

...and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembly together...but encouraging one another.
 Heb 10:24-25

Share the teaching
 Guard the sharing

Male Call

Sept 19, 2008—Atonement—Forgiveness—Part III

6:00 – 6:05	Coffee & Donuts Opening Prayer	
6:05 – 7:00	Forgiving in a world stripped of grace ^{T1}	
	1) Review week 1 a) Scriptural basis for forgiveness i) We forgive because we were first forgiven ii) Forgive others or God will not forgive us	
	2) Review week 2 a) Nature of God i) Not Implacable Judge: God loves the world; so he doesn't punish it in justice ii) Not Doting Grandparent: The world is sinful; God doesn't affirm it indiscriminately iii) God forgives	
	3) God's forgiveness	
	GOD (OFFERING FORGIVENESS)	ME (RECEIVING FORGIVENESS)
	I. Name and condemn the wrongdoing [speaking truth] A. An important part of forgiveness	I. Acceptance of the wrongdoing [repentance] A. We confess our sins to God as we know them (Psalm 32:3-5, 51:2-4; Proverbs 28:13; 1John 1:8-10) B. Genuine heart-felt sorrow

¹ Follows Volv's *Free of Charge*.

<p>II. Give the gift of not counting the wrongdoing against the offender [offering grace]</p> <p>A. “The generous release of a genuine debt is at the heart of forgiveness”²</p> <p>B. God forgives before we confess (Romans 5:8)</p>	<p>II. Restitution</p> <p>A. Fruit of forgiveness</p> <p>B. Sign of genuine repentance</p> <p>C. Not really possible with God (OT sacrifice, obedience, give our lives to God), but necessary between humans</p>
<p>III. Reconciliation</p> <p>A. <u>Both</u> the offering and receiving must occur for forgiveness to be complete My failure to confess that I am a sinner (Romans 3:23) does not mean that God has not offered forgiveness (Romans 5:8); however, my refusal to confess is a rejection of God’s forgiveness—I refuse God’s gift—it is my declaration that I do not need forgiveness (John 3:16)...forgiveness is not complete.</p> <p>There are two kinds of sin: one is confessed, and this no one should leave unforgiven; the other kind is defended, and this no one can forgive, for it refuses to be counted as sin or to accept forgiveness. --Martin Luther³</p> <p>B. God forgets the offender’s sin; as though it never happened...<u>it is like turning back the clock</u> (Isaiah 43:25)</p> <p>C. Reconciliation restores my relationship with God; he has reconciled me to him (Romans 5:10)</p>	
<p>4) Our God who forgives</p> <p>a) God covers our sin, we do not incur debt</p> <p>i) Romans 4:7-8</p> <p>b) God forgets our sin—a true miracle</p> <p>i) Isaiah 43:25; 44:22; Jeremiah 31:34; Hebrews 8:12, 10:17</p> <p>5) Does forgiveness cancel justice?</p> <p>a) No—justice comes from God’s being and is not a rule God follows; therefore, justice must occur</p> <p>b) Forgiveness is an <u>act</u>—God put forward Jesus</p> <p>c) Divinity of Jesus:</p> <p>i) It is immoral to punish one for the sin of another</p>	

² Ibid. 130.

³ Quoted in *ibid.* 153-154.

⁴ Quoted in *ibid.* 148.

⁵ Published in 1563. It was endorsed by the Synod of Dort and embraced by Reformed Churches in many different countries.

- ii) In Jesus, God took our sin upon himself (2Corinthians 5:21) and paid the price for our sin (Romans 3:23-25)—**ATONEMENT**
- iii) However, our moral liability for our sin remains

6) How is our guilt removed?

- a) God doesn't just spare up from our deserved penalty
- b) God blots out our sin—separates us from our guilt (Isaiah 43:25)
- c) I can only be separated from my sin through my death
 - i) 2Corinthians 5:14
 - ii) Romans 6:4-7
 - iii) Colossians 2:9-12
- d) The sinner, the “old man” has died with Christ
- e) I am a new creation, sinless and blameless in Christ (Romans 6:11, 22-23)
- f) The double bind
 - i) God loves me and has not punished me as I deserve
 - ii) I am sinful and God has not said it doesn't matter
 - iii) God forgives me by taking my sin upon him: a gift I must accept

7) Who is this new creature?

- a) Galatians 2:19-20

But who is this “I” of whom [Paul] says, “Yet not I”? It is the one that has the Law and is obliged to do works, the one that is a person separate from Christ. This “I” Paul rejects; for “I,” as a person distinct from Christ, belongs to death and hell. This is why he says: “Not I, but Christ lives in me...the life that I now live, He lives in me. Indeed, Christ Himself is the life I now live.

--Martin Luther⁴

8) Implications

- a) Our transformation
 - i) This is the journey: our soul increasingly takes on the character of Christ because Christ lives in us as we learn to yield
 - ii) Luther's example of a heated iron
 - (1) 2Corinthians 4:16 (ongoing transformation)
 - (2) Hebrews 5:13-6:1 (progressive transformation)
- b) Our righteousness
 - i) Though we still sin by failing to trust God, God covers our sin
 - ii) God doesn't count our sins against us
 - iii) Luther's example of our marriage to Christ: the two becoming one
 - (1) 1Corinthians 6:16-17

9) Short case study:

- a) Acts 2:36-38

Heidelberg Confession⁵

60. Q. How are you righteous before God?

A. Only by true faith in Jesus Christ.[1] Although my conscience accuses me that I have grievously sinned against all God's commandments, have never kept any of them,[2] and

	<p>am still inclined to all evil,[3] yet God, without any merit of my own,[4] out of mere grace,[5] imputes to me the perfect satisfaction, righteousness, and holiness of Christ.[6] He grants these to me as if I had never had nor committed any sin, and as if I myself had accomplished all the obedience which Christ has rendered for me,[7] if only I accept this gift with a believing heart.[8]</p> <p>[1] Rom. 3:21-28; Gal. 2:16; Eph. 2:8, 9; Phil. 3:8-11. [2] Rom. 3:9, 10. [3] Rom. 7:23. [4] Deut. 9:6; Ezek. 36:22; Tit. 3:4, 5. [5] Rom. 3:24; Eph. 2:8. [6] Rom. 4:3-5; II Cor. 5:17-19; I John 2:1, 2. [7] Rom. 4:24, 25; II Cor. 5:21. [8] John 3:18; Acts 16:30, 31; Rom. 3:22.</p> <p>Next week: Our forgiving in the messiness of forgiving in a fallen world.</p>
	<p>Closing Prayer</p>

Further reading:

- *The Bible*
- Volf, Miroslav. *Free of Charge*. Zondervan. 2005.