**Propitiation – The Wall Between God and Man – BD02-2**

**Mental Attitude Sins**

It would be very difficult this morning for most of us to bring an overt, open, evident sin into this group. Yet it is very easy, without any difficulty at all, to bring in mental attitude sins, sins of the mind within this service. So as we come to the word of God, it is very important that we search not only those outward things that are evident to us, **but those inward things of the heart and of the mind which are the worst kind of sins**. For you may sit here this morning with mental attitude sins which will completely neutralize any value and any affect that may accrue to you from the word of God. Unless you are able to take into the word of God into your spiritual life, into your human spirit, you cannot walk before God in an acceptable way.

**Progressive Sanctification**

There is such a thing as “progressive sanctification” which means that increasingly as you move on with the Lord, your situation becomes such that you are able to cope and deal with sin more effectively all the time. You walk with God more acceptably all the time, never to a point of full perfection, but constantly as the word of God is taken in, and the spirit of God is free to work in your life because your sin is confessed. You are able to walk progressively and increasingly in a way that is acceptable to the heavenly Father. So we are going to ask all of us to bow our heads and close our eyes in a moment of personal silent prayer, that confession of sin may be made if it needs to be and that we yield to God the Holy Spirit to be our teacher in these moments.

**Confession**

“Our Heavenly Father, we do ask thee to instruct us. To give us wisdom and judgment concerning Thy word, and we pray that Thou would help us to walk before Thee, day by day in an acceptable way, both outwardly and within our minds. So we pray this morning that all sin may be fully confessed. That Thou would burden our heart, and bring conviction of anything that ought to be said to Thee in order that the spirit of God may instruct us in this very valuable time that we shall spend together in Thy living word for we ask in Jesus’ name, Amen.”

**The Great Wall of Separation Between God and Man**

We come now to number four in the series of considering the basic doctrine of the great wall of separation between God and man. Here in this diagram, we have illustrated the problem. Here is a wall, God is on one side and we are on the other side. This wall consists of certain specific blocks which separate us from God. Of course they are all interrelated, and we are simply looking at them as individual blocks in order to understand what a varied and deep and extensive act God performed in grace on our behalf.

The first problem was that we were in the slavery of sin. We were in the slave market chained to sin and we had no assets whereby we could buy our way out of that condition, so God did it for us by redeeming us. The answer to our sin slavery was **redemption**. Then we had a penalty that was demanded of us- spiritual death because of our sin. All of our sin that was against us demanded that penalty. So God handled that by the **doctrine of expiation** where He blotted out all our sins and Himself, paid the penalty and removed that block for us. Then we had the problem that when we are born physically, we are born with an old sin nature inherited from our parents, through our father. The result is that physical birth brings us immediate spiritual death. We are separated from God because we are spiritually dead, and a dead person can’t do anything so we are in an extremely helpless position. God removed this problem by the act of “**regeneration**” which means to “**be born again**, to give a new birth.”

**The Character of God**

Now we come to another block. This one we’re going to spend two weeks on because it has two vital features to it. This is the block of the character of God or specifically, the holiness of God. The holiness of God has created a problem for us in two specific ways. First of all, let’s review the essence of God. You should be able to think through the basic character of God. When you think about God, “what is God like?” you should be able to think through and say, “I know that this is what God is like.” Number one- God is sovereignty. **He is absolute sovereignty**. That means that He is in complete control of everything. Number two- **God is perfect righteousness**. There is no lack of goodness in God. He is total goodness. There is no sin, He is perfect righteousness. Three- God is justice. **He is absolute justice**. That means that God is fair- absolutely completely 100% fair, and God cannot be anything else but fair. Then God is **love**. This is a mental attitude quality- that is that **God in His mental attitude is free of all ill will-constantly, infinitely, and completely**.

Then we have the series of “omnis”. We have the fact that **God is omniscient**. He knows everything. We have the fact that **God is omnipresent**- He is everywhere. There is the fact that **God is omnipotent**- He has all power. Then, **God is immutable** which means that He never changes, He’s always the same, which means that all of the qualities of His character will be the same. Finally, **God is veracity**. That is, He is truth. He is absolute truth. There is no falsehood, no lies in God whatsoever. **These attributes of God never violate one another**. They are always in perfect balance. They are always in perfect harmony with one another. They are never antagonistic to each other. So these attributes, must each one be fully respected and be fully operational in whatever God does.

**Righteousness and Justice**

Now it is these two attributes right here that we are looking at this morning. It is the perfect righteousness of God and the absolute justice of God which constitute the holiness of God. When we are called upon to be holy as God is holy, and sometimes the Bible uses the word “perfect.” This is what it is speaking of. **We are to be as just as God is just** and **we are to be as righteous as God is righteous**. I had a call the other day from a college student who wanted to know about the verse that says, “… be perfect, even as your Father in heaven is perfect.” The question was, “If we are in Jesus Christ, it seems to me that we can come to the place where we have full control over sin.” I had to point out to him that in our experience, we will never come to the place where we will have full control over sin, but in our standing before God, we have the absolute righteousness of Christ and we have the absolute justice of God. This is what we are going to look into. But **God expects you to be just as holy as He is**. If somebody comes up to you and says, “How good does a person have to be to go to heaven?” The answer is, **you have to be just as good as Jesus Christ**. If you are not as good as Jesus Christ, you will never get to heaven. **God says you must be as holy as He is**. Which means you must be just as righteous as He is, and you must be just as fair as He is.

**The Glory of God**

This holiness is what the Bible refers to as “the glory of God.” This is the glory of God. In Romans 3:23 tells us that “all have sinned and come short of the glory of God.”

**Rom 3:23**  For all have sinned **G264**, and come short **G5302** of the glory of God;

**G264** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (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.) Note: G264 hamartánō (from 1 /A "not" and G3313 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 G266 hamartía, G264 hamartánō is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 pístis) is sin (Ro 14:23; cf. Heb 11:6). See 266 (hamartia).

