

## Redemption

### My Notes 4/7/2024 Sunday School

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[1 John 1:8-2:1](#) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

**9** If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

**10** If we say that we have not sinned, we make him a liar, and his word is not in us.

**2:1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Here we are in [1 John 1:9](#) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. We could look at, and we will analyze it speaks about the totality of this forgiveness. [Psalm 85:2-3](#) Thou hast forgiven the iniquity of thy people, Thou hast covered all their sin. Selah I didn't hear anybody say Amen there, but I mean maybe you don't have many that must be what it is. Do you only have venial sins? Is that how it works? But you'll notice here that David made sure that he wrote Selah after that right Selah. [Psalm 85:3](#) Thou hast taken away all thy wrath: Thou hast turned thyself from the fierceness of thine anger. So we know that God is angry with the sinner every day, all day long, but he has turned his wrath away because he's been placated, his wrath has been taken away that's what placation is, and that was all of what Jesus did at the cross. So forgiveness is tethered to the forgiveness of Christ on the cross. Do you remember last week we we talked about the nuances of sin, and in particular in the Old Testament you've got oh, at least seven different words that are used, and translated with different English words to describe these nuances or dimensions of sin. There's different kinds of sin after all, so we could put them in two general categories being identified in two basic groups here.

- So sins of doing which are sins of commission here you know what you're doing, and you do it anyway. You go ahead, and you Commission it. So that's doing what you should not do, and you know better.
- Now then there's the sins of omission, and that's completely different category, and this is remember David writes in [Psalm 19:13](#) and he says keep back thy servant also from presumptuous sins. So that's the sins of omission. The sins of that is not doing what we should do. That's omissions, right? So believers, we've got, we've got a long way to go with this because, you know, just getting rid of the

sins of commission are one thing, but the sins of omission, well, oftentimes. There's David even writes their sins of presumption, which you presume that you're right when you're really wrong. So there's lots to learn in that matter.

Alright, so look again. We're not gonna go into every one of these in detail, but these are the various Hebrew words that you'll find in the Old Testament each one gives us a little different slant on the sin sometimes.

## OLD TESTAMENT WORDS FOR SIN

- **Chata** - Means to Miss the mark If you shoot an arrow poorly you not only miss the mark, you did something you were not supposed to do.
- **RA** Means breaking up or ruin, it indicates something both morally wrong and damaging. It is often translated as "wicked".
- **Awon** - Means iniquity and guilt. You'll have the word iniquity, but then in the same context transgression. So there's a chasm of difference between transgression, and iniquity.
- **Pasha**- Means rebel and is translated as transgression. So we have Pasha which is the normally translated with the word transgression.
- **Shagog** - Means to err or go astray as a lost animal or a child in a store. The one who went astray was ignorant but still responsible. Which is just to go astray. Um, that's almost unintentional that you begin to, maybe some of you know, some of you look a little older here, and when you're driving every once in a while, maybe you drift over in the wrong lane. Oh no, that never happens right? Well, now the Smart cars. Do you have a Smart car? Some of you still have dumb cars, ok, but if you have a smart car, it tells you you're drifting in the other lane, and it beeps, doesn't it? And I guess that's a good idea I turned it off. I'm not interested in being warned, you know. I know what I'm doing. I don't need it anyway because I have my back seat driver sitting right next to me she can tell me what's happening, but that's wandering off to the side. Shagog, you know?
- **Asham** - Means guilt before God.
- **Rasha** - Means wicked the opposite of righteous.
- **Taah** - Means to deliberately not accidentally, wander away.

And then we have these different ways of describing sin, Guilt, wickedness, transgression in the [Psalm 51:1-2](#) We have the writing of David, and that is a penitential song, and he says, have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies. Blot out my transgressions, wash me thoroughly from my sin. So the we got the dimensions there, you know, and he uses 5 different words in the Hebrew to describe his going astray from God.

Well, I'm just demonstrating here that all of this has been covered, everything's covered.

