> | Christians to live for the praise of His glory   |                          |
| .... <b>h</b> | Where you will worship, how you will respond to spiritual things, whether you will be generous or stingy in regard to God’s work |                          |

## self-test

MULTIPLE CHOICE. Select the one best answer to each question.

- 1** In terms of salvation, election is important because it
  - a) determines whether one can be saved.
  - b) describes the process by which the believer becomes ever more like the Lord.
  - c) demonstrates the powerful rule of God which overpowers the will of people.
- 2** Believers, who were chosen by God before the creation of the world, were chosen in
  - a) their own merits on the basis of their good works.
  - b) an arbitrary way by God, who purposed the salvation of some and the rejection of all others.
  - c) Christ Jesus.
- 3** On the basis of the overall scriptural facts, we can say that those who are elected are
  - a) those who respond to God's offer of salvation.
  - b) the select few whom God chooses to save.
  - c) those who prove their desire to be saved by their good works.
- 4** Foreordination, which means "to decide beforehand," is based upon
  - a) human merit.
  - b) God's foreknowledge.
  - c) unchangeable divine laws.
- 5** Which one of the following scriptural references is NOT closely linked with the will of God in salvation?
  - a) Ephesians 1:3-14
  - b) 1 Peter 1:1-2
  - c) John 14:1-3
- 6** Since Scripture clearly states that foreordination is based upon God's foreknowledge, we conclude that what God foresees in those who respond to His offer of salvation is
  - a) faith.
  - b) individual merit.
  - c) nothing outside himself, since He decides who will or will not be saved.
- 7** God foresees all things in His creation. And as concerns His offer of salvation to all people, He foreordains
  - a) that those who accept will be saved, and those who refuse will be lost.
  - b) that those who accept shall be conformed to Christ's image for the praise of His glory.
  - c) both of the above, a) and b).
- 8** Foreordination concerns the response of people to God's offer of salvation. On the basis of His knowledge of what they will do with this offer, He foreordains their future. God, however,
  - a) does not fix either people's salvation or destruction. This decision depends on the exercise of their free will.
  - b) must demonstrate His sovereignty by making a choice whether each person will be saved or lost.
- 9** If we know that "whosoever will" may be saved, our responsibility to the world is to
  - a) try to decide which ones are the elect and then witness to them.
  - b) proclaim the gospel message by every means possible to all creatures.
  - c) realize that God will see that all the elect will hear the gospel and respond. We needn't be concerned about it.

**10** The knowledge that, as we abide in Christ—our source of salvation—we can never be lost, should give us

- a) great pride in our decision to follow Christ.
- b) contentment, for now we realize that it is His responsibility to keep us from falling.
- c) a deep sense of appreciation for God's grace, and a sense of security and confidence as we respond to the Holy Spirit's effort to help us become more like Christ.



## answers to study questions

- 11 a** 1) Deterministic View.  
**b** 2) Free Will View.  
**c** 2) Free Will View.  
**d** 1) Deterministic View.  
**e** 2) Free Will View.
- 1 b)** divine purpose for those who respond favorably to His acts of love.
- 12 a** a God of mercy, love, and faithfulness. He is a God of glory and majesty too.  
**b** His great love.  
**c** among all nations.  
**d** obedience and holy living.
- 2 b)** God acted in eternity, choosing those people in Christ whom He foreknew would respond favorably to His purpose.
- 13 a** Paul.  
**b** A remnant.  
**c** All Israel.  
**d** The Christian community.
- 3 a** Saul.  
**b** Jerusalem and David.  
**c** The temple.  
**d** Moses.
- 14 a** God.  
**b** Christ.  
**c** Before the world was made.  
**d** In our lives right now—see verse 3 “He has blessed us . . .”  
**e** That we should be holy and without fault.
- 4** They said that because they were the elect of God, they would not be punished in spite of their disobedience to Him.
- 15 a** Election is based upon foreknowledge.  
**b** We are called upon to respond positively to God’s grace. And once we have experienced His saving grace, we must maintain our relationship with God.
- 5 b)** acknowledge His control of their lives . . .
- 16 a** 2) God.  
**b** 4) In our present lives—now.  
**c** 5) Christ.  
**d** 1) Before Creation.  
**e** 3) Holy and blameless living.
- 6** The greater one’s knowledge of God, the greater is his or her sin in disregarding it—and the greater the punishment. Also, election does not free one from judgment if he or she sins. Maintaining one’s place before God is more than outward identification; it requires an inward, spiritual response.

- 17 a** True.  
**b** True.  
**c** False.
- 7 a** Nonscriptural.  
**b** Scriptural.  
**c** Nonscriptural.  
**d** Nonscriptural.  
**e** Scriptural.
- 18** foreknowledge.
- 8 a** True.  
**b** False.  
**c** False.  
**d** True.  
**e** True.
- 19 c)** what He knows beforehand (His foreknowledge).
- 9 a** True.  
**b** True.  
**c** True.  
**d** True.
- 20 a** The plotting (of Herod, Pontius Pilate, Gentiles and Jews) was foreordained to carry forward the redemptive work of Christ.  
**b** Christians are foreordained to be conformed to Christ's image.  
**c** A divinely ordered wisdom was foreordained which was accomplished through Jesus Christ.  
**d** Christian believers are foreordained to be God's children.  
**e** Christians are foreordained to live for the praise of His glory.
- 10 a** True.  
**b** True.  
**c** True.  
**d** False.
- 21 a** 1) Determined by God.  
**b** 2) Not determined by God.  
**c** 1) Determined by God.  
**d** 1) Determined by God.  
**e** 2) Not determined by God.  
**f** 1) Determined by God.  
**g** 1) Determined by God.  
**h** 2) Not determined by God.