

## **The Innocent for the Guilty: The Whole Price for Sin Why Does God Abandon the Reprobate?**

Introduction: Why it was necessary that innocent blood be shed for sins

- A. Why did the sacrificial system require a blood sacrifice?
  1. The whole of the Old Testament points toward the great sacrifice that was to come -- that of Jesus' sacrificial giving of His own life for man.
  2. Lev. 17:11 is the Old Testament's central statement of the significance of blood in the sacrificial system. "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."
  3. A sacrifice is defined as the offering up of something precious for a cause or a reason.
  4. Making atonement is satisfying someone or something for an offense committed.
  5. Exegesis of the text is as follows: God said, "I have given it to you (the creature's life, which is in its blood) to make atonement for yourselves (covering the offense you have committed against Me)." In other words, those who are covered by the blood sacrifice are set free from the consequences of sin.
- B. The Israelites believed God would send them a Savior. All of the blood sacrifices throughout the Old Testament were foreshadowing the true, once-for-all-time sacrifice to come, so that the Israelites would never forget that, without the blood, there is no forgiveness. Sin always costs someone a life
  1. The shedding of blood is a substitutionary act. Therefore, the blood makes atonement at the cost of the life (i.e., the animal's life) or makes atonement in the place of the life (i.e., the sinner's life, with Jesus Christ being the One giving life through His shed blood).
  2. The fact that Jesus is the only hope of mankind especially manifests when He prayed to the Father in Gethsemane for Him to remove the cup from Him. In spite of asking three times, it still wasn't removed, for there was no other solution. Jesus had to go to the cross and shed His blood to gain the victory for us, not for Himself. He already had victory over the devil. Jesus is the Lamb of God who takes away the sin of the world. He is our Passover Lamb.

### **I. ATONEMENT BY THE BLOOD OF ANIMALS**

- A. Atonement: 1) Reconciliation; restoration of friendly relations; agreement; concord after enmity or controversy. 2) Expiation; satisfaction or reparation made by doing or suffering that which is received in satisfaction for an offense or injury; amends.
  1. Expiation: The act of making satisfaction or atonement for any crime or fault; the extinguishing of guilt.
- B. Origin of blood sacrifices
  1. God shed first blood to cover Adam and Eve after their sin - Gen. 3:21
  2. Cain's bloodless sacrifice was rejected - Gen. 4:3-5

3. Noah made a blood offering after the flood - Gen. 8:20
  4. God taught Abraham to sacrifice lambs - Gen. 22:13
  5. God has always required blood to atone for man's sin - Lev. 17:11
  6. The Old Testament blood of animals - Lev. 16:29-30; 2Chron. 29:24
  7. Israel continually shed the blood of beasts, but the blood of beasts could not take away sins - Heb. 10:1, 4, 11
- C. Why did God require blood to be shed to pay for sins?
1. We do not fully understand why God chose this method, but He has and He knows what He is doing.
  2. Ex. 12:1-13 - God required the Israelites to take a one year old unblemished lamb and kill it. They were then to take its blood and put it on the doorposts outside of the house. When God went through Egypt to strike down all of the firstborn, He would see the blood on the doorposts, and "pass over" that house. This was a picture of a life being given, and blood being shed, so that others could live.
  3. Lev. 17:10-16 - The blood represents life. When the blood is shed, it represents the surrender of the life in the body. Blood was therefore used by God to represent the giving of a life.
  4. Gen. 2:16-17, 3:15; Rom. 3:23 - Sin is the one problem man cannot solve. The payment for sin is life. Ez. 18:20; Rom. 6:23 - Man pays for his sin with his life. Heb. 9:22 - In order to satisfy that debt, he must die, unless another dies in his place as a propitiatory act.
  5. 1Peter 1:18-19 - However, the only way that transaction can be valid is if the propitiatory or proxy death is of a perfect offering, a perfect life. A perfect, living creature must forfeit its life, so that another can live.
  6. During the Passover, the unblemished lamb (Jesus) was slain, and its blood was shed, so that those in the house could be saved from the death angel. Animals in the Old Testament were sacrificed, and their blood was shed so that sins of the people could be atoned. The blood of bulls and goats could not actually take away sins (Heb. 10:4). Jesus blood cleanses from all sin - 1John 1:7; Matt. 26:28; Col. 1:14; Eph. 1:7
  7. Jer. 31:31, 34 - The shedding of the blood of animals under the Old Testament was a picture of what Jesus would do in the New Testament.

