



RECONCILIATION

By Jerry Pourcy

The doctrine that teaches that all sins were forgiven at the cross including for those souls that will burn in the lake of fire for all eternity, also dictates that the whole world has been already reconciled to God at the cross and also that the God's law was destroyed, abolished or eliminated at the cross also.

The scriptures will simply not let me believe this doctrine.

First let's talk about reconciliation and then we will cover about what happened to God's law.

Paul's group (the one new man) is not the only group that will be reconciled.

In Daniel 9 it says,

"24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

All these things happen at the end of the 70 weeks:

**... to finish the transgression,
... and to make an end of sins,
... and to make reconciliation for iniquity,
... and to bring in everlasting righteousness,
... and to seal up the vision and prophecy,
... and to anoint the most Holy.**

Notice:

"... and to make reconciliation for iniquity,"

What is the reconciliation for?

Iniquity - sin.

At the end of the 70th week Israel will have reconciliation for their iniquity.

In Romans 11 Paul says,

"26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins."

So at the end of the 70th week when the Lord Jesus comes back Israel will get their new covenant and the Lord will take away their sins. This is when Israel becomes reconciled to God as it says in Daniel 9.

In Jeremiah 31 it says,

"31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

So when they get their new covenant God will forgive their iniquity and remember their sin no more. This is when Israel becomes reconciled to God.

In Acts 3 Peter says,

"19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

When the Lord comes back Israel will have their sins blotted out. This is when Israel becomes reconciled to God.

In Luke 21 it says,

"27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

At the second coming Israel will be redeemed. This is when Israel will be reconciled to God.

In 1st Peter 1 it says,

"7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls."

At the second coming, Israel will receive the salvation of their souls. This is when Israel is reconciled to God.

Notice once again in Romans 11,

"26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins."

Notice:

"... And so all Israel shall be saved:..."

This is ALL of Israel that are written in the book. In Daniel 12 it says,

"1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Notice:

"... and at that time thy people shall be delivered, every one that shall be found written in the book."

So it is ALL Israel that are written in the book.

So when Israel gets their sins taken away...

... and gets their sins blotted out...

... and gets their redemption...

... and gets the salvation of their souls...

... this is when they become reconciled to God. This takes place at the second coming at the end of the 70th week.

Let's do this once again, in Daniel 9 it says,

"24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

All these things happen at the end of the 70 weeks:

**... to finish the transgression,
... and to make an end of sins,
... and to make reconciliation for iniquity,
... and to bring in everlasting righteousness,
... and to seal up the vision and prophecy,
... and to anoint the most Holy.**

Notice again:

"... and to make reconciliation for iniquity,"

What is the reconciliation for?

Iniquity - sin.

At the end of the 70th week Israel will have reconciliation for their iniquity.

Reconciliation has to do with salvation. It has nothing to do with the lost or the souls that will burn in the lake of fire for all eternity.

This is why Paul tells people in 2nd Corinthians 5:

"20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

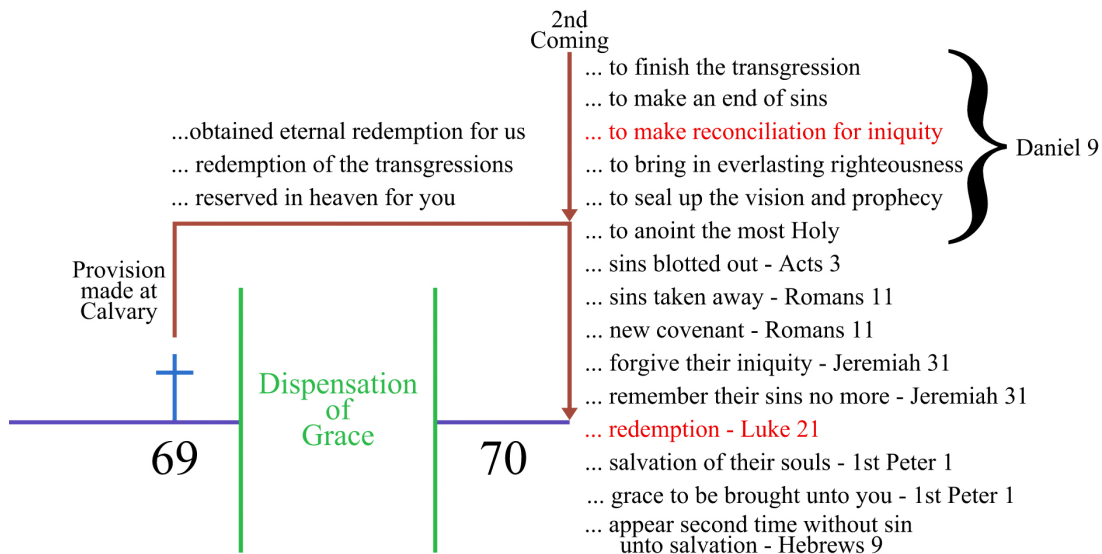
The lost are not reconciled to God.

