

The Actual Accomplishments of the Crucifixion of Christ on the Cross pt 2

—-Propitiation—-

John 19:30 Romans 3:19-26

Introduction:

John 19:28–30 (NKJV)

²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, **“I thirst!”** ²⁹ Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰ So when Jesus had received the sour wine, He said, **“It is finished!”** And bowing His head, He gave up His spirit.

Augustus Montague Toplady (1740 to 1778), was an unusual child. His father died when he was very young and so he was raised by his mother who adored and spoiled him. He was not very well liked by his peers or his relatives, partly because they did not relate to his extreme intelligence, and partly because he was sickly and neurotic.

Controversy followed Toplady throughout his short 38 years of life, but he did not let that stop him. At a very young age he showed a keen interest in developing a relationship with God. By age 12 he was preaching sermons, and at age 14 he began writing hymns. He was ordained as an Anglican priest at the age of 22.

Toplady was a staunch Calvinist, and a very outspoken opponent of John Wesley's Arminian theology. In 1776, two years before his death, he wrote an article on God's forgiveness. The purpose of this publication was to rebut statements made by Wesley. The article concluded with Toplady's poem, Rock of Ages; a poem that would many years later find its way into the very same hymnals as many of John's brother, Charles Wesley's songs.

Rock of Ages

Rock of ages, cleft for me
let me hide myself in thee;
let the water and the blood,
from thy wounded side which flowed,

be of sin the double cure;
save from wrath and make me pure.

Nothing in my hand I bring,
simply to the cross I cling;
naked, come to thee for dress;
helpless, look to thee for grace;
foul, I to the fountain fly;
wash me, Savior, or I die.

While I draw this fleeting breath,
when mine eyes shall close in death,
when I soar to worlds unknown,
see thee on thy judgment throne,
Rock of Ages, cleft for me,
let me hide myself in thee.

“The Lord is my Rock, and my Fortress, and my Deliverer.” (Psalm 18:2)

He understood the significance of the actual finished Atonement of Christ.

That this is a vicarious substitutionary atonement

This atonement has accomplished real substitution for the sinner.

In that Substitution there is
Propitiation
Redemption
Reconciliation

Today we look at one of the benefits of the Actual
finished Substitutionary Atonement for us:
Propitiation

Lesson

The Dilemma
The Declaration
The Decision
The Demonstration

I. The Dilemma

This Dilemma

“A situation in which a difficult decision has to be made between two or more alternatives, especially undesirable ones.”

This Dilemma is the most critical of all history, in all the universe. It is Cosmic in its proportions and eternal in time span.

It involves the Absolute Holy God and and sinful Man and his cosmic treason.

This dilemma can be presented a number of ways,

1. How does a Holy God forgive sinful man?
2. How does a Just God not punish men for their sins?
3. How does a Good God set aside His Justice to take sinners to Heaven?
4. How does a Perfectly Pure and Righteous God have a relationship with a vile and blasphemous sinner?
5. How can God be Just as a Judge and let the murderer go free?

There are four great realities that are absolutely imperative to understand to be able to answer the these questions.

Reality #1 --God is Holy,

Righteous, Pure, undefiled by evil, Just, Sinless

Isaiah 6:2–3 (NKJV)

² Above it stood seraphim; each one had six wings: with two he covered his face, with two he

covered his feet, and with two he flew. ³ And one cried to another and said:

“Holy, holy, holy *is* the Lord of hosts;
The whole earth *is* full of His glory!”

Revelation 4:8 (NKJV)

⁸ *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!”

Exodus 15:11 (NKJV)

¹¹ “Who *is* like You, O Lord, among the gods?
Who *is* like You, glorious in holiness,
Fearful in praises, doing wonders?”

Revelation 15:3–4 (NKJV)

³ They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

“Great and marvelous *are* Your works,
Lord God Almighty!
Just and true *are* Your ways,

O King of the saints!

⁴ Who shall not fear You, O Lord, and glorify Your name?

For *You alone are* holy.

For all nations shall come and worship before You,

For Your judgments have been manifested.”

Leviticus 19:2 (NKJV)

² “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the Lord your God *am* holy.

Psalms 89:18 (NKJV)

¹⁸ For our shield *belongs* to the Lord,
And our king to the Holy One of Israel.

Psalms 145:17 (NKJV)

¹⁷ The Lord *is* righteous in all His ways,
Gracious in all His works.

Isaiah 57:15 (NKJV)

¹⁵ For thus says the High and Lofty One
Who inhabits eternity, whose name *is* Holy:

“I dwell in the high and holy *place*,
 With him *who* has a contrite and humble spirit,
 To revive the spirit of the humble,
 And to revive the heart of the contrite ones.

