

The Apostles' Creed



The Apostles' Creed

- *Intro to the Creed Itself*
- *God the Father*
- *God the Son*
 - *Christ's Birth*
 - *Christ's Crucifixion and Death*
 - *Christ's Death and Resurrection*
 - *Christ in Heaven*
 - *Christ as Judge*
- *God the Holy Spirit*
- *The Church*
- *The Forgiveness of Sins (part 2)*



The Forgiveness of Sins

- “We believe in the forgiveness of sins...”
 - This line is fairly straightforward, right?
 - What's the basic timeline of forgiveness?
 - Well, we could trace it through sin itself

God created us to be sinless and to be in relationship with Him (see Genesis 1:26-31)

God established a rule that our sin will naturally result in death (see Genesis 2:16-17)

While we were in the midst of sin, Christ died to save us from what we've earned (Romans 5:8-10)

Ultimately, sin and death will be no more once God redeems and recreates the world back to its “Eden” settings (Revelation 21-22)

We knew the rule, yet chose to believe Satan and sin anyway (Genesis 3)

We need to believe in Christ's salvation and confess Him as Lord (Romans 10:9-10)

The rule kicks in that death is what we earned by our sinful actions (Romans 6:23)

Christ's gift supersedes the paycheck of death that we've earned (Romans 6:23)

“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.”

EPHESIANS 1:7

- So, since death entered the world because of our sin (Romans 5:12-13), then once sin is removed from the equation, death will be “no more” (Revelation 21:4)
 - How does that echo what we hear Paul say in 1 Corinthians 15:54-57?



The Forgiveness of Sins

- “We believe in the forgiveness of sins...”
 - This line is fairly straightforward, right?
 - What's the basic timeline of forgiveness?
 - Well, we could trace it through sin itself
 - Or we could trace it through the salvation process

God chose us to be His children before the foundation of the world (see Ephesians 1:4-5)

God works in us to draw us to Christ (see Ephesians 2:8-9, John 6:44, etc.)

God washes us, sets us apart, justifies us (1 Corinthians 6:11), and sets His seal of ownership on us (2 Corinthians 1:22-23)

God actively works to work out our ongoing sanctification as Christians as a process (1 Thessalonians 5:23)

Salvation is also an inheritance that we wait and hope for (Romans 13:11, 1 Thessalonians 5:8-9, Hebrews 9:28, 1 Peter 1:3-5, etc.)

Ultimately, salvation is the work of Christ at the Judgment Seat (John 5:22-23, Romans 2:5, Romans 14:10-12, 2 Corinthians 5:10, Matthew 25:31-46)

We believe God and are immediately saved (Mark 16:16, Acts 2:21, Acts 16:30-31, Romans 10:9-10, Hebrews 10:39, etc.)

We must actively work to work out our ongoing salvation as Christians as a process (Philippians 2:12)

Salvation comes through the work of the Spirit and our God-given faith (2 Thessalonians 2:13)

“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.”


EPHESIANS 1:7

- So you *have been* saved, you *are being* saved, and you *will be* saved
 - Can you think of any other familiar examples of this sort of “past/present/future” situation?



The Forgiveness of Sins

- “We believe in the forgiveness of sins...”
 - This line is fairly straightforward, right?
 - What's the basic timeline of forgiveness?
 - But what does it mean that we have “redemption” and that it's through His blood?



“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.”

EPHESIANS 1:7



The Forgiveness of Sins



Funky little teaching moment...

- Okay, “redemption” is a business term (in Hebrew, “גאֹלָה” [*gə’ullâh*]) and in Greek, “ἀπολύτρωσις” [*apolytrōsis*])

“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.”

EPHESIANS 1:7



The Forgiveness of Sins



Funky little teaching moment...

- Okay, “redemption” is a business term that means that you have spent something valuable to buy back something from being owned by someone else
 - You redeem a parcel of land, you redeem a slave, you pay a ransom to redeem a kidnapping victim, etc by giving up a payment of perceived equal or greater value



- When God instituted the “death as a result of sin” rule, it wasn't arbitrary—it was saying that sin is inherently toxic, and that only spilling lifeblood could even *begin* to compensate for it (see also Hebrews 9:22, etc.)