Reconciliation has to do with redemption.

The lost are not redeemed by the blood of the Lamb.

Reconciliation comes "BY" the cross, not "AT" the cross.

Let's look at this chart:



To the right of the chart is a list of a lot of things that take place at the second coming of Christ.

In Hebrews 9 it says,

"12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Notice:

"... having obtained eternal redemption for us."

This does not mean that Israel has redemption yet, this means that Jesus has obtained it for them. They will get their redemption at the second coming as we covered in Luke 21.

Now for verse 15,

"15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Notice:

"... the redemption of the transgressions..."

The redemption is for the transgressions. Sin is the transgression of the law so this means that it is redemption of the sins.

Also notice:

"... might receive the promise of eternal inheritance."

This matches the eternal redemption of verse 12.

Israel will receive their eternal redemption, their eternal inheritance at the second coming of Christ. Redemption is the PERMANENT forgiveness of sins. Remission is only temporary until they get their redemption.

In 1st Peter 1 Peter says,

"4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,"

This eternal inheritance, this eternal redemption is reserved in heaven for them and they will receive this eternal redemption when Jesus comes back to the earth at the second coming.

In Luke 21 Jesus says,

"27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Once again, Israel will receive their eternal redemption at the second coming of Christ. Not before.

In 1st Peter 1 Peter says,

"13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;"

Israel will receive their grace at the second coming of Christ.

In Hebrews 9 it says,

"28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Israel will receive their salvation at the second coming of Christ.

Again in Jeremiah 31 it says,

"31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Notice:

"... for I will forgive their iniquity, and I will remember their sin no more."

When Israel receives their new covenant at the second coming of Christ, God will forgive their iniquity and remember their sin no more.

So here is the list of the things we covered that happens to Israel at the second coming of Christ which is at the end of the 70 weeks:

- ... to finish the transgression - Daniel 9
- ... to make an end of sins - Daniel 9
- ... to make reconciliation for iniquity - Daniel 9
- ... to bring in everlasting righteousness - Daniel 9
- ... to seal up the vision and prophecy - Daniel 9
- ... to anoint the most Holy - Daniel 9
- ... sins blotted out - Acts 3
- ... sins taken away - Romans 11
- ... receive new covenant - Romans 11
- ... forgive their iniquity - Jeremiah 31
- ... remember their sins no more - Jeremiah 31
- ... receive their redemption - Luke 21
- ... the salvation of their souls - 1st Peter 1
- ... receive their grace - 1st Peter 1
- ... receive their salvation - Hebrews 9

When Christ died at Calvary, provision was made for all these things to happen to Israel at the second coming of Christ. He obtained their eternal redemption which is their eternal inheritance which is reserved in heaven for them and will be brought to them at the second coming of Christ.

The doctrine that all sins were forgiven "AT" Calvary is incorrect by a long shot.

Not even close.

Israel will not be reconciled to God until they receive their redemption at the second coming of Christ.

In Romans 11 Paul says,

"15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

The reconciling of the world came by Israel being cast away. God did not open the door of faith unto the Gentiles until Israel fell, was cast away and blinded which happened at the end of the 69th week.

In Acts 14 it says,

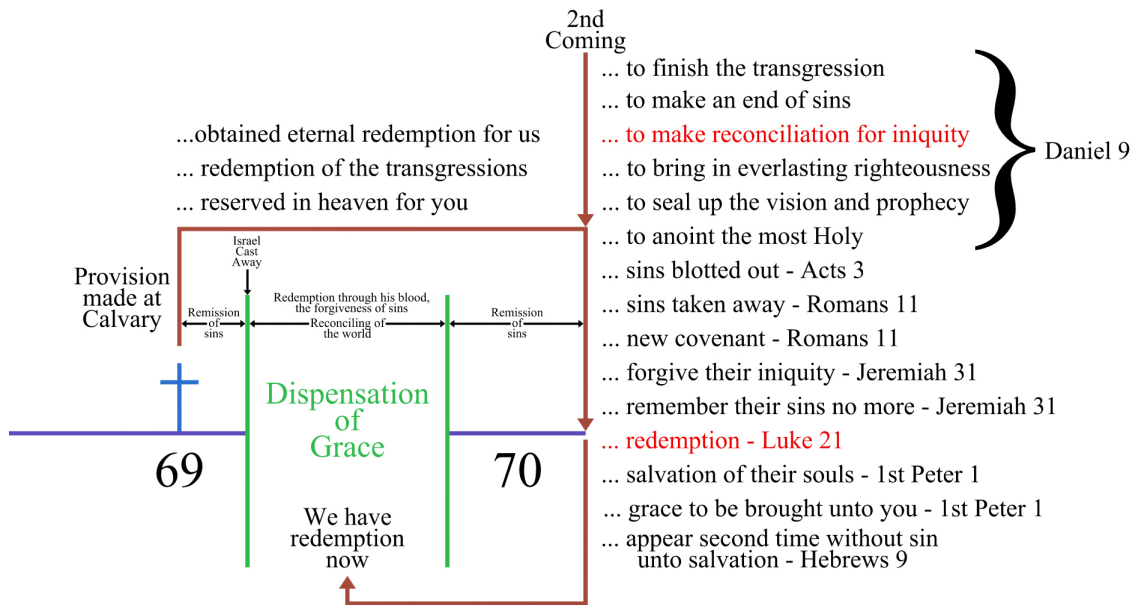
"27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