1 Peter 1:15–16 (NKJV)

¹⁵ but as He who called you *is* holy, you also be holy in all *your* conduct, ¹⁶ because it is written, “*Be holy, for I am holy.*”

I could read you hundreds of verses on the Holiness of God, and it will ring hollow and academic to you until you understand the

second Great reality....

Reality # 2—-the sinfulness of man.

Now I know that we agree with that fact that man is sinful. As an evangelical orthodox confessional Reformed Baptist Church, we would be one of the first to stand up and shout from the house top, that men are sinners.

We would agree with

Romans 3:23 (NKJV)

²³ for all have sinned and fall short of the glory of God,

Romans 3:10 (NKJV)

¹⁰ As it is written:

“There is none righteous, no, not one;

Romans 3:19 (NKJV)

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Ecclesiastes 7:20 (NKJV)

²⁰ For there is not a just man on earth who does good
And does not sin.

Galatians 3:22 (NKJV)

²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

1 John 1:8 (NKJV)

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 John 1:10 (NKJV)

¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us.

But frankly, I don't believe we truly grasp the significance of this and the depth of this. Over the years through the shallow felt need preaching of most churches and the intentional drift of our culture and the secular counseling community, sin has been redefined and the heinousness of sin has been removed.

In a culture and frankly a church that is swimming in sin and drinking it from the firehose of TV and internet... sin is no longer sinful. We are currently in one of those surges right now where the sinlessness of sin is being promoted on a wide scale.

The LGBTQI Pride celebration in the month of June is being promoted everywhere and on every possible platform, from every form of media, to making your workplace celebration of the normalcy of this sin, even phone companies, food companies and lumber yards have all jumped on board with 1000s of other businesses to create an atmosphere of the sinlessness of sin..

The Transgender and transvestite lifestyle is being pushed into the elementary schools in an alarming rate through literature that is being taught in the schools and even the appearance of transgender men dressed as women reading books to the children in the public libraries.

All of this is being done for the purpose of making what is abnormal normal, what is sinful, holy and what is evil, good.

It is an intentional effort to reverse the order of the God created natural world.... to turn it on its head. To make it the exact opposite of what God has created.

This is not only in the culture, this is in the church.

CRT has added fuel to the fire, but even preachers like the current president of the SBC, Ed Litton alone with former president of the SBC, JD Greer have publicly stated that God only whispers about the sin of homosexuality.

They would say in defense of that statement that the Bible says more about Pride and materialism than homosexuality.

But while that may be true, it never whispers or minimizes or marginalizes any sin, no matter how small in the eyes of men.

And fire rising down from heaven on Sodom and Gomorrah is hardly a whisper!!!
But its not only the Baptist, even the some of the Presbyterian churches have embraced and promoted "Revoice" which is an attempt to normalize same sex attraction and make it sinless. They would teach that to be same sex attracted is not a sin so long as you don't act on the desire. This to is the church on the downgrade to the normalization fo the sinlessness of sin.

This is where the preachers task seems almost impossible.

He is to stand up week after week and cry out the sinfulness of sin to an audience that is filling its mind with dumptruck loads of sin every week. Through the hours of TV, and internet and video games, christians sit week in week out watching and listening to the normalization of sin.

We are affected, and the more you do what I just said the more affected you are.

You may say you are not that affected, but you may be deceiving your self.

First, many of you watch things you would have been shocked at just 10 yrs ago.

Second, ask yourself, when what the last time you wept over your sin or others. I'm not talking bout

have having a little grief of sentiment towards those involved in sin.

I'm referring to a weeping over how your sins is disobedience to a Holy God.

I dare say, most of us cannot remember the time.

there might be a fleeting thought or a momentary sorrow, but that it is.

And not only that, it doesn't even bother you that you don't have and sorrow, You don't even think about it.

So there is a real problem here. Sin is no longer sinful

I have been wondering for sometime now as to why there has not been for fruit from the evangelistic efforts put forth in this church and other churches of like faith.

Its not that we don't attempt to share the gospel faithfully,

Its not that we don't share all the gospel. We are not watering down or super coating it to get a response.

But beyond the fact that God is not visiting us in those efforts.

I think one of the reasons He may not be is because of one of the most glaring problems is the sinlessness of sin.

People don't think they have a sin problem with God.
Be saved?!

Be saved from what!????

Sin might be an inconvenience or trouble between my spouse or my children, it might cause me some problems with the police officer on occasion.

Or I might sense some feeling of guilt when I cheat on my test or lie a little bit,

But an offense to a Holy God.

Who believes that and who cares !!!!

So, although we are troubled by reality of sin, we still don't see it as much of a problem with man and God, We don't see it so seriously.

After all, Isn't God just a God of Love and so gracious that he will forgive us and take us to heaven. The picture in most outside and inside the Church is that God is lonely and he loves you so very much, he just can wait to see you and give you a great big hug.

