

GraceLife Church Presents . . .

Soteriology

The Purpose,
Accomplishment, Plan, and
Application of Redemption

The Plan of Redemption

The Plan of Redemption

Excursus: The Doctrine of Reprobation

The Doctrine of Reprobation

Introduction

- ❖ This is our third week talking about the doctrine of reprobation.
- ❖ Reprobation is God's choice to pass by certain individuals refraining from exercising his saving love upon them and determining to punish them for their sins.

The Doctrine of Reprobation

Introduction

“The decree of reprobation is the free and sovereign choice of God, made in eternity past, to pass over certain individuals, choosing not to set his saving love on them but instead determining to punish them for their sins unto the magnification of his justice.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 504.

The Doctrine of Reprobation

Introduction

- ❖ We have shown that this doctrine logically follows from what the Scriptures teach on election.
- ❖ It is also explicitly taught in Scripture. We looked at about 10 Scriptures that speak of God destining people to wrath.

The Doctrine of Reprobation

Introduction

- ❖ Romans 9 addresses this issue of God's sovereignty in election and reprobation in more detail than anywhere else in Scripture.
- ❖ Last week we looked at Rom 9:1–18.

The Doctrine of Reprobation

Introduction

Goal for Today

- ❖ Review Romans 9:1–18 with a focus on the flow of Paul's thought.
- ❖ Look closely at Romans 9:17, the use of Exodus 9:16, and the hardening of Pharaoh's heart.
- ❖ Finish up to Romans 9:24.
- ❖ Close this section with some pastoral thoughts on how we should think about the doctrines of election and reprobation.
- ❖ Look at the rest of Romans 9–11 to finish our study of this section.

The Doctrine of Reprobation

Scripturally Presented

Rom 9:1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, **2** that I have great sorrow and unceasing grief in my heart. **3** For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, **4** who are Israelites . . .

The Doctrine of Reprobation

Scripturally Presented

- ❖ Paul has "great sorrow and unceasing grief in [his] heart" for the sake of his brethren according to the flesh—the Israelites (Rom 9:2–4).
- ❖ The sorrow moved him to the point of almost wishing himself accursed [*anathema*, ἀνάθεμα] separated from Christ for their sake.

The Doctrine of Reprobation

Scripturally Presented

- ❖ By saying he could wish himself accursed “for the sake of my brethren” Paul is sensitively pointing out that *that* is their fate. They are accursed from Christ.
- ❖ The fate of Paul’s brethren brings up a dilemma. Aren’t these God’s chosen people? Didn’t he promise them salvation?

The Doctrine of Reprobation

Scripturally Presented

Rom 9:4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, **5** whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Paul takes up all of the blessings listed in 9:4–5 and summarized them under one word in verse 6.

Rom 9:6 But *it is* not as though the word of God has failed.

- ❖ The rest of Romans 9:6b–11 is Paul's arguments showing that God's word to Israel has not failed and will not fail.

The Doctrine of Reprobation

Scripturally Presented

- ❖ The first proof that God's word has not failed is the truth about unconditional election.
- ❖ God's unconditional election to salvation (Rom 9:6b–16)
- ❖ God's unconditional decision to 'harden' some and to punish them for their sins (Rom 9:17–23).

The Doctrine of Reprobation

Scripturally Presented

- ❖ In Romans 9:6b the word of God did not fail because not all physical descendants of Abraham are regarded as spiritual descendants.

Rom 9:6 But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel;

The Doctrine of Reprobation

Scripturally Presented

- ❖ God chose Jacob over Esau although (1) the twins were not yet born, (2) and had not done anything good or bad, (3) not on the basis of works but on the basis of him who calls “*so that* God’s purpose according to his choice (election) would stand” (Rom 9:11).
- ❖ God had an electing purpose within Israel and it was unconditional (before time; not according to works; but according to God’s sovereign good pleasure).

The Doctrine of Reprobation

Scripturally Presented

Rom 9:14 What shall we say then? There is no injustice with God, is there? May it never be! **15** For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.”

The Doctrine of Reprobation

Scripturally Presented

- ❖ Last week we went back to Exodus 32–34, and particularly to Exodus 33:19 which Paul quotes, to try to understand how it is not unrighteous for God to choose unconditionally.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Moses was concerned because God said his presence would not bring Israel into the promised land lest he destroy his people.
- ❖ Moses prayed and the LORD promised “My presence shall go with you” (Exod 34:14).
- ❖ Moses prayed again asking the LORD to show him his glory (Exod 33:18).
- ❖ Moses needed to know God so that he could be assured that God could and would bring his people into the promised land.