How many of you ever had to make an insurance claim? Anybody ever have to make an insurance claim? How many of you have had to make it your insurance claim, and then found out that what you thought was covered wasn't covered? So that happens quite often, doesn't it? And people think, oh, I'm covered, but you're really not covered, and the insurance guy comes out and says, oh well, you know, hail damage. There was a hailstorm this week, wasn't there? I was in the middle of it, but hail can do terrible damage, and it did. It came through, oh, what it was about 8-10 years ago, something like that. And went through East McKeesport, North Versailles, and all these different places. Everybody there got new roofs, did you know that? Did you also know that the insurance companies, after they paid out all those claims, cancelled, hail insurance at least in that area so people may think they're still covered, and they're not covered. So you get you get kind of shock. Now wouldn't we be shocked if we got to heaven, and God says, well, that's not under our forgiveness policy right, then you're in trouble, aren't you? Right then you have to pay for that sin, but that's why we have this all inclusive expression here, and just kind of contained right in our text. [1 John 1:9](#) If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. And we already learned that in [1 John 1:7](#) didn't we? So if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. So we're not, you know, we don't have to stand before God, and then God says, well, you know, everything was covered, but there was, you know, this particular sin, and now we don't cover that sin here, and the blood of Christ can't cover it well when I was a Catholic, we had to earn part of our salvation. It was taught that Jesus went to the cross, but his atonement there was not complete he opened the doors to paradise, it says, but now, through penance, good works, and meritorious acts you begin paying the rest of the bill. This wasn't covered under the policy, see so now we've got to cover the rest, and so we're kind of in the joint cooperation with God in our salvation, which is totally not biblical. These passages are very clear about it, and by the way, that makes every believer rejoice, because if it wasn't covered, we'd be in trouble, we'd be in jeopardy, and how would we cover it? So what the Catholics did is they invented a place called Purgatory, and they said, well, there's where you go, and pay the rest of your bill. So everybody goes there according to them, except the specific people. The Pope, he doesn't go there, and others, and so on, but not too many. Most everybody had to go, and you're gonna have to pay for your bill in Purgatory. For how many years? They don't even tell you. Could be thousands of years in Purgatory where you're burning, and waiting until somebody prays you out or pays you out. So that's what system that is, and that's why people go, and they pay for a mass, and the mass is set for a dead loved one, and that's to promote to get that loved one out of Purgatory, and all Saints Day, and All Souls Day, that's the day that people are released from Purgatory, and they fly up into heaven because somebody said a mass for them or somebody did a special benefit down here or bought an indulgence, no Jesus blood paid it all. So we have it in our hymn book. Jesus paid it all, and we could say then, well, because of that all to him we owe, we owe total allegiance. We owe our lives, and our salvation to him, right. [Romans 4:7-8](#) So blessed to see my transgression is forgiven, whose sin is covered, blessed is the man unto whom the Lord imputed not iniquity, and in whose spirit there is no guile. There's a lot of passages that we can rejoice to, [Psalm 32:5](#) I acknowledged my sin unto thee. That this is exactly what we're seeing here in First John really it's the New Testament, but Old Testament thought as well. If we confess our sins, he is faithful, and just so [Psalm 32:5](#) I acknowledged my sin unto thee and mine iniquity have I not hid. I will confess my transgressions unto the Lord, and thou forgave us the iniquity of my sin, Selah. So the condition of being saved, it really begins with acknowledgement. If we confess, if in this case acknowledge our sin,

