

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

- ❖ Reprobation is the opposite side of election.
- ❖ Election is God's work before creation to choose some people to be saved out of his sovereign good pleasure alone and not on account of any foreseen merit in them.
- ❖ We spent the past two lessons on election.

The Doctrine of Reprobation

Introduction

- ❖ Reprobation is the opposite side of election.
- ❖ Reprobation is God's work before creation to refrain from choosing some people to be saved.
 - ❖ This too is because of his sovereign good pleasure alone and not on account of any foreseen merit in them.

The Doctrine of Reprobation

Introduction

- ❖ Reprobation is a solemn topic.
- ❖ I don't believe I've ever thought about, taught, or otherwise interacted with a weightier or heavier topic in my life.
 - ❖ Crucifixion versus reprobation.

The Doctrine of Reprobation

Introduction

“That Calvin was deeply conscious of the seriousness of this doctrine, is perfectly evident from the fact that he speaks for it as a ‘*decretum horrible*’ (dreadful decree).”

Lewis Berkof, *Systematic Theology*, 116.

The Doctrine of Reprobation

Introduction

“Again I ask: whence does it happen that Adam’s fall irremediably involved so many peoples, together with their infant offspring, in eternal death unless because it pleased God? Here their tongues, otherwise so loquacious, must become mute. The decree is dreadful indeed, I confess. Yet no one can deny that God foreknew what end man was to have before he created him, and consequently foreknew because he so ordained by his decree.”

John Calvin, *The Institutes of the Christian Religion*, 955 (3:22:7).

The Doctrine of Reprobation

Introduction

“In short, if God foreknows a thing and permits it, he does that either willingly or unwillingly. The latter is impossible. Accordingly, only the former is a real option: God’s permission is efficacious, an act of his will.”

Herman Bavinck, *Reformed Dogmatics*, 2:387.

The Doctrine of Reprobation

Introduction

- ❖ The doctrine of reprobation can be shown from Scripture in two primary ways.
 - ❖ First, it is the logical result of the Scriptural teaching of election.
 - ❖ Second, reprobation is explicitly taught in Scripture.

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

“Reprobation may be defined as that eternal decree of God whereby He has determined to pass some men by with the operations of His special grace, and to punish them for their sins, to the manifestation of his justice.”

Lewis Berkof, *Systematic Theology*, 116.

The Doctrine of Reprobation

Introduction

- ❖ We need to handle this teaching very carefully.
- ❖ Our concern should be with understanding what the Scriptures teach and no more.
- ❖ It didn't seem right to teach election and not to mention the other side of that teaching.

The Doctrine of Reprobation

Introduction

- ❖ D.L. Moody apparently said, “No one should preach on the topic of hell without tears in his eye.”
- ❖ Obviously, I can’t manufacture tears on demand. But I do recognize that this is a weighty and heavy topic.

The Doctrine of Reprobation

Introduction

- ❖ We are talking about the eternal damnation of God's creatures.
- ❖ God says of himself, that he does not delight in the death of the wicked Ezek 18:23; 33:11; 2 Pet 3:9.
- ❖ We should not delight in this doctrine either and yet we should recognize the sovereignty of God, the reality of sin in the world, and that God has decreed even sin to manifest his glory to us.

The Doctrine of Reprobation

Introduction

Ezek 18:23 “Do I have any pleasure in the death of the wicked,” declares the Lord GOD, “rather than that he should turn from his ways and live?”

Ezek 33:11 “Say to them, ‘As I live!’ declares the Lord GOD, ‘I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?’”

The Doctrine of Reprobation

Introduction

“If only God’s honor and sovereignty were first recognized, all the Reformed theologians recommended the most cautious and tender treatment of the doctrine of predestination and warned against all vain and curious approaches to the subject.”

Herman Bavinck, *Reformed Dogmatics*, 2:396.

The Doctrine of Reprobation

Introduction

- ❖ First, reprobation is the logical result of the Scriptural teaching on election.
- ❖ Second, reprobation is explicitly taught in Scripture.

The Doctrine of Reprobation

Introduction

- ❖ First, reprobation is the logical result of the Scriptural teaching on election. Reprobation logically presented.
- ❖ Second, reprobation is explicitly taught in Scripture.

The Doctrine of Reprobation

Introduction

- ❖ First, reprobation is the logical result of the Scriptural teaching on election. Reprobation logically presented.
- ❖ Second, reprobation is explicitly taught in Scripture. Reprobation Scripturally presented.

