



UPLOOK SUMMER BIBLE PROGRAM

JUSTIFICATION & FORGIVENESS

FILL IN THE BLANKS

Supply the missing words as you watch the teaching video.

1. **Justification:** Judicially declaring _____ so as to have the force of _____.
2. **Justification:** _____ us right. **Sanctification:** _____ us right.
3. Abraham was justified _____ he was circumcised. We are saved by _____, not by _____.
4. Forgiveness: Agreeing to _____ incurred by someone else and _____ bringing up the account again.
5. The _____ shows us forgiveness: _____ did the damage. _____ said, "I'm willing to pay for it."
6. The Judgment Seat of Christ deals with our _____ for Him—not our _____.

SOME DEFINITIONS

JUSTIFICATION, *dikaiosis*: "To judicially declare right so as to have the force of law." A saved person is "justified freely by His grace" (Rom 3:24); "justified by faith" (Rom 3:28); "justified by His blood" (Rom 5:9); "justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor 6:11); and "by works a man is justified" (Jas 2:24). Christ was "raised again for our justification" (Rom 4:25). Grace is the motive of justification, faith the human response, blood the price paid to effect it, the Spirit the agent, works the evidence, and the resurrection the guarantee. To understand the link between Rom 4, Eph 4 and James 2, note the chronology of the three events as given in Genesis 15:6; 17:11; and ch 22.

FORGIVENESS, *aphesis*, *aphiemi*: in the primary sense, to send away or to abandon. "In whom we have redemption through His blood, the forgiveness of sins" (Col 1:14). Forgiveness is agreeing to pay the damages done by another, and then never bringing up the account again—sending them away, much like the scapegoat, the *azazel*. As far as God is concerned, our sins are out of sight (Micah 7:19), out of reach (Ps 103:12), and out of mind (Heb 10:17). This is the forgiveness we should practice with others. As the Lord said, "When you stand praying, forgive, if you have ought against any; that your Father also which is in heaven may forgive you your trespasses" (Mk 11:25).

ONE DAY...

*Living, He loved me. Dying, He saved me. Buried, He carried my sins far away:
Rising, He justified freely forever. One day He's coming - O glorious day!*

- J.W. Chapman -



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SOME KEY VERSES...

2 Timothy 3:16 The Lord Jesus came into the world to make the provision at Calvary by which sinners are justified. In order to do this, He must be recognized as the perfect substitute for us. Paul writes: *“And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.”*

Notice the statement that Jesus was *“justified in the Spirit.”* Recall His baptism by John (see Mt 3:13-17). **What did the Spirit do on that occasion?** _____

Remember what happened when a dove was released by Noah from the ark (Gen 8:8-9). **What happened to the dove the first time it was released?** _____

Why did the dove not find a resting place?

How does the Spirit coming in dove form declare what He thinks of Jesus?

Now discuss what it means that Jesus was “justified in the Spirit”: _____

If “justification” means to be declared right by the Judge, **in what sense was Jesus’ justification different than ours?** _____

Romans 4:25 W.E. Vine explains that Christ’s resurrection did not **add** to the work of justification but **affirmed** that the work of Calvary was completely satisfactory to God. He writes: *“Here the phrase ‘for our justification,’ is, literally, ‘because of our justification’ (parallel to the preceding clause ‘for our trespasses,’ i.e., because of trespasses committed), and means, not with a view to our ‘justification,’ but because all that was necessary on God’s part for our ‘justification’ had been effected in the death of Christ. On this account He was raised from the dead. The propitiation being perfect and complete, His resurrection was the confirmatory counterpart.”*

Romans 5:18 The KJV version of this verse gives the impression that it is the personal righteousness of Christ we receive in justification: *“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”* But the NKJV is helpful here: *“Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life.”* It was through the Righteous One’s righteous act in offering Himself to God at the Cross that we are provided the righteous basis of our justification. There is a similar use of the word in Rev 15:4 and 19:8, meaning *“righteous acts.”*



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SOME MORE HELPFUL VERSES...

Notice also that “justification of life” means “justification which results in life.” It would be of little value to us to be “justified” if the death that was the result of our sin was also not reversed. At best, our justification would be short-lived. Thus God’s justifying of the sinner also includes His free gift of life, and not simply a reversal of death, but life eternal which can never die.