## II. THE POWER IN THE BLOOD OF JESUS

- A. Foundational to authentic Christianity are the following facts about the priceless blood of Christ. Scripture declares:
1. Rom. 5:9; Eph. 1:7, 2:13; Col. 1:20; Heb. 9:14, 13:12; 1Peter 1:18-19
  2. 1John 1:7; Rev. 1:5, 7:14, 12:11; Acts 20:28; Rom. 3:25; Heb. 10:19
  3. It accomplishes redemption, justification and the freedom from sin addictions, forgiveness of sins and peace with God, cleanses our consciences so we may serve God, makes us holy, purifies us from sin, frees us from sins, is what purchased us for God, washes white our spiritual robes, and is the means of overcoming the devil along with the word of our testimony and not loving our lives so much as to shrink back from fear of death.

B. Twenty things the blood of Christ does

1. It remits sins - Matt. 26:28
2. It gives life to those who partake of it - John 6:53
3. It causes us to dwell in Christ and He in us - John 6:56
4. It is the means by which Jesus purchased the church - Acts 20:28
5. It is the means by which Jesus becomes our atonement - Rom. 3:25
6. It justifies us and saves us from wrath - Rom. 5:9
7. It redeems us - Eph. 1:7; 1Peter 1:18-19; Rev. 5:9
8. It brings those who were far away from God near to Him - Eph. 2:13
9. It grants us the forgiveness of sins - Col. 1:14
10. It brings peace and reconciliation to God - Col. 1:20
11. It has obtained eternal redemption for us - Heb. 9:12
12. It cleanses our conscience from dead works to serve the living God - Heb. 9:14
13. It is the means by which we enter the most holy place with boldness - Heb. 10:19
14. It speaks a better word than the blood of Abel - Heb. 12:24
15. It sanctifies us - Heb. 13:12
16. It makes us complete for every good work - Heb. 13:20-21
17. It cleanses us from all sin - 1John 1:7
18. It bears witness in the earth along with the Spirit - 1John 5:8
19. It is the means by which Jesus washes us - Rev. 1:5, 7:14
20. It is the means by which we overcome the accuser of the brethren - Rev. 12:11

C. The blood of Jesus Christ shed on the cross is necessary for salvation.

1. From the negative perspective - Heb. 10:26-29, 3:14
2. Why did Jesus shed his blood? - Matt. 26:28; Heb. 9:22
  - a. There no way to approach God but through the blood of Jesus - Eph. 1:5-7; John 14:6; Acts 4:12
  - b. Jesus came as a high priest by a greater and more perfect tabernacle than that of the Levitical priesthood and not with the blood of beasts but with his own blood - Heb. 9:11-14
3. All of us have sinned - Rom. 3:23
  - a. By our sins, we have earned perdition - Rom. 3:10-17, 4:25; 1John 3:5
4. The consequences of sin is death - Rom. 6:23; Ez. 18:4, 20
5. God wants us to live - Ez. 33:11; 2Peter 3:9; 2Cor. 5:21
6. God loves the world - John 3:16
7. Peace with God and reconciliation through the atonement
  - a. Rom. 5:1-11; 2Cor. 5:17; 1John 2:2
8. The blood of Jesus was shed one time - Heb. 10:10, 12, 7:27, 9:28
9. The blood forges an everlasting covenant between the believer and God - Heb. 13:20; Eph. 2:11-16; Rev. 5:9

D. Jesus had to die if the penalty for our sins was to be paid, because that was the wage required

1. Rom. 3:23, 6:23, 5:8; 1Cor. 15:3; Luke 24:44-46; Matt. 26:54

## **Why Man Can Earn A Place in Hell but Not a Home in Heaven**

### **I. IN EDEN, MAN HAD A HEAVEN-LIKE SETTING**

- A. All the needs of the body were taken care of, the environment was perfect and protected, death was unknown, access was given to the tree of life, there was nothing to fear, man's relationship with God was personal and direct in access.
  - 1. Gen. 2 - 3
- B. Man scorned the idyllic garden and a relationship with God by choosing to do the one thing he was forbidden; he did so willfully; he knew the consequences
- C. God is both love and righteousness; He wanted man restored to the relationship out of love, but He could not do it without a price because He is righteous; to abandon man, He would have to stop loving him, and He would cease to be God; to save him without a price, He would have to abandon His righteousness and would cease to be God
- D. The unavoidable dilemma is that man had nothing to offer to pay the price, so God offered to pay the price for man's sins ... conditionally - Gen. 3:15