The Doctrine of Reprobation

Scripturally Presented

“The request to see God’s glory should be understood in this context as a desire to have God confirm his astonishing willingness to show his favour to a still-necked, idolatrous people.”

John Piper, *The Justification of God*, 80.

The Doctrine of Reprobation

Scripturally Presented

Exod 33:18 Then Moses said, “I pray You, show me Your glory!” **19** And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.”

The Doctrine of Reprobation

Scripturally Presented

“Therefore both the grammar (*idem per idem*) and the vocabulary (grace and mercy) of Ex 33:19 cohere to stress that in dispensing mercy and grace God is dependent on nothing but his own free and sovereign choice. ”

John Piper, *The Justification of God*, 83.

The Doctrine of Reprobation

Scripturally Presented

“Moses’ anxiety, therefore, about the future of Israel is resolved through a personal revelation of God as a God who is merciful and gracious.”

John Piper, *The Justification of God*, 81.

The Doctrine of Reprobation

Scripturally Presented

Exod 34:6 Then the LORD passed by in front of him and proclaimed, “The LORD, the LORD God, compassionate [רַחֻם] and gracious [חַנּוּן], slow to anger, and abounding in lovingkindness and truth; 7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”

The Doctrine of Reprobation

Scripturally Presented

“These three realities overlap in the present context so that we can say God’s glory and his name consist fundamentally in his propensity to show mercy and his sovereign freedom in its distribution. Or to put it more precisely, *it is the glory of God and his essential nature mainly to distribute mercy (but also wrath, Ex 34:7) on whomever he pleases apart from any constraint outside his own will. This is the essence of what it means to be God. This is his name.*”

John Piper, *The Justification of God*, 88–9.

The Doctrine of Reprobation

Scripturally Presented

Rom 9:16 So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy. **17** For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”

The Doctrine of Reprobation

Scripturally Presented

- ❖ Salvation is dependent on God. God is a God who displays his goodness, glory, and proclaims his name by exercising his freedom to show mercy to whom he wills.
- ❖ The quote of Exodus 9:16 in Romans 9:17 also speaks about God's name.

The Doctrine of Reprobation

Scripturally Presented

Rom 9:17 For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”

18 So then He has mercy on whom He desires, and He hardens whom He desires.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Notice that Paul draws from the quote about Pharaoh that “He hardens whom he desires” (Rom 9:18).
- ❖ The quote of Exodus 9:16 in Romans 9:17 also speaks about God’s name.

The Doctrine of Reprobation

Scripturally Presented

“The inference Paul draws from this text is, ‘Whom God wills he hardens’ (Rom 9:18). Why did he not cite one of the numerous text from Exodus in which it is actually said that God ‘hardened’ Pharoah’s heart? Why chose a text in which the very word ‘hardening’ is missing?”

John Piper, *The Justification of God*, 100.

The Doctrine of Reprobation

Scripturally Presented

“The answer seems to be that Paul chose this text from Exodus because his chief interest lay in the purpose clauses: ‘to demonstrate my power and proclaim my name.’”

John Piper, *The Justification of God*, 100.

The Doctrine of Reprobation

Scripturally Presented

“It is no accident that the key word ὄνομα [name] appears also in verse 17. It is no accident because in both Ex 33:19 and Ex 9:16 Paul has found Old Testament texts in which the exercise of God’s sovereign freedom in mercy and in hardening, is the means by which he preserves and displays the glory of his *name*.”

John Piper, *The Justification of God*, 100.

The Doctrine of Reprobation

Scripturally Presented

“Paul is defending the righteousness of God in predestination by referring to two Old Testament texts which reveal that God proclaims his name (i.e. his character) and demonstrates his glorious power in the world by exercising his sovereign freedom to show mercy and to harden.”

John Piper, *The Justification of God*, 100.

The Doctrine of Reprobation

Scripturally Presented

“God’s righteousness consists in his unswerving commitment always to act for the glory of his name—a name which according to Ex 33:19 implies a propensity to show mercy and a freedom from all human distinctive in determining its distribution.”

John Piper, *The Justification of God*, 100.