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

**G5302** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 hysteréō ("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.

Tense: Present

Voice: Passive

Mood: Indicative

Person: third [they]

Number: Plural

While God is perfect righteousness, **you and I are an imperfect righteousness**. We have a relative righteousness. You are better than some people, and worse than others. While God is perfect justice, we are fair most of the time and a lot of the time, we are not fair. Many times we are prejudice and our judgments are not absolutely fair. So man’s sin has violated the holiness of God. Now what God’s righteousness demands of us is a perfect righteousness, and what God’s justice demands is that there be a penalty paid for sin. So what happens is that God, who cannot be lenient with sin or lenient with the sinner, finds that His love is restricted. God, who is perfect love and whose attribute of love desires to be expressed, God cannot exercise love toward the person who is unholy-the person who has fallen short of His standard of glory. God is not lenient with sin and He is not lenient with the sinner. **God has to act toward sin in such a way that He shows His abhorrence of sin.**

The liberal world has completely fouled up on this. They are completely disoriented to the fact that yet while indeed God is love, this is one of His attributes, one of His qualities, His characteristics, yet He is a God of righteousness and of justice. He will not say, “Well, you meant to do well. Let’s just forget your sin, and we’ll try to start all over again.” God has to deal with the fact that for sin there must be a penalty paid. **For lack of righteousness, there must be absolute righteousness provided**. In spite of all this, God still loves man. Though His holiness has been violated, but His love is still there.

How is He going to express love and still be true to His own character? **Human efforts to satisfy the holiness of God always failed**. Adam and Eve as soon as they sinned, realized what had happened to them. They didn’t realize the extent of the damage that had been done. But they realized they were in big trouble, so they immediately made fig leaf clothing in order to cover their unrighteousness and the fact that God was going to have to treat them in justice. Cain came along and he tried another way to readjust to God. He tried it with his own human viewpoint of bringing a produce sacrifice instead of blood sacrifices. Well it’s gone down through the centuries, and **people today are still trying to invent their own way to satisfy God’s holiness**. **But, none of the things that men come up with is good enough for what God demands.**

**Human Good**

Isaiah 64:6 says, “But we are all as an unclean thing and all of our righteousness says,” which is another word for human good, “all of our human good are as filthy rags and we all do fade as a leaf in our iniquities like the wind have taken us away.”

**Isa 64:6**  But we are all as an unclean**H2931** *thing,* and all our righteousnesses **6666** *are* as filthy **H5708** rags; and we all do fade as a leaf; and our iniquities**H5771**, like the wind, have taken us away.

**H2931** - (Adjective) tame (taw-may'): unclean (Grammer -Prep‑k, Art | Adj‑ms)

**H6666** - (Noun Feminine) tsedaqah (tsed-aw-kaw'): righteousness (Grammar - N‑fpc | 1cp)

**H5708** - (Noun Feminine) ed (ayd): filthy (Grammar – (Grammar - N‑mp)

**H5771** - (Noun, Masculine) machah (maw-khaw'): to wipe, wipe out (Grammar - Conj‑w | N‑cpc | 1cp)

In the book of Psalm 39:5, “Behold, thou hast made my days as a handbreath and my age is as nothing before Thee. Verily, every man at his best state is altogether vanity, altogether nothing.”

**Psa 39:5**  Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state**H5324** *is* altogether**H3605** vanity**H1892**. Selah.

*(LEB)* **Psa 39:5** Look, you have made my days *mere* handbreadths, and my lifespan as nothing next to you. Surely every person standing firm *is* complete vanity. Selah.

**H5324** - (Verb) natsab (naw-tsab'): to take one's stand, stand (Grammar - V‑Nifal‑Prtcpl‑ms)

**H3605** - (Noun Masculine) kol (kole): Definition: the whole, all (Grammar - N‑msc)

**H1892** - (Noun Masculine) hebel (heh'bel): vapor, breath (Grammar - N‑ms)

So no matter who the best people are in here this morning, in God’s sight, your human good is absolutely, altogether nothing. Worse than that, Romans 4:4 indicates that anything that man does as a “works thing”, and **works can never get you out of debt**, “Now to him that works is the reward not works of grace, but to debt.”

**Rom 4:4**  Now to him that worketh **G2038** is the reward **G3408** not reckoned **G3049** of grace, but of debt**G3783**.

**G2038** - (Verb) ergazomai (er-gad'-zom-ahee): to search, examine (I work, trade, perform, do, practice, commit, acquire by labor.) Note: G2038 ergázomai (from G2041 érgon, "work") – to work (accomplish). See G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 érgon "work" is a deed (action) that carries out (completes) an inner desire (intension, purpose).

Tense: Present

Voice: middle or passive Dponent

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Masculine

**G3408** - (Noun, Masculine) misthos (mis-thos'): wages, hire ((a) pay, wages, salary, (b) reward, recompense, punishment.) Note: G3408 misthós (a primitive word, see NAS dictionary) – a reward (recompense) that appropriately compensates a particular decision (action).

Number: Singular

Gender: Masculine

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

Tense: Present

Voice: middle or passive Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3783** - (Noun, Neuter) opheiléma (of-i'-lay-mah): that which is owed, a debt (a debt, offense, sin.)

Case: Accusative (direct object; motion toward; time: "how long") Note: G3783 opheílēma – the result of having a debt, focusing on the after-effect of the obligation (note the -ma suffix).

Number: Singular

Gender: Neuter

The implication is that **the harder you work, the more you get into debt**, because the debt that you owe God is so infinite, that your work only complicates it and doesn’t help it. So God had to come up with a way to express this love that our lack of righteousness and our violation of His justice hinder the expression of His love and have violated His holiness.

**Grace**

So God came up with a plan. This plan is salvation we call a “grace plan**.” Grace means is something that you don’t deserve and something that you cannot earn**. **It means that it is something that God does entirely**. **All the human element is totally removed**. God alone makes all the necessary provisions. So **eternal life for sinful man depends entirely on who and what God is, and not on who and what you and I are**. You see if it were on what we are, the very wall that separates us would just finish us. There would be no way out. I am happy to say there is a way out. The first step to the way out is to realize that it’s God’s way and you have nothing that you may add to that.

