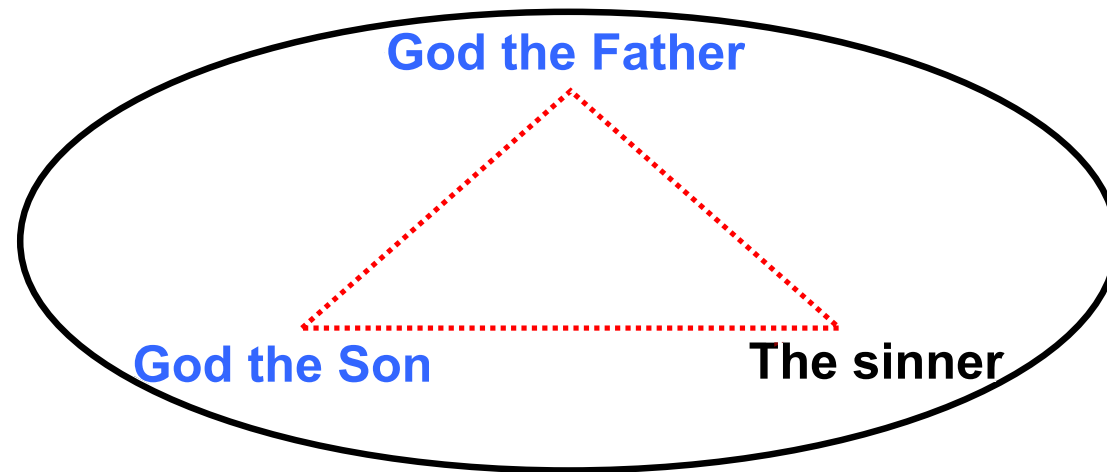


The Glorious God of the Gospel Triangle

The central Biblical truths regarding *what Jesus accomplished to bring salvation to sinners* can best be explained in a visual manner with the use of a **CIRCLE surrounding a TRIANGLE**. I learned the initial concepts of this illustration decades ago in a book I was reading by James Boice – and over the years I have expanded on the original concept to include a whole range of additional Biblical truths which I've presented in my international training of church leaders for years. Let me unfold this now for you.

It all centers around a *triangle* which accurately represents *the relationship* between **THE THREE DOCTRINAL REALITIES** of **propitiation**, **redemption**, and **justification**.

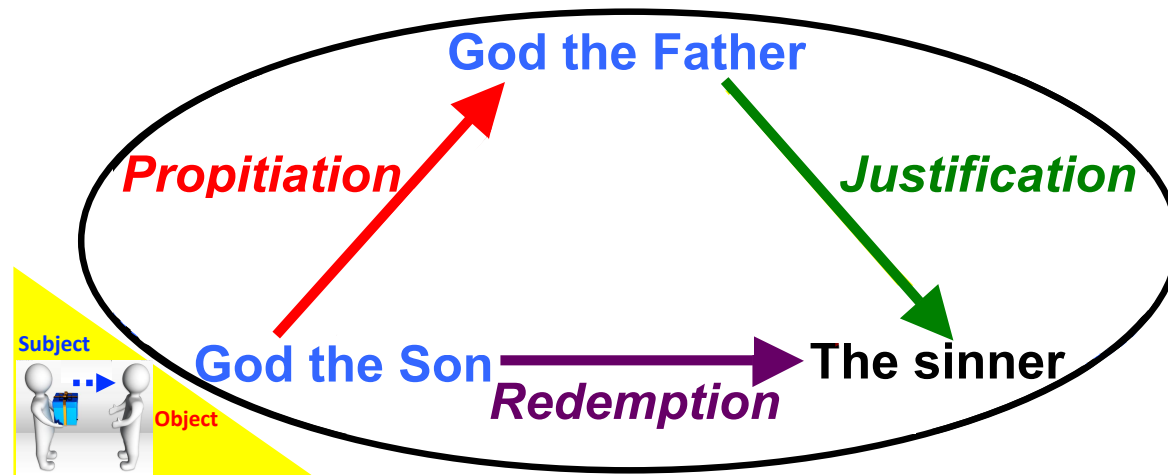


If you will grasp this diagram and master it in your mind, you'll be able to *easily recall* a great deal of information about *the grand realities* that are at *the very heart* of *God's provision for our salvation from sin*.

Notice that what we are now going to consider has *three points* — it has **THREE PERSONS** identified.

The top of the *triangle* represents **God the Father**; *the bottom left* represents **God the Son—the Lord Jesus Christ**; and the point on *the bottom right* represents **you and me as sinners**.

The three persons — *the Father*, *the Son*, and *the sinner* — are **connected by three lines** and each of the lines represent **one of THE THREE GREAT DOCTRINES OF SALVATION**: *propitiation* on the left, *redemption* on the bottom, and *justification* on the right.



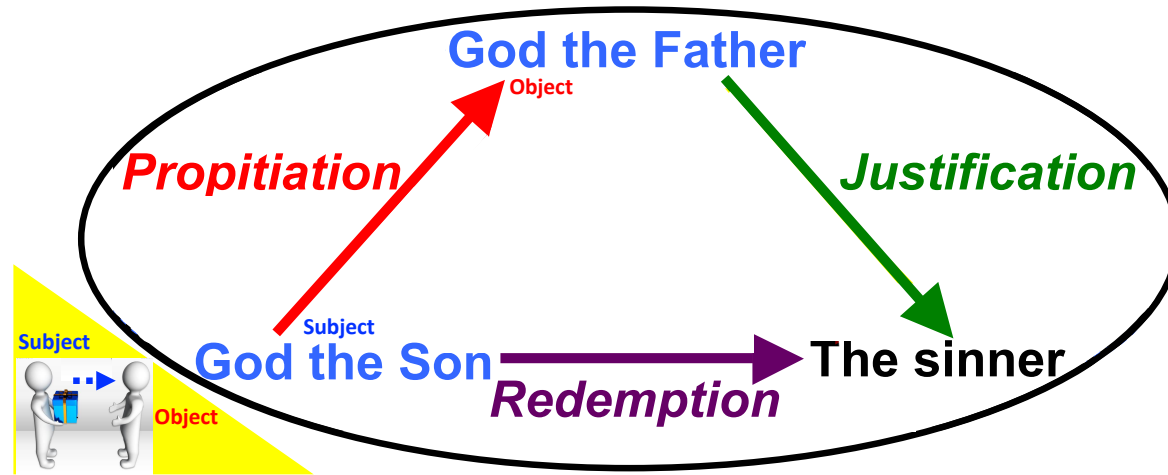
Notice that each of the lines **is formed into an arrow**, and the reason they are all arrows is that **this indicates the motion involved in the doctrinal reality**.

It indicates the motion **from THE SUBJECT** of *the action* to **THE OBJECT** of *the action*.

Recall from your grammar studies of years past – that **the subject** in a sentence is the *'giver'* ... the *'actor'* – whereas **the object** in a sentence is the *'recipient'* ... the one *impacted by* and *acted upon by* the *'actor.'*

With these grammatical terms in mind, you would say—when dealing with *propitiation*—that *Jesus Christ as the Son of God* is **the subject** of *the action*.

That is, *He propitiates*.