But, that view is antithetical to what the Bible teaches about God.

Paul Washer is correct when he says, the practice of the worship of idols occurs most often on Sunday morning in evangelical churches. They have formed a god of their own imagination instead of the God of the Bible

The most critical study you could ever give yourself to is the Study of the Character of God. It is Transformative and essential to the understanding of the Gospel. If you and I are going to understand the serious nature and offense of Sin then We are going to have understand more about God.

More specifically,

His attitude toward sin and the sinner
His Response to sin and the sinner.

So

Reality #1 The Holiness of God

cannot be understood without

Reality #2 The Sinfulness of Man

and the this cannot be understood without understanding Gods attitude toward sin and the sinner.

which cannot be fully understood without understanding

Reality # 4

The Response of God to sin and the Sinner.

3. Reality # 3

God's attitude toward Sin and the Sinner.

We have heard over and over that God hates the sin but not sinner.

While it is true that God hates sin.

It is equally true that He hates the sinner

Psalm 5:5–6 (NKJV)

5 The boastful shall not stand in Your sight;

You **hate** all workers of iniquity.

6 You shall destroy those who speak falsehood;

The Lord **abhors** the bloodthirsty and deceitful man.

Proverbs 6:16–19 (NKJV)

16 These six *things* the Lord hates,
Yes, seven *are* an abomination to Him:

17 A proud look,
A lying **tongue**,

Hands that shed innocent blood,

18 A **heart** that devises wicked plans,
Feet that are swift in running to evil,

19 A **false witness** *who* speaks lies,
And **one who sows discord** among brethren.

sane: to hate

Original Word: שָׂנֵא

Part of Speech: Verb

Transliteration: sane

Phonetic Spelling: (saw-nay')

Definition: to hate

8130. אִנַּשׁ **sane** (971b); a prim. root; *to hate*:—detest(1), enemy(3), enmity(1), foes(1), hate(78), hated(28), hated her intensely(1), hates(19), hating(2), hatred(1), turned against(1), turns against(2), unloved(7).

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

All reputable and reliable translations without exception translate this word “Hate” in Psm 5

Genesis 37:4 (NKJV)

⁴ But when his brothers saw that their father loved him more than all his brothers, they **hated** him and could not speak peaceably to him.

Genesis 37:8 (NKJV)

⁸ And his brothers said to him, “Shall you indeed reign over us? Or shall you indeed have dominion over us?” So they **hated** him even more for his dreams and for his words.

Genesis 37:20 (NKJV)

²⁰ Come therefore, let us now kill him and cast him into some pit; and we shall say, ‘Some wild beast

has devoured him.’ We shall see what will become of his dreams!”

Deuteronomy 12:31 (NKJV)

³¹ You shall not worship the Lord your God in that way; for every abomination to the Lord which He **hates** they have done to their gods; for they burn even their sons and daughters in the fire to their gods.

Hosea 9:15 (NKJV)

¹⁵ “All their wickedness *is* in Gilgal,
For there **I hated** them.
 Because of the evil of their deeds
 I will drive them from My house;
I will love them no more.
 All their princes *are* rebellious.

Not only hate, but the word **abhor** is used.

Psalms 5:5–6 (NKJV)

⁵ The boastful shall not stand in Your sight;
You hate all workers of iniquity.
⁶ You shall destroy those who speak falsehood;
The Lord **abhors** the bloodthirsty and deceitful man.

6973. קוץ **quts** (880d); a prim. root; *to feel a loathing, abhorrence, or sickening dread*:— abhorred(2), dread(3), loathe(2), terrorize(1), tired(1).

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

Brown-Driver-Briggs

[תָּעַב] verb denominative Niph'al Pi'el: Niph'al Perfect3masculine singular 1 תָּעַבְתִּי **Chronicles 21:6**; Participle תָּעֵב **Isaiah 14:19**; **Job 15:16**; — be abhorred:

1 ritual sense: נֶצֶר תָּעֵב **Isaiah 14:19** an abhorred (rejected) branch (< נֶץ vulture, the unclean scavenger bird); תָּעֵבְתָּ **Job 15:16** abhorred and corrupt, from disease (הַתְּעִיב אֵלֶיךָ elsewhere **Psalm 14:3** = **Psalm 53:4** "הַתְּעִיב").

2 ethically: David's census, according to **1 Chronicles 21:6**.

