

Lecture 9 – “Mock” Quiz on Berkhof

Most frequently, however, [predestination] denotes ‘the counsel of God concerning fallen men, including the sovereign election of some and the righteous reprobation of the rest.’
Berkhof, Systematic Theology, p.109

Key Terms

Election, predestination, foreknowledge, foreordination

Lecture Objectives

- To measure the student’s understanding of Berkhof

Preview

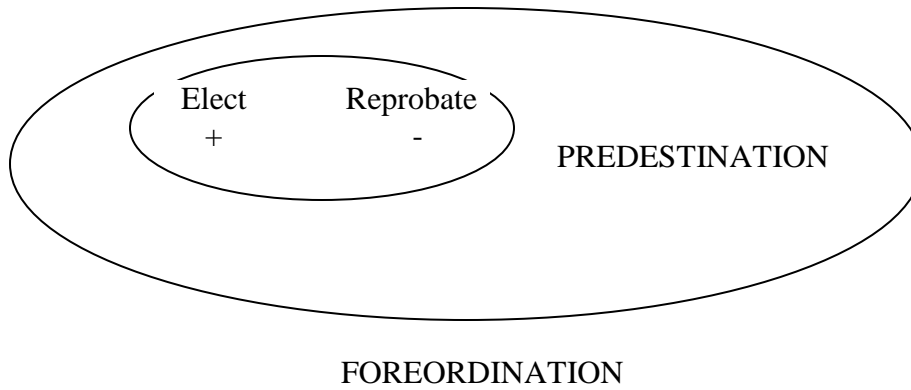
Having covered a lot of ground concerning the biblical data concerning predestination, we will now turn our attention to a time-honored standard in Reformed systematic theology, Louis Berkhof. This lesson will be a “mock” quiz covering the reading assignment due for this session (Berkhof 109-118). Keep in mind that this, as are all the quizzes, will be true or false **according to the author**. You can either try to answer the questions on your own, or wait until Dr. Peterson goes over them on video. The same quiz is available on Blackboard providing immediate feedback. Visit the “Spirit, Church, and Last Things” class and find the “Berkhof Quiz 1” under the “Course Materials” section. There is a space left after each question for taking notes as the questions are discussed.

“Mock” Quiz on Berkhof

The following questions are ‘true or false’ according to Berkhof?

1. Augustine taught double predestination.
2. Church Fathers before Augustine did not base election on prescience.
3. No one in the Middle Ages taught Augustinian predestination.
4. The Reformers, in general, taught predestination.
5. The Canon of Dort in Holland taught the Arminian position on election.
6. Karl Barth taught the traditional Reformed view of predestination.
7. The O.T. word for “know” sometimes means “make one the object of loving care.”
8. “Foreknowledge” and “foreknow” in the N.T. always denotes simple intellectual foresight or prescience.
9. The decree of predestination is the concurrent act of the Trinity.
10. God decreed to give some angels a special degree of perseverance.
11. In no sense was Christ the object of predestination.
12. God does not choose men to salvation based on foreseen merit.
13. Election renders the salvation of the elect certain.
14. Election to salvation took place in time; it is temporal.
15. The final aim of election is the salvation of the chosen.

16. We should include both preterition and condemnation in the decree of reprobation.



17. God is responsible for the fall.

18. God predestined some unto sin and some unto holiness.

19. God withholds common grace from the reprobate.

20. Reprobation is entirely a matter of logical deduction. Scripture is silent on the matter.