The Doctrine of Reprobation

Scripturally Presented

“Since God’s *righteousness* consists basically in his acting unswervingly for his own glory, and since his glory consists basically in his *sovereign freedom* in the bestowal and withholding of mercy, there is no unrighteousness with God. On the contrary, he must pursue his ‘electing purpose’ apart from man’s willing and running,’ for only in his sovereign, free bestowal of mercy on whomever he wills is God action out of a full allegiance to his name and esteem for his glory.”

John Piper, *The Justification of God*, 122.

The Doctrine of Reprobation

Scripturally Presented

- ❖ I want to go back to Exodus and look at the hardening of Pharaoh's heart.
- ❖ This is another highly debated section of Scripture.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Did God harden Pharaoh's heart?
 - ❖ If he did, was it before or after Pharaoh hardened his heart?
 - ❖ Was it a judicial hardening or did God harden Pharaoh's heart first?
 - ❖ If God initially hardened Pharaoh's heart, why does he find fault (Rom 9:19)?

The Doctrine of Reprobation

Scripturally Presented

- ❖ Paul clearly understands the hardening as something God does.
- ❖ He says, “it depends (i.e. God’s bestowal of mercy, salvation) not on man who wills or the man who runs but on God who has mercy” (Rom 9:16).
- ❖ Then he explains the Pharaoh quote with “So then, he has mercy on whom he desires and he hardens whom he desires (Rom 9:18).

The Doctrine of Reprobation

Scripturally Presented

- ❖ In Exodus 4–14 there are 3 Hebrew words translated, “harden.”
- ❖ The different words are basically synonyms and seem to be used interchangeably.
- ❖ Sometimes God hardens, other times Pharaoh hardens his own heart, and still other times the passive is used, “His heart was hardened.”

The Doctrine of Reprobation

Scripturally Presented

- ❖ 20x one of these verbs are used.
 - ❖ 9x God hardened Pharaoh's heart (Exod 4:21; 7:3; 9:12; 10:1, 20, 27, 11:10; 14:4, 8).
 - ❖ 1x God hardened the Egyptian's hearts (Exod 4:17)
 - ❖ 4x Pharaoh hardened his heart (Exod 8:15, 32; 9:34; 13:15).
 - ❖ 6x Pharaoh's heart was hardened (Exod 7:13, 14, 22; 8:19, 9:7, 35).

The Doctrine of Reprobation

Scripturally Presented

- ❖ The debatable ones are the passive verbs.
- ❖ Are they divine passives, indicating again that God did the hardening, or did Pharaoh harden his own heart in those cases?

The Doctrine of Reprobation

Scripturally Presented

“God commands Pharaoh no fewer than ten times to let his people go. Yet in chapter after chapter, Pharaoh’s heart is hardened. On eight occasions we read that Pharaoh hardened his own heart [Exod 7:13, 22; 8:15, 19, 32, 9:7, 34–35]. On nine occasions, however, we read that God hardened Pharaoh’s heart [Exod 4:21; 7:3; 9:12; 10:1, 20, 27, 11:10; 14:4, 8].”

Scott Christensen, *What About Free Will?*, 118.

The Doctrine of Reprobation

Scripturally Presented

Exod 7:13 Yet Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said. **14** Then the LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go.

Exod 7:22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.

The Doctrine of Reprobation

Scripturally Presented

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The Doctrine of Reprobation

Scripturally Presented

Exod 8:19 Then the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hardened, and **he** did not listen to them, as the LORD had said.

Exod 9:7 Pharaoh sent, and behold, there was not even one of the livestock of Israel dead. But the heart of Pharaoh was hardened, and **he** did not let the people go.

Exod 9:35 Pharaoh’s heart was hardened, and **he** did not let the sons of Israel go, just as the LORD had spoken through Moses.

The Doctrine of Reprobation

Scripturally Presented

- ❖ The passive verbs result in Pharaoh refusing to let the people go, so I can see why some would argue (or at least grant) that Pharaoh is the primary agent of those hardenings.
- ❖ But the hardening of Pharaoh's heart is also seen as the fulfillment of God's word to Moses.

The Doctrine of Reprobation

Scripturally Presented

Exod 4:21 The LORD said to Moses, “When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go.

The Doctrine of Reprobation

Scripturally Presented

- ❖ We read of Pharaoh's heart *being* hardened or of him hardening his own heart (Exod 7:13, 14, 22; 8:15, 19, 32; 9:7).
- ❖ Many argue that God's hardening was strictly judicial. A judgment upon Pharaoh for hardening his heart against God.
- ❖ But before anything happened and before Moses was even in Egypt, God promised that *he* would harden Pharaoh's heart.