The Doctrine of Reprobation

Logically Presented

- ❖ God has decreed all things that come to pass before the foundation of the world.
- ❖ He has perfect (exhaustive) knowledge of all things that he decreed.
- ❖ If he decreed to have mercy on some, it necessarily follows that he decreed to pass by others.

The Doctrine of Reprobation

Logically Presented

- ❖ We have spent the past two lessons proving the unconditional election of individuals to salvation from Scripture.
- ❖ I will not review those lessons today. If what we have seen is true then reprobation necessarily follows from election.
- ❖ Even if there were no verse on reprobation, what Scripture teaches about election would be sufficient to build a robust doctrine of reprobation.

The Doctrine of Reprobation

Logically Presented

“Because God’s decree is exhaustive, the doctrine of predestination extends not only to his decision to elect some unto salvation but also to his decision not to elect others and thus to leave them to the destruction that their sins deserve.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 503–4.

The Doctrine of Reprobation

Logically Presented

“The doctrine of reprobation naturally follows from the logic of the situation. The decree of election inevitably implies the decree of reprobation. If the all-wise God possessed of infinite knowledge, has eternally purposed to save some, then He *ipso facto* [by the very fact] also purposed not to save others. If He has chosen or elected some, then He has by that very fact also rejected others.”

Lewis Berkof, *Systematic Theology*, 117–18.

The Doctrine of Reprobation

Logically Presented

“Those who hold the doctrine of election but deny that of reprobation can lay hold to but little claim to consistency. To affirm the former while denying the latter makes the decree of predestination an illogical and lop-sided decree. The creed which states the former but denies the latter will resemble a wounded eagle attempting to fly with but one wing.”

Lorraine Boettner, *The Reformed Doctrine of Predestination*, 105;
from John MacArthur and Richard Mayhue, *Biblical Doctrine*, 506.

The Doctrine of Reprobation

Logically Presented

- ❖ There's really nothing else to say about the logic of reprobation.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Scripture not only teaches election, it also teaches reprobation.

The Doctrine of Reprobation

Scripturally Presented

1 Pet 2:4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ 6 For *this* is contained in Scripture:

“BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER *stone*, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

7 This precious value, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER *stone*,”

8 and,

“A STONE OF STUMBLING AND A ROCK OF OFFENSE”;

for they stumble because they are disobedient to the word, and to this *doom* they were also appointed.

The Doctrine of Reprobation

Scripturally Presented

1 Pet 2:4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ 6 For *this* is contained in Scripture:

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The Doctrine of Reprobation

Scripturally Presented

1 Pet 2:8 . . . They stumble, being disobedient to the word, to which they also were appointed. (ESV)

The Doctrine of Reprobation

Scripturally Presented

“Significantly, Peter does not merely say that their stumbling or disobedience was destined, though of course that is true. Rather, using a third person plural verb [ἐτέθησαν from τίθημι] he says that these people themselves were destined to disobey and stumble.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 507.

The Doctrine of Reprobation

Scripturally Presented

Jude 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

The Doctrine of Reprobation

Scripturally Presented

“Jude pictures God’s reprobation of these false teachers as the writing of a script in eternity past that was to come to pass in time, the end of which is their condemnation.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 506.

The Doctrine of Reprobation

Scripturally Presented

Rev 13:8 All who dwell on the earth will worship him, *everyone* whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.

Rev 17:8 “The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.

The Doctrine of Reprobation

Scripturally Presented

Rev 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. **13** And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. **14** Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. **15** And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

The Doctrine of Reprobation

Scripturally Presented

Rev 21:27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.

The Doctrine of Reprobation

Scripturally Presented

Matt 11:20 Then He began to denounce the cities in which most of His miracles were done, because they did not repent. **21** “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. **22** “Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in *the* day of judgment than for you. **23** “And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. **24** “Nevertheless I say to you that it will be more tolerable for the land of Sodom in *the* day of judgment, than for you.”

The Doctrine of Reprobation

Scripturally Presented

Matt 11:25 At that time Jesus said, “I praise You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and have revealed them to infants. **26** “Yes, Father, for this way was well-pleasing in Your sight. **27** “All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal *Him*.