Here’s how God plans to preserve His holiness, and at the same time, to be giving sinners eternal life. **God’s righteousness has declared that the penalty of death for sin**. **His justice requires that a price be paid**. God’s grace has made the solution so absolutely certain, that for all the centuries that people died before the cross, but who believed and who trusted in God’s salvation and solution, God’s solution was so such a surefire deal that God could be perfectly righteous and just in forgiving people’s sins of all things on credit. It was one of the original credit systems of the universe. Where God forgave sins on the basis of IOU’s that were constantly signed in our behalf. **What God has done for us is provided a justification, provided a covering for sin which was going to be fulfilled in the future**. Move over to Romans 3, the end of verse 25 and verse 26, “to declare His righteousness, for the remission or forgiveness of sins in the past, through the forbearance of God to declare I say at this time His righteousness that He might be just and the justifier of him who believeth in Jesus.” You see through the forbearance of God, where God would pass over the sins of man. How could He do it? **His plan was so certain of fulfillment that He was just in doing this**.

**Rom 3:25**  Whom God hath set forth**G4388** *to be* a propitiation**G2435** through**G1223** faith**G4102** in his blood, to declare his righteousness for the remission **G3929** of sins that are past **G4266**, through the forbearance of God;

**Rom 3:26**  To declare, *I say,* at this time his righteousness: that he might be just **G1342**, and the justifier **G1344** of him which believeth in Jesus.

*(ESV)* **Rom 3:26** It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

**G4388** - (Verb) protithémi (prot-ith'-em-ahee): to set before, propose (I purpose, design beforehand, determine.) Note: G4388 /protíthemai ("to purpose") is the root of G4286 próthesis ("God's providence, eternal purpose),

Tense: second Aorist

Voice: Middle

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2435** - (Noun, Neuter) hilastérion (hil-as-tay'-ree-on): propitiatory ((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.) Note: G2434 hilasmós – properly, propitiation; an offering to appease (satisfy) an angry, offended party. G2434 (hilasmós) is only used twice (1 Jn 2:2, 4:10) – both times of Christ's atoning blood that appeases God's wrath, on all confessed sin. By the sacrifice of Himself, Jesus Christ provided the ultimate G2434 hilasmós ("propitiation").

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: G1223 diá (a preposition) – properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side).

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102 pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence) yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). (in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He in-birthed will come to pass (His way). It is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.]

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**G3929** - (Noun, Feminine) paresis (par'-es-is): a letting go (overlooking, suspension, remission of punishment for.) Note: G3929 páresis "passed-over-from-close-beside" is used only in Ro 3:25, of God releasing His judgment on sin in the OT when redeeming believers. This was based on the absolutely sure, upcoming sacrifice of Christ – "retroactively applied" to them in God's immutable, eternal plan. Páresis means "remission of punishment" in the papyri (BGU II. 624, i.e. during time of Diocletian). Thus it implies "remission of debt" (MM).].

Number: Singular

**G4266** - (Verb) proginomai (prog-in'-om-ahee): to happen before (I happen (come about) previously.) Note: G4266 progínomai (from G4253 pró, "before" and 1096 gínomai, "become") – properly, "emerges from what is before," i.e. transition which brings results that only become apparent later (used only in Ro 3:25). Ro 3:25,26: "25 Whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed (G4266 progínomai); 26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus" (NASU).

Tense: Perfect

Voice: Active

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Plural

Gender: Neuter

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea)) Note: G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright. Also see G1349 díkē – properly, right, especially a judicial verdict which declares someone approved or disapproved; a judgment (just finding) that regards someone (something) as "guilty" or "innocent."

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Masculine

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out").

Tense: Present

Voice: Active

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Masculine

**Propitiation**

Now what can man do? Man can only do what Romans 6:23 says, “For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”

**Rom 6:23**  For the wages**G3800** of (the “definite article” **G3588** untranslated in English) sin *is* death**G2288**; but the**G3588** gift **G5486** of God *is* eternal **G166** life through **G1722** Jesus Christ our Lord.

**G3800** - (Noun, Neuter) opsónion (op-so'-nee-on): provisions, wages ( pay, wages, salary, reward.) Note: G3800 (opsōnion) is used figuratively for the eternal compensation (divine recompense) of the unrighteous, in keeping with their earthly deeds (Ro 6:23).

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Masculine

**G3588** - (Definite Article) ho, hé, to (ho): the (the, the definite article.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death (death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 thnḗskō "to die" – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G5486** - (Noun, Neuter) charisma (khar'-is-mah): a gift of grace, a free gift (a gift of grace, an undeserved favor.) Note: G5486 chárisma (from "grace," G5485 /cháris) – properly, the operation of grace (divine favor), i.e. a grace-endowment to edify the Church (note the -ma suffix, focusing on the end-result of the endowment of grace). chárisma ("grace-gift") divinely empowers a believer to share God's work with others, i.e. Spirit-empowered service to the Church to carry out His plan for His people.

Number: Singular

Gender: Masculine

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note: G166 aiṓnios (an adjective, derived from G165 aiṓn "an age, having a particular character and quality" – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith yet is also time-independent. Aiṓnios does not focus on the future per se, but rather on the quality of the age (G165 aiṓn) it relates to. Thus believers live in "eternal (G166 aiṓnios) life") right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a preposition) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

Adam and Eve were given a temporary covering. Those animal skins that God gave them were symbolic of the blood sacrifice that was yet to cover their sins. So the solution for all of this is summed up in another great theological word that I want you to learn this morning. It is the word, “**propitiation**.” Turn with me to 1 John 2:2 please. “… and He that is Jesus Christ is the propitiation for our sins, not for ours only, but also for the sins of the whole world.”

