

God's Wrath Appeased – Propitiation

Sermon 4 in the 1 John Series

I John 2:1-2; 4:9-10

Propitiation has to do with the “Wrath of God”.

God's anger is a justified anger.

God's anger is the perfect reaction against sin.

Good synonyms for propitiation are “appeasement” and “satisfaction”.

The definition of “propitiation” is “averting the wrath of God by the offering of a gift”.

Jesus on the cross is our propitiation.

God's wrath fell on Christ – and God was satisfied.

Christ is the one who offers the gift to God and He is the very gift Himself.

I. Propitiation is Necessary because of God's Wrath – Psalm 5:4-6

Expiation is true – Sin must be removed.

Propitiation is true – God's wrath must be satisfied.

Expiation has to do with God removing sin.

Propitiation has to do with God now being favorable to us – not just neutral.

II. Propitiation flows from God's Love -- Romans 5:6-9

Love was the motivating factor in our redemption.

God the Father – elected us before time.

The Son – came IN TIME and became the willing sacrifice for those whom the Father had elected.

The Holy Spirit – in our personal lifetime -- applies the redemption purchased by Christ to those who the Father has elected.

We talk about being saved from our sins.

We should also talk about being saved FROM GOD'S WRATH.

Only God can save us from God.

Romans 3:25-26

The sacrifice of Christ on the cross was not hidden or done in secret.

The sacrifice of Christ was open and visible.

So, the very God who was angry with us – appeased His own wrath by sending His Son to die for us – and rise again. **Romans 8:1a**

III. Propitiation can only be Accomplished by the Sacrifice of Christ

Hebrews 9:11-15

The Bible does not teach that Christ made salvation possible.
The Bible teaches that Christ's death is actually our salvation.

Hebrews 10:11-14

Propitiation means that God's wrath is turned away.

The effect of Christ's work is to make peace between God and His adopted people.
The work itself is the work of propitiation.

Hebrews 2:17

On the day of Atonement – once a year -- the High Priest would go behind the veil which shielded the Most Holy Place from the Holy Place and sprinkle blood on the Mercy Seat.
The High Priest went in – wearing an ephod with 12 stones engraved with the names of the 12 tribes.

IV. Propitiation is Appropriated by Faith

Faith is the instrument – faith is the tool – that God uses to bring us to Himself.
God gives us faith – and then He calls it our faith!

V. Propitiation in our two Passages-- 1 John 2:2, 4:10

The key to understanding what John is saying is the context and the pronouns.

1 John 1:7-9

1 John 2:1 -- When a non-believer sins – does he have Jesus Christ as an advocate?
Does Jesus Christ act as an intercessor for those who do not trust in Him?

1 John 5:11-13

John 3:36 -- 'He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, **but the wrath of God abides on him.**'

The wrath of God **abides** on the **unbeliever**.

He doesn't **have** propitiation.

He **needs** propitiation.

How can **you** be free from the wrath of God? Faith in Jesus Christ.

Particular Redemption -- God's wrath taken by Jesus Christ in your place, so you can say He lived for me, He died for me, and He rose for me.

For Whom Did Christ Die?

John Owen

(1616-1683)

Adapted from the Death of Death in the Death of Christ

God imposed his wrath due unto, and Christ underwent the pains of hell for,

1. either all the sins of all men,
2. or all the sins of some men,
3. or some sins of all men.

If the last, some sins of all men, then have all men some sins to answer for, and so shall no man be saved; for if God entered into judgment with us, though it were with all mankind for one sin, no flesh should be justified in his sight: *“If the LORD should mark iniquities, who should stand?”* Ps. 130:2. We might all go to cast all that we have “to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty,” Isa. 2:20, 21.

If the Second, that is it which we affirm, that Christ in their stead and room suffered for all the sins of all the elect in the world.

If the first, why then, are not all freed from the punishment of all their sins?

You will say, “Because of their unbelief; they will not believe.”

But this unbelief, is it a sin, or not?

If not, why should they be punished for it? If it be, then Christ underwent the punishment due to it, or not.

If so, then why must that hinder them more than their other sins for which he died from partaking of the fruit of his death?

If he did not, then did he not die for all their sins. Let them choose which part they will.