

Introduction to Forgiveness: The Grace of God and The Forgiveness of Sins

The two issues that separate mankind from God are **sins** and the absence of God's **perfect righteousness**.

One of the most important needs we have is the removal of sins. The absolute need of forgiveness of sins! It is the issue of the presence of sins and the absence of perfect righteousness. Here we learn the wonder of our God. He takes care of both of these needs. Removal of personal sins is resolved by the cross work of His Son, Jesus the Christ. Forgiveness of our sins is so important to the grace of God.

Ephesians 1:7 In Him (that is in God the Father) we (believers) have redemption through His Blood the forgiveness of our trespasses according to the riches of His grace

So much is given to us in this verse. Jesus Christ died Spiritual death to provide Forgiveness of sins.

Matthew 26:28 ...for this is my blood of the covenant, which is poured out for many for forgiveness of sins

And

Ephesians 4:3 forgiving each other, just as God in Christ also has forgiven you.

Why forgiveness of sins?

Why is there a need of forgiveness?

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These two questions are taken from **both** the Divine standpoint and from the human standpoint.

Why does God forgive sins?

Why does mankind need forgiveness?

Why is there a need for forgiveness from God and why is there a need of forgiveness from mankind?

The need for forgiveness is both a need from God **and** a need for mankind.

Both God and man are in need of forgiveness.

Ask these questions and think deeply to their answers.

Why **should** God need to remove our sins and why **would** God remove our sins for us?

The answer to these questions is the same on both sides for the question. The answer is the same for both God and mankind:

The perfect righteousness of God

God must remove sins because God is perfect righteousness. Mankind is unrighteous and God is perfect righteousness.

Psalms 99:9 exalt the Lord our God and worship at His holy hill, For holy is the Lord our God.

Isaiah 5:16 But the Lord of host will be exalted in judgment, And the holy God will show Himself holy in righteousness.

Psalms 22:3 Yet You are holy, O You who are enthroned upon the praises of Israel.

Psalms 145:17 The Lord is righteous in all His ways

Luke 1:49 For the Mighty One has done great things for me; And holy is His name

There could be no fellowship **with** God or **by** God as long as sins were between mankind and God. As Henry M. Morris clearly says: “The conflict between God’s love and His wrath lie only in His holiness”

God is love and God is wrath because God is Holy.

So people, God is Holy before us, and because He is holy, we must have our sins washed away and we must be holy before Him.

Mankind living before a holy God causes man to know that he is a sinner. In fact, there are many different words for sin throughout the Old Testament. These words declare how separate God and sinful man really are.

Palms 32:5 5 I acknowledged my sin to You, And I did not hide my guilt; I said, “I will confess my wrongdoings to the Lord”; And You forgave the guilt of my sin. Selah

Psalms. 51:2 Wash me thoroughly from my guilt And cleanse me from my sin.

Note the words in just these two verses: sin, guilt, wrongdoings. The depth of adversity between God and man is clearly stated in His word. The perfect Righteousness of God is so clear between God and man.

Psalms 90:8 You have placed our iniquities before You, Our secret sins in the light of Your presence.

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The secret sins means that the sins of man overwhelm him to the point he does not know the sins of mankind, either his own sins or the sins of others in humanity to the point that man cannot even handle his own sins. There cannot be any fellowship between man and God. There is nothing man can do about his iniquities, therefore he must proclaim in thanksgiving that God removes the sins of mankind.

**Psalms 103:3 Who pardons all your iniquities,
Who heals all your diseases;**

Here, forgiveness is declared as his pardons. Iniquities and diseases are just more of the words for sin. As we learn more and more about our sins and devastation we come before Him in constant thanks.

The next verse reveals why God must forgive us of our sins.

**Isaiah 43:24 You (Mankind) have not bought Me
(God) sweet cane with money, Nor have you
satisfied Me with the fat of your sacrifices;
Rather, you have burdened Me with your sins,
You have wearied Me with your iniquities.**

Note again, why we started off this study of why God must forgive us of our sins. He is burdened and wearied from us with our sins and iniquities.

