

Lecture 14- Election and the Paradoxical Passages Part 4- Atonement and Assurance

*All Bible references are from NASB unless noted otherwise.

Basic Hermeneutical Principles

1. **Historical Grammatical-** Examining the historical context of when a specific book of the Bible was written. This could include geography, time period, politics, culture, socio-economics and language. It seeks to understand the original intention of the writer to the writer's audience at that particular time and place. It takes into consideration literary genre as well as the grammar and linguistic distinctives of that particular time and place of the language itself. An example of this is the question asked to Jesus about divorce for "any reason" in Matthew 19:3. It has become well known now in studying Rabbinical (Pharisaical) history that this discussion was an intense debate around 50 B.C. between Rabbi Hillel and Rabbi Shammai. Jesus was asked to give His opinion on the debate. We see this also with the interpretation of Jesus' words in Matthew 5:17, "I did not come to destroy the law, but to fulfill" (see also summary statement in Matt 7:29- Jesus taught with authoritative teaching, not like the scribes who simply quoted other teachers).
2. **Analogy of Scripture-** This principle comes after appropriate exegesis (examining the text itself in detail as in number 1 above). The goal is to allow less clear Scriptural passages to be interpreted by more clear passages. This is the principle of inter-textuality or Scripture interpreting Scripture. Often this happens when two opposing viewpoints are "proof texting" each other. The general idea not just relates to perspicuity of Scripture (clarity of a specific passage), but also the quantity of the passages. An example is John 15:10 as it relates to God's love.
3. **Analogy of Faith-** The understanding of this principle is to recognize that there is a significant amount of theological understanding taken from the sum of all Scripture. This is known as systematic theology which not only bases its theology on the Biblical text, but also uses reasoning/logic and philosophical considerations to arrive at a coherent theological and Biblical doctrine. Through this principle of "Analogy of Faith" a comparison is made between those individual passages which seem to teach a certain concept, but when compared with the sum total of the rest of Scripture and comprehensive theological doctrines, additional clarity is provided. An example is the timing of the rapture: Pre-trib, Mid-trib, Pre-wrath, Post-tribulation. Why do people believe in a pre-trib rapture (compare Rev 3:10 and Matt 24:29)?

Order of Salvation (*Ordo Salutis*) Review

Not all scholars agree on every exact step, so there is no reason to be overly dogmatic on this order. It's important to note that theologians see that all of these are set in a theologically logical priority. Some steps have a time priority, but others happen simultaneously. Numbers 4-8a below happen simultaneously.

Romans 8:28-30 And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose. ²⁹ For those whom He **foreknew**, He also **predestined** to *become* conformed to the image of His Son, so that He would be the **firstborn among many brethren**; ³⁰ and these whom He **predestined**, He also called; and these whom He **called**, He also justified; and these whom He **justified**, He also **glorified**.

1. **God's Foreknowing, Election, Choosing-** Romans 8:29; 9:11, 16, 18; Ephesians 1:4, 5, 9, 11; 2 Timothy 1:9.
2. **God's Predestination-** Romans 8:30; Ephesians 1:11; Matt 25:34; 1 Peter 1:4.
3. **God's External Calling-** Matthew 22:14; 1 Corinthians 1:18, 21; 2 Tim 2:10; 1 Peter 1:23; James 1:18.
4. **God's Internal Calling (Regeneration)-** John 3:3, 7, 31; 19:11; 1 John 3:9; 4:7; 5:1, 4, 18; Ezek 11:19; 36:26; Deut 30:6; Jer 32:39-41; Gal 5:16; Titus 3:5; 2 Cor 5:17; John 6:44-45; Matthew 13:11; 16:17; Luke 10:21; Rom 6:18; 7:22-23; 1 John 3:9-10; 5:18.
5. **Believers' Conversion-** Philippians 1:29; Ephesians 2:8-9; 2 Timothy 2:25; Matt 3:8; James 2:20, 26; Luke 13:3, 5; Luke 24:47; Acts 2:38; 3:19; Acts 17:30; 26:20.

