



**Poema**

**“What Was God Thinking Part 2”**

**Ephesians 1:4-6**

When we think about our salvation, we often times feel at a loss for the reason. Why would a holy and righteous God choose to call me to salvation when I know my sin offends Him in the deepest of ways. Who am I that God would save me? What was God thinking when He planned out the work to make me right before Him?

The doctrine of soteriology (salvation) is rich with the work of the Trinity in man’s redemption. Each person of the Godhead was involved in our salvation. From the sovereign choice of the Father, to the sacrifice of the Son on the cross, to the abiding powerful presence of the Holy Spirit – all were at work to restore our broken relationship caused by sin.

In Ephesians 1, Paul writes to us and teaches us the total involvement of the Godhead in our salvation and sanctification. So far, from v. 3, we have learned about ***the divine blessing in the foundation of our salvation*** – now we will look at the second part of the divine blessing from the Father.

***The divine blessing in the FORMATION of our SANCTIFICATION. (Ephesians 1:4-6)***

***1) The method – ELECTION. (Ephesians 1:4a)***

God’s elective will irresistibly draws to Himself those whom He has predetermined to love and forgive. At the same time, this elective will has no effect on those to whom He has not. God did this choosing ***“...before the foundation of the world...”*** Therefore, this decision was made completely apart from any merit or deserving an individual could have.

While this is fact, it is also fact that man possesses a free will. Apart from God, man’s will is captive to sin. Moreover, man is incapable of choosing God apart from the work of the Spirit of God to draw him to God. He is only able to choose God because God made that choice possible.

God’s sovereign election and man’s responsibility in choosing Jesus Christ appear to be opposite and irreconcilable truths. In fact, they are irreconcilable. It is a Biblical mystery – an antinomy (**a real or apparent mutual incompatibility of two laws**). God’s sovereign election in relation to man’s responsibility to choose Jesus Christ remains a mystery.

***2) The object – the ELECT. (Ephesians 1:4a)***

The object of election is **us**, not everyone. It refers only those whom God **chose**. Those whom God has declared holy before the foundation of the world and who have identified with His Son Jesus Christ by faith are those whom God elects.

**3) The time – eternity PAST. (Ephesians 1:4a)**

In God's plan Christ was crucified for us before the foundation of the world. We were designated for salvation before we were created.

**4) The purpose – HOLINESS. (Ephesians 1:4b)**

The word **blameless** in the Greek language literally means without blemish or spotless. Because we are chosen in Christ, we are “...**holy and blameless**...”

**5) The motive – LOVE. (Ephesians 1:5a)**

The word love (**agape**) is not an emotion but a disposition of the heart to seek the welfare of others. This is exactly what Jesus did on behalf of those chosen by God to be saved.

**6) The result – SONSHIP. (Ephesians 1:5b)**

A parent can adopt a child and give him or her equal status in the family unit. There will be no difference in treatment than that of a natural born child – food, position, status, social acceptance, financial provision and inheritance. But a human parent cannot impart his own distinct nature to an adopted child. Yet, God can. He does exactly that for every person whom He has elected and who has trusted in Christ. Christians share in Jesus' own nature via the indwelling person of the Holy Spirit.

**7) The goal – GLORY. (Ephesians 1:6)**

God also chose and preordained His church before the foundation of the world. No human being can brag and take glory for himself or his religious piety.

God has blessed each of us “...**in the Beloved**.” The word **Beloved** indicates the One who is in the state of being loved by God. He Himself paid the price for our release from sin and death. Because, by faith, we now belong to Christ, having been made one with Him and placed in His Body, we are presently acceptable to God.

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