**1Jn 2:2**  And he is the propitiation **G2434** for our **G2257** sins: and not for ours only **G3440**, but also for *the sins of* the whole **G3650** world.

**G2434** - (Noun, Masculine) hilasmos (hil-as-mos'): propitiation (a propitiation (of an angry god), atoning sacrifice.) Note: G2434 hilasmós – properly, propitiation; an offering to appease (satisfy) an angry, offended party. G2434 (hilasmós) is only used twice (1 Jn 2:2, 4:10) – both times of Christ's atoning blood that appeases God's wrath, on all confessed sin. By the sacrifice of Himself, Jesus Christ provided the ultimate "propitiation".

Case: Nominative (subject; predicate nominative)

Number: Singular

**G2257** - (Possessive pronoun) hémón (hay-mone'): our company, us, we

**G3440** - (Adverb) monon (mon'-on): merely (lone, but, only.)

**G3650** - (Adjective) holos (hol'-os): whole, complete (all, the whole, entire, complete.) Note: G3650 hólos (a primitive adjective and the root of the English term "whole") – properly, wholly, where all the parts are present and working as a whole – i.e. as the total, which is greater than the mere sum of the parts. This factor is especially significant in metaphorical contexts or those focusing on the spiritual plane.

Now the word “propitiation” means “satisfaction”. That’s all it means. It simply means “satisfaction.” Somehow **God devised a plan that would satisfy His justice**. This is the attribute we are zeroing in on this morning, this part of His holiness.

**The Mercy Seat**

**The justice of God had to be satisfied**. How is it to be done through the work of propitiation? You will notice that it says that this was done not only for those of us who are believers, but also for the sins of the whole world. There you have again the indication that the atonement of Jesus Christ covers everybody- even the people who rejected. Romans 3:25 also speaks of propitiation. “Whom God hath set forth to be a propitiation, through faith in His blood.”

**Rom 3:25**  Whom God hath set forth *to be* a propitiation **G2435** through faith **G4102** in his blood, to declare his righteousness for the remission **G3929** of sins that are past, through the forbearance of God;

*Note: See Rom 3:25 above*

**G2435** - (Noun, Neuter) hilastérion (hil-as-tay'-ree-on): propitiatory ((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.) Note: G2435 hilastḗrion (a substantival adjective, derived from G2433 /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. See also G2434 (hilasmós).

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

**G4102** - (Noun) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness. Is always a gift from God, and never something that can be produced by people.) Note: G4102 pístis (from 3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23gentleness, self-control; against such things there is no law." 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/theléma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/theléma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (2307/theléma) of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (2307/theléma) of God" (NASU). 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36For you have need of endurance, so that when you have done the will (2307/theléma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH(G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin). 1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b ) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't In Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief!. Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text). In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner). "Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the divinely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F. F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale). "We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**G3929** - (Noun, Feminine) paresis (par'-es-is): a letting go (overlooking, suspension, remission of punishment for.) Note: G3929 páresis(from G3844 /pará, "from close-beside" and hiēmi, "let go") – properly, to release something closely felt, i.e. an " 'overlooking, suspension, remission' of punishment for" (Souter). G3929 /páresis ("passed-over-from-close-beside") is used only in Ro 3:25, of God releasing His judgment on sin in the OT when redeeming believers. This was based on the absolutely sure, upcoming sacrifice of Christ – "retroactively applied" to them in God's immutable, eternal plan. [G3929 (páresis) means "remission of punishment" in the papyri (BGU II. 624, i.e. during time of Diocletian). Thus it implies "remission of debt" (MM).]

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Now the blood of Jesus Christ represents His spiritual death on the cross which satisfied the justice of God. God says, “My justice says that a penalty had to be paid” and this is how the penalty was paid. For just a moment, hold that place. Turn over to Hebrews 9:5. Look back to the Old Testament where things were symbolically portrayed. Truths were symbolically portrayed through the tabernacle, through the ritual of the ceremonies that the Jews performed. “And over it, the cherubim of glory shadowing the mercy seat of which we cannot now speak particularly. “ I want you to notice the word “mercy seat,” because the name “mercy seat” is the same Greek word as the one that you have in 3:25 for propitiation. The Greek word “hilastarion” is the word that means “a covering, a lid.” That would be a good word for it- lid. Now the Old Testament ties exactly the same word that speaks of propitiation, God’s justice being satisfied, to the lid of the Ark of the Covenant—the mercy seat.

**Heb 9:5**  And over it the cherubims of glory shadowing the mercy seat **G2435**; of which we cannot now speak particularly.

**G2435** - (Noun, Neuter) hilastérion (hil-as-tay'-ree-on): propitiatory ((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.) Note: G2435 hilastḗrion (a substantival adjective, derived from G2433 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. See also G2434 (hilasmós) - properly, propitiation; an offering to appease (satisfy) an angry, offended party. G2434 (hilasmós) is only used twice (1 Jn 2:2, 4:10) – both times of Christ's atoning blood that appeases God's wrath, on all confessed sin. By the sacrifice of Himself, Jesus Christ provided the ultimate "propitiation".

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Neuter

**The Tabernacle**

If you remember the furniture in the Old Testament tabernacle, there was this box that was an oblong box called the “ark of the covenant”. This was made of acacia wood and it was covered over with gold. The wood was symbolic of the humanity of Jesus Christ, the gold symbolic of His deity. Within the ark were symbols and reminders of man’s sin. Remember what was in the ark? One, a pot of manna, that heavenly food that fell from the skies every morning while the Jews were in the wilderness wandering, in which they only had to go out and pick up and eat. You remember how they complained against God for the fact that He gave them such a simple, one menu diet. Man’s sin rebelling against God because of the food that He gave them. A pot of this was there as a reminder of that act of sin.