6. **God's Justification-** Genesis 15:6; Rom 4:3, 5; Rom 3:24; 4:5, 3:26-28; 5:1; Gal 2:16; Rom 8:1; 33-34; 2 Cor 5:21; Gal 3:13; Rom 5:8; Phil 3:9; Rom 3:21-22; 4:5-8; 5:17; John 19:30.
7. **God's Adoption-** Eph 2:1-3; John 8:41-44; 1 John 3:10; John 1:12; Gal 3:26; Eph 1:5; Rom 8:17-23; Revelation 21:7; 1 John 3:1.
8. **God's and Believers' Sanctification-** 1 Cor 6:11; Acts 20:32; 26:18; 1 Peter 1:2; 2 Thessalonians 2:13; John 17:17); 2 Corinthians 3:18; 1 Thess 4:3; Hebrews 12:14; Phil 2:12-13; 1 Peter 1:15-16; 2 Cor 7:1; Heb 12:1; 2 Peter 1:5-9.
9. **God's Keeping and Mankind's Perseverance-** Matt 10:22; 24:13; Peter 1:5; John 6:37-45; 17:12; 18:9; 10:28-30; Jeremiah 32:40; Philippians 1:6.
10. **Believers' Death-** Psalm 115:16; Phil 1:21-22; 2 Cor 5:8; Rom 8:17; Phil 3:10-11.
11. **Believers' Glorification-** Rom 7:18-25; Rom 8:29; Phil 3:21; 1 Cor 15:49; 1 Cor 15:35-52; 2 Tim 2:12; Rev 20:4-6; 1 Corinthians 6:2-3; Revelation 3:21; 2 Cor 4:17; Rom 8:18; Colossians 3:4; 1 Peter 5:1; 1 Cor 15:24-27; Rev 21).

Questions to Ponder after meditating on the above order of salvation:

- 1) How conclusive is it after all that we have studied that God's sovereign plan will be thoroughly implemented and come to the exact conclusion He intended?
- 2) How conclusive is it that God has adopted this sovereign plan of grace/mercy specifically for His Elect?
- 3) If it is conclusive, how was God going to pay for the salvation of His specific elect?
- 4) If God's intention is securing the payment for sin (salvation) for His elect, how does this conclusion interact with the idea of the extent of the intention in Jesus' death on the cross? (definite/particular or universal?)
- 5) The difference of opinion as to the answer to the previous question shouldn't be used to cause division within the church. The bigger question is, "How does God's intentionality in the definite death of His Son for the elect impact the doctrine of assurance?"

Paradoxical passages concerning the intentionality of the death of Jesus

Verses that are purported to support the idea of universal atonement (that Jesus died on the cross for everyone). See Lecture 5 on prevenient grace for the explanation of these verses.

John 1:29 The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world*.

John 3:16-17 "For God so loved **the world**, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. ¹⁷ "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

1 Timothy 4:10 This is why we work hard and continue to struggle, for our hope is in the living God, who is the **Savior of all people** and particularly of all believers. (NLT)

1 Timothy 2:6 who gave Himself as a ransom **for all**, the testimony *given* at the proper time.

The following are verses that emphasize the intentionality of the death of Jesus for the many (elect).

Matthew 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom **for many.**"

Romans 5:18-19 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to **all men.** ¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One **the many** will be made righteous.

1 John 3:16 We know love by this, that He laid down His life **for us**; and we ought to lay down our lives for the brethren.

John 15:13 "Greater love has no one than this, that one lay down his life **for his friends.**

John 10:11 "I am the good shepherd; the good shepherd lays down His life **for the sheep.**

John 10:15 even as the Father knows Me and I know the Father; and I lay down My life **for the sheep.**

Isaiah 53:11 As a result of the anguish of His soul, He will see *it and* be satisfied; By His knowledge the Righteous One, My Servant, will justify **the many**, As He will bear **their** iniquities. ¹² Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of **many**, And interceded for the transgressors.