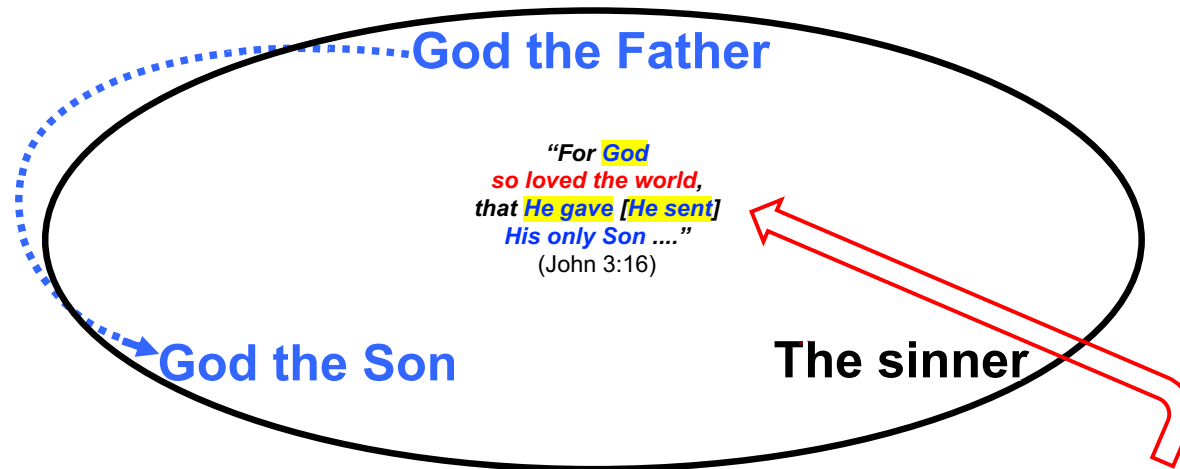
It's not *God the Father* who *propitiates*; it's not *we as the sinners* who *propitiate*.

Rather, it's *the Lord Jesus Christ* who **DOES ALL OF THE WORK** of *propitiation*.

And so, this *triangle* enables us to see **the action** OF EACH OF THESE THREE CRUCIAL REALITIES.

With that in mind – **let's step back for a moment** and consider EACH OF THESE CRUCIAL SALVATION-PROVIDING-ACTIONS.

The first thing we must recognize is that it is **God the Father** who **ULTIMATELY** is the **'Initiator'**—**He** is the **'Architect'**—of **EVERYTHING** that is going to unfold in this triangle.



That is to say – as **John 3:16** makes clear – it is **God the Father** who **sent** **God the Son** to do what **God the Son** **UNIQUELY** would be able to do – as **the incarnate God-Man**.

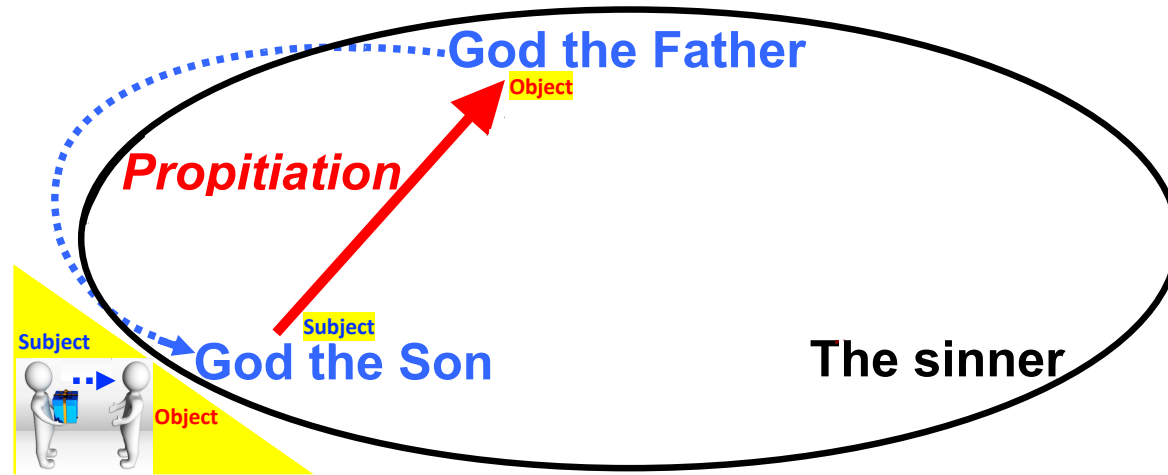
And furthermore, **God the Father** **'initiated'** **THIS ENTIRE PROCESS** ... **out of love**.

As **Jesus Himself** emphatically states:

¹⁶ “For God **so loved the world**, that **He gave [He sent]** **His only Son**, that whoever believes in Him **should not perish** but **HAVE ETERNAL LIFE**. ¹⁷ For God **did not** send His Son into the world **to condemn the world**, but in order that the world **might be saved THROUGH HIM**.” (John 3:16–17)

With **THAT** as the foundation for our understanding, the first thing we see that *the Son DOES* – is that *He propitiates THE FATHER.*

Jesus doesn't *propitiate us.*

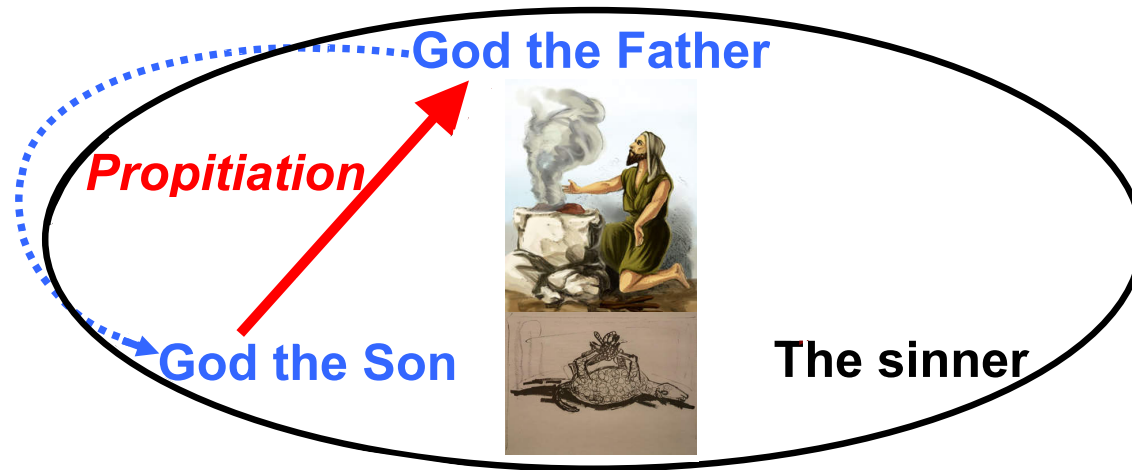


No, this term describes something that happens entirely between *God the Son* and *God the Father*.

So, the proper way of talking about *propitiation* is to say that *God the Son—the Lord Jesus Christ—propitiates the Father.*

What then exactly IS '*propitiation*'?

Propitiation ... is ... *the turning away of God the Father's holy wrath* against us for our rebellious sins by having it **absorbed by God the Son** and thereby rendering *God the Father 'propitious' (favorable) to us as His people* – all as a result of *justice having been satisfied*.