**Aaron’s Rod**

Then there was the rod of Aaron that budded (Num 17:8). **There was a dead stick and it put out a live shoot**. Remember that was in connection with God’s demonstrating to Korah and his associates who were rising up against Moses and Aaron and said, (Num 16) “Who do you think that you are, standing here as authorities within the congregation and speaking as God’s spokesman and telling us what God thinks and what God wants us to do?” The earth opened up, swallowed up Korah, the family, and all of the companions with him. This rod that had budded was another symbol of man’s sin.

**The Ten Commandments**

Finally, the two stone tablets on which the Ten Commandments were written. The very first commandment about not having false gods, and they made the golden calf and were worshipping it. All of these commandments had been violated and broken. Again, a symbol of man’s sin.

**The Ark of the Covenant**

Now here’s this box, and in it are these symbols of man’s sin. Over the top is this lid, this “hilastarion”, and this is in the holy of holies. Remember there were two places in the tabernacle itself it had a front part called “the holy place”, and then it had a place called “the holy of holies.” There was a heavy veil here. Now nobody went into this part, except the high priest, and he only went into there once a year. He went there on the Great Day of Atonement (Lev 26:27). Once a year, he had to go in there and get the whole nation squared on credit with God in reference to their sins. What he did when he went there, he walked in there and here’s this mercy seat, and he walks in there with the blood of the sacrifice and he sprinkled it on top of this mercy seat. **This blood which was symbolic of the covering that God was to bring eventually with the blood of Jesus Christ**. Now each end of the mercy seat, there were two angels, cherubim. Their wings were outstretched and they were looking down on this mercy seat.

**Cherubim**

These angels stand for the holiness of God- particularly these two qualities, the **righteousness** and the **justice of God**. As they looked at those elements of sin within the Ark of the Covenant, if it were not for the blood, there would be no relationship, no meeting of God and man. Because the holiness of God represented by those cherubim looked down and saw the blood and the sin under the blood, it was possible for the priest to walk back out of that holy of holies and to declare to the people that for one more year, their sins had been covered by God. **A credit extended for another year**. And so it went from year to year, they could never stop. This constantly had to be done. All of this was symbolic of this great doctrine of propitiation. For **God was going to bring one who was going to be His mercy seat**. Of course that was His son, Jesus Christ. For He on the cross, in His own body, became sprinkled with blood for us, so that in His death we might have eternal life. 1 John 4: 10 “Here in this love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins.”

**1Jn 4:10**  Herein is love, not that we loved God, but that he loved us, and sent **G649** his Son *to be* the propitiation for our **G1473** sins.

**G649** - (Verb) apostelló (ap-os-tel'-lo): to send, send away (I send forth, send (as a messenger, commission, etc.), send away, dismiss.)Note: G649 apostéllō (from G575 /apó, "away from" and G4724 stéllō, "send") – properly, send away, i.e. commission; (passive) "sent on a defined mission by a superior.". As an intensification of G4724 /stéllō "send", G649 (apostéllō) focuses back to the source (the one sending), strongly connecting the sender to the one sent (His mission). This verb is used of closely connecting the Lord (the sender) to the believers He personally commissions – as with John the Baptist (Mk 11:2) and the twelve apostles (Mt 10:5; cf. also with His holy angels, Mk 13:27).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1473** - (Personal Pronoun) egó (eg-o'): Definition: I (only expressed when emphatic) (I, the first-person pronoun.)

Case – Genitive

Number - 1st Person

**Propitiation**

Now when unbelievers think about God, and when heathen or primitive people think about God, they always think about God as being somebody who is angry, and who somehow must be placated by some human effort if they’re going to secure His blessings. But the Bible reveals to us that God is a God of love. While He is true to His own attributes, He has to love us in a way that does not violate His righteousness or His justice. But God’s attitude toward man is always love. You see He is immutable, His love never changes. So you and I do not have to run around trying to please God, trying to get Him to treat us kindly because God has been propitiated towards sinners. **The body of Jesus Christ became the place of propitiation**. In the **Old Testament in the tabernacle it was that mercy seat that was sprinkled with the blood**. In the **New Testament, it was Christ Himself on the cross**. 1 Peter 2:24, that great verse that tells us, “through His own self bore our sins in His own body on the tree that we being dead to sin should live unto righteousness. By His stripes, you are healed.”

**1Pe 2:24**  Who his own self **G846** bare **G399** our sins in his own body on the tree, that we, being dead **G581**

 to sins, should live **G2198** unto righteousness **G1343**: by whose stripes ye were healed.

(***ESV***) **1Pe 2:24** He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

**G846** - (Personal Pronoun) autos (ow-tos'): (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same (he, she, it, they, them, same.)

Case - Nominative

Gender - Masculine

Person - 3rd Person

Number - Singular

**G399** - (Verb) anapheró (an-af-er'-o): to carry up, lead up ((a) I carry up, lead up, (b) I offer up (on a high altar) as a sacrifice, offer up to God on high.) Note: G399 anaphérō (from G303 aná "up" and G5342 phérō, "bring, carry") – properly, bring up to the goal (end point), i.e. carrying something through its sequence to reach its needed consummation (note the prefix, ana).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G581** - (Verb) apoginomai (ap-og-en-om'-en-os): to be away, be removed from (I am away, am removed from, depart life, die.) Note: G581 apogenómenos (or apoginomai, from G575 apo, "from" and G1096 gínomai, "become, emerge") – properly, "become from" (used only in 1 Pet 2:24).

Tense: second Aorist

Voice: middle Deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.)

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). Ddikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Feminine

**So the propitiation of Jesus Christ was an act, once and for all**. In the Old Testament they had to do it once a year, but the book of Hebrews tells us that when Jesus Christ did it, **it was a finished work**. Hebrews 9:11, “That Christ become a high priest of good things to come by a greater and more perfect tabernacle, not made with hands that is to say not of this building. Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place having obtained eternal redemption for us.“

**Heb 9:11**  But Christ being come **G3854** an high priest of good things to come **G3195**, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

**Heb 9:12**  Neither by the blood of goats and calves, but by **G1223** his own **G2398** blood he entered in once **G2178** into the holy place, having obtained **G2147** eternal **G166** redemption **G3085** *for us.*

**Heb 9:13**  For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

**G3854** - (Verb) paraginomai (par-ag-in'-om-ahee): to be beside, to arrive ((a) I come on the scene, appear, come, (b) with words expressing destination: I present myself at, arrive at, reach.)

