

REMISSION

Rom. 3:23

1- In (justification) man stands before God accused and found guilty.
Then God declares him not guilty.

2- In (redemption) man stands before God as a slave.
Then God sets him free.

3- In (reconciliation) man stands before God as an enemy.
Then God makes a friend out of him.

4- In (adoption) man stands before God as an orphan.
Then God makes him his child.

But in each case it is God who takes the (initiative). It is God who performs the work.

Man cannot and does not do this.

God does this work through the death and resurrection of Jesus Christ.

5- (Remission) - man stands before God in debt to God.
Then God pays the debt.

Five picture words Paul uses in Romans.

Let us look at the word REMISSION

3:23

1. To buy in the slave market - I Cor. 6:20 (Christ with blood)
2. To buy out of the slave market. Gal.3:13 (Never to be put up for sale again)
3. To set free by a price Titus 2:14 (Live life pleasing again to Holy Spirit)

The moment you think of the word remission - you think of (a debtor's prison.)

That was not the usual prison where you were sentenced for so many months, years.

When you were in debt and you didn't pay, or couldn't pay, or wouldn't pay - the debt, you were sent to a debtor's prison. There was no sentence but you could not come out of that prison (until) the debt was paid.

Naturally most of them who were sent there (rotted) in the prison because there was no way for them to pay what they owed, while they were on the inside.

Jesus treated sin as a debt to God.

In the prayer he taught his disciples he said "Forgive us our debts as we forgive our debtors." Jesus treated sin as a debt.

Jesus said on one occasion "and you won't come out of that prison until you have paid the last farthing -- until you have paid the last quarter of a cent."

We are all in debtors prison - we are in debt to God.

Paul shows us.

I. THE ENORMITY OF THIS DEBT

3:10-18 - He piles on debt after debt. Sin after sin. Rebellion after rebellion until it becomes monumental.

V. 10 - As it is written there is none righteous - no not one.

V. 11 - There is none that understandeth.

There is none that seeketh after God.

V. 12 - They are all gone out of the way.

They are altogether become unprofitable.

There is none that doeth good - no, not one.

V. 13 - Their throat is an open sepulchre.

Their tongues have used deceit.

The poison of asps is under their lips.

V. 14 - Who's mouth is full of cursing and bitterness.

V. 15 - Their feet are swift to shed blood.

V. 16 - Destruction and misery are in their ways.

V. 17 - The way of peace they have not known.

V. 18 - There is no fear of God before their eyes.

The enormity of our sins - our debt before God.

The second thing Paul lets us know -

II. OUR INABILITY TO PAY THIS DEBT

V. 20 - "Therefore by the deeds of the law there shall no flesh be justified in his sight."

This is one of the greatest texts that has been preached on by preachers in the history of the Christian church.

No matter what a man does to make up to God for the debt he owes him - whether it is of religion, humanly good to each other, there is nothing that can make up the past debt.

It can't be erradicated or eliminated.

It is like a man in the debtors prison who owes \$5,000 saying if you let me out, from now on I will pay what I owe, but what about the back debt.

Bible says cursed is all men who obey not all the law -- since not one of us has continued in all things we are under the curse.

No matter whether we start now, or started last week or 5 years ago, we are determined we will pray more, bet more religious, more devout, pious, faithful in S. S., Sunday morning worship, Training Union, Sunday Night -- do all that we know to do but the (back debt has to be paid) and we cannot pay it.

III. HOW GOD DEALS WITH OUR DEBT

This is where the Gospel comes.

V. 25 - "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past.

✓ Two things --

1. Word propitiation.
2. Faith in his blood.

Heart of the Gospel of Jesus Christ.

Propitiation - A title, an office of Jesus Christ.

We are told that Jesus is our propitiation for our sin.

This word used 3 times in New Testament.

Heb. 9:5 - Word used propitiation where the same identical word is translated mercy seat.

You are familiar with the mercy seat - it was in the tabernacle - in the temple.

Mercy seat where once a year the high priest went into the Holy of Holies,
He sprinkled blood on the mercy seat and there God would meet with man.

Our mercy seat is Jesus Christ.

He is our propitiation - mercy seat.

God will meet with any person (no matter) what they have done, or how long
they have been that way, even if they have given up on themselves. God will meet
with any person through Jesus Christ.

Notice -- He will not meet with them through Jesus Christ the teacher, Jesus Christ the example, Jesus Christ the prophet, the way shower, the forebearer. No --
God will only meet with any person through Jesus Christ who died for us and shed his blood.

For it is the death of Christ that pays the debt we owe God.

I do not know how the blood of Christ pays my debt, but I know that it does do it.

Paul did not originate this idea.

Our Lord at the Last Supper taking the cup he said - this is my blood - shed for many for the (remission) of your sins. Matt. 26:28. The same words that we are looking at this morning.

My blood says Jesus pays the debt. Paul did not originate the enormity of our debt, our inability to pay our debt -- it came straight from the lips of Jesus.

Matt. 18 - Jesus told story that had to do with the question of sin.

A king called in servant who owed 10,000 talents of silver. (1 talent equals \$1,000 in our money - that is last week it was) going down all the time and if they keep increasing taxes our take home pay won't take it home.

So this man owed 10 million dollars -- Jesus is showing us the enormity of the debt.

King said pay me.

Man I can't.

King said take all this man has, take his wife and children, and sell them into slavery and bring me that.

Still that (wouldn't pay) the debt.

Man pleading with the king and said give me a chance. Don't put me in a debtors prison.

I'll pay it if you will just have patience. V. 26.

Can you imagine a slave paying off \$10 million?

The king knew he could not pay.

What of the end of the story.

V. 27 - King moved with compassion loosed him from the prison and forgave him his debt.

That did not mean the man got off scot free. The debt was paid. It came out of the King's pocket. He was out \$10 million.

Jesus is teaching us the marvelous grace of God -- this debt that we owe, if you are unwilling to pay it, unable to pay, God has paid it for us through the shed blood of Christ. He sets us free from the debtor's prison forever.

The moment we commit ourselves to him - who gave himself for us.

Yon-Kipper - once a year holy day.

The day of atonement was the day God decided to pay your debt, cancel your sins, and enter your name in the book of life. Jews enter the synagogue having kept a day of fast and they come out of the synagogue and ask each other had God forgiven your sins, has he put your name in the book of life. And they say I don't know - I don't know! They can only hope so.

We are in a prison behind bars of sin - your sins have piled up one upon another until you can't see out.

The messages come - Jesus Christ loves you.

God in his mercy has sent his son to be your propitiation and God is willing to cancel your debt and set you free.

From whom the son has set free is free indeed.

Some of the colleges think that books are going to set you free. They think in terms of wisdom, of study, learning, but it is Christ who is the truth that sets us free from the debtors prison by his shed blood.