Notice:

"... and how he had opened the door of faith unto the Gentiles."

This is when God started reconciling the Gentiles, when he opened the door of faith unto them when Israel fell and was cast away.

Let's look at this chart:



Notice at the end of the 69th week we have Israel cast away. When Israel was cast away this stopped the prophecy clock of the 70 weeks and God gave the dispensation of grace unto the Gentiles and opened the door of faith unto the Gentiles.

The dispensation of grace given to the Gentiles separates the 69th and 70th weeks of Daniel's prophecy.

Romans 11 one more time:

"15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Once again, the reconciling of the world came by Israel being cast away.

God DID NOT reconcile the world "AT" Calvary.

Provision was made at Calvary for God to reconcile the world to himself.

When Israel was cast away, God started reconciling the world.

In Ephesians 1 Paul says,

"7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"

Today we receive forgiveness of sins by redemption through his blood.

If you are going to say that the people that will burn for all eternity in the lake of fire have permanent, forever forgiveness of sins, then you have to say the souls in the lake of fire are redeemed by the blood of Christ, you have to say they have redemption because that is how we get permanent forgiveness of sins.

As you can see on the chart, we have redemption now. We do not have to wait until the second coming to get our souls redeemed.

At the adoption at the end of the dispensation of grace we will get our bodies redeemed - but that is a whole different study.

Now let's get some simple definitions from the Merriam-Webster dictionary.

RECONCILE:

rec·on·ciled - rec·on·cil·ing

Full Definition of RECONCILE

transitive verb

1

a : to restore to friendship or harmony <reconciled the factions>

b : settle, resolve <reconcile differences>

2

: to make consistent or congruous <reconcile an ideal with reality>

3

: to cause to submit to or accept something unpleasant <was reconciled to hardship>

4

a : to check (a financial account) against another for accuracy

b : to account for

So to "RECONCILE" is to restore friendship or harmony.

So the word "RECONCILED" means that this act of restoring friendship or harmony has already been accomplished.

And the word "RECONCILING" means that this act of restoring friendship or harmony is in progress.

Now let's get back to the scriptures. Once again in Romans 11 Paul says,

"15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Here we have the word "RECONCILING".

When Israel fell and was cast away, God is now in the process of reconciling the world unto himself.

It is not a done deal. It is a work in progress.

When you trust Christ as your Saviour you receive redemption through his blood, the forgiveness of sins, and you become reconciled to God.

Again in Ephesians 1 Paul says,

"7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"

Reconciled people have redemption.

People that have redemption are reconciled to God.

In Romans 5 Paul says,

"9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

People that are reconciled to God:

... are justified by his blood
... shall be saved from wrath
... shall be saved by his life
... have received the atonement

Lost people are NOT reconciled to God.

In Colossians 1 Paul says,

"20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Notice:

"... to reconcile..."

It does not say:

"... having reconciled..."

"TO RECONCILE" means it is something that God is going to do.

"HAVING RECONCILED" means it is something God has already done.

Let's continue:

"21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;"

Notice:

"... yet now hath he reconciled..."

Done deal here. Reconciliation completed.

Here Paul is talking to saved people that are in the faith as he says in verse 23. These saved people that are in the faith are reconciled to God.

In Ephesians 2 Paul says,

"16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:"

Notice:

"... might reconcile..."

This is future.

It does not say:

"... having reconciled..."

And how are they reconciled?

"... in one body by the cross..."

It is "BY" the cross, not "AT" the cross.

Plus, lost people are not in the body of Christ. They are not reconciled to God.

So when we get to 2nd Corinthians 5 Paul says,

"18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;"

Notice:

"... who hath reconciled us..."

Paul is talking about himself and other saved people.

"19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Notice:

"... reconciling the world unto himself..."

This is an ongoing process that started at the casting away of Israel and not at the cross. Once again in Romans 11,

"15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

The reconciling of the world started at the casting away of Israel and continues to this very day.

