

Election/Atonement

September 30, 2018

Recall from last week's discussion from Romans 9

Part 3 – Objection #1: The Injustice of God: Verses 14-18

- He says to Moses: “I will have mercy on whom (singular) I have mercy and I will have compassion on whom (singular) on whom I have compassion.
- “It” – i.e. election – depends not on human will or exertion, but on God
- He has mercy on whomever he wills and he hardens whomever he wills.

Question/Discussion: Let's assume that God hardens unbelievers – i.e. they are unbelievers, and therefore God hardens them. And let's assume that God has mercy on believers – i.e. they are believers, and therefore God hardens them. This would, I believe, support the Arminian position that man's free will is the deciding factor on who gets mercy and who gets hardened. If we draw that conclusion, why does verse 19 and following exist?

Part 4 – Objection #2: Why Does He Still Find Fault? Verses 19-24

- The expected objection to Paul's line of reasoning in verses 14-18 comes in verse 19 – Why does he still find fault? For who can resist his will?
- Man cannot answer back to God – he takes a lump and makes one vessel for honorable use and one for dishonorable use
- God shows patience with dishonorable vessels in order to make know the riches of his glory for honorable vessels
- Those honorable vessels are the elect – Jew and Gentile

Definite Atonement - Introduction

Introduction: What do we mean by atonement?

Dictionary definition of atonement: reparation for a wrong or injury

Applied to Scripture:

1. We have wronged a Holy God by our sin against him.
2. We are separated by God because of that sin. His wrath is upon those who have sinned against Him.
3. To be reconciled by God, there must be an atonement for that sin.
4. In the absence of an atonement, that separation and wrath remains.
5. With the application of an atonement, there is no longer separation or wrath.

Atonement carries with it, the idea of:

- **Reconciliation**

katallagh, - KATALAGAY

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the **atonement**. (Rom 5:11 **KJV**) **katallagh**,

More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received **reconciliation**. (Rom 5:11 **ESV**)

All this is from God, who through Christ **reconciled** us to himself and gave us the ministry of **reconciliation**; (2Co 5:18)

- **Sanctification**

a`gia,zw – HAGIATZO – to make holy

They shall eat those things with which atonement was made at their ordination and consecration, but an outsider shall not eat of them, because they are holy. (Exo 29:33)

- **Propitiation – the act of appeasing a god, spirit, or person.**

evxila,skomai – EXILASKOMAI – to propitiate

He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. (Lev 1:4) – also the vast majority of other Leviticus passages dealing with atonement.

And David said to the Gibeonites, "What shall I do for you? And how shall I make atonement, that you may bless the heritage of the LORD?" (2Sa 21:3)

- **Expiation – the act of making amends or reparation for guilt or wrongdoing; atonement**

i`lasth,rion – HILISTARION – expiation, propitiation also **i`lasmo,j**

In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. (1Jn 4:10)

Next Week: Scriptural Support for Definite (Limited Atonement)

2 Weeks: 1 John 2:1-2 – Revisiting our Summer Sermon Series