Pi'el Perfect3plural sf תָּעֵבְתֶּנּוּ **Job 9:31** 2t.; Imperfect תָּעֵב **Psalm 106:40**; **Psalm 5:7** (read 2 masculine singular תָּעֵב); 3 feminine singular תָּעֵבְתִּי **Psalm 107:18**; 2masculine singular תָּעֵבְתָּ **Deuteronomy 23:8** (twice in verse), etc.; Infinitive absolute תָּעֵב **Deuteronomy 7:26**; Participle מְתָעֵב **Isaiah 49:7** (but see infra), + **Amos 6:8** (so read for מְתָעֵב Gej^Urschrift 349 We Now Marti Harper); plural מְתָעֵבִים **Micah 3:9**; —

1 regard as an abomination abhor:

a. ritual sense: (1) of God; with accusative of Israel, because of idols **Psalm 106:40**. (2) of man: with accusative, of abomination **Deuteronomy 7:26** (twice in verse), compare **Deuteronomy 23:8** (twice in verse); **Job 19:19**; **Job 30:10**.

b. ethically: (1) of God; "שָׂנֵא", with accusative: אִישׁ דְּמִים וּמַרְמוֹה **Psalm 5:7** (**Amos 6:8** see II. תֵּאֵב). (2) of man; with accusative מִשְׁפָּט **Micah 3:9**; דְּבַר תְּמוֹם, **Amos 5:10** ("שָׂנֵא"), שָׂקֵר **Psalm 119:163** ("שָׂנֵא").

c. physically: with accusative כָּל־אֶבֶל **Psalm 107:18**.

2 cause to be an abomination: with accusative, ritual sense **Ezekiel 16:25**; Job, from filthy garments **Job 9:31**; מְתָעֵב גֹּי **Isaiah 49:7** ("בְּזוּה נִפְשׁ") (read probably

Pu'al מְתָעֵב, as Oort SS Bu Du).

Hiph'il Perfect2feminine singular תָּעֵבְתִּי **Ezekiel 16:52**; 3masculine plural תָּעֵבְוּ **Psalm 14:1** = **Psalm 53:2**; Imperfect 1 תָּעֵב **Kings 21:26**; — make abominable, do abominably:

1 ritual sense: with accusative of thing, **Ezekiel 16:52**; לְ with infinitive **1 Kings 21:26**.

2 ethically: with accusative עַל־יְלֵה **Psalm 14:1** = **Psalm 53:2** (עוֹל).

Leviticus 20:23 (NKJV)

²³ And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them.

and synonym in the Greek is found

Romans 12:9 (NKJV)

⁹ *Let love be without hypocrisy. **Abhor** what is evil. Cling to what is good.*

655. ἀποστυγέω apostugeō; from 575 and στυγέω stugeō (to hate); to abhor.—abhor(1).

Thomas, R. L. (1998). [*New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*](#). Anaheim: Foundation Publications, Inc.

God will not cast sin into hell, He will cast the sinner into hell.

His attitude toward Sin is that he Hates it, it is detestable, abominable and will be Judged by Him His attitude toward the sinner is the same. He Hates the wicked and they are detestable and abominable in His sight and will be judged by Him

And even this will be all academic if we do not consider

4. Reality #4

God's Response towards Sin and the sinner

God's attitude toward sin and the sinner is seen in how he responds to them.

Its one thing to say you hate sin and hate the wicked.

But that hatred is proven in the response of God to the wicked.

Consider with me a few very familiar events in Biblical History.

1. The Sin of Adam and Eve. Gen 3

As a result of their sin. Adam and Eve were given a death sentence. They would immediately die spiritually and eventual would die physically. The entire universe was cursed to death and destruction and decay. And all of the children that come from Adam were destined have disease and to die before they were ever born.

All this for one sin. One act of disobedience.

2. The Global Flood Gen 6-9

Genesis 6:5–7 (NKJV)

⁵ Then the Lord saw that the wickedness of **man** was great in the earth, and *that* every intent of the thoughts of **his** heart was only evil continually. ⁶ And the Lord was sorry that He had made **man** on the earth, and He was grieved in His heart. ⁷ So the Lord said, “I will destroy **man** whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made **them**.”

Genesis 6:11–13 (NKJV)

¹¹ The earth also was corrupt before God, and the earth was filled with violence. ¹² So God looked upon the earth, and indeed it was corrupt; for **all flesh** had corrupted their way on the earth.

¹³ And God said to Noah, “The end of **all flesh** has come before Me, for the earth is filled with violence **through them**; and behold, I will destroy **them** with the earth.

And interesting insight are the words of Jesus

Matthew 24:37–39 (NKJV)

³⁷ **But as the days of Noah were, so also will the coming of the Son of Man be.** ³⁸ **For as in the days before the flood, they were eating and drinking,**

marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and did not know until the flood came and **took** them **all away**, so also will the coming of the Son of Man be.