Tense: second Aorist

Voice: middle Deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G3195** - (Verb) lmelló (mel'-lo): to be about to (I intend, am about to; I delay, linger.) Note: G3195 méllō – properly, at the very point of acting; ready, "about to happen." Méllō is used "in general of what is sure to happen" (J. Thayer).

Tense: Present

Voice: Active

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Plural

Gender: Neuter

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.)Note: G1223 diá (a preposition) – properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). Diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side).G2178 - (Adverb) ephapax (ef-ap'-ax): once for all (once, once for all; at once.)

**G2398** - (Adjective) idios (id'-ee-os): one's own, distinct (one's own, belonging to one, private, personal; one's own people, one's own family, home, property.) Note: G2398 ídios (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. Idios ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic adjective means 'private, personal' " (WS, 222).

**G2178 -** (Adverb) ephapax (ef-ap'-ax): once for all (once, once for all; at once.)

**G2147** - (Verb) heuriskó (hyoo-ris'-ko,): to find (I find, learn, discover, especially after searching.)Tense: second Aorist

Voice: Middle

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.)Note: G166 aiṓnios (an adjective, derived from G165 aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith yet is also time-independent. Aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 aiṓn) it relates to. Thus believers live in "eternal (G166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

**G3085 - (**Noun, Feminine) lutrósis (loo'-tro-sis): a ransoming, a redemption ((in the Old Testament: ransoming from imprisonment for debt, or from slavery, release from national misfortune, etc.), liberation, deliverance, release.Note: G3085 lýtrōsis (a feminine noun) – properly, the payment of the full ransom-price to free a slave – particularly the redemption of an individual. See also G3083 lýtron, ("full ransom-price"). a (neuter noun) – literally, the ransom-money (price) to free a slave. Llýtron is used in the NT of the ultimate "liberty-price" – the blood of Christ which purchases (ransoms) believers, freeing them from all slavery (bondage) to sin. G3083 lýtron occurs twice in the NT (Mt 10:28; Mk 10:45), both times referring to this purchase (ransom-price) which Christ paid.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

Verse 23 said, “It was therefore necessary that the pattern of things in heaven should be purified with these. But the heavenly things themselves were better sacrifices than these.”

**Heb 9:23**  *It was* therefore necessary that the patterns of things in the heavens should be purified **G2511**

with these; but the heavenly things themselves with better **G2909** sacrifices **G2378** than these.

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.)Note: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth).

Tense: Present

Voice: Passive

Mood: Infinitive

**G2909** - (Adjective) kreittón or kreissón (krite'-tohn): better (stronger, more excellent.) Note: G2909 kreíttōn (the comparative form of G2904/krátos,( "dominion") – what is better because more fully developed, i.e. in reaching the needed dominion (mastery, dominance); "better" after exerting the power needed to "plant down God's flag of victory."

**G2378** - (Noun, Feminine) thusia (thoo-see'-ah): a sacrifice (abstr. and concr: sacrifice; a sacrifice, offering.Note: G2378 thysía – properly, an offering (sacrifice); an official sacrifice prescribed by God; hence an offering the Lord accepts because offered on His terms. Thysía "sacrifice" refers to various forms of OT blood sacrifices ("types") – all awaiting their fulfillment in their antitype, Jesus Christ (Heb *10:5-12).*

*Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")*

*Number: Plural*

*So* he goes on to verse 28, “so Christ was once offered to bear the sins of many and unto them that look for Him shall He appear the second time apart from the sin issue unto salvation.”

**Heb 9:28**  So Christ was once **G530** offered to bear the sins of many; and unto them that look for **G553** him shall he appear **G3700** the second time without **G5565** sin unto salvation.

(*ESV*) **Heb 9:28** so Christ, having been offered once to bear the sins of many, will appeara second time, not to deal withsin but to save those who are eagerly waiting for him.

**G530** - (Adverb) hapax (hap'-ax): once (once, once for all.)

**G553** - (Verb) apekdechomai (ap-ek-dekh'-om-ahee): to await eagerly (I expect eagerly, wait for eagerly, look for.)Note" G553 apekdéxomai (from G575 /apó, "away from," G1209 déxomai, "welcome" and G1557 ekdíkēsis, "out of" – a triple compound (properly) meaning "welcome from and out of"; waiting that decisively "puts away" all that should remain behind. The prefix (apo) intensifies the root (dexomai) to emphasize the idea of separation. G553 apekdéxomai therefore is used of looking completely away from this world – and to the upcoming redemption of our body.

Tense: Present

Voice: middle or passive deponent

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

Gender: Masculine

**G3700 - (Verb)** optanomai (op-tan'-om-ahee): to appear (I appear, am seen (by), let myself be seen (by).)Note: G3700 optánomai (or optomai/optanō), likely a later cognate of G3708 horáō – become seen (appear) properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

Tense: Future

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5565** - (Adverb) chóris (kho-rece'): separately, separate from (apart from, separately from; without.)

So propitiation this morning is a reality. **God the Father’s justice is satisfied, and He holds nothing against us**. This was indicated Hebrews 1:13 that the Father invited the Son to be seated to which the angels said He at any time “sits on my right hand until I make thine enemies thy footstool.”

**Heb 1:13**  But to which of the angels said he at any time, Sit **G2521** on my right hand, until I make thine enemies **G2190** thy footstool**G5087**?

**G2521** - (Verb) kathémai (kath'-ay-mahee): to be seated (I sit, am seated, enthroned; I dwell, reside.) Tense: Present

Voice: middle or passive deponent

Mood: Imperative **(command)**

Person: second [you]

Number: Singular

**G2190** - ( Adjective) echthros (ech-thros'): hostile (hated, hostile; subst: an enemy.) Note: G2190 echthrós – properly, an enemy; someone openly hostile (at enmity), animated by deep-seated hatred. Echthros ("enemy"), implies irreconcilable hostility, proceeding out of a "personal" hatred bent on inflicting harm (DNTT).

