

# THE BOOK OF ROMANS

## "Remission of Sins"

Romans 3:25

Feb 17, 1985

### INTRODUCTION

1. To be declared righteous before the thrice holy God is an awesome consideration. However, Scripture declares this is possible (v. 24). It is done by God (passive verb). It is entirely by grace as the efficient cause. It is entirely without a cause (freely).

2. Two major doctrines relating to Christ's death are related to this declaration of righteousness, namely, redemption and propitiation (vv. 24, 25). Redemption means to buy, buy out of the market, and to deliver forever. The price paid is Jesus' blood.

3. Propitiation is also essential. While redemption relates to sin; propitiation relations to God. It is a satisfaction to God due to His holiness. Like the mercy seat of the ark, the Lord Jesus is the One in Whom God meets the sinner. Christ is both the goat sacrificed and sent away on the Day of Atonement (Lev. 16). It is through blood and appropriated through faith.

4. Now, these two enormously important doctrines are so significant that God shows what and how they hold such a high place before Him. Note:

#### 1. DECLARATION OF RIGHTEOUSNESS

##### a. Declaration

The Greek is really "unto a showing." Here is a demonstration of something, God is putting on a display. Man's sin is not a misfortune of a sorts, but guilt. God's wrath burns against sin. Will it ever cease? How? That's what redemption and propitiation are all about. Here is God's great "show."

##### b. Righteousness

Now this is punitive righteousness. It is a display of justice. How can a righteous Judge pronounce a guilty sinner guiltless? The smoking altar testified to sin remitted, but also to God's holiness. That holiness which is displayed in retributive justice. Fantastic! So, look at the Cross. Yes, it is for sin. Yes, it is against Satan. Yes, it is the ground for all God's purpose with man. But, it is also a public showing of His righteousness (punitive justice). Glory to God.

#### 2. REMISSION OF SINS

##### a. Remission

This word is from a verb meaning to let go,

relax, thus "passing over." God provided a "cover," but nothing more. Full punishment was not exhibited. Paul virtually said the same at Mar's Hill (Acts 17:30). "Wink at" is not the notion of the text as condoning, rather to see beyond, to overlook (cf. Ps. 18:62; 55:1 LXX).

b. Sins

It is not sins committed by a believer before salvation, but sins committed in the time before Christ (O.T.; Acts 14:16; Heb. 9:15). True, God did send judgment upon Jews/Gentiles in O.T., but Scripture here says the just Judge had not rightly weighed their guilt. God's righteousness (punitive justice) had a thick veil over it, but the Cross removed the veil and showed it. God's righteousness is thus rescued from misunderstanding. It is shown to be awake and not asleep.

3. EXPRESSION OF GOD

The word "forbearance" means "holding up/back" (cf. 2:4). What a God of grace in patient waiting for the cross. This is patently illustrated. Consider how God showed forbearance for

a. Abraham

Here is a man who sacrificed the honor of his wife, Sarah, to save his own skin (Gen. 20), yet is called the friend of God (2 Chron. 20:7; James 2:23).

b. Jacob

He was a cheat and a liar (Gen. 27; 31). Yet God called Himself the "God of Jacob" (cf. Ps. 132:2, 5) and made Jacob a prince (Gen. 32:28).

c. Moses

This man was a murderer and fugitive from justice (Ex 2). Yet, God called him and made him a leader over Israel and He wrote "thou shalt not kill" (cf. Ex 3; 20).

d. David

Scripture tells that David was an adulterer and a murderer to protect his adultery (2 Sam 11). It also describes him as "a man after God's own heart" (Acts 13:22). NOTE: How can all this be true? God is love of the sinner; He must be hate of the sin. A good God must punish sin! Yet, God found a way He could punish sin and free the sinner. That way was setting Christ forth as redemption/propitiation. God is thus just, holy, loving, but without compromise.

CONCLUSION God's only plan for sin is Christ's death (Isa. 53:10; Acts 2:23; Eph. 1:11). If divine wrath is not accepted as having fallen on Christ for you, it must fall on you. God cannot let sin go unpunished. Since God considered Jesus' death so important, you must also (Heb. 10:28-31; 2:1, 2).