we're not hiding anything. Adam, and Eve thought the best thing to deal with after they had sinned is to go hide themselves. Hide from God, which is an impossibility, so we have to come to him. We have to come as guilty sinners, and we bring our sins before the Lord, and this notion that people have is that they're good people, they really don't have anything to confess, and they don't know much about the perfection of God, that's for sure. So forgiven it's a glorious concept, forgiveness. So let's take the the original language here, nasha, which is how we end up with the word forgiven, and it's various cognates, forgiveness, and forgiving, and so on. So nasha ,and what does it mean? We'll give you a little Hebrew lesson, right? Let's see, there's the rabbi. So nasha forgiven to carry away or to cast off, and so we saw here in [Psalm 32:1](#) blessed as he used transgression is forgiven, so it's carried away whose sin is covered so it's carried away. [Psalm 103:1-5](#) So that's the notion of it being carried away. So everyone knows [Psalm 103:12](#) As far as the East is from the West so far hath he removed our transgressions from us. You don't know. It very well. Removed our transgressions from us, nasha is removed he's taken it away. There, I'll put it on the board now. So as far as the East is from the West. So that's the removal, the forgiveness. Well, there's other thoughts in the scripture about that. [Micah 7:18](#) says that he's buried our sins in the depth of the sea. Now these are just hyperbolic expressions so that we understand something about the where God's taking our sins. I think I like best in [Hebrews 8:12](#) Our sins and iniquities, he remembered no more. So he's taking it away. He's taken it out of the way, [Colossians 2:14](#) says, and he nailed it to the cross. Thus, forgiveness is available to those who confess, and those who acknowledge their need, and that's what Jesus was saying of one of the seven sayings from the cross. Father, forgive them they know not what they do. Well I like to always go back to the thief. I always mention him when I'm trying to present salvation, I think it's one of the most appropriate motifs. You know, as Jesus was dying on the cross this man has, there's nothing he can do the thief cannot get down, and pay people back. He ought to. If you really repent, then that's what you would do, but that's not going to save him at this point. It's too late he's dying. He has just a few hours left, and he here's Jesus offer forgiveness, and he takes advantage of it, and he says, remember me, Lord, if you're forgiving people, remember me when you come us into thy Kingdom, and Jesus said in [Luke 23:43](#) Verily, I say unto you, today, thou shalt be with me in paradise, how wonderful it is. So he paid the sin debt, and that makes us in a sense debtors to Christ. Now there's that hymn that's in our hymn book. It was written by Robert Robinson, come thou fount of every blessing. Is it the third stands? I think it is. What says this. Oh, to grace, how great a debtor daily I'm constrained to be. Let thy goodness like a fetter bind my wandering heart to thee prone to wander. That's where we are prone to wander. Lord, I feel it. Prone to leave the God I love here's my heart take and seal it. Seal it for thy courts above. So there's great victory in this verse, but it's a reminder what Christ has done for us. Well the 1st is come thou fount of every blessing. So believers come to the fountain of life, and it's filled with blood. William Cooper writes, you know there is a fountain filled with blood drawn from Emanuel's veins and sinners plunged beneath the flood lose all their guilty stains, and so likewise here, Robinson seems to be reveling in the forgiveness, and mercy that's available at the cross. How great a debtor we are to Jesus. Alright, so that would mean that we had a debt that had to be paid, and Jesus paid it, and so now we owe him everything. [Ephesians 2:8-9](#) For by grace are you saved through faith, not of yourselves. It is the gift of God, not of works, lest any man should boast. [Titus 3:5](#) Not by works of righteousness, which we have done, but according to His mercy, He saved us by the washing of regeneration, and renewing of the Holy Ghost, and I think [Romans 3:24](#) says it all being justified freely by his grace, through the redemption that is in Christ Jesus. [Galatians 2:16](#) knowing that a man is not justified by the works of the law, but by the faith