(which is part of why Cain's sacrifice of veggies in Genesis 4:3 was unacceptable to God, compared to Abel's sacrifice of his flock in Genesis 4:4) (and I say “even *begin* to compensate” because even Yom Kippur—the Jewish Day of Atonement—wasn't designed as something that pays for your sins *and your sinfulness*, but rather simply covers the clump of sins that you've already committed... until the next time you sin, at which point you're toast all over again)



The Forgiveness of Sins



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 - You redeem a parcel of land, you redeem a slave, you pay a ransom to redeem a kidnapping victim, etc by giving up a payment of perceived equal or greater value
 - When God instituted the “death as a result of sin” rule, it wasn't arbitrary—it was saying that sin is inherently toxic, and that only spilling lifeblood could even *begin* to compensate for it
 - But clearly, there's more to it than just sacrifices
 - Cain's problem was also his *wrong-heartedness*, not just his choice of sacrifice (see Genesis 4:5-7)
 - And read Psalm 40:6
 - Read Psalm 51:16-17
 - Read Hosea 6:6
 - So how does 1 John 4:10 nuance that concept?
 - What exactly is “atonement” again?



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This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

1 John 4:10



The Forgiveness of Sins



Crazy deep dive into definitions...

- “Atonement” means three different things in three different languages
 - The English word “atonement” is literally a contraction of the words “at one”
(i.e.; an action that brings *at-one-ment* between two sides that are not currently unified)
(which is arguably what Biblical atonement does, but not what Biblical atonement means)



The Forgiveness of Sins



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- “Atonement” means three different things in three different languages
 - The English word “atonement” is literally a contraction of the words “at one”
 - The Greek word “ἱλαστήριον” (“*hilastērion*”) refers to “appeasement” or “placation”
(i.e.; the action of giving of one's own resources or one's own self to satisfy the other side of a dispute)
(it would've been a common “religious” word to the first century Greek world—but again, it's less of a translation of the original Hebrew word and more arguably a description of what Biblical atonement does, rather than what Biblical atonement means)

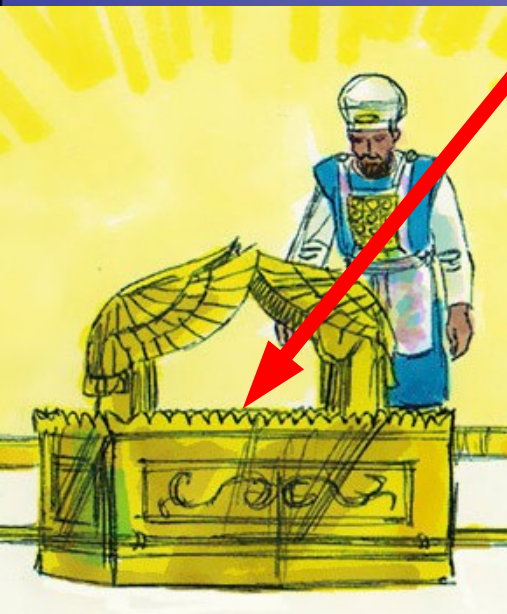


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 - (i.e.; such as when the priest takes blood from the atoning sacrifice and sprinkles it on the “atonement cover” of the ark [containing the Law] on Yom Kippur —see Leviticus 16:14-15, etc.)
 - (the sacrificial blood literally “covers over” our sin —because technically, it temporarily “covers over” the Law which convicts us of our sins)
 - (a mental image that anyone who had just experienced that first Passover in Egypt would have understood quite clearly and personally)



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 - So the action of “atonement” in Biblical thought brings about “at-one-ment” between us and God by appeasing God's righteous rule from Genesis (that the direct result of sin is death—and that life's blood must be forfeit in response to that sin in order to consistently show the gravitas, cost, and inevitability of that **T**ruth)
(even any sins that we did without consciously realizing it—see Leviticus 5:17, etc.)



The Forgiveness of Sins



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 - So the action of “atonement” in Biblical thought brings about “at-one-ment” between us and God by appeasing God's righteous rule from Genesis by covering over our sins—or, most properly, covering over the ledger of the Law that *convicts* us of sins—with the blood of a sacrifice... and we are forgiven (i.e.; pardoned—the legal guilt from *all* of our sins is expunged from our permanent record)
(how does Romans 4:7-8 reflect that?)