### **II. MAN EARNS PERDITION BECAUSE HE PAYS THE PRICE FOR ENTRY**

- A. The price for entrance into heaven or hell is a righteous life
- B. All men begin life without sin; if he remains in that condition, he is destined to go to heaven
- C. When a man chooses to sin, he willfully and knowingly exchanges his sinless life for a place in perdition - Matt. 16:26
- D. He later regrets his decision and wishes to go to heaven, but he no longer has the price of entry, he traded it for a place in hell - Rom. 7
- E. In order to recover his former righteous condition, he must have another pay the price for him, a form of propitiation

### **III. MAN CANNOT EARN A HOME IN HEAVEN BECAUSE AFTER HE SINS, HE NO LONGER HAS THE MEANS OF ENTRY, A RIGHTEOUS LIFE.**

- A. If he is to become righteous in order to enter heaven, the state of righteousness must be imputed (ascribed, credited, attributed) to him - Rom. 4
- B. God sent Jesus to pay for man's sins so that he might be reckoned to be righteous and have a home in heaven; he must never forget that he squandered his condition of righteousness when he sinned, and had nothing to offer to God to obtain a home in heaven; God paid his way through Jesus
  - 1. Rom. 3:19-28; Heb. 2:14-17; 1John 2:1-2

## **Why Does God Abandon the Reprobate?**

- A. Eight uses of reprobate in scripture:
  - 1. Rom. 1:28; 2Cor. 13:5-7; 2Tim. 3:8; Titus 1:15-16; Psalms 15:4; Jer. 6:28-30 - Exegete all thoroughly
  - 2. Reprobate is the condition of being without the potential for restoration; he may feel momentarily sorry for his sins, but he lacks the capacity to make a change in his life.

## B. Definitions of reprobate:

1. "Condemned and foreordained to damnation; morally abandoned, depraved; condemned strongly as unworthy, unacceptable, or evil; rejected as worthless or not standing a test"(Webster's Ninth Collegiate Dictionary)
2. "An immoral or unprincipled person" (Oxford American Dictionary)
3. "Condemned; base; given over to sin; depraved; vile; an abandoned or profligate person; without virtue or decency" (The American Dictionary of the English Language)
4. "Abandoned to wickedness or to eternal destruction; lost to virtue or grace; without hope or pardon, disapproved with abhorrence, in apostasy, rejected, disapproved with extreme dislike" (Webster's An American Dictionary of the English Language)
5. "Not enduring proof or trial; not of standard purity or fineness; disallowed; rejected" (Webster's 1828 Dictionary)
6. "It is used of persons and character, and so, reflexively, of life and

conduct. It denotes a voluntary surrender of self to a life of self-indulgence; self-control and the estimation of others being disregarded and defied. 'Reprobate' expresses that character in which a course of self-abandonment to vice results; one cast away without hope of recovery; the very desire and recognition of good being lost. The profligate man is he who has thrown away, and becomes more and more ready to throw away, all that the good and wise desire to retain; as, principle, honor, virtue, possessions. A profligate man, therefore, is one guilty of open and shameless irregularities and vices.

Reprobation is the doctrine that a part of mankind has been condemned as reprobates from eternity." (Webster's and Worcester's Unabridged Dictionaries, 1901)

7. Reprobate - adokimos - "failing to pass the test; unapproved, rejected, worthless (literally or morally); castaway" (Strong's)

## C. Scripture usage: Rejected - Jer. 6:28-30 - Silver that cannot be refined; lead that cannot be separated from impurities

1. Rejection is only part of the definition in Romans 1:28 - "God gave them over to a reprobate mind, to do those things which are not convenient."
  - a. Not only rejection but also abandonment.
2. They had gone so far in sin, "they did not like to retain God in their knowledge," and God gave them what they wanted.
  - a. They are reprobate because of their hatred toward God.

## I. WHO ARE THE SAVED?

### A. By comparison

1. Saved people are new creatures - 2Cor. 5:17
2. Saved people repented of their sinful life - 1Thes. 1:9
3. Saved people produce the fruit of the Spirit - Gal. 5:22-23
4. Saved people desire to do good works - Eph. 2:10
5. Saved people love the brethren - 1John 3:14
6. Saved people keep themselves unspotted from the world - James 1:27
7. When saved people fall short, they confess their sins to maintain fellowship with God - 1John 1:9

## B. By contrast

1. The reprobate wants no true knowledge of God - Rom. 1:28
2. The reprobate lives a life full of sin - Rom. 1:29-31
3. The reprobate does not live up to his professions - Titus 1:16
4. The reprobate has a defiled mind - Titus 1:15
5. The reprobate will not be steadfast - 1John 2:19
6. The reprobate forgets about salvation - 2Peter 1:9