of Jesus Christ. [Galatians 2:21](#) I do not frustrate the grace of God if righteousness come by the law or by doing in other words, then Christ is dead in vain. So it is indeed finished. It's a finished work, and the price has been paid. Now we had a bill, we had a debt, and Christ had to take the debt, and pay it in full, and that's what we have there in that word. It is finished. You know, it takes 3 English words, but it's a single Greek word, Tetelestai, and Tetelestai just means it's done it literally according to Thayer's lexicon, it means paid in full. Now that's an interesting thought, right? So it's redemption paid in full Tetelestai. So we've got this terrible sin debt, and there's an invoice, somebody better pay it, and Jesus paid it he took that check out, didn't he? And he wrote to whosoever believeth in me, and he receives everlasting life, and he stamped, and sealed with Jesus name on it, paid in full. And his memo is all this I did because I love you. So I like that check. That's a good check right there. So you're bought with a price. Therefore, glorify God in your body and spirit, which are God's [1st Corinthians 6:20](#) tells us. Well, back to this notion that we owe much then, and the more sins that we know, and acknowledge, the greater we understand the debt to be, and it's a debt we can't pay. So we have to revel in this gift. Let me give you an illustration from [Luke 7:37-48](#) And there's the story of Jesus being invited to Simon's house. Simon is a noted Pharisee, and he's gathered there with his compatriots. You know, the fair sequel order, and Jesus is, apparently bringing forth truth to them when suddenly a prostitute enters the room here, and bows down at the feet of Jesus, and begins kissing his feet, and anointing his feet with oil. Behold a woman in the city which was a sinner. She knew that Jesus sat at meet in the Pharisees house, and brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee, which had bidden him, saw it, he spake within himself, saying, well, this man, if he were a prophet, would have known who and what manner of woman this is that toucheth him for. She is a Sinner, and Jesus answering, said unto him, Simon, I have somewhat to say unto thee, and he said, Master say on, there was a certain creditor which had two debtors, the one owed 500 pence, and the other 50, and when they had nothing to pay, frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most, and he said unto him, thou hast rightly judged, and he turned to the woman, and said unto Simon, Se-est thou this woman? I entered into thine house you gave me no water for my feet. This was a Jewish custom to wash a guest's feet when he enters the house, but she washed my feet with tears, and wiped them with the hairs of her head. You gave us me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment; wherefore I say unto thee her sins, which are many are forgiven for she loved much, but to whom little is forgiven the same loveth little. You know I don't know what your sin record is. It's none of my business. There are some cases I know what people have done, and I know at least the partial records, but we all have a past, don't we? And that's why the sooner you get saved the better, but we all have a past of some kind, and we look back at it, and you know, it's not like one sin is more egregious than the other. You know, I had the sin of self righteousness I was a good boy that's a dangerous proposition right there. Jesus had more excoriation to the self-righteous, the Pharisees, and so on that thought themselves they did need a savior. They were in bigger trouble because they couldn't acknowledge that they were sinners. So that's a dangerous type of a sin that truly is now. There's addictions, there's a drunkenness, there's adultery, there's fornication, there's blasphemy, there's there's a whole catalog of sin, but we all have some kind of a sin for sure, and some I think more dangerous than others. As I said, self righteousness is probably the worst of all of them. So we have this great catalog of sins, and this woman