The Doctrine of Reprobation

Scripturally Presented

2 Thess 2:8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; **:9** *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, **10** and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. **11** For this reason God will send upon them a deluding influence so that they will believe what is false, **12** in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

2 Thess 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

The Doctrine of Reprobation

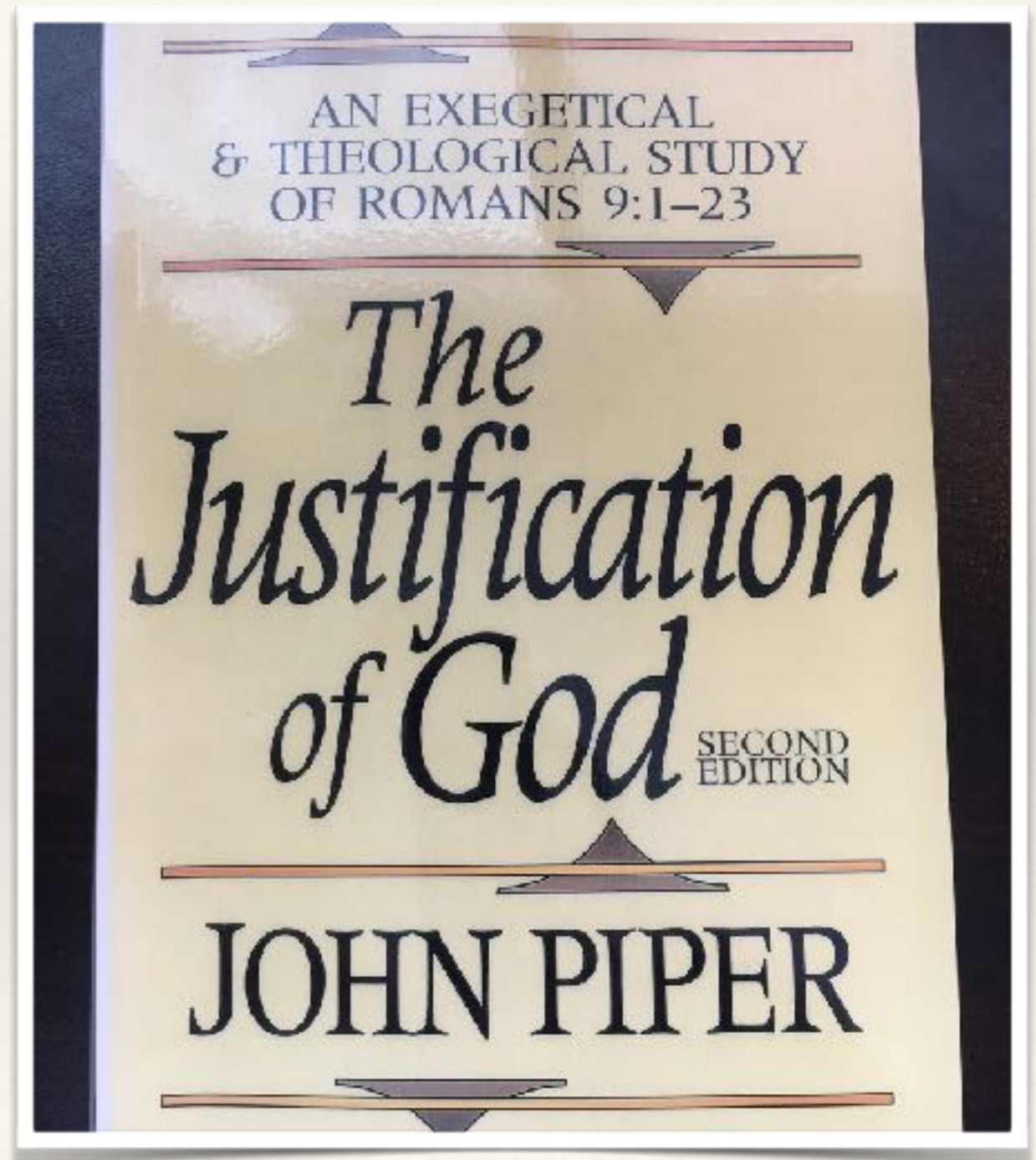
Scripturally Presented

- ❖ The clearest place to see the doctrine of reprobation in Scripture is in Paul's presentation in Romans 9:1–23.

The Doctrine of Reprobation

Scripturally Presented

- ❖ In this section I will basically follow John Piper's excellent book.
- ❖ *The Justification of God: An Exegetical and Theological Study of Romans 9:1–23.*



The Doctrine of Reprobation

Scripturally Presented

“The roots of this study go back to my perplexity about how Rom 9:15 could be an *argument* (γάρο) for Rom 9:14. How could this quote from Exod 33:19 support Paul’s assertion of God’s righteousness? What is Paul’s *justification of God?*”

John Piper, *The Justification of God*, 217.

The Doctrine of Reprobation

Scripturally Presented

Rom 9:14 What shall we say then? There is no injustice [ἀδικία] 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

- ❖ Piper goes back to Rom 9:6b–13 to ask, “What caused the hypothetical objector to question God’s righteousness in the first place?”
- ❖ To answer that question he goes back to 9:1–6a because 9:6b–13 answers the concern of 9:6a that the word of God failed.