**G5087** - (Verb) tithémi (tith'-ay-mee): to place, lay, set ( put, place, lay, set, fix, establish.)

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: first [I]

Number: Singular

The priests in the Old Testament had to stand because they had to keep repeating this covering, **but Jesus Christ was seated because the propitiation is done once and for all**. All of you are acquainted in Luke 18 with the illustration of the publican and the Pharisee. **The Pharisee we are told trusted in his own righteousness**. He tried to gain fellowship with God by relating all of the good works and all of the things that merited him in God’s sight. Luke 18: 11, “The Pharisee stood and prayed with himself, ‘Thus God I thank Thee that I am not as other men are, extortionists, unjust, adulterers, or even as this tax collector. I fast twice in a week and I give tithes of all that I possess. ‘“

**Luk 18:11**  The Pharisee stood and prayed**G4336** thus with himself, God, I thank thee, that I am not (oo) as**G5618** other men *are,* extortioners, unjust, adulterers, or even as this publican.

**Luk 18:12**  I fast twice in the week, I give tithes of all that I possess.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note:

 G4336 proseúxomai (from G4314 prós, "towards, exchange" and G2172 euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336 proseuxomai is closely inter-connected with G4102 pístis "faith" in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

Tense: Imperfect

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5618** - (Adverb) hósper (hoce'-per): just as, even as (just as, as, even as.) Note: G5618 hṓsper (an emphatic adverb, derived from G4007 per, "indeed" intensifying G5613 hōs, "as" – "indeed just as," "just exactly like."

Now the publican on the other hand you notice in verse 13 says something entirely different. “The tax collector standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying, ‘God, be merciful to me a sinner.’“

**Luk 18:13**  And the publican, standing afar off, would not lift up so much as **G3761** *his* eyes unto heaven, but smote upon his breast, saying, God be merciful **G2433** to me a sinner.

**G3761** - (Conjunction,Negative) oude (oo-deh'): and not, neither (neither, nor, not even, and not.)Note:

 G3761 oudé "neither indeed," "nor indeed" introduces a statement that is negated factually and deductively (it occurs 137 times in the NT). That is, the negation rules out (invalidates) the statement that precedes it, and what naturally extends from it. This is analogous to the following: Because 100 is not enough, then neither are 90, 80, or 70 because they are all included in 100. Thus if "A" (100 in the previous example) is invalid, so is what necessarily follows (statement "B" – 90, 80, 70). [Regardless of how G3761 oudé is translated, it means: If "A" (the preceding statement) isn't true (valid) – then "B" (which extends from it) is also not valid. As in the previous example: If 100 is not enough (valid), then automatically neither are 90, 80, 70, etc.]

**G2433** - (Verb) hilaskomai (hil-as'-kom-ahee): to be propitious, make propitiation for ((a) I have mercy on, show favor to, (b) trans. with object of sins: I forgive, pardon.)Note: G2433 hiláskomai “akin to” G2434 hilasmós, "propitiation, appeasement/satisfaction of divine wrath on sin" – properly, to extend propitiation, showing mercy by satisfying (literally, propitiating) the wrath of God on sin; "to conciliate, appease, propitiate (so the LXX; see also Thackeray, Gr., 270f quoting from inscriptions and Deiss., BS, 224f)" (Abbott-Smith).

Tense: Aorist

Voice: Passive

Mood: Imperative

Person: second [you]

Number: Singular

And guess what? Merciful is “hilaskomai”. This again is the variation of the form for propitiation. He said “God”, when he stood there and bowed his head and beat his chest he said, “God please, be propitious to me a sinner.”

“**Savable”**

Now God can’t be merciful to anybody until His justice is satisfied. Then He can extend mercy, which is grace in action. But the publican was saying, “God, when you look at me, please see me through the blood on the mercy seat.” Now two results came from these two prayers. We are told, verse 14, “I tell you this man, the tax collector, the publican, went down to his house justified rather than the other religious man, the Pharisee.”

**Luk 18:14**  I tell you, this man went down to his house justified **G1344** *rather* than the other: for every one that exalteth himself shall be abased **G5013** ; and he that humbleth himself shall be exalted **G5312**.

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: The believer is "made righteous/justified" G1344 dikaióō by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 dikaióō "made right, righteous") by God's grace each time they receive (obey) faith (G4102 pístis i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out").

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G5013** - (Verb) tapeinoó (tap-i-no'-o): to make low, to humble (I make or bring low, humble, humiliate; pass: I am humbled.) Note: Cognate: G5013 tapeinóō – make (become) low, to humble. See G5011 (tapeinos). With the believer, G5013 /tapeinóō ("show humility, true lowliness") happens by being fully dependent on the Lord – dismissing reliance upon self (self-government) and emptying carnal ego. This exalts the Lord as our all-in-all and prompts the gift of His fullness in us.

Tense: Future

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5312** - (Verb) hupsoó (hoop-so'-o): to lift or raise up, to exalt, uplift ((a) I raise on high, lift up, (b) I exalt, set on high)Note: G5312 hypsóō (from G5311 hýpsos "height") – properly, raise high (elevate), exalt

Tense: Future

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Why? Because the Pharisee says, “God, I’m a good man. I’m a lot better than most people,” and **he appealed on his works**. Whereas the publican says, “God, just **look at me through the blood that has satisfied Your justice**- that’s all I ask of You.” You see what God has done for us is that He made everybody in this room “**savable.**”

Dr. Chaffer told us one time in class that he was lying in bed one night trying to think of a word that described what God had done to solve our problem. He thought of this word, “savable”. He said he jumped out of bed and walked up and down praising God because it was a strategic word. It explained what reconciliation is all about. It is now possible for you to be saved. It is now possible for you to have eternal life. The covering of the mercy seat is complete. Actually what this publican said was, “God be propitiated to me a sinner.” This is not a proper prayer for you to pray today.