The Word of God states:

²³ *For all have sinned and fall short of the glory of God,* ²⁴ *and are justified by His grace as a gift, through the redemption that is in Christ Jesus,* ²⁵ *whom God put forward as a propitiation by His blood, to be received by faith. This was to show God's righteousness, because in His divine forbearance He had passed over former sins.* (Romans 3:23–25)

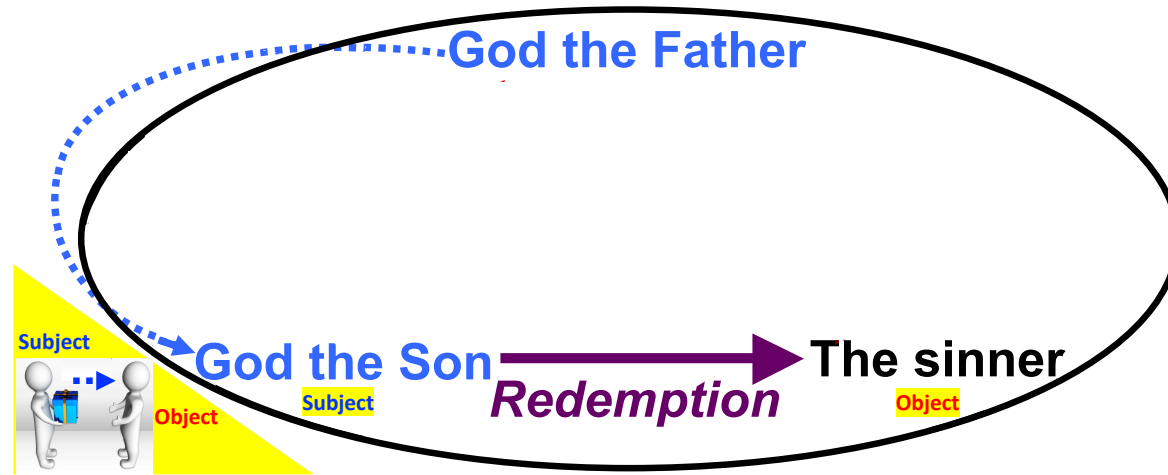
Again, the Bible tells us *about Jesus*:

¹⁷ *Therefore He had to be made like His brothers in every respect, so that He might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.* ¹⁰ *In this is love, not that we have loved God but that He loved us and sent His Son to be the propitiation for our sins.* (Hebrews 2:17; 1 John 4:10)

The next thing we see that **the Son** does – is that **He** provides **redemption** for **us as the sinners**.

And so, **this arrow now** on the bottom – representing **redemption** – **DOES** involve **us**, but again, the motion is entirely **from the Lord Jesus Christ**, who is **the subject** of **redemption**, **to the sinner** who is **the object**.

We are the ones who are **redeemed**.



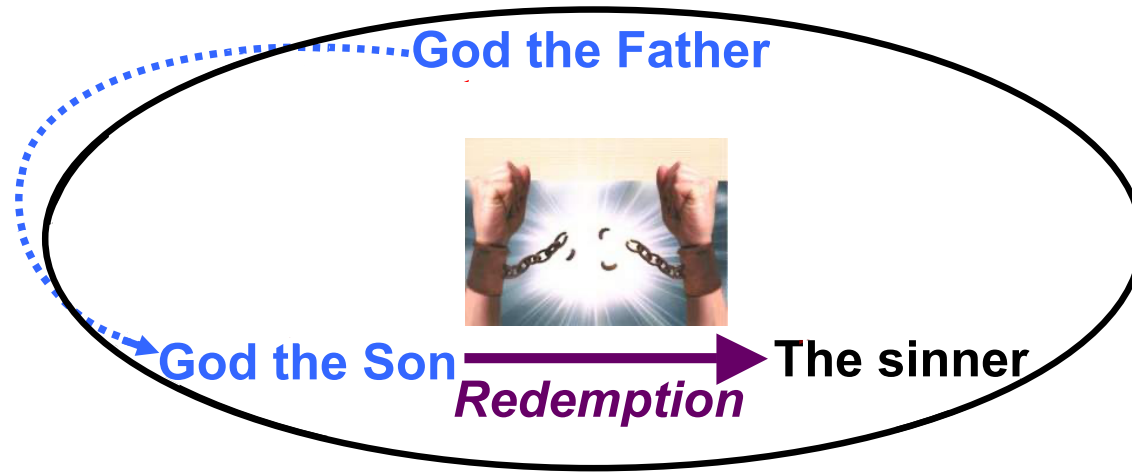
The Lord Jesus Christ, **the subject**, **redeems us** who **ARE HIS PEOPLE** and who have been **given to Him by the Father as a gift of love** within the **Trinity: Father to Son**.

We, **the redeemed ones**, will become **the Son's bride**.

And **in the gospel Jesus, the Son**, provides **redemption** for **His future bride**.

So then, **what exactly is 'redemption'?**

Redemption occurs when *a ransom is paid* to set us free from our bondage to sin—and the ransom that was paid for us as sinners by which **our freedom was secured** was *the blood of Christ—God the Son*—which *'propitiated' God the Father*.

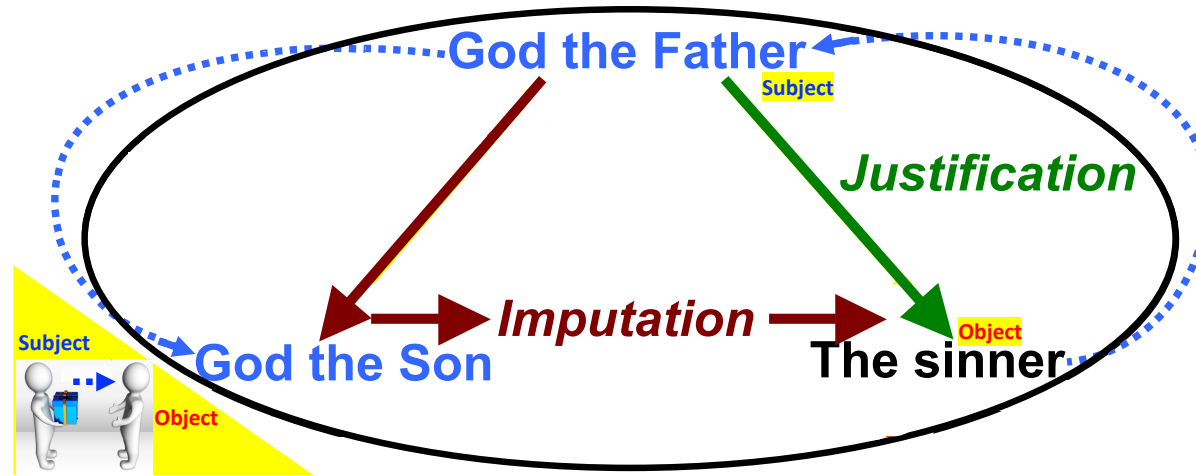


Again, the Word of God states:

²³ *For all have sinned and fall short of the glory of God,* ²⁴ *and are justified by His grace as a gift, through the redemption that is in Christ Jesus,* ²⁵ *whom God put forward as a propitiation by His blood, to be received by faith. This was to show God's righteousness, because in His divine forbearance He had passed over former sins.* (Romans 3:23–25)

Finally, we see that the third line, **justification**, connects **God the Father** and us as the sinners – and it moves specifically **FROM God the Father TOWARD us** because this time, **He is the subject**.

