

HE WHO FORGIVES

Oct 26, 2014

I. Background

A. It is found:

Ne 9:17 ... So they became stubborn and appointed a leader to return to their slavery in Egypt. But You are a God of forgiveness, gracious and compassionate, slow to anger and abounding in lovingkindness; and You did not forsake them. (Ex 34:7; Ps 103:3; 130:4; Dan 9:9; Mic 7:18)

B. Elohay Selichot - God of forgiveness:

The Mighty One is God who desires to forgive.

God nature - He is a forgiving God

Ps 86:5 For You, Lord, are good, and ready to forgive, And abundant in lovingkindness to all who call upon You. (Ex 34:5-7; Nu 14:17-20; Ne 9:16-17; Ps 65:3; 99:8; 103:2-3; 130:4; Isa 43:25; 55:7; Mic 7:18-20; Dan 9:9 Jer 31:34; 33:8; 36:3; Ac 2:38-39; 5:31; 10:43; 13:38; 26:18; Rom 4:7-8; 11:27; Eph 1:7; Col 1:14; Heb 8:12; 10:17; 1Jn 1:8-9)

C. Definition of Forgiveness

The Concise Oxford English Dictionary

Forgiveness - noun - the action of forgiving or the process of being forgiven.

The Moody Handbook of Theology

Forgiveness - The legal act of God in removing the charges against the sinner because atonement for the sins has been made.

Harper's Bible Dictionary

Forgiveness, a term denoted in the OT by words that mean 'send away,' 'cover,' 'remove,' and 'wipe away.' In the NT 'send away' is used most often; forgiveness is also communicated by words which mean 'loose' (Lk 6:37), 'be gracious to' (Lk 7:43; 2 Cor 2:7), and 'pass over' (Rom 3:25)

New Strong's Guide to Bible Words

Says there are 10 Hebrew and Greek (OT & NT) words recorded in the Bible, translated in English in one of four ways; forgive, forgiven, forgiveness or forgiving. Various translations may use the following words = To relieve, leave, release, forgive, cover, expiate, lift up, grant as a favor, or pardon; pardon, freedom, placate, forgive, tolerate.

Dictionary of Bible Themes

The freeing of a person from guilt and its consequences, including punishment; usually as an act of favor, compassion or love, with the aim of restoring a broken personal relationship. Forgiveness can involve both the remission of punishment and the cancellation of debts.

II. Atonement

(Atonement = at-one-ment, or restored relationship, between God and man)

Scripture stresses the seriousness and reality of human sin, and the impossibility of human beings paying for their own sins.

A. Necessity of atonement

Atonement is necessary because sin cuts people off from God

Isa 59:2 But your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He does not hear. (Isa 64:7; Ezk 39:23; Hab 1:13; Jn 9:31)

Atonement is necessary because sin provokes God's wrath

Ro 1:18-20 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (Ro 2:8; Eph 2:1-3; Gen 6:5-7; Ex 32:30-35)

B. God's provision of atonement is the means of dealing with sin

1. The basis for atonement - God's grace and mercy

Atonement is grounded in God's reluctance to punish sinners

Ezk 18:32 "For I have no pleasure in the death of anyone who dies," declares the Lord GOD. "Therefore, repent and live." (Ezk 33:11; 1Ti 2:1-4; 2Pe 3:9)

Atonement is grounded in God's readiness to forgive sin

Ps 145:8 The LORD is gracious and merciful; Slow to anger and great in lovingkindness. (Ex 34:6-7; Dan 9:9; Jonah 4:2)

Atonement is grounded in God's covenant love

Ps 103:8-12 The LORD is compassionate and gracious, Slow to anger and abounding in lovingkindness. 9 He will not always strive with us, Nor will He keep His anger forever. 10 He has not dealt with us according to our sins, Nor rewarded us according to our iniquities. 11 For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. 12 As far as the east is from the west, So far has He removed our transgressions from us. (Nu 14:19; Ps 25:6-7; Joel 2:13)

2. The means of forgiveness (atonement) under the old covenant (OT)

In order for God to forgive sin a life had to be taken as a substitute for that at the sinner.

Heb 9:22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. (Lev 4:27-31 5:17-18; 17:11)

In the OT, atonement (guilt was removed) was through sacrifice the shedding of blood.

Lev 17:11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.' (Ex 30:10; Nu 15:22-26)

Kinds of offerings in the OT

Individual sin

The sin offering - for unintentional sins (Lev 4:1-5:13; Nu 6:9-11; 15: 22-31).

The guilt offering - for unintentional sins (Lev 5:14-6:10; Nu 5:5-10; Ezr 10:18-19).

National sin

The Day of Atonement - for sin of the nation (Lev 16:1-34; 23:26-32; Ex 30:11-16).