One of the most frightening verses about the burden of our sins is found in

**Hosea 5:4 Their deeds will not allow them To
return to their God. For a spirit of harlotry or
infidelity is within them, And they do not know
the Lord.**

From this we can see the condition of multitudes throughout the world. So many people around the world do not even know the Lord.

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So God, His Spirit and His Son decided to solve the sin problem by providing mankind with forgiveness of sins. Redemption through His blood so there would be forgiveness of sins.

Question, why would God remove sins between mankind and God?

The answer begins with the simple answer. The answer begins with the issue of forgiveness of sins.

There are two parts to why God forgives us of our sins.

If you want to learn about why forgiveness, you have to start with clear understanding of God.

First because God is perfect Righteousness!

Two parts of Gospel: one: **Negative**, other **Positive**.

Negative, remove sins; **Positive** made man perfect righteousness.

We can have no relationship with God because God is absolutely holy and we are sinners.

There can be no relationship between us, sinful beings, and the perfect essence of God.

And **secondly** because God is perfect Righteousness and **we are unrighteous**. There would be no relationship between God and man unless God removes sin and brings forgiveness.

So there are two things that have to be taken care of before we can have a relationship with God.

And by the way there is **no way** that we, as mankind can take care of either of these problems between mankind and God. There is **no way** that man can remove our sins and there is absolutely no way we can make ourselves as perfect righteous to have fellowship with a perfect righteous God.

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God takes care of both of these basic problems.

First He removes all sins by the work of His Son on the cross.

And then God must give us perfect righteousness which He does the moment we simply believe on Jesus Christ as our Savior. This is the greatness by Paul and we must pause and read in

Romans 3:21 But now apart from the Law the righteousness of God has been revealed, being witnessed by the Law and the Prophets,

Romans 3:22 but it is the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction,

Romans 3:23 for all have sinned and fall short (-- lack--)of the glory of God,

Romans 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus,

Romans 3:25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in God's merciful restraint He let the sins previously committed go unpunished;

Romans 3:26 for the demonstration, that is, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

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So, be sure we understand **that God cannot violate His righteousness** to provide fellowship with mankind, therefore God the Son, provides “a propitiation in His blood” or “provides redemption through His blood” for everyone who believes in Jesus as their Savior.

So God and His Son, resolved the problem of sins through Forgiveness of sins, by means of Redemption through His blood so there would be forgiveness of our sins.

Now we must note Forgiveness in the Old Testament.

The teaching of forgiveness is taught by a number of metaphors in both Hebrew and Greek. (figure of speech that is used to make a comparison that are alike but do have things in common like “wiping away” to teach forgiveness).

There are four Hebrew words to metaphors to teach forgiveness: “covering,” “sending away,” “removing,” and “wiping away.”

First is meaning to cover, to forgive, this word to expiate (to put an end) or to reconcile (to be remade friends with God)

Exodus 29:36 Each day you shall offer a bull as a sin offering for atonement, (cover, cancel sins) and you shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it.

Exodus 30:10 However, Aaron shall make atonement (cover, cancel sins) on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the Lord.”

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Second meaning to move away, to carry, to take away, to send away, to remove; pictures of sin being lifted up from the sinner and carry away or to move, to reconcile (to restored as friend with God)

Genesis 50:17 ‘This is what you shall say to Joseph: “Please forgive (take away), I beg you, the offense of your brothers and their sin, for they did you wrong.” And now, please forgive (take away) the offense of the servants of the God of your father.” And Joseph wept when they spoke to him.

Third: meaning to forgive, to pardon, to spare, to send away, to be forgiven; God means to send away. This is the most common of Hebrew. Now what is so rich in Hebrew is here we have two different Hebrew words in this same verse of the study on forgiveness. First here in Leviticus 4:20 we have two different words in this same verse.

Leviticus 4:20 He shall also do with the bull just as he did with the bull of the sin offering; he shall do the same with it. So the priest shall make atonement for them, and they will be forgiven (pardoned).