who was a sinner so she had multiple sexual partners. She's a prostitute a disgusting trade, and yet Jesus has mercy upon her, and she demonstrated her luxurious love for Jesus takes an alabaster box this was a perfume container, and broke it open, and pours out the content on his feet. Later Mary of Bethany this is not Mary of Bethany does the same thing just before Jesus was to be crucified. So these people, what they did is they took something very expensive, and poured it out. Now the woman couldn't pay for her forgiveness this was an act of love, and Jesus could show her great mercy. She had done evil things, and she loved much. Simon, and the rest of the Pharisees were law keepers that's what the word Pharisee means, and they didn't think they really needed forgiveness of sins, but their love for Christ would be diminished. Well, we all want to think about this. The more you look back at your old life, the more you should love what the Lord has done for you. The longer you lived in the throes of sin, the greater our salvation is magnified. So it's picture so to speak if the debt that we owe Jesus so the more that you acknowledge your sins, the more you say, Lord, what can I do now for you because of what you have done for me? And he said unto her, thy sins are forgiven, and they that sat at meet with him began to say within themselves, who is this that forgiveth sins also? So they had a diminished concept of who Jesus was. It's why Jesus would ask his own disciples, whom do men say that I am? Well, they think you're a prophet, they think you're Jeremias, they think you're Elias, they think you're one of the you might even be John the Baptist, risen from the dead, but whom say ye that I am? Because that makes all the difference in the world. Jesus doesn't tell them the answer. You must come to this for yourself. The rich ruler says good master, Jesus said before you start, If that's all I am, is a good master. If that's all you think I am, I'm no more than another teacher in the the rabbis, and the school, then know this. There are none good no not one, only one, and that is God. So thy sins be forgiven thee? And they said, well, what is he? That's blasphemy. Only God can forgive sins. So they could not draw the parallel at that point. They couldn't actually see him as God in the flesh, and he had the power to forgive sins, and said, thy faith has saved thee go in Shalom, go in peace, right? Forgiveness. We now have peace with God through our Lord Jesus Christ because those sins have been nashah. They have been taken away and separated as far as the east is from the West. Of the great benefits in [Psalm 103:1-5](#) Bless the Lord Oh my soul and all that is within me. Bless his holy name. Bless the Lord Oh my soul. Forget not all of his benefits who forgiveth all thine iniquities. Who health all thy diseases, who redeemeth thy life from destruction, who crown with thee with loving kindness and tender mercies, who satisfy thy mouth with good things, so that thy youth is renewed like the Eagles. Now these benefits are yet to come, by the way. Uh, I don't think our youth is being renewed like the Eagles right now, right? But it will be when we get to heaven, and everybody will be 30 years old again. You like that idea we'll see what happens. So as we mentioned before, this all-encompassing word, all thine iniquities forgiven, and so there's that long catalog of sin, and [Colossians 2:13](#) is another place where we have having forgiven you all trespasses. So you could put all these together, and just string them together when it. You know all these places that speak of as we have in our text. Who forgiveth all thine iniquities, right? Who forgives all your sins, who forgives all your trespasses so you can all the catalog Is there. You can right across this forgiven, forgiven. Alright so we took a lot of time there on these various verses, and we had the verse 8, and verse 10 that we already have discussed for the last couple weeks. [1 John 1:8-10](#) If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, he is faithful and just to forgive us. Their sins and to cleanse us from all unrighteousness if we say we have no sin. We make him a liar, and the truth is not in us.

[1 John 2:1-2](#) So that leads us wonderfully into the second chapter. Why there's a division here. You have to ask the people to put the divisions in, but, my little children, these things write unto you that you sin not. Now John likes to use this expression, so he will. It's an endearing expression, my little children. So we're children of God, aren't we? And joint-heirs with Christ, [Romans 8:17](#) says. Children. We've been adopted in the family Galatians tells us so, My little children, these things write unto you that you sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. So now we're here in the second chapter. Um, so we're we're called upon there in the first verse to not sin. [1 John 2:1](#) My little children, these things write I unto you. So this comes right after it tells you, If you say we have no sin, we deceive ourselves. [1 John 1:9](#) If we confess our sins, he is faithful and just to forgive us our sins now, he says. Now, with all that said, that does not give anybody a license to go, and disobey God say well it's all covered, and Jesus did all this for me. That is the modern thrust of new evangelical teachings. These days, the new evangelical is filled with grace. It's all about don't worry about it, it's all covered, right? And since we're not saved by our works, we don't have to worry about how we live our lives. So the Bible there, you know, make sure makes very plain my little children these things write I into you that you sin not. Believers aren't supposed to say, well, it's already paid for. You sin, not God has called us to sanctification, hasn't He called us to live a holy life. We have to give up on these sins that are pet sins, and say I owe a debt to Christ. He paid for all of this, and so it's up to me now to live a life that's pleasing to him. Do we know we fail we falter, and we sin if we say we have no sin? Paul says, [Philippians 3:12](#) I'm not already perfect, but I follow after. So my little children, these things write unto you that you sin not. So we know what the will of God is our sanctification. The will of God is for us to be holy people, and in the fear of God, but if any man sin though so condition is here. It's understood, but it should not ever be taken advantage of that if we sin, if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Um, so here we have a big word propitiation, and we're gonna have to get into these big words, right? Who was it somebody, I guess, complained about my devotional last week or whatever they said there's I liked it, but I there were too many words I didn't understand well shame on me, I guess, but there's big words in the Bible too, right? It seems to me that we need to do is, instead of justice, being satisfied with being ignoramus. That we should say, you know what, I'm gonna step up a little bit, and you can always do that. There's much to learn. We all have a lot to learn, right? I was just ruminating, which means I was just thinking about. I was just ruminating about the word penumbra. Penumbra. You all know what penumbra is, no, but tomorrow you'll be experiencing it to some degree, I don't know isn't tomorrow the great eclipse? So, and you're in Pittsburgh, so it'll be cloudy, and you won't see anything. I mean, that's what's gonna happen. I'm sorry you're in Pittsburgh, but I don't think it's a it's a complete eclipse in Buffalo. You have to go to Buffalo or Erie to see the great impact. Um, so you'll see a coverage, I think it's 90% or something of that nature? So in other words, you will not have an umbra, you'll have a penumbra, a penumbra, which means the partial covering. And so we can speak of penumbra so that's a word you could put down in your vocabulary you might use once every 25 years or so, whenever the ,but the it goes beyond just eclipses, but it can be spoken in a general sense as well if something is being penumbra, penumbra, I might say today I'm preaching on forgiveness, but it will only be a penumbra, It'll only be a partial teaching because I can't get to the end of it. There's it's that would be the non plus ultra, right? In other words we get to a place where we can't go any further, and that's never true. We can keep going further, can't we? The Bible has that kind of an infinite depth to it. All