A very famous evangelist used to invite people at the close of his meetings to pray a prayer, “God be merciful to me a sinner.” To begin with, it’s wrong to tell people that if they want to go to heaven, they should pray. This violates the word right off the bat because the word tells us that if you want to go to heaven, **just believe and accept the fact of what God has provided in removing the wall**. God doesn’t say, “Get into your closet and agonize and maybe I’ll let you get into heaven.” You see there is this whole idea that God is some kind of recalcitrant tyrant who has to be talked into blessing us and letting us enter heaven. **Nobody can be saved by coaxing mercy from God**, **but you can be saved by believing His gospel**. God can’t be merciful to a sinner, so don’t ask Him. He can only be propitiated and that’s what He is. You see it’s an insult for you to look up to God and say, “God will you please be propitiated to me?” He is propitiated. That’s what His Son agonized on the cross to remove that particular block in the wall that separates you from Him. **His justice is satisfied**.

**So propitiation depends on the character of God alone, not on your character**, and the result is that God’s maximum love is now expressed toward you. There is nothing standing away in face of this love having full expression. This is His attitude toward you and me as Christians in our sorriest moments. This is His attitude toward us in our greatest moments. This is His attitude toward the down and outer bum in the gutter. This is His attitude toward the up and outer well-off bum standing on top of the gutter. **His love is maximum either way because He is propitiated**. God in eternity will not love you any more than He loves you right now. His expression of His love to you will not be more in eternity than it is now. Now you can believe very readily that His love will not be more. You say, “Yes, God is unchangeable. His love will not be more.” But I’m trying to get across to you that God will never express His love more deeply to you than He does at this moment, because that’s what propitiation did. It removed the troubles. It opened the door so that He is just ready to just pour everything upon you that He can. He wants to immerse you in such blessing that you’re going to want to jump up with the excitement of experiencing the joy and the blessings that God has to give you. Because that’s what the love of God wants to do. It wants to bless. It wants to bring joy. It wants to bring happiness. It wants to bring fulfillment. It doesn’t want to bring struggle and trials and unhappiness.

So we’re inseparable from this love that God has given us. Romans 8:38, “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

**Rom 8:38**  For I am persuaded **G3982**, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

**Rom 8:39**  Nor height, nor depth, nor any other creature, shall be able **G1410** to separate **G5563** us from the love of God, which is in Christ Jesus our Lord.

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.)Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**G1410** - (Verb) dunamai (doo'-nam-ahee)" to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.)Note: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See G1411 dýnamis (from G1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (G1411 (dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5563** - (Verb) chórizó (kho-rid'-zo): to separate, divide ((a) I separate, put apart, (b) mid. or pass: I separate myself, depart, withdraw.)Note: G5563 xōrízō (from G5561 chóra "open, vacated space") – properly, separate, divide ("put asunder"), i.e. depart, vacate; create "space" (which can be very undesirable or unjustified). G5563 ("vacate") in the papyri, refers to divorcing a marriage partner who vacates the relationship in soul or body (cf. Moulton-Milligan, 696).

Tense: Aorist

Voice: Active

Mood: Infinitive

God has made you “**savable**.” **The question is, do you want to be saved?** You see just because God has made you “savable,” just because God’s justice has been satisfied, just because His love is free, (now to express itself in grace towards you, doesn’t mean that it will be so), **you will not be saved simply because God has made it possible for you to be saved.**

**Faith**

In this moment, you must make the act of faith. Take that step of trust and believe this. It is a matter of personally receiving Jesus Christ as Savior. That’s all it is. It is not raising your hand. It is not walking an aisle. It is not being baptized. It is not joining a church. It is not promising to do better. It is not cleaning up your life. It is not going around making things right with people. **It is absolutely nothing but believing the gospel**. If you believe it, you just unclog the line of blessing. It just bursts out in all of its magnificent glory upon you. This is the doctrine of propitiation. It removed this problem of the character of God. Next Sunday morning, we have to look at another part of the holiness of God and that’s righteousness. That one is even in some respects a little more exciting because I notice that very frequently, even in gospel tracts, they are very careful to explain what God did in redemption. That is you have your sins forgiven. But we’re going to take up a thing in reference to the righteousness of God that I rarely find people explaining to those that they want to lead to the Lord. The real big, tremendous, positive return that God gives to those who believe Him and those who accept His Son as their Savior. God is giving you something that if you have any question in your heart this morning, a little doubt that the fact that you are in the family of God and you are there forever. I’m still running across people who are eating the edge of their hearts out a little bit with the concern that, “Am I sure that I am going to continue to be saved?” Well next Sunday morning when we take up this other part that deals with the holiness of God, I think you’ll put your heart to rest once and for all. I hope that you’ll accept Him. If you’ve never done this, this is the time to do it, because He is satisfied. The issue is, are you satisfied?

“Our heavenly Father we ask Thee to speak to the hearts who may be here this morning, outside of Thy family, who are born into the wrong family, Satan’s family—born on the wrong side of this wall of separation, and who perhaps have been struggling to get through it, who perhaps have been deluded by bad advice and bad information. We pray that now with Bible doctrine in their minds, they have received this that the Spirit of God would bring the conviction necessary to accept this and to act upon it. To receive Christ by the act of believing the facts that Thou has presented to us in reference to Thy work upon the cross for us. We pray Father for those of us who are believers, that we shall have a deepened sense of understanding of our strength before Thee as those who live with Thee as the God who has been propitiated toward us. One with whom we have no fear. One before whom we have no concern that Thy love will ever be less than it is at this moment, nor will it ever be greater. For this we thank Thee, in Jesus’ name, Amen.”

John E. Danish, 1971

Annotated Hebrew and Greek words and morphology by pupil of Berean Memorial Christian School and member of Berean Memorial Church.