

## I. Identity

- A. For many believers, there is a disconnection between the truthful confession that we are forgiven of our sins and the practical implications of that confession when it comes to how we see ourselves (identity) before God. This disconnection is most evident when we find ourselves in a season of trial and/or stumbling in sinful action. It's in those times that many believers simply cannot see themselves in their identity as fully and completely forgiven of their sins.
- B. In a recent study, 90% of Christians told the Barna Research Group that they had more difficulty seeing themselves as forgiven than seeing others as forgiven. The results of this inability to walk in the biblical identity as one who has been forgiven are devastating to the life in God that He intends for us.
  - 1. In bondage to the burden of shame or guilt over past sins.
  - 2. Feeling unworthy of God's love and the love of others.
  - 3. Feeling the need to penalize oneself for sinful thoughts or actions.
  - 4. Perception of difficulties is God's judgment for sins committed.
  - 5. Inability to feel forgiven unless the person they wronged forgives them.
- C. Since so many struggle with this particular identity and the implications of the inability to walk in this truth are so crippling to the spiritual life of the believer, we are going to do two parts to the identity of being forgiven. This morning we will focus on the theological confidence. Next week, Rory will be messaging on the practical implications and process of walking in your identity as one who is forgiven.

## II. Theological Confidence

*“Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ..... let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful.” Heb. 10:19-23*

- A. The Just and the Justifier - As we pointed out in our first session on “identity”, we are created beings and therefore are disqualified of the right to self-identify. If God says we are not forgiven, then we are not. If He says we are, then we are. The scriptures make it clear that He alone is just; therefore, He alone declares and dictates what the process of justification is when it comes to wrongdoing. (Rom. 3:21-26)

- B. Process of Forgiveness - From the very first sin of man, God showed and spoke clearly and consistently what the process of forgiveness would be for sins committed.
1. All sin must be judged - Sin is broken down into two basic categories: Sins of commission which are sins committed against God's word, and sins of omission, the sin of inaction to follow God's word. Since God is just, these sins cannot be forgiven without some kind of justification.
  2. The penalty for all sin is death - Since God is holy and just, He cannot abide sin. Therefore, immediate and penal consequences for an unjustified guilty individual is separation from God. Since we do not contain life in and of ourselves, our separation from God results in spiritual and physical death.
  3. All sin is judged through the sacrifice of life - The scriptures tell us that all blood is sacred since life is contained in the blood. Therefore, the sin resulting in death is offset by justification through the sacrifice of blood or more specifically, the life contained in the blood.
  4. All sacrifices must be innocent and therefore substitutionary - God's perfect justice also demands that an innocent or sinless life be sacrificed on behalf of the guilty life. Therefore, from the onset of sin God instructed that an animal's life be sacrificed to atone for sin.
  5. There is only one sacrifice that can forgive sin - God was also clear from the very onset of the sacrificial system that animal sacrifice could only atone (cover) sin. This covering would satisfy the immediate wrath of God against sin that justice demanded for sin committed. However, the justification resulting in total forgiveness for sin demanded a sacrifice of the same kind of life as the life of the guilty party.
  6. That one sacrifice has been offered - Once the sacrifice of life has been offered for the forgiveness of sin, the guilty party is forgiven and there is no offence left; therefore, no additional sacrifice needs to be offered. Jesus offered himself freely on behalf of the sin of humanity once for all. God, who is the just judge and the only one who has the right to declare one forgiven, has declared through His word and the resurrection that the sacrifice of life for our sins has been offered and accepted

### III. You are Forgiven

- A. Undoubtedly, as this truth finds its way into your heart with more and more clarity, some questions will still arise. Questions concerning the proper place of confession of sin, the ongoing conviction of the Spirit, and the place of personal holy living before God, to name a few. However, I implore you this morning, get rooted and grounded in this truth. You are forgiven. You are forgiven through the innocent, and perfect life blood of Jesus sacrificed on your behalf for all your sins. All the unanswered questions that you may still have must be answered from the solid, unshakable ground of this truth.

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

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. (Mat. 26:26-28)

For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, 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, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. (Rom 3:22-26)

For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (Rom 6:10-11)

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. (Heb. 10:11-14)

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures. (1 Cor. 15:3)