Closing thoughts on having confidence that if we died today, we would be with Jesus (Assurance of Salvation)

1 John 5:13 These things I have written to you who believe in the name of the Son of God, so that you may **know** that you have eternal life.

1 John 5:13 These things I have written to you who believe in the name of the Son of God, that you may **know** that you have eternal life, and that you may *continue to believe in the name of the Son of God.*

The book of 1 John has various themes, but one them is to bring the believer/reader to the point of having confidence in their own salvation. He lists various "tests" so that we can examine ourselves to see whether we live up to what should be visibly seen in the life those who profess to know God. The following verses were from a basic bible search of the phrase "we know" as found in the book of 1 John.

1 Jn. 2:3 By this we know that we have come to know Him, if we keep His commandments.

1 Jn. 2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

1 Jn. 3:1 See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.

1 Jn. 3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

1 Jn. 3:16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

1 John 3:18-19 Little children, let us not love with word or with tongue, but in deed and truth. ¹⁹We will know by this that we are of the truth, and will assure our heart before Him.

1 Jn. 3:24 The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

1 Jn. 4:6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

1 Jn. 4:13 By this we know that we abide in Him and He in us, because He has given us of His Spirit.

1 Jn. 4:16 We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

1 Jn. 5:2 By this we know that we love the children of God, when we love God and observe His commandments.

1 Jn. 5:15 And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him.

1 Jn. 5:18 We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.

1 Jn. 5:19 We know that we are of God, and that the whole world lies in *the power of* the evil one.

1 Jn. 5:20 And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

Chapter 18 of the Westminster Confession of Faith “The Assurance of Grace and Salvation”

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and fleshly presumptions that they are in God's favor and in a state of salvation, this hope of theirs will perish. Nevertheless, those who truly believe on the Lord Jesus, love him sincerely, and strive to live in all good conscience before him, may in this life be certainly assured that they are in the state of grace and may rejoice in the hope of the glory of God, a hope that shall never make them ashamed.

2. This certainty is not merely a conjectural and probable persuasion grounded on a fallible hope, but an infallible assurance of faith, founded on the divine truth of the promises of salvation, on the evidence in our hearts that the promised graces are present, and on the fact that the Spirit of adoption witnesses with our spirits that we are God's children. The Holy Spirit, by whom we are sealed for the day of redemption, is the pledge of our inheritance.

3. This infallible assurance does not so belong to the essence of faith but that a true believer may wait long and contend with many difficulties before he partakes of it. Yet, because he is enabled by the Spirit to know the things which are freely given to him by God, he may—without any extraordinary revelation—attain this assurance by a proper use of the ordinary means. It is therefore the duty of everyone to be very diligent in making certain that God has called and chosen him. By such diligence his heart may grow in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties which obedience to God requires—the proper fruits of this assurance. Thus it is far from inclining men to carelessness.

4. True believers may have the assurance of their salvation shaken, diminished, or temporarily lost in various ways: as by negligence in preserving it, by falling into some special sin which wounds the conscience and grieves the Spirit, by some sudden or violent temptation, or by God's withdrawing the light of his countenance and allowing even those who reverence him to walk in darkness and have no light. Yet, true believers are never completely deprived of that seed of God and life of faith, that love for Christ and fellow believers, that sincerity of heart and conscience concerning duty, out of which—by the operation of the Spirit—this assurance may in due time be revived; and by which, in the meantime, they are supported from utter despair.

2 Peter 1:10-11 Therefore, brothers and sisters, make every effort to be sure of your calling and election. For by doing this you will never stumble into sin. ¹¹ For thus an entrance into the eternal kingdom of our Lord and Savior, Jesus Christ, will be richly provided for you. (NET)