right, so now you've got another word here to put in your vocabulary list. Propitiation, and it's used there, and here, and certainly [Romans 3:25](#) we speak about the propitiation through his blood. So, all right, let's take a little closer look here as propitiation. So we're going to find it here without it being said, without the word being employed. [Hebrews 12:24](#) So to Jesus, who is the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. So the blood of sprinkling, what is this all about? That's what propitiates the Almighty God has to be propitiated. God has to be appeased he has to be satisfied. There is a great sin debt here. Whose paying this? So someone has to pay this bill. Who's going to pay it? Well, Christ becomes an advocate, and he comes alongside, he says. Yeah, it's too expensive, you can't afford this so I'll pay the bill for you, and so I will become your propitiation. Now in the Old Testament remember that there's an Old Testament written in Greek when the Jews were carried captive to Babylon they actually formed a sect of the Masoretic, and they were scholars, and while they were there, they maintained the Hebrew language, certainly, and they put together the Masoretic Text, which is the basis of the Old Testament, by the way, and the Canon of it, but as the Jews became more, and more accustomed to being captive to the Babylonians, then the Persians, then the Greeks, that they learn to acclimate to each society, and to matriculate into those different societies, and in the case of the Greeks, the Greeks insisted that everybody become Greek. To them, you know you're only half human if you weren't a Greek, so everybody had to learn to speak Greek, and so the Jews also complied, and they became bilingual. They maintained the Hebrew, but they also maintained how to speak in Greek, and around the 2nd century BC, 3rd century BC, they actually translated the Hebrew text into the Greek, and that is called the Septuagint, and the word Septuagint just means it means the 70. There were scholars that were involved in doing that work from the Masoretic text, so you have this text, so to speak, and it's interesting because then we have Greek words that can correspond in the New Testament, and one is *hellacious*, and that word is where we get this Greek word propitiation. We're getting it from this Greek *hellacious* was applied in the Old Testament, to the mercy seat. Now the mercy seat, you're familiar with the various articles of the Temple, and the Tabernacle, and that was the Ark of the Covenant, and the Ark of the Covenant had a lid inside the Ark of the Covenant and the sacred chest, Moses law, Aaron's rod that budded, and a pot of manna preserved, and was placed in there, and then the lid was placed on the top of this, and this lid had two golden cherubims angels, and their wings touched, and their faces looked inwardly at the top of the lid, at the middle of the lid. The middle of the lid was called the judgment seat, and once a year the priest would come in with the blood, the blood of the blood of sprinkling. When he brought that blood, and he sprinkled it on the top of the lid of this ark of the covenant it became *hillasimus*. It became a propitiation it became a place of satisfaction. God could say the judgment has been taken away by a vicarious substitute. In that case in the Old Testament, a lamb, a goat, an ox, etc., and they would bring it in they would sprinkle the blood of it. Now the judgment seat has been changed. It is now a mercy seat, and then God would come down from heaven, and demonstration of his satisfaction. My wrath has been taken away. My judgment has been placated. I am propitiated. I am brought close now to those who are far off. So hopefully that gives you a broad view of the word propitiation, and the necessity of this doctrine. So we're not going to just pass over words and say, well, they are too big to understand or whatever, we have to just learn what they mean, and then they will be ingrained in our theology. We know what we believe, and how we are justified, and that's why I've become so indignant when I hear these various forms of false religion saying well, that's not enough. That Christ blood at the cross that opened the door, but that's just not enough now you have to work your way in, and so that's an insult. God's wrath is