αἴρω.

a. “to lift from the ground”: Test. Sol., 23, 3, McCown, 69; b. “to lift with a view to carrying”: LXX, Gn. 40:16; 45:23 etc.; c. “to carry off or put away”:

3. The idea of “to carry off” occurs in many connections in the religious language of the NT, being used of death: αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ (Ac. 8:33 == Is. 53:8, cf. Jn. 10:18); again of death

Jeremias, J. (1964–). [αἴρω, ἐπαίρω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 185). Grand Rapids, MI: Eerdmans.

The sobering reality of these verses tell us that all of them, all of mankind (except 8 who found grace)

were wiped off the face of the planet.

All of the men, all of the women, All of the little boys and girls, all of the newborn babies just opening there eyes to the beauty of creation. and

toddlers just beginning to walk and speak the name of their mama and daddy.

All of them kill by violent floods of water filled with mud and debris uprooted by the outpouring of the wrath of God.

3. The Destruction of Sodom and Gomorrah. Gen 19

Genesis 18:20 (NKJV)

²⁰ And the Lord said, “Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,

Genesis 13:12–13 (NKJV)

¹² Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched *his* tent even as far as Sodom. ¹³ But the men of Sodom *were* exceedingly wicked and sinful against the Lord.

Homosexuality is usually the sin associated with Sodom and Gomorrah and rightly so, but it was not the only sins of the cities of the plain.

Ezekiel 16:49–50 (NKJV)

⁴⁹ Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. ⁵⁰ And they were haughty and committed abomination before Me; therefore I took them away as I saw *fit*.

Genesis 19:13 (NKJV)

¹³ For we will destroy this place, because the outcry against them has grown great before the face of the Lord, and the Lord has sent us to destroy it.”

Genesis 19:24–25 (NKJV)

²⁴ Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens.

²⁵ So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

I might need to remind you that this was not just 2 cities but the cities of the plain. It is noted in Genesis 13:13 that the men of Sodom were especially exceedingly wicked. Not all were homosexual not all were exceedingly wicked. Yes ALL were destroyed.

Fire, and brimstone, came down on all the cities of the plains and consumed them all.

All of the men, All of the women, all of the boys and girls, all of the newly born babies just opening their eyes to the beauty of creation. All the toddlers just learning to walk and call for their mamas and daddys.

All of them, burned alive by molten sulfur burning hotter than the sun.

To this day, all that is left in the plains are remnants of what looked like some structures that are filled with balls of sulfur that can be lit and still burn with the pinkish blue flame.

Jude 7 (NKJV)

⁷ as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

God has not changed, It will be the same in future if not worse....

2 Thessalonians 1:7–9 (NKJV)

⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

Revelation 6:14–17 (NKJV)

¹⁴ Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. ¹⁵ And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, ¹⁶ and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷ For the great day of His wrath has come, and who is able to stand?”

2 Peter 3:7 (NKJV)

⁷ But the heavens and the earth *which* are now preserved by the same word, are reserved for fire

until the day of judgment and perdition of ungodly men.

We need to remember that God does not change. His character is Immutable. God is as Holy and fueled with Hatred of Sin as He was the first time sin entered His universe.

Hell was created for the Devil and the Angels because they sinned first. If man had sinned first it would have been created for him.

Mens and women go there because they are as rebellious and as sinful as the Devil and all the demons.

We do not want to forget, that there are millions of sinners in hell right now experiencing the full fury of the wrath of God and will never be let out and will never feel a relief of the pain and agony of the fires of Hell.

And all the time that they are there, God is never second guessing His Justice and never will reconsider their sentence.

He is fully conscience of their torture every minute of every day, and has no regrets for placing them there. But only sorrow that He ever made them to begin with.....

With all of this, we can see that God takes sin and the sinner very seriously.

God is a Holy God who is a just Judge and will punish every sin

Man has broken the laws of God millions of times. We are born sinners, under condemnation because we are the children of a sinner. Adam. We have no way to make it right. We can't undo what has been done. We can mend what has been broken. We can be forgiven of sin because the Law demands death.

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Ezekiel 18:4 (NKJV)

⁴ ...The soul who sins shall die.

So this dilemma man finds himself in is an insurmountable problem, that if left alone he will cast into a lake of fire of God's wrath that will never be quenched and never come to an end.

It the Justice of God is not somehow met and satisfied, then man is facing the full Justice of God alone.

So going back to our original Dilemma

This dilemma can be presented a number of ways,

1. How does a Holy God forgive sinful man?
2. How does a Just God not punish men for their sins?
3. How does a Good God set aside His Justice to take sinners to Heaven?
4. How does a Perfectly Pure and Righteous God have a relationship with a vile and blasphemous sinner?
5. How can God be Just as a Judge and let the murderer go free?

Some might answer the question with this.

The simply answer to all of this is Love.

He's a Loving, Merciful and Gracious God.

God loves us so much he can just over look our sin and forget about it and forgive us and take us to heaven.

God is Love.