It's **God the Father** who **justifies**.



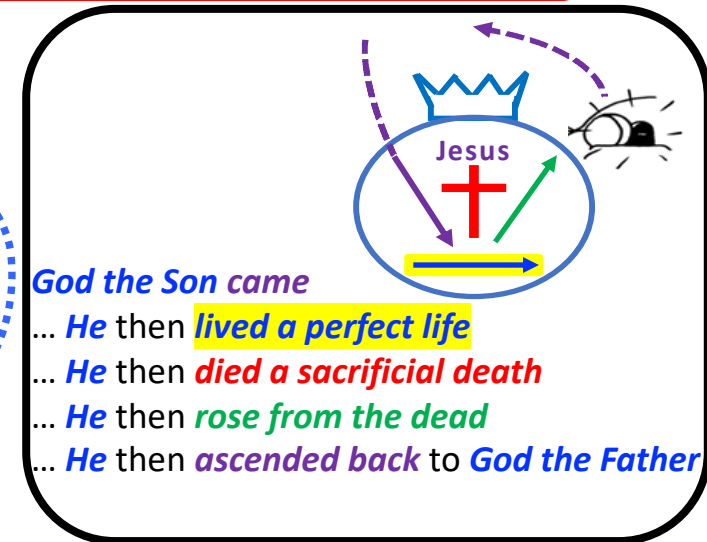
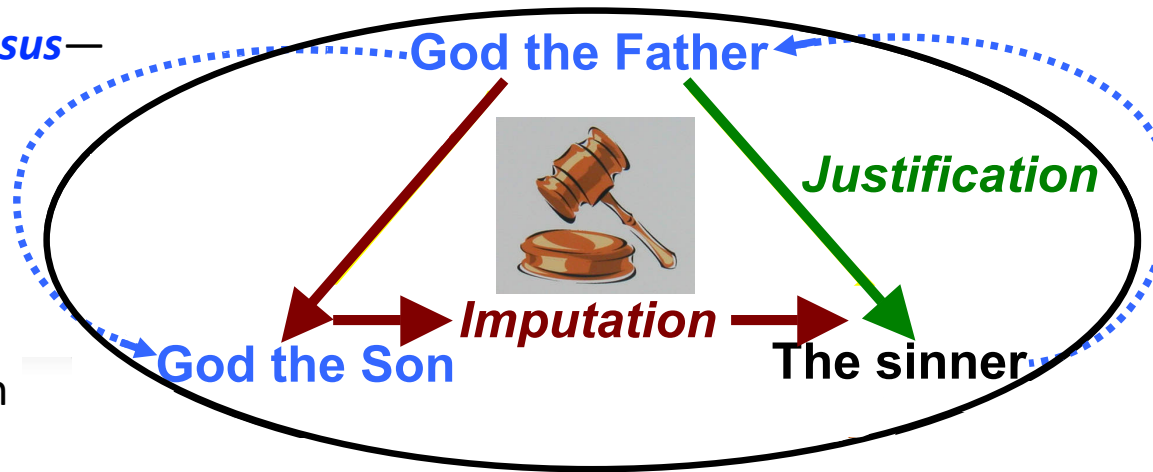
We don't **justify ourselves**.

And furthermore, **the Lord Jesus Christ** doesn't **justify** us; **God the Father** is **the Person within the Trinity** who **justifies us**.

What then, is '**justification**'?

Justification ... is ... *a legal act declared by God the Father* (whether we feel it at the time or not) and the result of justification is both *acquittal* (the forgiveness of sins) and *acceptance* (**being credited with—imputed—the ‘earned righteousness’ of Christ**).

It is crucial to understand that *Jesus—God the Son*—did **not** come to earth **only to die on the cross** for sinners. No, **before** He could ever **do that** He had to first **live out a perfect-sinless-life ON BEHALF OF SINNERS** ... which then **CREATED FOR SINNERS** the



‘earned-righteousness’ that had to be available for

God the Father to *‘credit’* ... to *‘impute’* ... to *their failing-sinful life*. This is what *‘imputation’ IS!* It is *crediting* to *‘sinners’* the *‘lived-out-righteous-life’* that *Jesus ... the God-Man* ... created for us while He lived here perfectly and sinlessly ... for 30 years!

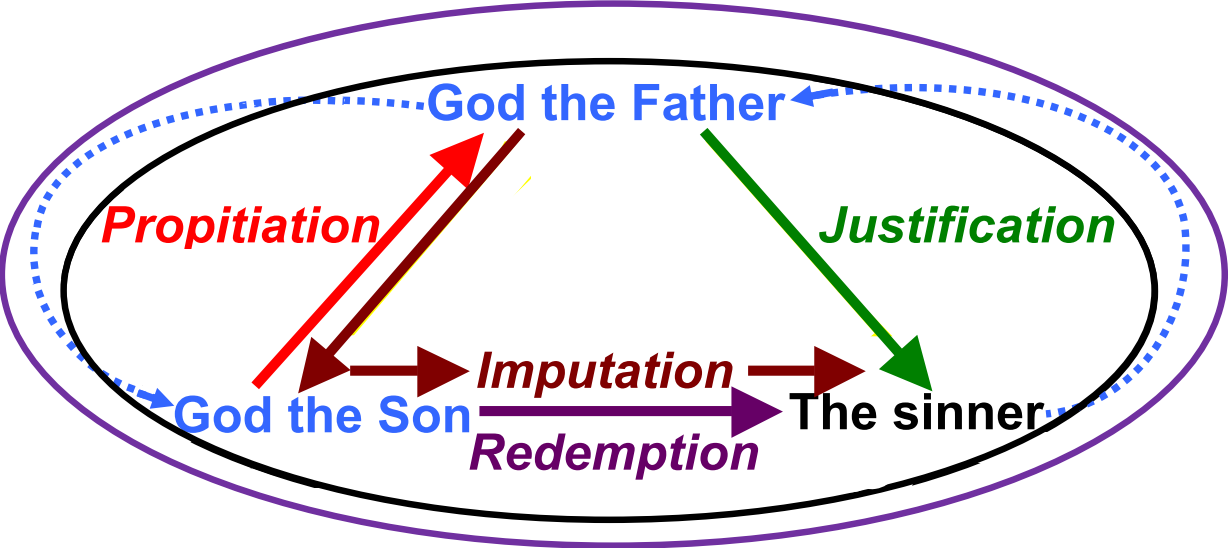
Once again, the Word of God states:

²³ *For all have sinned and fall short of the glory of God,* ²⁴ *and are justified by His grace as a gift, through the redemption that is in Christ Jesus,* ²⁵ *whom God put forward as a propitiation by His blood, to be received by faith. This was to show God’s righteousness, because in His divine forbearance He had passed over former sins.* (Romans 3:23–25)

The obvious question now becomes: *“Where is **the Holy Spirit** in all of this?”*