James 2:24 “You see then that a man is justified by works, and not by faith only.” This verse is not as difficult as it seems when we understand that the verb *dikaioo*, translated here as “justified,” can mean “to declare to be righteous, to pronounce righteous,” or “to show to be right or righteous” (W.E.Vine’s *Expository Dictionary of New Testament Words*). As Elisha Coles (1608–1688), a 17th-century Oxford lexicographer, put it: Faith justifies the person, and works justify his faith.

W.E. VINE on FORGIVING (the verb, *aphiemi*)

Primarily, “to send forth, send away” (*apo*, “from,” *hiemi*, “to send”), denotes, besides its other meanings, “to remit or forgive” (a) debts, Mt 6:12; 18:27, 32, these being completely cancelled; (b) sins, e.g., Mt 9:2, 5-6; 12:31-32; Acts 8:22 (“the thought of thine heart”); Rom 4:7; Jas 5:15; 1 Jn 1:9; 2:12. In this latter respect the verb, like its corresponding noun, first signifies the remission of the punishment due to sinful conduct, the deliverance of the sinner from the penalty Divinely, and therefore righteously, imposed; secondly, it involves the complete removal of the cause of offense; such remission is based upon the vicarious and propitiatory sacrifice of Christ. In the OT atoning sacrifice and “forgiveness” are often associated, e.g., Lev 4:20; 4:26. The verb is used in the NT with reference to trespasses (*paraptoma*), e.g., Mt 6:14-15; sins (*hamartia*), e.g., Lk 5:20; debts (*opheilema*), Mt 6:12; (*opheile*), Mt 18:32; (*daneion*), Mt 18:27; the thought (*dianoia*) of the heart, Acts 8:22. Cp. *kalupto*, “to cover,” 1 Pet 4:8; Jas 5:20; and *epikalupto*, “to cover over,” Rom 4:7, representing the Hebrew words for “atonement.”

Human “forgiveness” is to be strictly analogous to Divine “forgiveness,” e.g., Mt 6:12. If certain conditions are fulfilled, there is no limitation to Christ’s law of “forgiveness,” Mt 18:21-22. The conditions are repentance and confession, Mt 18:15-17; Lk 17:3.

SOME HELPFUL QUOTES...

“Night and day I pondered until I saw the connection between the justice of God and the statement that ‘the just shall live by his faith.’ Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise.” —**Martin Luther**

“If you do not put a difference between justification wrought by the Man Christ without, and sanctification wrought by the Spirit of Christ within, you are not able to divide the word aright; but contrariwise, you corrupt the word of God.” —**John Bunyan (2000)** quoted in *A Puritan Golden Treasury*, compiled by I.D.E. Thomas (p 121). Carlisle, PA: Banner of Truth



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EVEN MORE HELPFUL QUOTES...

"Justification has a positive and a negative element. It consists at once in the removal of guilt and the imputation, or granting, of righteousness. It rescues the sinner as a brand from the burning and at the same time gives him a title to Heaven. If it failed to do either of these, it would fail to do anything. For man, as a sinner against God, must have that enormous guilt somehow re-

moved. But, at the same time, if he had the guilt removed, he would still be devoid of positive righteousness and with no title to Heaven and would also be certain to fall again into sin and condemnation. If Christ only cancelled out guilt, He would merely return the sinner to Adam's original state without Adam's original perfection of nature. There must be the 'double cure'."

—**John Gerstner**, (1965). *Theology for Everyman* (ch 6). Chicago, IL: Moody Press

RECEIVE OUR DAILY DEVOTIONS BY EMAIL. Here's a sample:

CHRIST the TESTATOR of the NEW COVENANT: *"This is the covenant that I will make with them... Their sins and their iniquities I will remember no more"* (Heb 10:16-17). Sheila O'Gahagan, a factory girl, broken in health, was advised to spend time at the shore. But she knew she had a deeper problem—her sin. Sitting near the Giant's Causeway with a Bible on her lap, she read these words: *"You will cast all our sins into the depths of the sea"* (Micah 7:19). A few months later she died, but these words were found on her desk:

*I will cast in the depths of the fathomless sea / All your sins and transgressions, whatever they be;
Though they mount up to heaven, though they sink down to hell / They shall sink in the depths, and above them shall swell
All the waves of My mercy, so mighty and free: / I will cast all your sins in the depths of the sea!*



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A closer look at 2 Thess 2:13-14,

<http://www.uplook.org/2017/04/chosen-for-salvation/>

Some great gospel preaching,

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A preacher of justification,

<http://www.uplook.org/2000/07/who-found-it-out/>

Forgiveness full and free:

<http://www.uplook.org/1996/08/the-fullness-of-gods-forgiveness/>

God forgave Manasseh!

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