It is true that God is Love and merciful and gracious and it is true that the scripture teaches that God does love sinners. But this does not solve the Dilemma.

If it does anything, it only serves to complicate the problem

This Problem is presented in

Exodus 34:4–7 (NKJV)

⁴ So he cut two tablets of stone like the first *ones*. Then Moses rose early in the morning and went up Mount Sinai, as the Lord had commanded him; and he took in his hand the two tablets of stone.

⁵ Now the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. ⁶ And the Lord passed before him and proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, ⁷ keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.”

Here it is presented. Here is a Merciful, loving and Gracious God, who loves to show mercy and loves to forgive sins
BUT BY no means will clear the guilty.

The Dilemma can be presented this way.
And this is a spin off of Paul Washers Illustration.

Suppose your the judge in a very well know court of law that has a reputation of justice being meted out for crime in your city. Any criminal, knows that if you shows up in your court and is found guilty, he will get the maximum sentence.

So after a long day of being the dispenser of Justice in your city you come home to find your son standing over the bloodied and butchered bodies of your wife and all your other sons and daughters. You look in the adjacent room only to notice that the new born baby girl who is just a week old, has been killed also.

You grab your son, weeping in agony, tie him up an call the police.

You love your son with every fiber of your being, but You are the Judge.

Everything in your emotional make up and love for your son, cries out for Mercy and Grace.

But you are the Judge

You want to forgive him and release him from the guilt of the law.

But you are the Judge

You want to take away the requirements the law demands on him for punishment.

But you are the Judge.

You love him but because you are the Judge who must uphold the Law. Your son must be given by you the maximum requirement of the law.....death.

So just as the love of the father for his son did not exempt him from the Judgment of his father in the court room.....

So the Love of God for you does not exclude you from the Judgment of God.

And another way of looking at this example is that if the father had decide not to report the crime, but to cover it up, or act as if it had not happened and to forgive his son of his crime and let him go.....

Everyone in the city would have called for the prosecution of the Father because he was not only a criminal himself now, but also He was an unjust judge.

This is the Dilemma of the ages

How does a Holy God forgive sinners of breaking the law and yet still be a Just Judge? A Holy God?

This is what was solved by the Cross of Christ. This is the also what is at the heart of the Gospel. This is what makes the Gospel the Good news. If fact, if you do not understand this, you do not understand the the Gospel.

This gospel is not the good news of a God who loves you and forgives you no matter what.

NO NO

This is the Gospel of the God who would not compromise His Justice to Save you. Although He loved you, He loved His Justice more....He would not forgive you or be merciful to you unless, His law and the offenses of that law are satisfied.

He is holy and just and and justice must be met.

He is loving and merciful and gracious, but will not extend that grace or that mercy unless at the expense of his justice.

And that takes us to one of the most profound and important text in all of the Bible.

Romans 3

I. The Dilemma

II. The Declaration

Romans 3:22–24 (NKJV)

22... For there is no difference; ²³ for all **have sinned** and fall short of the glory of God,

have sinned Aorist Act.

as a whole, we have sinned, all have historically sinned in Adam and sinned in life.

hamartanó: to miss the mark, do wrong, sin

Original Word: ἁμαρτάνω

Part of Speech: Verb

Transliteration: hamartanó

Phonetic Spelling: (ham-ar-tan'-o)

Definition: to miss the mark, do wrong, sin

Usage: originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.

Cognate: 264 hamartánō (from 1 /A "not" and 3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like 266 /hamartía, 264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every

decision (action) done apart from faith (4102 /πίστις) is sin (Ro 14:23; cf. Heb 11:6). See 266 (hamartia).

²³ for all **have sinned** and **fall short** of the glory of God

hustereó: to come late, be behind, come short

Original Word: ὑστερέω

Part of Speech: Verb

Transliteration: hustereó

Phonetic Spelling: (hoos-ter-eh'-o)

Definition: to come late, be behind, come short

Usage: I fall behind, am lacking, fall short, suffer need, am inferior to.

5302 husteréō (from 5306 /hýsteros, "last") – properly, at "the end," i.e. coming behind (to "be posterior, late"); (figuratively) coming behind and therefore left out; left wanting (falling short).

5302 /husteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

from

husteros: latter, later

Original Word: ὑστερος, α, ον

Part of Speech: Adjective

Transliteration: husteros

Phonetic Spelling: (hoos'-ter-os)

Definition: latter, later

Usage: later, latter, last.

²³ for all **have sinned** and **fall short** of the glory of God

fall short Present Middle or passive Ind.

either we are causing ourselves to fall short or we are being caused to fall short.

either are true because it is our sin nature that we are born with that causes this falling short.

So we have missed the mark and and are continually falling short of the

Glory of God. HIS perfection.