The Doctrine of Reprobation

Scripturally Presented

- ❖ What we will see in this study is that God's promises were always according to his "purpose according to election" (Rom 9:11).
- ❖ This teaching on unconditional election to salvation and reprobation brings up a hypothetical objection in 9:14. Namely that God would be unrighteous to choose some and not others based solely on his sovereign good pleasure.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Paul, then quotes from Exodus 33:19 in Rom 9:15 apparently to prove that God is *not* unrighteous.
- ❖ But at first glance the quote just seems to repeat the doctrine of unconditional election. “I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion.”

The Doctrine of Reprobation

Scripturally Presented

- ❖ What I want to do is to present Piper's arguments and explanations of this difficult and fairly controversial section of Scripture.
- ❖ The reason it is 'difficult and controversial' is because this text teaches a lofty view of God's sovereignty over creation that makes men uncomfortable.
- ❖ In a sense, we are all the objector of verse 19.

The Doctrine of Reprobation

Scripturally Presented

- ❖ I won't be able to present all the evidence Piper used.
- ❖ If you are interested in further study on this I would recommend his book, but be warned you almost need to be able to read Greek and Hebrew to understand sections of it.

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 could wish himself accursed for the sake of his brethren, his kinsmen according to the flesh, who are Israelites.
- ❖ Why does he have this sorrow and grief for them?
 - ❖ He doesn't actually directly say why.

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

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

The Doctrine of Reprobation

Scripturally Presented

“Paul’s willingness to be cut off from Christ ὑπὲρ τῶν ἀδελφῶν μου [on behalf of my brethren] makes sense only if Paul believes his brothers are in a plight as serious as the one he is willing to enter for their sake. Thus the words Paul chooses with which to express his love are chosen also because they express . . . the precise condition of his unbelieving kinsmen: they are anathema, separated from Christ.”

John Piper, *The Justification of God*, 45.

The Doctrine of Reprobation

Scripturally Presented

“The plight of Paul’s kinsmen is as dark as their privileges are bright. . . Now it is clear what is at stake in Rom 9–11. . . . it appears that what God has guaranteed is in fact not happening—the end-time salvation of Israel. Has the word—the reliability—of God fallen[?]”

John Piper, *The Justification of God*, 46.

The Doctrine of Reprobation

Scripturally Presented

- ❖ In 9:6b–13 Paul sets out to prove that God's word has not failed.
- ❖ The way he answers the situation, brings up another charge, if that is the way God works it would be unrighteousness in God.
- ❖ Paul answers that objection in 9:15ff.

The Doctrine of Reprobation

Scripturally Presented

- ❖ So, has the word of God failed (Rom 9:6a)?
 - ❖ No. Why not?
 - ❖ Because God's promises to Israel were not intended for every single individual Israelite throughout all time.
 - ❖ God had always worked with Israel according to a purpose of election (Rom 9:11).

The Doctrine of Reprobation

Scripturally Presented

- ❖ Paul teaches the doctrine of unconditional election in 9:6b–13.
- ❖ God chose Isaac and not Ishmael.
- ❖ God chose (loved) Jacob and not Esau.

The Doctrine of Reprobation

Scripturally Presented

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; 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. 9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."

The Doctrine of Reprobation

Scripturally Presented

- ❖ Paul quotes Gen 21:12 to show that not all Abraham's children were "children of God" (Rom 9:8).
- ❖ Ishmael was a "child of the flesh" (Rom 9:8) whereas Isaac was a "child of promise" (Rom 9:8)
- ❖ The word of promise was "At this time I will come and Sarah shall have a son" (Rom 9:9 = Gen 18:10).

The Doctrine of Reprobation

Scripturally Presented

- ❖ Isaac and Ishmael show that God chose *from* Abraham's descendants those who would be children of the promised seed line.
- ❖ Isaac and Ishmael don't go far enough however, because Ishmael was the son of Hagar—an Egyptian.

The Doctrine of Reprobation

Scripturally Presented

Rom 9:10 And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; **11** for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls, **12** it was said to her, "THE OLDER WILL SERVE THE YOUNGER." **13** Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

The Doctrine of Reprobation

Scripturally Presented

- ❖ Here we see that God made a distinction between Isaac's children, twins born to the same parents.
- ❖ Paul is showing that "they are not all Israel who are from Israel" (Rom 9:6b).

