



**Title: The divine dilemma**  
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### **Jeremiah 32: 27, 17**

<sup>27</sup> Behold, I am the LORD, the God of all flesh. Is there anything too hard for me?

<sup>17</sup> Ah, Lord GOD! Behold, you have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for you

### **WHAT IS THE GOSPEL?**

#### **Romans 1:16**

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

- Ashamed of the gospel?
- Apathetic toward the gospel?
- Active in the gospel?

### **The acropolis of the faith**

#### **Romans 3:21-28**

<sup>21</sup> But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus, <sup>25</sup> whom God set forth *as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,* <sup>26</sup> *to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.* <sup>27</sup> Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith apart from the deeds of the law.

#### **Romans 3:26**

*that He might be just and the justifier.....*

#### **Romans 3:23**

For all have sinned and fall short of the glory of God.....

#### **Romans 3:10-12**

<sup>10</sup> As it is written: "There is none righteous, no, not one; <sup>11</sup> there is none who understands; there is none who seeks after God. <sup>12</sup> They have all turned aside; they have together become unprofitable; there is none who does good, no, not one."

#### **Proverbs 17:15**

He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the Lord.

#### **Romans 4:5**

But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

## THE DIVINE DILEMMA

- Since all are wicked, how can God be just and a justifier?
- If God is just he cannot justify the wicked, and if God justifies the wicked He cannot be just!

### Passover

*Why can the Lord pass over?*

### Exodus 12:23

For the Lord will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike you.

### Romans 3:25

whom God set forth *as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed.*

*What is propitiation?*

Propitiation is God's wrath laid upon Christ so it does not have to be laid on us; it is the innocent suffering on behalf of the guilty.

### 1 Peter 3:18

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.

### 2 Corinthians 5:21

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

## CONCLUSION

### What is the gospel?

The gospel is the 'good news' of how God solved 'the divine dilemma' through the cross of Christ.

*Because of Him 'whom God set forth as a propitiation by His blood' God can now be 'just and the justifier of the one who has faith in Jesus.'*

### 2 Timothy 4:3

<sup>3</sup> For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers <sup>4</sup> and they will turn their ears away from the truth, and be turned aside to fables.