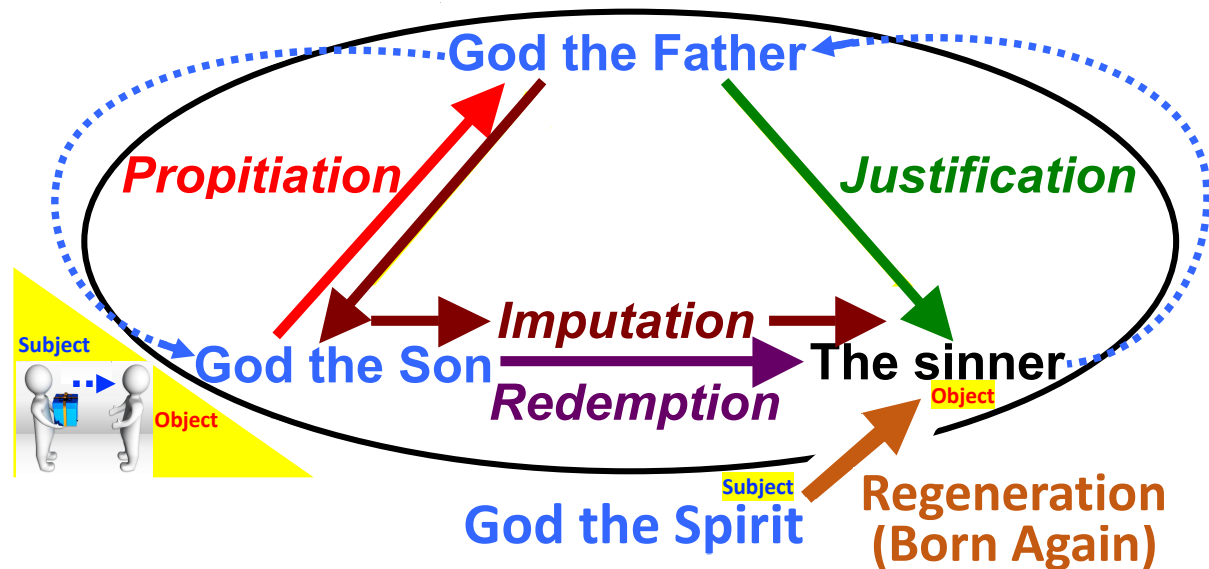
*“What part does **He** play?”*

*“Where is **He** to be found in the triangle and the circle?”*



Regarding *the Spirit's* part in the process— whereas *He* doesn't propitiate, nor does He redeem, nor does He justify and impute— what He does do, as *Jesus* so clearly states in John chapter 3, is that *the Spirit regenerates us* (*He causes us* to become '**BORN AGAIN**').

He '**rebirths**' us out of our '*spiritual deadness*'—with the result that **we put our faith into** **THE GRACIOUS WORK** and **PROVISION** of the Triune God – and thereby we receive **THE TWO GRAND REALITIES** that are being provided to us by *the Son* and *the Father* — *redemption* and *justification*.

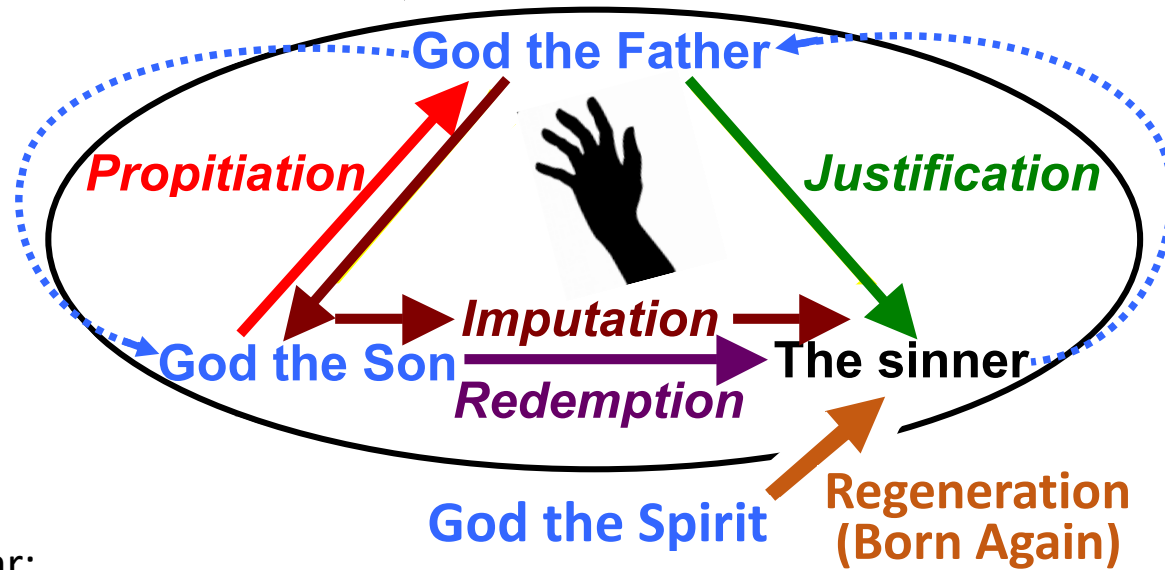


This is *the teaching of Jesus in* John 3:3-8.

Without that *regeneration* by *the Spirit* first being acted upon **our dead hearts**, we would never have been able to receive by grace through faith *the Son's gift of redemption* and *the Father's gift of justification*.

So ... what exactly is '*regeneration*'?

Regeneration ... is ... **the bringing back to life** and **the rebirth** of our dead spirit, our hardened heart, our deceived and darkened mind, and our enslaved will by **God the Spirit**—which results in our freely and willingly placing our faith in the person and work of God the Son, Jesus Christ.



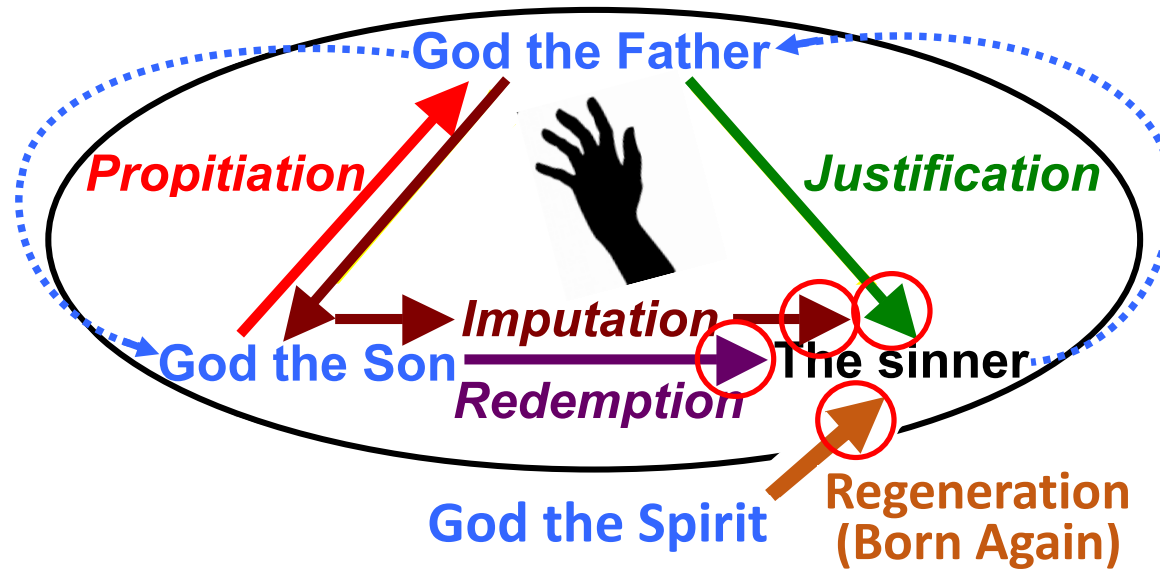
Jesus makes this abundantly clear:

³ Jesus answered him, “Truly, truly, I say to you, **unless one is born again** he cannot see the kingdom of God.” ⁷ “Do not marvel that I said to you, ‘**You must be born again.**’ ⁸ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. **So it is with everyone who is born of the Spirit.**” (John 3:3, 7–8)

Note most important of all is that in regard to *EACH* of these grand terms —*none* of the arrows are coming away from us.

