

The Three Eternal Destinies #22 God's Wrath and Propitiation, Part 4

Yahshua offered Himself up to God as a sacrifice for man's sin once for all (Heb 7:26). This is our God's propitious nature — who became "sin" for us. Sinners #268 — The reason we were sinners is because we were not separate from our sin — we were not forgiven, our sins were not atoned for — since we had not received faith to obey the Son (Acts 5:32; Heb 5:9; Jn 3:36).

Propitious — kind, gracious, merciful, helpful God provides all things for reconciliation. The second covenant (Gen 3:16-19; 9:1-7; Isa 24:5-6) provides men a way to overcome Satan's destiny (Mt 25:41) and all who live according to that covenant, and after having paid for their own sins in the first death (Heb 9:27), will have the reward of getting to live again to fulfill Gen 1:26-28. But now they will also have the blessing of having *The Redeemed Man* to rule over them — the Holy ones (Rev 22:11). The righteous are those found worthy of a second life. The Holy ones are redeemed to rule as Rev 22:5 says (Rev 21:3,24).

Since God is so propitious that He propitiates His chosen ones — that is those who are willing to do His Will and not turn back (Jn 7:17). Sin affects man's relationship with God. Expiation merely forgives sin, but propitiation saves us from it, blots it out and casts it from us. We have received forgiveness from sin, but we need salvation from these evil bent ways in us called *iniquities* (Ex 20:5-6; Mt 1:21). He came to save us from our sins, not just to forgive us and go on His way, like in Billy Graham's gospel. But He makes His Home in us, with us — His Dwelling place — our advocate and our propitiation (Jn 14:18; 1 Jn 2:1-2; Jms 1:21).

Propitiation — the removal of wrath by the offering of a gift.

Kippur (atonement): Strong's (3725) *kippur*. (from 3722 — *kaphar*) to cover, cleanse, forgive, be merciful to, pardon, purge (away), put off, make reconciliation.

Expiation: (From Webster's) The act of atoning for a crime, making satisfaction for an offense, by which guilt is done away with and the obligation of the offended to punish the crime is canceled.

Propitiation removes sin from the sinner. The wrath of God is poured out on sin, but if sin is removed from the sinner he becomes forgiven (Jn 3:36; Num 14:18). Num 14:18 — He will not forgive if one remains guilty when the offering is available for his forgiveness (Lev 17:11). God is propitious, more than willing to forgive and forget. Pardon is not something given willingly from an unwilling God. That is how another God is. Pardon is the gracious gift of a God who is eager to forgive (Ps 78:38). The wrath of God is poured out on the sin in the sinner — if the sinner does not separate himself from it like Lot separated himself from Sodom. If they do not, they themselves will experience the wrath — being well deserving of it. For they and the sin become one — as Yahshua became sin on our behalf and experienced the wrath of God (2 Cor 5:21).

The sinner can look for nothing other than wrath, the severity of Divine judgment — Jn 3:36 if he remains where God's wrath is poured out — when God has provided the way out (Gen 18:25; Rom 1:18-20; 3:24). All mankind is under God's wrath — although God does not desire that any would perish (1 Tim 2:4-5; Rom 1:18). Both Gentiles and Jews, according to Paul, are under God's wrath (death sentence; Heb 9:27). Messiah saves us from our sins which incurs the wrath of God (Mt 1:21). Messiah did not save us from nothing at all. He delivered us from God's wrath. A very real sentence of condemnation (Mt 25:41,46; Rev 21:8; 22:15; 14:10-11; etc.). *Judgment* — the wrath of God hangs over all mankind in Adam's casket.

Propitiation is the only word to express God's mercy. He is a propitious God who saves us from His just wrath (Jn 3:17-18; 12:44-49). Yahshua did not come to condemn the world — for the world was already condemned. He came to save it (Jn 3:17; 12:47), to provide a propitiation, a gift from a merciful God. God is merciful, He is propitious. That is His nature. Yahshua is (His Salvation) His gift; His propitiation for a world He loves so much (Jn 3:16). Yahshua is His deliverer — Savior — the Deliverance from His wrath.

His work is described by the word propitiation. There is nothing else to express this love, this rescue, this

escape (Rom 3:21-2), which sets out the way in which God has dealt with man's plight (1 Jn 2:2). Propitiation for our sins (1 Jn 2:2) was made by our Advocate with the Father. Yahshua is our Advocate (Jn 15:26) and He is our propitiation (1 Jn 4:10), #2434, which means *merciful*. Propitiation is an act full of mercy, made by a propitious God. It means God is full of mercy through the sacrificial Death of Messiah — His son Yahshua — appeasing the His wrath on account of sin. A covering for sin and reconciliation is accomplished (2 Cor 5:15,18,21).

The Advocate of 1 Jn 2:1 is the Helper of Jn 14:18. A helper is one you call to your side. Yahshua is the intercessor, comforter — Immanuel (Mt 1:23; Lk 7:29). Apart from Him a man will experience the eternal wrath of God, the second death for his own sins — committed as Rev 21:8 says. This is *not* because God did not choose him to be saved, but chose him for eternal destruction instead, but it is as Heb 9:27 says, that all men will die once and as Rom 6:23 says, the wages of sin is the first death, *or the Second Death if they deserve it*. But all man will die once and then the judgment; if he dies twice, it is Eternal.