The Doctrine of Reprobation

Scripturally Presented

“Exodus 6:28ff reads like a fresh start after Pharaoh’s initial rebuff. As in 4:21 so in 7:2–4a God commissions Moses.”

John Piper, *The Justification of God*, 163.

The Doctrine of Reprobation

Scripturally Presented

Exod 7:1 Then the LORD said to Moses, “See, I make you *as* God to Pharaoh, and your brother Aaron shall be your prophet. **2** “You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land. **3** “But I will harden Pharaoh’s heart that I may multiply My signs and My wonders in the land of Egypt. **4** “When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments. **5** “The Egyptians shall know that I am the LORD, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst.”

The Doctrine of Reprobation

Scripturally Presented

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The Doctrine of Reprobation

Scripturally Presented

Exod 7:13 Yet Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said. **14** Then the LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go."

The Doctrine of Reprobation

Scripturally Presented

“The words, ‘just as Yahweh had said,’ prove that the refusal of Pharaoh to listen in 7:13 is a fulfillment of the prediction in 7:3,4a; and since this refusal is the intended result of *God’s* hardening in 7:3,4a it would be unwarranted to construe 7:13 as anything other than a fulfillment of *God’s* hardening of Pharaoh’s heart.”

John Piper, *The Justification of God*, 163.

The Doctrine of Reprobation

Scripturally Presented

“Not once in Ex 4–14 is the assertion of God’s hardening of Pharaoh *grounded* in any attitude or act of Pharaoh. Instead, again and again the reason given for hardening is God’s *purpose* to demonstrate his power and magnify his name. . . the action of God in Pharaoh’s life is determined ultimately by the *purposes* of God, not Pharaoh’s willing or running.”

John Piper, *The Justification of God*, 174.

The Doctrine of Reprobation

Scripturally Presented

- ❖ God accomplished his purpose through the hardening of Pharaoh's heart.
- ❖ We see on the one hand God's sovereign prerogative to harden whom he will. God acts freely according to his purpose.

The Doctrine of Reprobation

Scripturally Presented

- ❖ On the other hand, we should note that God does not see his actions in Pharaoh's life as undermining Pharaoh's culpability.
- ❖ God hardened Pharaoh and yet holds *him* accountable for *his* sin.
- ❖ In other words we should see two reasons why the Exodus happened the way that it did.

The Doctrine of Reprobation

Scripturally Presented

- ❖ God is the ultimate cause whereas Pharaoh is the proximate cause.
- ❖ All the hardenings are one. God meant it for good whereas Pharaoh meant it for evil.

The Doctrine of Reprobation

Scripturally Presented

“No alternating pattern exists here, as if God hardened Pharaoh’s heart at one moment and Pharaoh the next. This would suggest that his heart was hardened against his will when God acted, but fully in accord with his own will when he acted, which is nonsense. In every case, Pharaoh fully intended to harden his heart, yet at the same time this reflected the express purpose of God.”

Scott Christensen, *What About Free Will?*, 118.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Christensen is not saying that the reason God hardened is *because* of Pharaoh's wickedness.
- ❖ He is saying that God's hardening of Pharaoh is consistent with Pharaoh's own will.
- ❖ God sovereignly accomplished his purposes without doing violence to Pharaoh's will.

The Doctrine of Reprobation

Scripturally Presented

“By determining Pharaoh’s stubborn disobedience, God intends to put his glory on display while the Egyptian ruler appears to have no say in the matter (Rom 9:17). This is hard to square with any notion that Pharaoh had libertarian free will.”

Scott Christensen, *What About Free Will?*, 119..

The Doctrine of Reprobation

Scripturally Presented

“Yet in spite of God’s unyielding decree, Pharaoh is held responsible for his actions. ‘At no time was Pharaoh’s volition independent of [God’s] influence when he hardened his heart.’ Nonetheless, God attributes culpability to the stubborn ruler. . . . God’s sovereign dictation of the heart abrogates neither man’s freedom (i.e. voluntary actions) nor his responsibility.”

Scott Christensen, *What About Free Will?*, 119.

The Doctrine of Reprobation

Scripturally Presented

“The goals of God are not in mortal combat with human goals. He does not wrestle with his creatures, trying to get them to act against their will. Rather, the human will acts in full complicity with the desires of one’s heart, and therein reside culpability.”