placated it's been taken away. Judgment has been paid for. You don't, it's not double jeopardy alright. Let's see what else I have. [Hebrews 7:25](#) Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. So intercession, and propitiation really go hand in hand. Christ makes intercession, he becomes a mediator, and how does he do it? By propitiating, by satisfying the demands of God's law, by paying the debt, by saying it is finished. It's settled down, and he becomes an intercessor, and he can draw an angry God who is angry with sinners every day, and sinful men, and he can bring us together, and make peace through the blood of his cross. [1 Timothy 2:5-6](#) For there is one mediator between God and man, the man Christ Jesus. Who gave his life a ransom for all to be testified in due time. And there's our text again [1 John 2:1](#) So if any man sin, we have an Advocate with the Father, the Advocate, the Mediator, the Intercessor, the propitiatory, all those words, you know, that come together here. [1 John 2:2](#) And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world which we'll get into, and for this cause he is the mediator of the New Testament by the means of death. [Hebrews 9:15](#) For the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance. So all this is said in our text if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We declare his righteousness that he might be just, and justifier of him that believeth in Jesus. Our advocate now can bring us before the throne of God, he can demonstrate mercy, he can justify God, and forgiving us the blood has been shed the payment has been made. So this is good, and acceptable in the sight of God our savior, who will have all men to be saved. So we notice again in our text this all inclusive expression. So if any man sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Now I take that to mean that Christ's atonement at the cross is not limited. So now I know I'm stepping here on John Calvin's toes, but I say the Bible I'm going to believe, the Bible I'm going to trust with God has said here that he has died for everyone. In other words, we're not talking about universalism where everybody's saved because of that, we're talking about universal provision anybody can be saved. Anybody can be forgiven. The problem is, will they? And those that reject it commit the unpardonable sin. What's the unpardonable sin? It's the rejection of this truth, the rejection of the work of the Holy Spirit, who propounds that truth by bringing conviction to our hearts. We reject it, and say I don't want this, they will not retain God in their knowledge. [Romans 1:28](#) says wherefore God gave them over to a reprobate mind to do those things which are not convenient. They push God aside, they push God out of their life, and as a result, they've crossed over a boundary here. There's no forgiveness if it isn't received it's available, but it's not universal. It's universal provision, it's available, you can come to the bank, there's enough forgiveness for anyone, but they have to receive it. They have to believe it. So [John 1:12](#) says But as many as received him to them gave he power to become the sons of God to them that believe on his name. So, um well, here we have John Calvin's expression, he says, but if all whom the world the Lord predestines to death are naturally liable to the sentence of death. What justice, injustice, pray do they complain because His eternal providence they were before their birth doomed to perpetual destruction what will they be able to utter against this defense? So what Calvin is saying, and it's sometimes you can see here the institutes, right. So you'll find all these quotes in the institutes. I've often said, look, if you're having trouble sleeping at night, you want to get a copy of this for sure, but it reads like a Philadelphia lawyer, but to ferret out what he is saying, he's saying in essence, look, you were everybody lost, humanity lost before you were even born. Doomed to eternal perdition before you're born. God then decides, and this is what