## II. HOW DOES ONE BECOME REPROBATE?

### A. He devolves into one.

1. God grants many opportunities to the fallen to repent and be restored
2. Reprobates squander these opportunities and reject the call of the Spirit through the word - Mark 3:29; 1Tim. 1:20
3. God has a limit to his patience; He knows when someone has become a hopeless case and will never repent and return to Him
  - a. Deut. 31:17-18; Heb. 10:26-27

### B. Becoming a reprobate is a long process.

1. Being reprobate is not the type of sin, or the magnitude of sin; it is the consistency of sin.
2. Reprobates usually begin with lesser sins, and progress to more egregious ones.
3. In the process, they lose their conscience and perspective.
4. They allow selfishness to rule them and rule their minds, at first hurting others, and eventually ceasing to care how many lives they destroy.
5. They give Satan an increasing hold with each successive sin, and the condition of their souls deteriorates on an increasing basis.
6. Soon the sinner is tempted to go on to more harmful sins, while numbing any feelings of remorse.
7. He becomes filled with feelings of pride and power, causing him to lose all desire to be righteous, and to view kindness or goodness with contempt and disdain.
8. Over time the reprobate regresses until he seems no longer capable of not sinning. Sin becomes a way of life for him.

### C. God has made Himself known to the sinner and given him many opportunities to return and be restored

1. But the reprobate makes a conscious choice, every time, to reject God's will and follow the Adversary instead.
2. He gives in to his base desires and low impulses over again.
3. The Lord made humankind in His image, giving us free will - James 4:7
4. A reprobate exercises his free will by refusing to submit to God.

## III. WHAT CHARACTERIZES THE REPROBATE?

- ### A. He is the Biblical equivalent of a spiritual sociopath, marked by characteristics that become part of his nature and may not be obvious at first, but must be looked for. Not all reprobates have every trait, but many will become manifest

- B. Reprobates are often: conniving, selfish, disdainful, impatient, angry, underhanded, sly, shrewd, deceitful, cruel, untrustworthy, spiteful, disloyal, treacherous, confrontational, greedy, willful, self-indulgent, prideful, arrogant, unremorseful, scornful, sneaky, manipulative, belligerent, calculating, scheming, devious, cunning, callous, brutal, cold-blooded, sadistic and vicious
- C. The Scriptures warn us to have nothing to do with reprobates - 2Tim. 3:2-5
  - 1. He intends to deceive for his own advantage - Acts 13:10
  - 2. He denies responsibility for the results of his choices and actions.
  - 3. Self-preservation is primary importance, regardless of who must suffer
  - 4. As the Christian lives in imitation of the Father, so the reprobate lives in imitation of his father, the Devil - Matt. 10:25

#### **IV. WHY DOES GOD PERMIT REPROBATES TO EXIST?**

- A. Since the reprobate has been turned over to serve his own lusts and sins, the Lord finds a use for him to teach and refine the faith of the righteous. It is the only constructive purpose for a reprobate - Jer. 6:27-30; Rom. 9:22-24
- B. How can the righteous bear with the reprobate?
  - 1. The truth is painful, but it is reality nonetheless. Having any dealings with a reprobate is extremely dangerous.
    - a. We often delude ourselves into thinking that if we treat all people with kindness and love, they will respond in kind. This is not true when dealing with a reprobate.
    - b. Reprobates do not respond to love and kindness, except to interpret it as weakness, and will use it to manipulate you.
  - 2. Be humble and do not think you are able to control or deal with that which the Lord himself will not. If the perfect love of our Father cannot soften the reprobate's heart, wasting our love on him is meaningless.
    - a. If the perfect Gospel cannot turn the reprobate's heart to God, nothing we are capable of doing will have any effect.
    - b. If the reprobate rejects the saving blood of Jesus offered for him at the cross, there is nothing we can offer him
  - 3. Leave the reprobate to wallow in his own evil, just as God has done.
    - a. The only thing left to do is save ourselves, and save our children and anyone else who will hear.
    - b. This requires that we cut off contact with the reprobate and refuse to allow him to contaminate our lives again - 2Tim. 3:5
  - 4. Redirect your efforts to reach the lost to others, and stop wasting time, energy, resources, thoughts and emotions on the reprobate - Matt.7:6
- C. What will become of the reprobate?
  - 1. God gave the reprobate free will; the reprobate sins until he becomes unwilling to ever choose righteousness; God cannot save a reprobate against his will
  - 2. If God cannot save the reprobate, you cannot save him either; focus on saving yourself - Prov. 1:24-31; Luke 4:8