On some occasions the priests made atonement for deliberate national sin (Nu 16:46-48; 25:13).

Animal sacrifices were ineffective in removing guilt

Heb 9:9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, (Heb 10:1-4)

3. The means of forgiveness (atonement) under the new covenant (NT)

In the NT, sin is forgiven and guilt removed by the sacrifice (death) of Jesus Christ.

(Mt 26:27-28; Ro 5:9; 2Co 5:21; Eph 1:7-8; Col 2:13-15; Tit 2:14; Heb 9:28; 10:11-14; 1Jn 1:7)

Atonement was through the sacrificial death of Jesus Christ in NT

Mt 26:28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins. (Heb 10:16-17; Jer 31:33-34; Heb 9:15; 12:24)

Image (Lamb) is used to portray the atonement

Jn 1:29 The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

The point of John's image is that Jesus Christ will be sacrificed, as lambs were, to remove people's guilt

Isa 53:10-12 - This prophecy finds its ultimate fulfillment in the person of Jesus Christ.

Jesus Christ died on behalf of sinful humanity

Jn 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep.

(Jn 15:13; Ro 5:6; Mt 26:26-28; Gal 2:20)

The early church proclaimed that Christ died for people's sins

Gal 1:4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, (1Co 15:3; Ro 4:25; 1Pe 3:18)

Jesus Christ bore all sin on the cross

2Co 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. (Isa 53:10-12; Heb 9:28; 1Pe 2:24)

Jesus Christ has redeemed people by taking their place

Gal 3:13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—

(Mt 20:28; Mk 10:45; 1Ti 2:6; Tit 2:14)

Jesus Christ's death is sacrificial

Eph 5:2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

(Ro 3:25; 8:3; 1Co 5:7; Heb 7:27; 10:5-13; 1Jn 2:2; 4:10)

C. Blessings and benefits of receiving the sacrifice of Christ Jesus

1. Reconciliation

2Co 5:18-19 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. (Ro 5:9-11; Eph 2:14-16)

2. Forgiveness of sins

1Jn 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

(Ps 32:5; Lev 19:22; Pr 28:13; Isa 55:7; Jer 3:12; 31:31-34; 33:8; Mic 7:18; Dan 9:9; Mt 26:27-28; Jn 1:29; Ac 13:38; Rom 4:7-8; Eph 1:7-8; Col 2:13-15; Heb 8:8-12; 9:12-22; 10:16-18; 13:12; 1Pe 1:18-19; 1Jn 1:7; Rev 7:14)

3. Assurance of forgiveness of sins

1Jn 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (1Jn 2:1-2; Ps 51:7; 103:8-12; 130:3-4; Isa 1:18; Ac 2:38; Jas 5:13-16)

4. Removal of guilt

Ro 8:33 Who will bring a charge against God's elect? God is the one who justifies; (Jer 2:22; 3:12-13; 50:20; 2Sa 24:10; 1Ch 21:8; Ps 32:1-5; 51:14; Isa 6:1-6; 1Jn 1:9)

"Justify" is a legal term which includes the meaning "to declare not guilty".

5. A clean conscience

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?
(Heb 9:9-14; 10:22; 2 Cor 1:12; 4:2; 1 Tim 1:5, 19; 3:9; 1 Pt 2:19; 3:16, 21)

6. Peace with God

Rom 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, (Isa 53:5; Col 1:19-20).

7. Joy

1 Pt 1:8 ... and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, (Jn 15:11; 16:20-24; Ps 32:1-11; Ro 5:1-2).

8. Hope

Col 1:5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel (Ro 5:1-2; 8:24-25; 15:4; 1 Cor 13:13; Gal 5:5-6; Eph 1:12; 2:12).

9. Healing

1Pe 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed (2Ch 7:14; Ps 103:2-3; Isa 53:5).

10. Access into God's presence, our prayers heard.

Eph 2:18 for through Him we both have our access in one Spirit to the Father. (Heb 4:16; 7:19; 9:23-25; 10:10, 22; 13:12; Ro 5:1-2; Eph 2:18; Col 1:22; 1 Jn 2:1-2).

11. A desire to worship and serve God

Ps 73:25-26 Whom have I in heaven but You? And besides You, I desire nothing on earth.
26 My flesh and my heart may fail, but God is the strength of my heart and my portion forever.
(Ps 6:2-3; 51:1, 14-15; 123:3; Isa 6:6-8; Hab 3:2; Lk 17:16-19; 18:13-14; Jn 21:15-20;
1 Cor 15:56-57; 2 Cor 1:10; 9:15; Heb 13:15; Col 1:10-12; 3:16)

12. Cleansing and purification from sin.

Tit 2:14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.
(1Jn 1:7; Rev 7:14; Lev 16:30; Isa 6:6-7)

III. Forgiveness and repentance

A. The preaching of repentance

The first word of the Gospel is repent, the second word of the Gospel is believe.