The first word, atonement, is followed with the word forgiven. First meaning to cover, to forgive, to expiate, to reconcile word with the understanding of remission of sin.

The second word means to forgive, to pardon, to spare, to be forgiven. This verb is always speaking of God. What is being said is that first simply atonement or the covering over of sins so that now God will forgive.

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Leviticus 4:26...thus the priest shall make atonement for him in regard to his sin, and he will be forgiven (pardoned).

Again, simply atonement or covering of sins so they will be forgiven by God.

1 Kings 8:34 then hear in heaven and forgive the sin of your people Israel, and bring them back to the land which you to their fathers.

Psalm 86:5 For you, Lord, are good, and ready to forgive, And abundant in lovingkindness to all who call upon you.

Fourth wipe away,

Psalm. 51:1 Be gracious to me, O God, according to Your loving kindness; According to the greatness of your compassion blot out my transgression.

This time what is being said is for God to blot out or wipe out sins. Transgressions in this is man making a clear decision to violate God.

Psalm 43:25 I, even I, am the one who wipes (blotted) out your transgressions for my own sake, And I will not remember your sins.

Psalm 44:22 I have wiped out (blotted) your transgression like a thick cloud. And your sins like a heavy mist. Return to Me, for I have redeemed you."

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Fifth to cover,

Nehemiah 4:5 Do not forgive their guilt/iniquity and do not let their sin be wiped out or blotted out, before You, for they have demoralized or offended against the builders.

Psalms 32:1 How blessed is he whose transgression is forgiven, Whose sin is covered

Sixth: removal, forgiven

Psalms 130:4 But there is forgiveness with you, That you may be feared

In the study of the Old Testament three primary metaphors are used to carry the idea of forgiveness.

First: the idea of **forgiveness** conveys the idea of atonement is carried through.

The second is carried the idea of ‘to lift’ or ‘carry’ with the primary ideal is carrying sins away from or off the sinner.

And the third is the basic idea of ‘forgiveness.’

Throughout study in the Old Testament is the idea of **punishment** carried by sins. There is punishment from God because of the presence of sins. And grace is taught in the pardon of the punishment of sins. These ideas are strongly presented throughout the Old Testament, especially the study of sacrifices, where the teaching of Grace from God is primary in the study of punishment.

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Another study of the Old Testament is the study of atonement and how God fulfills the punishment from sins by offering atonement. It demands that we study the removal of punishment under forgiveness.

We have to carefully pay attention to the grace of God, in the way that the coming of Jesus Christ will be the suffering of punishment to remove the punishment of sins in the forgiving of Jesus Christ. The people returned to God and they became His people and He became their God. Seen in His Spiritual death

Ezekiel 14:10 And they will bear the punishment for their wrongdoing; as the wrongdoing of the inquirer is, so the wrongdoing of the prophet will be,

Ezekiel 14:11 in order that the house of Israel may no longer stray from Me (because of atonement) and no longer defile themselves with all their offenses. So they will be My people, and I shall be their God,” declares the Lord God.”

Nehemiah 9:17 They refused to listen, (sinners of Israel) And did not remember Your wondrous deeds (God's) which You performed among them; 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 mercy; And You did not abandon them.

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Things we learn about God all through the Old Testament and throughout the New Testament are declared by Daniel.

Daniel 9:9 To the Lord our God belong compassion and forgiveness, because we have rebelled against Him;

Exodus 34:6 Then the Lord passed by in front of him and proclaimed, (Lord walking in front of Moses in Mt Sinai) “The Lord, the Lord God, compassionate and merciful, slow to anger, and abounding in faithfulness and truth;

Exodus 34:7 who keeps faithfulness for thousands, who forgives wrongdoing, violation of His Law, and sin; yet He will by no means leave the guilty unpunished, inflicting the punishment of fathers on the children and on the grandchildren to the third and fourth generations.”

Here in the Old Testament we learn about God, that in the very essence of God is forgiveness grounded in His Grace.

Two reasons why Forgiveness: One, with God and second, with mankind. God had to satisfy His Holiness and our sins.