This is stated earlier in
Romans 3:10–19 (NKJV)

¹⁰ As it is written:

“There is none righteous, no, not one;

¹¹ *There is none who understands;*

There is none who seeks after God.

- 12 *They have all turned aside;
They have together become unprofitable;
There is none who does good, no, not one.”*
- 13 *“Their throat is an open tomb;
With their tongues they have practiced deceit”;
“The poison of asps is under their lips”;*
- 14 *“Whose mouth is full of cursing and bitterness.”*
- 15 *“Their feet are swift to shed blood;*
- 16 *Destruction and misery are in their ways;*
- 17 *And the way of peace they have not known.”*
- 18 *“There is no fear of God before their eyes.”*

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

The Dilemma

The Declaration

III. The Decision

This decision is not the decision that is so often talked about in the average pulpit in America, ie

where the sinner of his own free will decides to follow Christ.

No, this is the decision that was made long ago, long before you were born, long before there was a human to walk on this planet, long before the first star spread its light through the cold dark expanse of the universe, long before the angels sang their first words of Praise to the Holy name of God. This was when God decided to save you.

Romans 3:23–24 (NKJV)

²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely

what happened between verse 23, and 24

A Sinner is sinning and falling short of the standard of God to NOW Justified.

Something huge happened, to change the standing of a Sinner fully deserving of the Wrath of God to a Righteous in the sight of God.

God made a decision to do something about it. He decided to save. He made sinners righteous .

it begins with understand that we

have been justified

²⁴ being justified freely or as as gift.

δικαιούμενοι Pres. Pass Part.

dikaioó:

Original Word: δικαιόω

Part of Speech: Verb

Transliteration: dikaioó

Phonetic Spelling: (dik-ah-yo'-o)

Definition: to show to be righteous, declare righteous

The believer is "made righteous/justified" ([1344](#) / dikaióō) by the Lord, cleared of all charges (punishment) related to their sins

This was something that was done to you. You had nothing to do with it.

It was done to you
and it was a gift — freely
and

Romans 3:24 (NKJV)

²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

Notice, it is free, it is unmerited but it was not free to God.

through the redemption that is in Christ Jesus,

Redemption refers to the price paid to redeem or set free a slave.

we will see more of this next week. But for now, note that the free gift to you of Justification was paid for by Jesus Christ. He paid the price that was set by God.

This is explained in the next verse

The Dilemma

The Declaration

The Decision

IV. The Demonstration

The Dilemma that we have been discussion for sometime now is solved in ver 25-26

Romans 3:25–26 (NKJV)

25 whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

This is one of the most amazing statements in all of scripture.

Twice in these 2 verses it says.

v. 25 to demonstrate His righteousness

v. 26 to demonstrate His righteousness

What ever God did here in these verses was for the purpose of Demonstrating that He is Righteous

What did He do?

verse 25

²⁵ whom God set forth *as* a propitiation by His blood,

God set forth Jesus Christ as a **Propitiation**

Propitiation

hilastérion: propitiatory**Original Word:** ἱλαστήριον, ου, τό**Part of Speech:** Noun, Neuter**Transliteration:** hilastérion**Phonetic Spelling:** (hil-as-tay'-ree-on)**Definition:** propitiatory**Usage:** (a) a sin offering, by which the wrath of the deity shall be appeased; a means of propitiation, (b) the covering of the ark, which was sprinkled with the atoning blood on the Day of Atonement.

2435 hilastérion (a substantival adjective, derived from [2433](#) /hiláskomai, "to propitiate") – the place of propitiation; the lid of the golden ark (the mercy-seat) where the blood of a vicarious lamb appeased God's wrath on sin.

Martin Luther said it was the most important word in the Bible.

He loved to read the Old Testament in Greek.

Septuagint. He know Hebrew Greek and Latin, but He especially liked reading the OT in Greek.

And one day while reading in Exodus 25:22 he notice that the same word for mercy seat that was the lid on the ark of the Covenant was the same Greek word for Propitiation, in Romans 3

The light was brighter than ever. As on the Day of Atonement when the High Priest would enter the Holy of Holies with the blood of the sacrificial lamb and sprinkle it on the mercy seat to appease the Holy God of Israel for another year.

NOW Jesus was our Mercy seat that thru His sacrifice and the shedding of his blood, He being the eternal Lamb of God satisfies the Justice of God Forever.

There was more than the death of a man on the Cross nearly 2000 year ago

It was more that an example of love for his followers
It was even more than the pain and torture of the cat of nine tails, that lashing of the flesh, the beating in the face, and ripping of the beard.

It was more than the struggle of bearing the wood on his back and the nailing the large spikes through his wrist and feet.

That was necessary and important, because every lash on the back and every blow to the head, every hammer of the nail, and all the agony of the torture of crucifixion was what we should have received.

