

The Three Eternal Destinies #21 God's Wrath and Propitiation, Part 3

Rom 3:25 centers on a sacrifice that satisfies the righteousness of God. Without this appeasement all of us are justly destined for the second death (or at least the first death — Rom 3:25). The sins of Israel were punished in animal sacrifices (symbolically in the Old Testament period). Our sins were totally punished in the once and for all sacrifice of Messiah on the cross and in His death (Heb 7:27).

If Messiah did not bear the wrath of God that we deserved (second death) then that wrath is still stored up for us (Jn 3:36). His wrath remains on us as Jn 3:36 and Rev 18:4,5,8,10; 19:2-3. His wrath is stored up for all whose sins are stored up (Heb 10:26,27-31). Propitiate means to appease, to gain favor of. God is propitious (favorable towards).

Rom 3:5 — It is true that God's judgment of sin shows His Righteousness which brings us to realize His righteous justice and brings Him glory from those who are made just and holy by His blood. Since we realize that God is not unfair, because His Holiness requires that He judge sin and there is only one way He can separate sin from the sinner (Jn 3:36; Rom 3:25). Rom 3:25 means the appeasement of His wrath by a sacrificial offering (Jn 3:36).

God's Favor

Propitious — gracious — God is disposed to be favorable, gracious, kind, good. Propitiation means the appeasement of His wrath by Isa 53:10. God's wrath was poured out in full strength (Jn 3:36) upon Yahshua on our behalf (2 Cor 5:15; 1 Jn 4:11). **SO-O-O!** Propitiation is the only solution God could think of to atone for the sin of the world He loved **SO** much (Jn 3:16; so verse 18). If a person rejects or disobeys the Son who is the solution (Jn 3:36; 13:20; Lk 10:16) that person has become one who has already been tried and condemned. Jn 3:18-19 — If only man would not suppress the truth in unrighteous and reject the light, the gift of His grace in Messiah Yahshua (Rom 3:24). Justified means to be declared righteous in God's sight — through propitiation (verse 25). Lk 10:16; Mt 10:40; Jn 13:20; 3:18 — At the heart of the good news (Jn 3:36) is the fact that if Messiah did not bear the wrath of God that we deserved then that wrath is still stored up and waiting for us (Rom 2:5,8; 3:5; 5:9; 9:22; Eph 5:6; Rev 6:16-17; 2 Ths 1:8; Isa 53:4,10,11). So 2 Cor 5:15 is like 1 Jn 3:16. You know you have eternal life because of 1 Jn 3:14,16,23,24 — by the Holy Spirit who witnesses to us who love one another.

Rom 3:25-26 speaks of the blood He poured out unto death, so at the day of judgment, as Rom 3:19 says every mouth will be stopped, for no one will be able to say that God has been unfair in His judgment (Rom 1:18-2:16; 2:12-15).

Propitious means favorable, encouragement, fortunate — God is propitious toward the world (Jn 3:16) through His Son (1 Tim 2:4-5). All men knew the right thing to do or it would not have been sin and they would not even be considered sinners (Rev 22:11; Jms 4:17). Satan is taking over man's conscience today, invalidating it through the mass media — TV, Radio, Education, Freepress (magazines, novels, sports, etc.). So the underlying reason for the gross manifestation of Rom 3:13-18 prevalent today — the new wave of thinking that no one will have to give answer for their actions — is that so many fools are saying in their hearts that there is no God (Rom 3:10-18; Ps 14:1-3 — but verse 4 is the question).

Rom 3:25 — Until Messiah actually (died) paid for all past sins, in history, God had not punished the sins of the people of Israel who had sinned but had made proper atonement in the time of the Old Testament. For sin had been committed but no penalty had been paid — except for the animal (as a type pointing to Messiah), but when Messiah came He paid for those sins that God had forgiven showing that God is truly just and that He never forgives any sin without full payment of the penalty for that sin (Rom 3:20).

Our God is a propitious God — disposed to be kind, loving, forgiving, but without a sacrifice He can't take away sin — separate sin from the sinner — who is under His wrath, because He will pour out His wrath on sin. By sending Messiah to die and descend into the heart of the earth in death, God found an amazing solution to the problem of how He could remain just (punish all sin), but not punish us if

we are separated from sin and still justify us (declare us not guilty for past sins and a basis for future sins and forgiveness when we confess them). He will be able to declare us perfectly righteous in His sight by the sacrifice of His Son and according to the sincerity of our heart (Pr 28:13; 1 Jn 1:9).

1 Jn 1:9 — Faithful means worthy to be believed. He is faithful to forgive since He is faithful and just. He is propitious, but righteous. Rom 3:25 — To demonstrate His Righteousness: God had not punished all sins previously committed in the Old Testament days, therefore He appeared to be unjust — for sin had been committed but no penalty had been paid, but when Messiah died He paid even for those previous sins that God had forgiven. So all who offered up a pleasing, atoning, sacrifice in Old Testament days, when they died went to Abraham's bosom and were comforted, but they were kept in waiting for their full redemption through Messiah (Eph 4:8).

God Made the Provision

El Shaddai is able to do what He promises, since He Himself provided the propitiation for our sins, since He is a propitious God, disposed to be good to us if we surrender to him (Lk 14:32; Jn 3:36) and obey Him (Isa 55:1, Amplified). In Rom 3:25-26 the sins of Israel (God's people) were forgiven by the animal sacrificial system (symbolically) and then only if they had a perfect heart in repentance to choose the perfect animal and even go through the Day of Atonement each year would they be forgiven in the once for all sacrifice of Messiah who was to come. God, being just, forgave them in advance — knowing that the animal they sacrificed and offered was an expression of their faith in His mercy and His forgiveness, even though the sins were only punished when He came, but God forgave in advance *in faith* also. So that is why they also waited in death, but in the bosom of Abraham in faith. The rich man had no faith. He was in torture, knowing what awaited him in the second death. Eph 4:8-9 tells of how Messiah after He shed His Blood — unto death — went into death as Mt 12:40; Isa 53:10; Acts 2:24 testify, and rescued all with faith who offered up their animal in faith. Eph 4:9 — Messiah descended into the depths (the heart of the earth) to pay for the guilt of us all (Isa 53:10-11), in order to get His reward — us. Lk 12:49-50 speaks of His baptism into death, where He suffered the fire (pangs, Acts 2:24) we all deserved. He was a guilt offering for our guilt. The pangs that will result from unforgiven sins will correspond to the pangs He endured for us (Isa 53:11; 10:17).