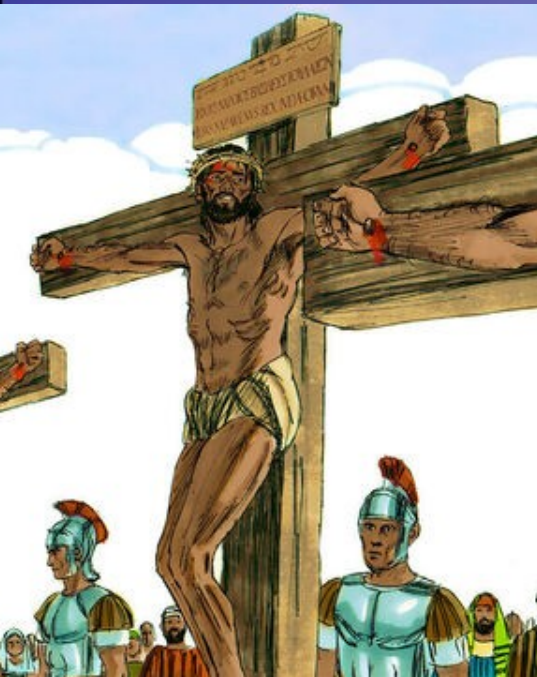


The Forgiveness of Sins



Funky little teaching moment...

- Okay, “redemption” is a business term that means that you have spent something valuable to buy back something from being owned by someone else
 - You redeem a parcel of land, you redeem a slave, you pay a ransom to redeem a kidnapping victim, etc by giving up a payment of perceived equal or greater value
 - Now read Hebrews 9:13-14, 24-26
 - For that matter, read 1 Peter 1:18-19
 - How is Christ's blood—Christ's “atoning sacrifice”—fundamentally different from the atonements that had been made before by high priests over the centuries?
 - This isn't just an atonement that simply covers the clump of sins that you've already committed, but one that pays for your sins *and your sinfulness*—and does so once and for all
 - And not just for us Christians, but for the sins of the whole world (1 John 2:1-2)—a perfect forgiveness that's already there, regardless of our “worth,” to be accessed through coming to faith in Christ (Colossians 1:22-23)
 - Why is all of that significant to us today?

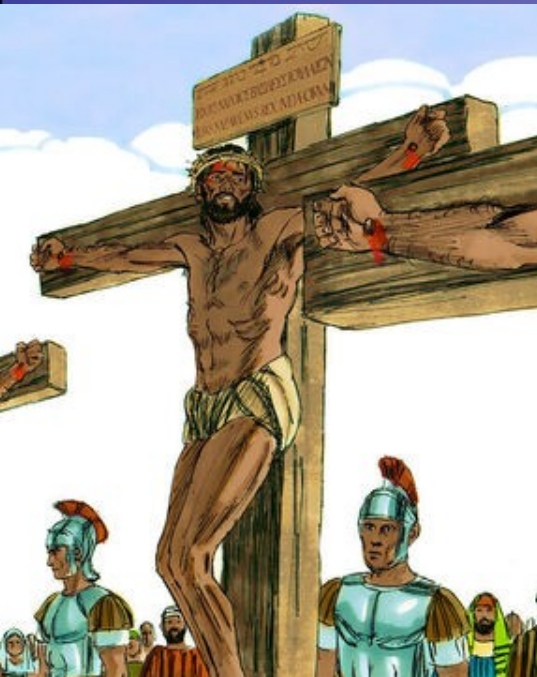


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 - This isn't just an atonement that simply covers the clump of sins that you've already committed, but one that pays for your sins *and your sinfulness*—and does so once and for all
 - How does Hebrews 9:27-28 echo all of that (and echo that timeline of salvation that we talked about earlier)?



The Forgiveness of Sins

- “We believe in the forgiveness of sins...”
 - This line is fairly straightforward, right?
 - One last thought...
 - What does that mean for us on a day-to-day basis?
 - Read Ephesians 4:32
 - Read Colossians 3:13
 - Read Matthew 6:14-15
 - How important is it for us to forgive those around us?
 - And—given what we've learned about what Biblical forgiveness is (or isn't)—what should our forgiveness of others look like or entail?



forgiveness