But remember.

There are 3 hours of darkness, when the Father imputes to his Son our individual sins and punishes His Son as if He is punishing us.

All the Wrath of God that it would have taken for all eternity for my sin and your sin to be paid was completely and wholly satisfied on the Cross that day but the infinite value of the Son of God who was killed

This was actual Wrath from God poured out on His own Son for our real actual individual sins

²⁵ whom God set forth as a propitiation by His blood,

protithémi: Aorist Middle to set forth for Himself

to set before, i.e. propose

Original Word: προτίθεμαι

Part of Speech: Verb

Transliteration: protithémi

Phonetic Spelling: (prot-ith'-em-ahee)

Definition: to set before, propose

Usage: I purpose, design beforehand, determine.

Cognate: 4388 protíthēmai (from 4253 /pró, "towards" and 5087 /títhēmi, "to place, set") – properly, to place before, setting forth in advance to achieve a particular purpose.

[[4388](#) /protíthemai ("to purpose") is the root of [4286](#) / próthesis ("God's providence, eternal purpose), see NAS dictionary and Zodhiates Dictionary.]

This middle verb means that God did this for himself

This means that God did not primarily send Christ to die to save you from your sins.

But He came to save you from Himself
Christ died to save you from God.

Now did this for 2 reason

1st in verse 25

2nd in verse 26

25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

1st

He set Jesus forth as a propitiation because of

Perceived Injustice.

Do you remember when wen went over some of the times when God Judged with wrath in the OLD Testament

We talked of

1. Adam and Eve
2. The Global Flood
3. Sodom and Gomorrah
4. The Second Coming.

In every situation there was immediate and supernatural eternal judgment of Sinners.

Yet in each case there are exceptions

1. Adam and Eve. did not die physically immediately but lived 900 yrs
2. The Global flood.—all the world was killed except Noah and his wife and 3 sons and their wives.
3. Sodom and Gomorrah - Lot and his family was saved
4. Second Coming — there will be millions that are saved and spared judgment

What about Moses, Many of the people of Israel were swallows up buy the earth and left die in there wilderness because of there sin, But Moses receive mercy

What of David, He was a murderer and Adulterer and deserving of death yet he was spared.

So some might look back in history an say that God is an unjust God and unrighteous judge. He judged some and not others. He condemns some and let others get away with it. He punished millions will forgave others.

Thats not right, thats not Just.

But God says He set forth his Son

25 as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

He may have patiently endured the sins of others for a while, only to eventually place them on his Son and pour out his wrath on Him so that there sins are paid for too.

There is no Injustice Here.

1st

**He set Jesus forth as a propitiation because of
Perceived Injustice.**

2nd

**He set Jesus forth as a propitiation because
of**

Perfect Justice.

26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus

This explains all that we have been talking about

This dilemma can be presented a number of ways,

1. How does a Holy God forgive sinful man?
2. How does a Just God not punish men for their sins?

3. How does a Good God set aside His Justice to take sinners to Heaven?
4. How does a Perfectly Pure and Righteous God have a relationship with a vile and blasphemous sinner?
5. How can God be Just as a Judge and let the murderer go free?

When Jesus said in John 19:30 It is finished, He meant every word of it.

Our real sin was place on God's Son and God the Father Punished Him as if He were punishing us. There Justice and Wrath that we deserve was fully satisfied on the Cross.

Therefore that Judge of the Universe can be a Just and Righteous Judge and set me free from all the guilt and punishment I deserve.

IT is finished.

Psalm 5:1–7 (NKJV)

- 1 Give ear to my words, O Lord,
Consider my meditation.
- 2 Give heed to the voice of my cry,
My King and my God,

- For to You I will pray.
- 3 My voice You shall hear in the morning, O Lord;
In the morning I will direct *it* to You,
And I will look up.
- 4 For You *are* not a God who takes pleasure in
wickedness,
Nor shall evil dwell with You.
- 5 The boastful shall not stand in Your sight;
You hate all workers of iniquity.
- 6 You shall destroy those who speak falsehood;
The Lord abhors the bloodthirsty and deceitful
man.
- 7 But as for me, I will come into Your house in the
multitude of Your mercy;
In fear of You I will worship toward Your holy
temple.
- 10 Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their
transgressions,
For they have rebelled against You.
- 11 But let all those rejoice who put their trust in You;
Let them ever shout for joy, because You defend
them;

Let those also who love Your name
Be joyful in You.

¹² For You, O Lord, will bless the righteous;
With favor You will surround him as *with* a shield.

Genesis 19:15–16 (NKJV)

¹⁵ When the morning dawned, the angels urged Lot to hurry, saying, “Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.” ¹⁶ And while he lingered, the men took hold of his hand, his wife’s hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city.