

**The Attackers: Propitiation: God's Approval of Jesus' Work on the Cross for the Judgment of Human Sin; Paul's Exhortation on Imputed Righteousness, Justification, Redemption, Propitiation, & Unlimited Atonement, Rom 3:22–26; Former Ritual, Present Reality: Ritual before the Cross, Lev 17:11; the "Blood of Christ": the Metonymy of the Blood of Animals at Yom Kippur & the Spiritual Death of Christ on the Cross; Uses of the Hebrew noun "Nephesh"**

29. Propitiation means that God is satisfied with the Person and work of Jesus Christ. As a Person, Jesus arrived at the cross in perfection:
  - (1) He was born without the imputation of Adam's original sin,
  - (2) He did not have the presence of a sin nature in the cell structure of His body, and
  - (3) He never committed a personal sin, mentally, verbally, or overtly.
30. This means that He was fully qualified to be the substitutionary sacrifice for the human race by being identified with the sins of all human history.
31. Since God's righteousness demanded perfection as the qualification for a mediator, then righteousness was obliged to require that justice judge those sins in Christ.
32. Propitiation refers to God's satisfaction with Christ's payment for our sins on the cross.

**Romans 3:22** - The righteousness of God has been manifested [ **imputation at salvation** ] for all those who believe ...

**v. 24** - being justified by the gift of His grace through redemption [ to be purchased from the slave market of sin into which they were born and delivered to the freedom of grace with a view toward setting them free ] which is in Christ Jesus;

**v. 25** - Whom God publicly displayed by means of His blood as the place of propitiation [ **mercy seat** ] through faith in Christ. This was a demonstration of His righteousness because of the passing over of previously committed sins because of the delay in judgment from God [ **pre-cross sins** ];

**v. 26** - for the demonstration of His righteousness at the present time [ **Church Age** ] in order that He might be just even when He justifies anyone [ **unlimited atonement** ] who has faith in Jesus.

33. To fully understand this passage we must take time to examine the doctrines of redemption and propitiation. We will approach this by studying how sin was managed prior to the cross.
34. Rather than go through a formal study of redemption and propitiation, we will illustrate these doctrines by comparing the rituals of the Old Testament with the reality of the New Testament.
35. In the Old Testament, ritual revealed the Savior and His work prior to the cross; in the New Testament reality reveals the Savior and His work post cross.

**Former Ritual, Present Reality**

**I. Ritual before the Cross:**

1. Roman 3:25 indicates that believers in the Old Testament were saved but judgment of their sins was suspended: "passing over the previously committed sins because of the delay in judgment from God."

2. That delay required believers to look forward into history toward the ultimate sacrifice that would fulfill that which was communicated to them by rituals of animal sacrifices.
3. Those rituals that portrayed the sacrifice of the prophesied Savior included the acquisition of the blood of an animal sacrifice.
4. The innocent animal was placed on the brass altar in the outer court of the Tabernacle or Temple, its throat was cut, and its blood collected. This resulted in the physical death of the animal.
5. The physical death of the animal represented the spiritual death of the Messiah. We learn in Leviticus that the life of an animal is in its blood.

**Leviticus 17:11** - 'For the life [ נֶפֶשׁ (*nephesh*) ] of the flesh is in the blood [ דָּם (*dam*) ], and I have given it to you on the altar to make atonement [ כִּפָּר *kaphar* ] for your souls [ *nephesh* ]; for it is the blood [ *dam* ] by reason of the life [ *nephesh: soul* ] that makes atonement [ *kaphar* ].' (NASB)

6. This statement was uttered by the Lord to Moses. He is being instructed about the life of animals being in their blood.
7. The words "life" and "soul(s)" in verse 11 are the Hebrew noun נֶפֶשׁ (*nephesh*). It has three major translations in the Old Testament: (1) breath, (2) life, and (3) soul.