superlapsarianism is, right? God decides before you're born and says, you know, I'm going to choose a few of you to be saved, and it's arbitrary. It has nothing to do with your choice because you are already dead in sins, and trespasses, and so that's how Calvinist looks at it. So just be glad that you're one of the elect. That's all, and that's how they look at it. That's what their belief system is. It's just, I mean it's totally contrary to what we see in the scriptures, but that's where they are with it, and they're sure that they're right, and that we're apostates, and we don't know any better, and probably not even saved. Not part of the elect, but that's I think they are, I think I'll get to heaven I think they'll be surprised to see some of us there, right? But that's what it means when it says this is good, and acceptable inside of God our Savior, who will have all men to be saved. That's the will of God. So Calvinists, says Lauren Bottner he says Calvinists hold that in the intention, and secret plan of God, Christ died for the elect only, so it was limited the atonement that Christ is only taking the sins of those that he knows will be his, and the rest are already locked into perdition so that's what they hold, a Reformed doctrine. So our text tells us no, he's the propitiation for our sins, not for ours only, but also for the sins of the whole world. Stanley Garner says there is no greater heresy than the suggestion that God loves all alike. So there you have it, right I find this interesting in [2 Peter 2:1](#) it's talking about false prophets. There were false prophets among the people, as there shall be false teachers among you who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. They say what is this? These are false teachers. They will go to hell, it says right. They're going to bring upon themselves swift destruction, but notice here that they deny the Lord, so they're denying the Lord that bought them. They're denying the doctrine of redemption that Christ paid in full for our salvation. They denied this doctrine, they say, well, he partially paid it, or didn't pay it at all, or he only paid it for the elect whatever these doctrines are, but notice here they deny the Lord that bought them. These are people going to hell, but God has already He bought them, didn't. He paid for them, he redeemed them, but they did not cash in, right, and that's the problem. I did a funeral I don't know was it 10-15 years ago, and the person that, you know I made the mistake to have people give their little insights about the person before I preached, I've learned my lesson on this. I think unless if it's controlled, it's a different matter, but you know if I say to people look you can only take like 5 minutes, can't take the whole service. So I've learned my lesson because I've had people go on, and on, and on and. This lady is in the casket, and this guy gets up and says, well, he wanted to talk about how this lady loved to play ski ball. You know what ski ball is? This thing I think at Kennywood, and I never played this ski ball because you had to pay to do that, didn't you, I think a fool, and his money are soon parted. That was always my point of view, but what you would do, and I don't know how it worked completely, but I think you'd win chips right there like poker chips, I think. Is that how it works? Tickets or whatever, I don't know, but then you'd cash them in or something like that, and you could get a cubie doll or something. I don't know what it was, but I think, I think it was chips, because I remember him mentioning ski ball chips, and that she had all these ski ball chips at her house that she never cashed in. Oh, isn't that sad, right? Didn't cash in all those chips. I remember walking by thinking, what, what are these people doing? And the prizes were plaster apes or something. That's what they had. You know? Who wants this, but I think the more chips, the bigger the prize, right? I guess she figured if she had enough chips, she'll get a car, but I don't know, but in other words, she had the chips, but she never redeemed them. So what good was it? She died before she redeemed them. Well, the same could be said. You know, we have all the merits of what Christ did available to you, but you have to cash it in. You have to believe it's as simple as that. Well, ok we'll get back to propitiation next Sunday school lesson.

Lord, there's lots to be thankful for. Thank you for the nasha, the forgiveness of our sins, and not just our sins, but all unrighteousness. First, John is very very clear here very distinct so teach us Lord, and help us to be good students here, and we don't want to fall into false doctrines, there's much of them out here. So help us to avoid assiduously these things in Jesus name. Amen.