

**THE  
STORY  
OF THE  
BIBLE IN  
16  
VERSES**



**Creation**

**Human Beings**

**The Fall**

**Redemption  
Promised**

**Abraham**

**The Time Is Coming**

**Resurrection  
Promised**

**Suffering  
Servant**

**King  
David**

**The Law**

**Passover  
Lamb**

**Judah  
the King**

**Fulfillment**

**The Cross**

**Resurrection**

**Justification**

**Glory**

**The Time Has Come**

# Justification



**15**

So that he might be just  
and the justifier of the one  
who has faith in Jesus.

Romans 3:21-26

# This Week's Sermon

*"The Fugitive"*

Romans 3:21-26

## Romans 3:21-26

<sup>21</sup> But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. <sup>22</sup> This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and all are justified freely by his grace through the redemption that came by Christ Jesus.

## Romans 3:21-26

<sup>25</sup> God presented Christ as a sacrifice of atonement, through the shedding of his blood – to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished – <sup>26</sup> he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

**We are all guilty**

## Colossians 2:13-14

<sup>13</sup> When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, <sup>14</sup> having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.

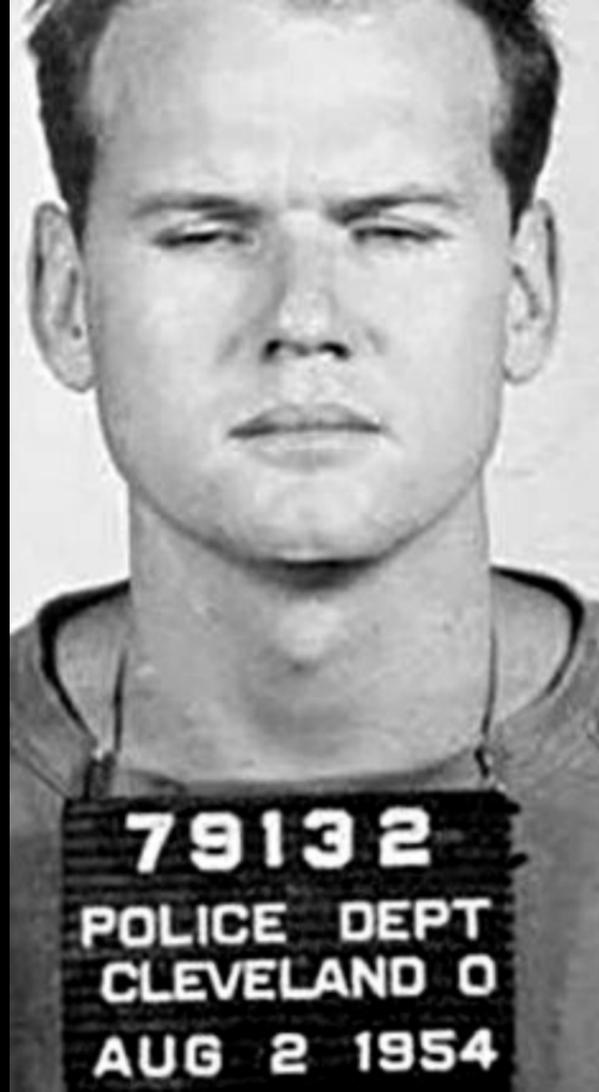
THE FOURTH AND FINAL SEASON • VOLUME TWO

# THE FUGITIVE









“The gospel is this: We are more sinful and flawed in ourselves than we ever dared believe, yet at the very same time we are more loved and accepted in Jesus Christ than we ever dared hope.”

– Timothy Keller, *The Meaning of Marriage: Facing the Complexities of Commitment with the Wisdom of God*

We were all guilty

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Christ at the House of Simon the Pharisee – 1737 by Pierre Subleyras



## Luke 7:36-50

<sup>36</sup> When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table. <sup>37</sup> A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. <sup>38</sup> As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

## Luke 7:36-50

<sup>39</sup> When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is — that she is a sinner.”

<sup>40</sup> Jesus answered him, “Simon, I have something to tell you.”

“Tell me, teacher,” he said.

## Luke 7:36-50

<sup>41</sup> “Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty.

<sup>42</sup> Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?”

<sup>43</sup> Simon replied, “I suppose the one who had the bigger debt forgiven.”

“You have judged correctly,” Jesus said.

## Luke 7:36-50

<sup>44</sup> Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. <sup>45</sup> You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. <sup>46</sup> You did not put oil on my head, but she has poured perfume on my feet.

## Luke 7:36-50

<sup>47</sup> Therefore, I tell you, her many sins have been forgiven – as her great love has shown. But whoever has been forgiven little loves little.”

<sup>48</sup> Then Jesus said to her, “Your sins are forgiven.”

<sup>49</sup> The other guests began to say among themselves, “Who is this who even forgives sins?”

<sup>50</sup> Jesus said to the woman, “Your faith has saved you; go in peace.”

**Why is Jesus forgiving?**



One part of the claim tends to slip past us unnoticed because we have heard it so often that we no longer see what it amounts to. I mean the claim to forgive sins: any sins. Now unless the speaker is God, this is really so preposterous as to be comic. We can all understand how a man forgives offences against himself. You tread on my toes and I forgive you, you steal my money and I forgive you. But what should we make of a man, himself unrobbed and untrodden on, who announced that he forgave you for treading on other men's toes and stealing other men's money? Asinine fatuity is the kindest description we should give of his conduct.

Yet this is what Jesus did. He told people that their sins were forgiven, and never waited to consult all the other people whom their sins had undoubtedly injured. He unhesitatingly behaved as if He was the party chiefly concerned, the person chiefly offended in all offences. This makes sense only if He really was the God whose laws are broken and whose love is wounded in every sin. In the mouth of any speaker who is not God, these words would imply what I can only regard as a silliness and conceit unrivalled by any other character in history.

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“Yes,” saith Justice, “I am well satisfied, and even more content, if possible, than if the sinner had brought a spotless righteousness of his own.

~ Charles Spurgeon, *Thoughts on the Last Battle*, a sermon preached on May 13, 1855 at New Park Street Church.



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# Gospel Application

*Are you a fugitive running from the forgiveness of God?*

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*Are you a fugitive running from the forgiveness of God?*

*Your sins are forgiven by the one who was most wronged.*