Mk 1:15 "At last the time has come!" he announced. "The Kingdom of God is near! Turn from your sins and believe this Good News!"

Repentance was emphasized by:

1. John the Baptist preached repentance (Mat 3:1-8).
2. Jesus proclaimed repentance (Mat 4:17; Lu 24:27)
3. The apostles carried the message of repentance (Mk 6:7-13; Ac 17:30).
4. Peter's first sermon was on repentance (Ac 2:38).
5. Paul preached repentance (Ac 20:20).
6. Repentance is the first foundation in the believer's life (Heb 6:1-2).

B. Definition of repentance

A. The word (Gk. metanoia)"repent" means:

It means to change your mind, thought, (to turn from or have an afterthought), purpose or views regarding a matter. It refers to a change in heart (attitude), which results in a new direction (a change of conduct) for the whole life.

B. We are to repent from:

1. We repent -
from sin (Ac.2:38-40; 3:19; 8:22; Lk.24:46-47)
and towards God (Ac.20:21; 26:19-20).
2. Religious dead works, establishing our own self righteousness (Heb 6:1; Rom 10:1-4)
3. Religious performance yet living in sin (Isa 1:10-15).
4. Seeking to be justified by the law, rules (Gal 5:4).
5. Past performances (Phil 3:7-11).

C. Repentance is necessary because:

- A. Because the flesh desires to rebel against God (Eph 2:3; Col 1:21; Prov 14:12; Isa 53:6).
- B. Because every individual has a desire to be self-sufficient from God (Rom 7:18-25).
- C. Because in ourselves we don't have the power to live a life of faith (Heb 11:6).

D. Wrong concept about repentance - true repentance is not:

1. Conviction of sin - Conviction of sin will always precede genuine repentance, but not all who are convicted will truly repent (Act 24:24).
2. Worldly sorrow - Worldly sorrow is simply being sorry for "getting caught", but not being sorry for the actual crime committed. Given the same set of circumstances this person would probably repeat the same sin (2 Cor 7:10).
3. Reformation - Reformation is simply trying to "turn over a new leaf" in the strength of the natural man. This will never be successful without a genuine heart change (Rom 2:1-3:23; 7:7-25).
4. Being religious - the Pharisees were very religious but they were hypocrites. It is possible to maintain a form of religion but never experience the genuine power of repentance (2 Tim 3:5).
5. Mental faith or intellectual assent - this is merely the mental acceptance and agreement to a set of creeds or doctrines, but without any real change of heart and life (Jas 2:19-20).
6. Trying harder. Repentance comes from God.
Rom 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? (Ac 5:29-31; 11:18; 2 Tim 2:24-26).

E. Fruits of repentance:

If genuine repentance has taken place on the inside of man there will be outward signs, or fruits, of this inward work; repentance can be evidenced by any of the following:

1. Sorrow (godly sorrow) for sin (2 Cor 7:9-11).
2. Confession of sin (1 Jn 1:9; Lu 15:21; 18:13-14).
3. Hatred for sin (Ezek 36:31-33).
4. Turning from, or forsaking, of sinful ways (Pro 28:13 Act 19:17-20).
5. Turning to the ways of righteousness (1 Thes 1:9; Col 3:1-14).
6. Restitution for the wrongs done, wherever possible (Lev 6:1-7; Lu 19:8).

F. The Principle of Confession of Sin and Renunciation

1. God has forgiven us (the whole world), He doesn't hold our sins against us.
(Eph 4:32; Col 1:14; 3:13; Rom 4:6-8; 1 Jn 2:12)

Jesus forgives a sinful woman (Luke 7:36-50)

Luke 7:36-39 her repentance

v. 37-38 there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.

Luke 7: 40-43 Jesus tells the parable of two debtors

Luke 7:44-50. Application - Jesus sees her faith and forgives her.

(v. 48) Then He said to her, "Your sins have been forgiven." (v. 50) "Your faith has saved you; go in peace."

Jesus heals the paralytic - Mat 9:2-8; Mark 2:1-12; Luke 5:17-26

2. Confession of sin is for our benefit

(1 Jn 1:7-10; Jas 5:16; Lk 15:18-19; 2 Sam 24:10; Ps 32:5; 51:1-4; Isa 59:12-15; 64:6-7).

3. Renounce things (hidden) that bring shame

(2 Cor 4:1-2)

The following References were used in this study:

Every Name of God in the Bible, by L Richards
Dictionary of Bible Themes
New Topical Textbook
Nelson's Topical Bible Index
The Concise Oxford English Dictionary
The Moody Handbook of Theology
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New Strong's Guide to Bible Words