WE don't do *any work of merit* for *God the Father* to be **propitiated** — for *the Son* does all of that work.

WE also don't do *any work of merit* to be **redeemed** — for again — *the Son* does all of that work.



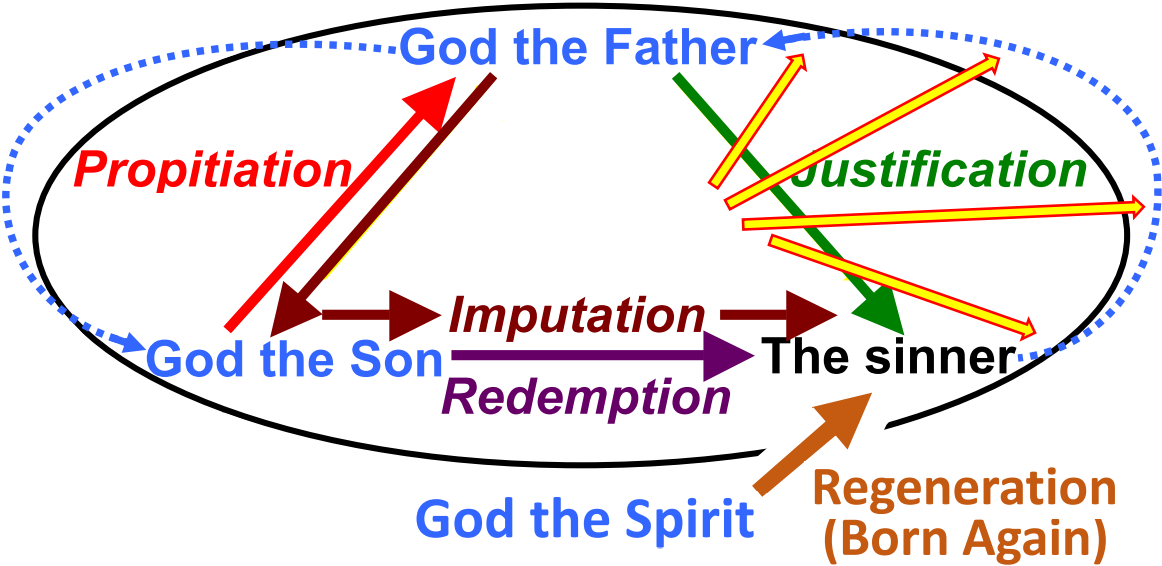
Nor do *WE* do *any work of merit* in regard to our becoming **justified** — for *God the Father* does it all by His grace as *He imputes righteousness to us* on the basis of *the perfect work of His Son* — *the Lord Jesus*.

And, *WE* don't do *any work of merit* in regard to **regeneration** — it is completely accomplished by *the Spirit*.

All is received entirely by faith.

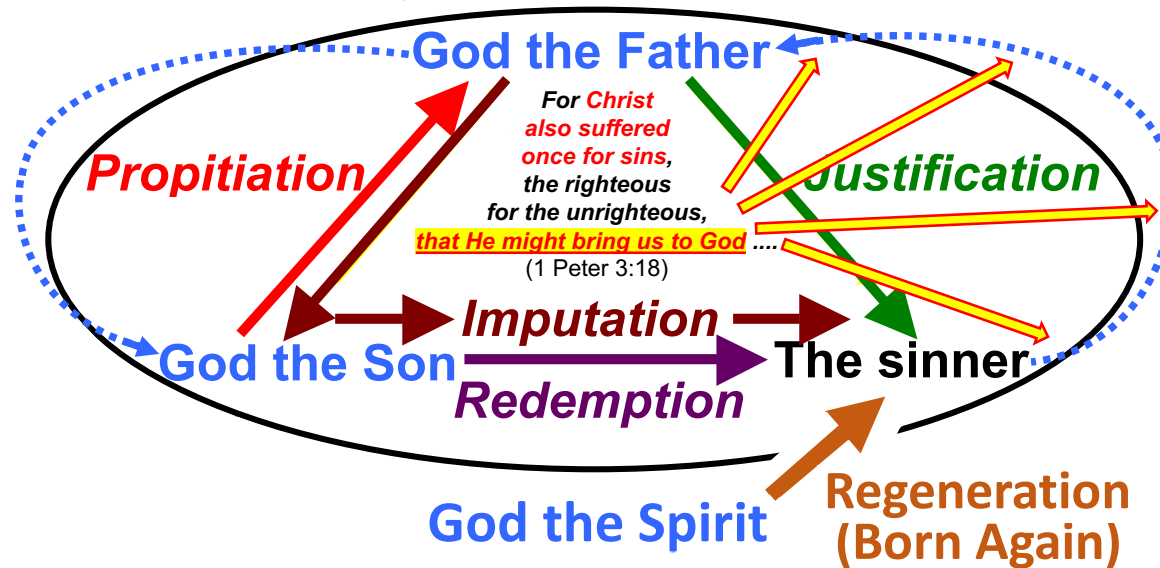
EVERYTHING about *our salvation* is a **GIFT** — *from beginning to end* — that has been given by our glorious **Triune God** ... *Father, Son* , and *Spirit* — TO US!

NOTE NOW the glorious result that is *conveyed visually* by this '*curved-returning-arrow*' on the right side!



LOOK AT WHAT THE WORD OF GOD STATES!

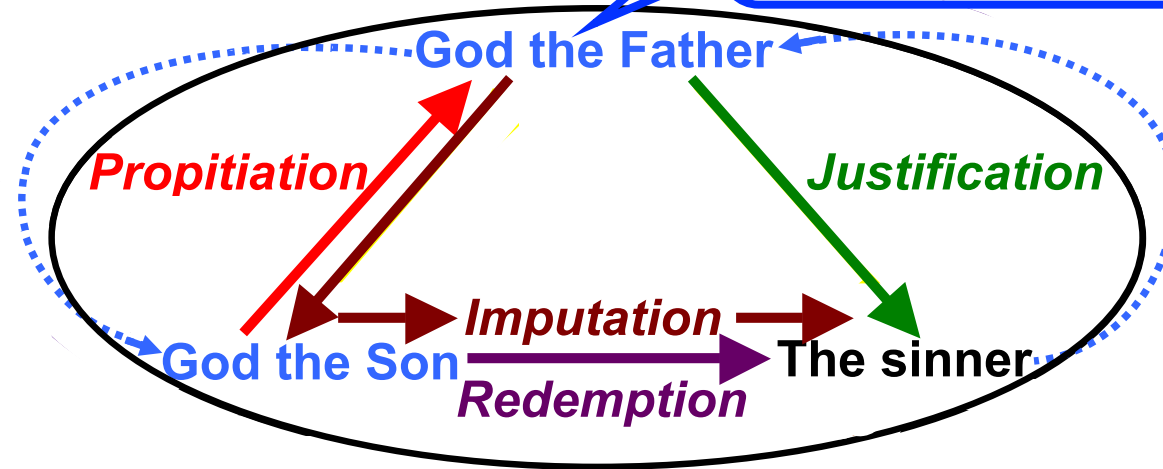
For **Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God** (1 Peter 3:18)