Scott Christensen, *What About Free Will?*, 120.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Pharaoh's choices were consistent with his desires, and his desires were consistent with his sinful nature which naturally resists God.
- ❖ Thus the hardening of his heart by God does not make him innocent in the matter.
- ❖ We could say, "Pharaoh willfully resisted God exactly as God decreed."

The Doctrine of Reprobation

Scripturally Presented

Exod 9:13 Then the LORD said to Moses, “Rise up early in the morning and stand before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let My people go, that they may serve Me. **14** “For this time I will send all My plagues on you and your servants and your people, so that you may know that there is no one like Me in all the earth. **15** “For *if by* now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. **16** “But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth. **17** “Still you exalt yourself against My people by not letting them go.

The Doctrine of Reprobation

Scripturally Presented

Exod 5:2 But Pharaoh said, “Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, and besides, I will not let Israel go.”

The Doctrine of Reprobation

Scripturally Presented

Exod 8:29 Then Moses said, “Behold, I am going out from you, and I shall make supplication to the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully again in not letting the people go to sacrifice to the LORD.”

The Doctrine of Reprobation

Scripturally Presented

Exod 9:27 Then Pharaoh sent for Moses and Aaron, and said to them, “I have sinned this time; the LORD is the righteous one, and I and my people are the wicked ones.

The Doctrine of Reprobation

Scripturally Presented

Exod 9:34 But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants.

The Doctrine of Reprobation

Scripturally Presented

Exod 10:27 But the LORD hardened Pharaoh's heart, and he was not willing to let them go.

The Doctrine of Reprobation

Scripturally Presented

“Here are two wills set side by side. God *willingly* hardens Pharaoh’s heart while Pharaoh is simultaneously *unwilling* to let the people go. Note carefully that God’s will does not override the human will. The two wills spring forth from each individual and yet at the same time work in concert to achieve God’s purpose.”

Scott Christensen, *What About Free Will?*, 120.

The Doctrine of Reprobation

Scripturally Presented

Rom 9:19 You will say to me then, “Why does He still find fault? For who resists His will?” **20** On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it? **21** Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

The Doctrine of Reprobation

Scripturally Presented

Rom 9:22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?
23 And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, **24** *even us*, whom He also called, not from among Jews only, but also from among Gentiles.

The Doctrine of Reprobation

Concluding Thoughts

- ❖ God's purposes are set for the destiny of each and every person in the world.
- ❖ He has mercy on whom he wills and whom he wills he hardens.
- ❖ He works this way in order to manifest his glory to the vessels of mercy whom he calls, even us (Rom 9:24).

The Doctrine of Reprobation

Concluding Thoughts

- ❖ When God thinks about humanity he thinks of us as fallen and sinful.
- ❖ We are either vessels of mercy or vessels of wrath. In both cases he views us as guilty of sin.
- ❖ God endures the sin in the world to bring about good for us—that we might know him more fully in both his mercy and his justice.

The Doctrine of Reprobation

Concluding Thoughts

- ❖ God does not harden people against their will. There is no such thing as a person wanting to be saved but who is rejected by God.
- ❖ Whosoever wills may come. Whoever calls on the name of the Lord will be saved.
- ❖ In the case of the elect God changes our nature in regeneration so that we see the glory of Christ and desire to turn from sin to a wonderful and glorious saviour.

The Doctrine of Reprobation

Concluding Thoughts

- ❖ In the case of the reprobate God passes them by and does not change their nature.
- ❖ For them there is a legitimate offer of the gospel, but they reject it and refuse to repent. In turn, their hardened hearts become an opportunity for God to magnify his justice.
- ❖ I think it is helpful to think of them getting what they want. They *want* God to leave them alone and that is what they get.

The Doctrine of Reprobation

Concluding Thoughts

- ❖ We receive from God what we didn't want. We are made willing by God's saving grace.
- ❖ Remember that God's sovereignty isn't fatalism. God works through means and we make legitimate decisions and choices everyday.
- ❖ Our actions *do* make a difference, even as God is working and accomplishing *his* purposes.

The Doctrine of Reprobation

Concluding Thoughts

- ❖ If you have turned from sin to Christ thank God for that.
- ❖ If you have not yet come to Christ, I urge you to do so. God takes no pleasure in your death and unrepentance. You are and will be culpable for your own unbelief even if God decreed it.
- ❖ From a pastoral perspective I think it is helpful to remember both sides—God's sovereignty *and* man's responsibility.