The Doctrine of Reprobation

Scripturally Presented

- ❖ God said to Rebekah “The older will serve the younger” (Gen 25:23). This was *before* the children were born.
- ❖ Rom 9:11–12: though (although) the twins were not yet born *and* had not done anything good or bad . . . it was said to her, “the older will serve the younger.”
- ❖ Notice the purpose statement in Rom 9:11 “so that.”

The Doctrine of Reprobation

Scripturally Presented

- ❖ God's purpose in predicting that "the older will serve the younger" was "*so that* God's purpose according to his choice (election) would stand."
- ❖ This choice of Jacob over Esau was "not because of works but because of Him who calls."

The Doctrine of Reprobation

Scripturally Presented

“If these words have as their *aim* (ἵνα) to secure and establish God’s purpose, then they must express a decision on God’s part to intervene in the lives of Jacob and Esau in such a way that they come true. The word *pre-destine* is an apt description of the divine act expressed in the words “The elders shall serve the younger.”

John Piper, *The Justification of God*, 51.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Piper argues that it doesn't even really matter *how* you understand the distinction God makes between the children, whatever that is, God is going to act to make sure that the distinction definitely comes to pass.
- ❖ God's determination is not only prior to their birth (9:11a) but also it is not based on their deeds (negatively stated in 9:11b), but is in fact based on God's call (positively stated in 9:11c). See similarly Rom 9:16.

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.

The Doctrine of Reprobation

Scripturally Presented

- ❖ God's purpose is an electing purpose [ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη].
- ❖ His purpose is to be One who selects on the basis of 9:11 (before birth, not according to deeds, but according to his call).
- ❖ This is backed up by the statement of Rom 9:13, "Just as it is written, "JACOB I LOVED, BUT ESAU I HATED" (Mal 1:2).

The Doctrine of Reprobation

Scripturally Presented

Mal 1:2 “I have loved you,” says the LORD. But you say, “How have You loved us?” “*Was not Esau Jacob’s brother?*” declares the LORD. “Yet I have loved Jacob; **3** but I have hated Esau, and I have made his mountains a desolation and *appointed* his inheritance for the jackals of the wilderness.”

The Doctrine of Reprobation

Scripturally Presented

- ❖ Here's where things get a bit tricky. Some say, that Jacob and Esau are used in Malachi to show God's freedom of imparting non-salvific, theocratic blessings. In other words, God is not talking about salvation but about blessing nations.
- ❖ The problem with arguing that way is that it makes no sense of the Romans 9 context.

The Doctrine of Reprobation

Scripturally Presented

- ❖ Even if we grant that the unconditional election of Jacob and Esau is *only* an election to national blessings and has nothing to do with their salvation the context of Romans 9 demands that Paul is applying the *principle* of their unconditional election to eternal salvation.
- ❖ How could 'all Israel' not be 'Israel' if we are only talking about election to national blessings?

The Doctrine of Reprobation

Scripturally Presented

- ❖ Why would (almost) wish Paul to be accursed, separated from Christ for the sake of his brethren's national privileges as Israel?

The Doctrine of Reprobation

Scripturally Presented

- ❖ Again, the context of Romans 9 demands that Paul is applying the *principle* of unconditional from the OT to the unconditional election of Israel to eternal salvation.
- ❖ Piper points out that the OT doesn't really speak much about individual salvation, so there was no where Paul could go if he wanted to speak about individual election unto salvation.

The Doctrine of Reprobation

Scripturally Presented

- ❖ This teaching of unconditional election to salvation brings up a problem. If God does not choose based on merit does that mean there is unrighteousness in God?

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!

The Doctrine of Reprobation

Scripturally Presented

Rom 9:15 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

- ❖ Rom 9:15 is a quote from Exodus 33:19.
- ❖ Some commentators understand this, not as a defence of God's righteousness in unconditional election but as simply a restatement of the above (Rom 9:6b–13).
- ❖ In other words, is God unrighteous (Rom 9:14)?
 - ❖ No. He told Moses he would have mercy on whom he would have mercy.

The Doctrine of Reprobation

Scripturally Presented

- ❖ If that is really what Paul is doing it would be fine.
- ❖ But every other time in Romans that Paul asks a hypothetical question like this and answers *μὴ γένοιτο!* He follows up with reasons why that thing should 'never be.'
- ❖ Also, a simple restatement of his proposition (that God unconditionally elects) doesn't do justice to the explanatory *γὰρ* 'for' (Rom 9:15).

The Doctrine of Reprobation

Scripturally Presented

- ❖ If you want to know Paul's justification of God and finish up the doctrine of reprobation come back next week.

The Doctrine of Reprobation

Scripturally Presented

Rom 9:15 For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” **16** So then it *does* not *depend* on the man who wills or the man who runs, but on God who has mercy.