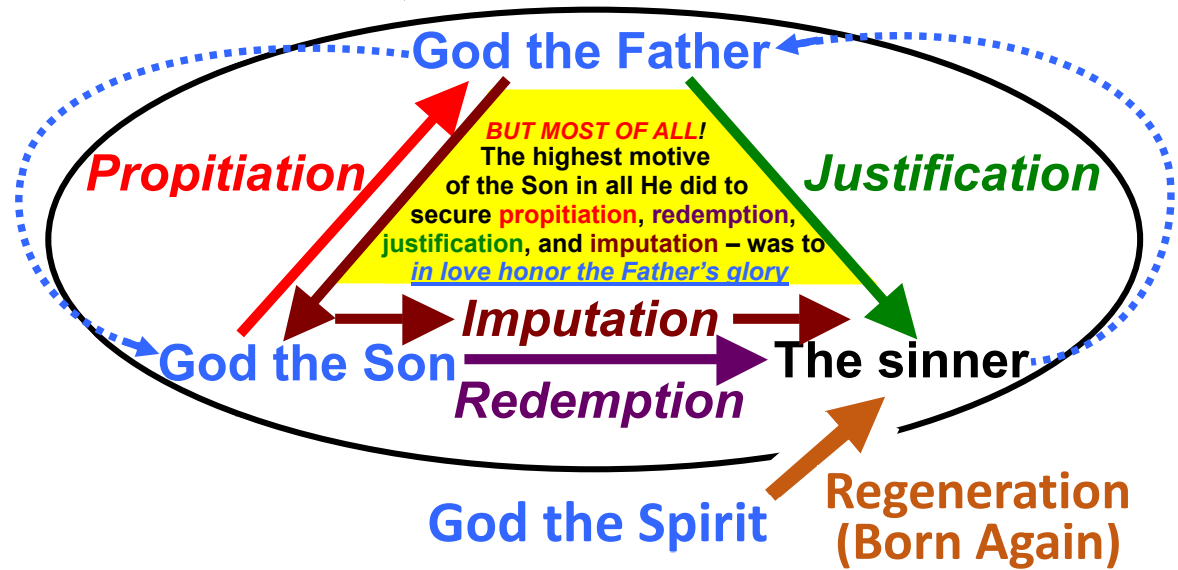
In other words – the entire process *reaches its completion* as we are literally **BROUGHT-BACK-TO-GOD!** The **tragedy** of Adam and Eve’s sin in Genesis 3:6 in the Garden of Eden—in **God’s lovingly created and ‘graciously-given’ Paradise**—is resolved.

This means that for all who receive by grace through faith *Jesus as Savior* – what they now need to hear in the center of their being is the voice of *God the Father* saying to them:

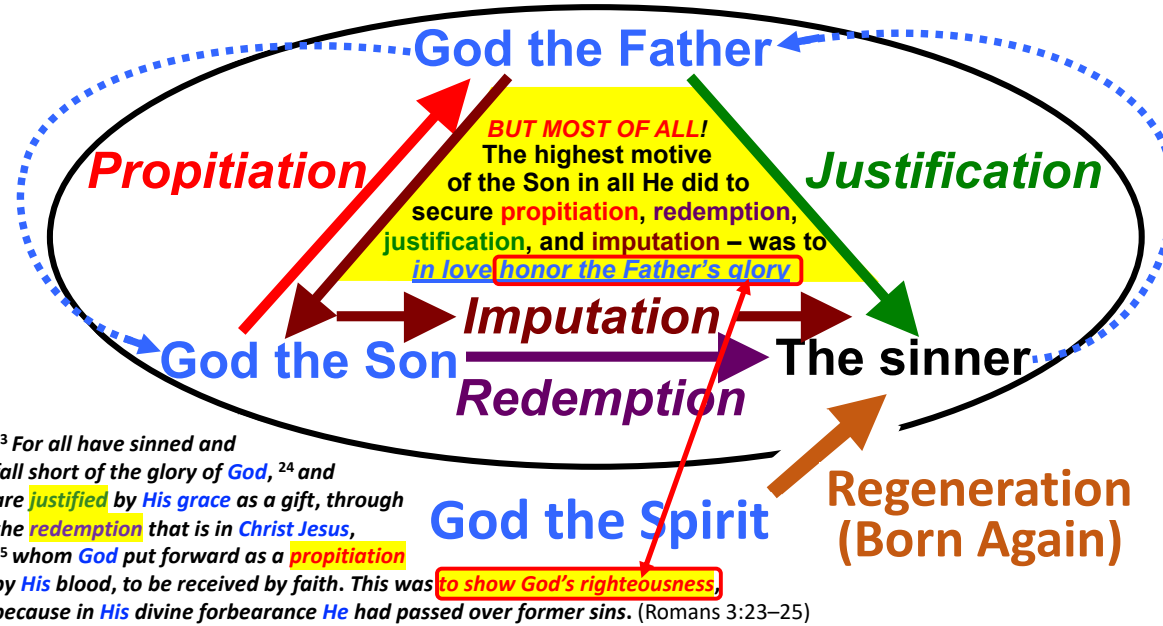
*“Despite of everything you’ve done to rebel against Me,
and because of Christ’s work on your behalf
– I love you and you are now righteous in My sight!”*



BUT MOST OF ALL – be sure that you are very clear on the fact that ... as you see here: The highest motive of the Son in all that He did to secure **propitiation, redemption, justification, and imputation** – was to in love honor the Father's glory.

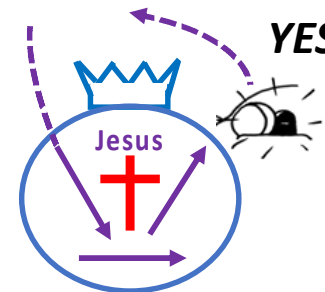


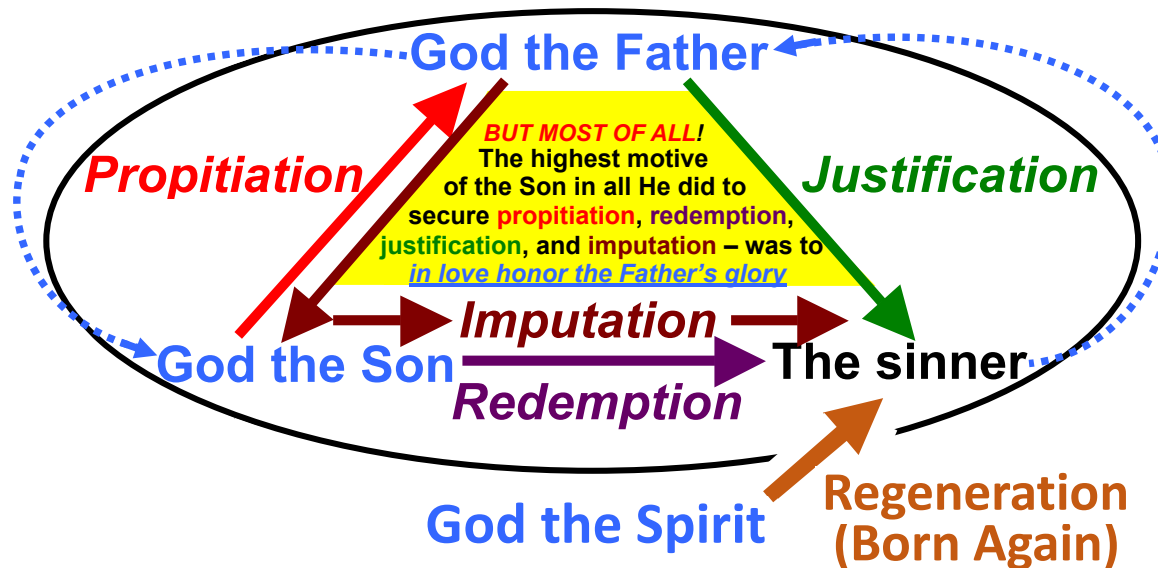
Notice *how careful* the Apostle Paul IS
to *make sure* that
THIS FINAL AND HIGHEST MOTIVATION
for the cross of Christ—*is not overlooked*:



²³ For all have sinned and fall short of the glory of God, ²⁴ and are justified by His grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation by His blood, to be received by faith. This was to show God's righteousness, because in His divine forbearance He had passed over former sins. (Romans 3:23–25)

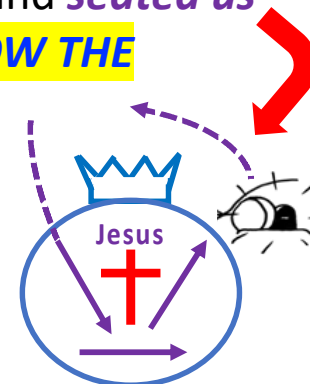
YES! – Jesus came ... and lived a perfect life ... and then died a sacrificial death TO SAVE US AS SINNERS
who were (and are) loved by God the Father
– BUT ... His highest goal amidst it all
... was to put-on-display the Holy and Loving Righteousness of God.



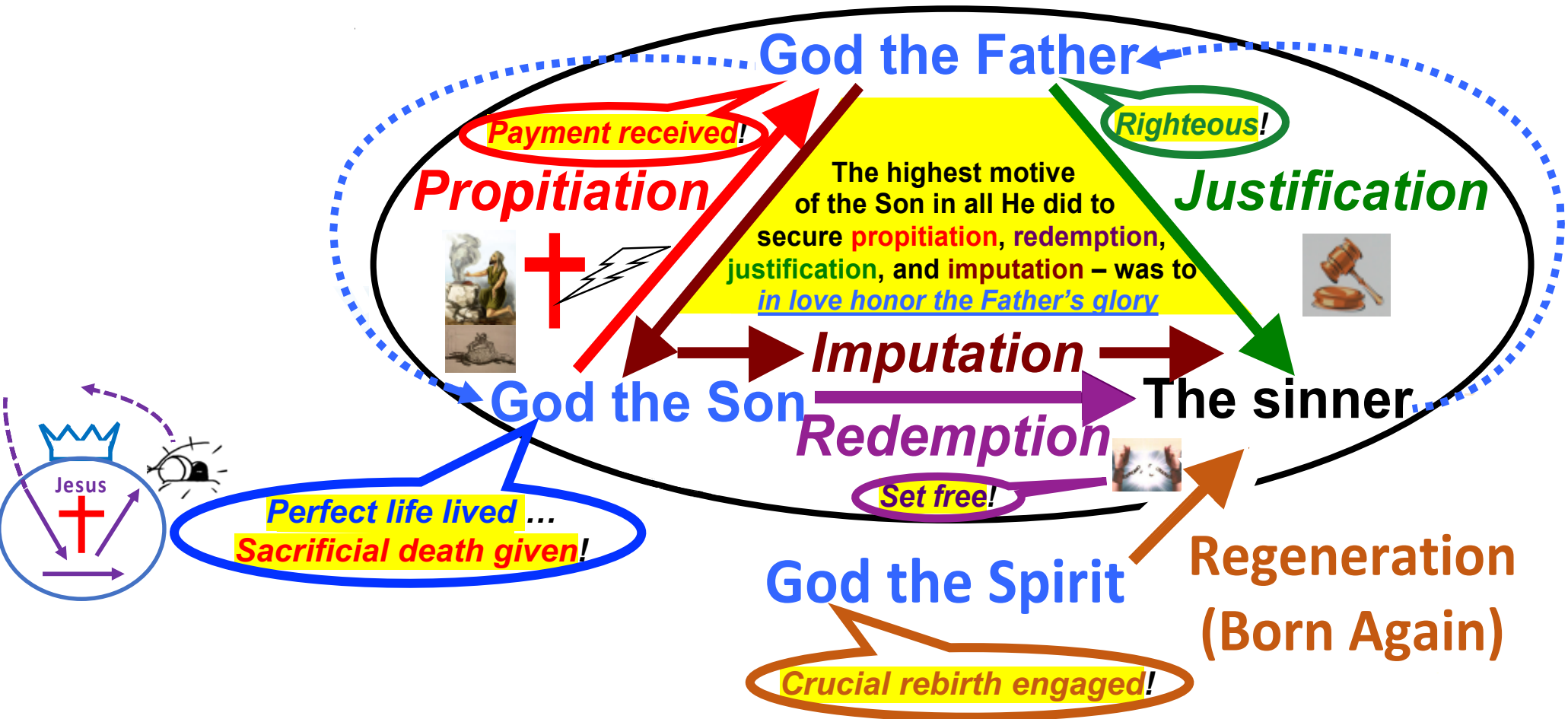


Salvation is **for us**, definitely!—
but it's not mainly **about us**.
It is mainly **about God**. How so?
Paul explains it to us where in
Ephesians 2:4–10 he writes:

⁴ But **God**, being rich in mercy, **because of the great love with which He loved us**, ⁵ even when we were dead in our trespasses, **made us alive together with Christ**—by grace you have been saved—⁶ and **raised us up with Him** and **seated us with Him in the heavenly places in Christ Jesus**, ⁷ **so that in the coming ages He (God the Father) MIGHT SHOW THE IMMEASURABLE RICHES OF HIS GRACE IN KINDNESS toward us IN CHRIST JESUS**. ⁸ For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.



Here we see Paul's emphatic statement, again, that salvation is **ultimately about God!** Its **ULTIMATE AIM** is to **give the universe a front-seat-view of God's glory**. Nowhere is this displayed with more magnificence than when **Jesus came** to do **what He did!**



May our deepened grasp on these **GLORIOUS REALITIES** now **fuel our own passionate worship** of our **Triune God!**

To watch an **animated 6-minute video** which correlates with this Gospel Triangle – and which will explain how you can have an eternal relationship with the Triune God unveiled in this presentation – go to **TheMostImportantJourney.com**



THE MOST IMPORTANT JOURNEY
THAT EVERY PERSON MUST TAKE