When someone becomes reconciled to God they receive redemption through his blood and all their sins are forgiven and they are justified by his blood and God no longer imputes their trespasses unto them.

This did not take place at Calvary.

It was "BY" the cross that reconciliation was made possible. The whole world was not reconciled to God "AT" the cross.

Let's continue:

"20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Here Paul is beseeching people that are not reconciled to God to be reconciled to God. These would be lost people.

Paul did not believe that everyone in the Corinthian church was saved. He had his doubts about the salvation of some of them.

In 1st Corinthians 15 Paul says,

"1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Notice:

"... unless ye have believed in vain."

He had his doubts about some of them.

In 2nd Corinthians 13 Paul says,

"5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

He had his doubts about some of them.

In 2nd Corinthians 6 Paul says,

"1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)"

This also goes for the churches of Galatia as Paul states in Galatians 5,

"4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

So there were many churches that Paul wrote to that he doubted the salvation of some of their members.

In addition Paul says,

"Christ is become of no effect unto you..."

This brings up the question:

If Christ is become of no effect unto them, then how can they be reconciled to God by the blood of Christ?

They can't.

People that put themselves under the law and try to be justified by the law, Christ is become of no effect unto them. In other words, the blood of Christ has no effect on them whatsoever. They are NOT reconciled to God which is contrary to what that doctrine teaches.

That doctrine teaches that EVERYONE became reconciled to God at the cross which is incorrect.

The Corinthian church was also one of those churches where Paul doubted some of the members' salvation, so Paul tells them:

"20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

He was not talking to saved people here. He is directing this to those he had doubts about their salvation.

Reconciliation comes by way of redemption.

We saw earlier in Daniel 9 that Israel will have "reconciliation for iniquity" at the end of the seventy weeks at the second coming of Christ when they will receive their redemption.

The same goes for us. We become reconciled to God when we receive Christ as our Saviour believing he died for our sins, was buried and rose again and are redeemed by the blood of the Lamb.

God did not reconcile the world AT the cross.

It was BY the cross that God made reconciliation to the world possible.

Reconciliation comes when you receive redemption through his blood.

This doctrine that God forgave all sins at the cross is highly incorrect.

It was BY the cross that God made forgiveness of sins possible.

Lost people that will burn in the lake of fire for all eternity do not have redemption through the blood of Christ, they do not have forgiveness of sins, they are not reconciled to God and they do not have their sins washed away by the blood of Christ.

As mentioned, this doctrine that all sins were forgiven at the cross also teaches that the law was either destroyed, abolished or done away with at the cross.

This is simply not true either.

In Matthew 5 Jesus says,

“17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

Jesus DID NOT destroy the law at Calvary. Neither was the law abolished or done away with at Calvary.

But this doctrine that all sins were forgiven at the cross takes verses such as this out of Ephesians 2 which says,

“15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;”

... and this one out of Colossians 2,

“14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;”

... and claim that the law was destroyed or abolish AT the cross.

This is NOT what Paul was teaching.

Again in Ephesians 2,

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances...”

Notice:

“...abolished in his flesh...”

The law is abolished in Christ’s flesh, in his body.

Outside of his flesh, the law is NOT abolished.

In Romans 6 Paul says,

“4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

Notice what Paul says,

“7 For he that is dead is freed from sin.”

When we were baptized into Christ’s death, we became free from sin and we became dead to the law by the body of Christ.

In Romans 7 Paul says,

“4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

Notice:

“...ye also are become dead to the law by the body of Christ; ...”

The law was not abolished or destroyed or done away with at the cross,

The law was abolished in CHRIST’S FLESH.

When we become partakers of Christ’s flesh by being partakers of his body, we become dead to the law as Paul says.

In Ephesians 5 Paul says,

“30 For we are members of his body, of his flesh, and of his bones.”

Being members of his flesh, and the law was abolished in his flesh, we become dead to the law.

This DOES NOT mean that the law was destroyed or abolished at Calvary, it means we become dead to it just as Paul says.

In Romans 7 Paul says,

“12 Wherefore the law is holy, and the commandment holy, and just, and good.”

And in Romans 3 Paul says,

“31 Do we then make void the law through faith? God forbid: yea, we establish the law.”

Notice that Paul says,

“...we establish the law.”

Paul says that we are not to make the law void but rather to establish it.

How can we do that if it was destroyed or abolished at Calvary?

Also in Romans 7 Paul says,

“22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”

Notice:

“...I delight in the law of God...”

... and...

“...with the mind I myself serve the law of God...”

How could Paul delight in the law of God and serve the law of God if it was destroyed or abolished at Calvary?

In Ephesians 6 Paul says,

“1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.”

This commandment:

“...Honour thy father and mother...”

... is still in effect today and the promise associated with it is still in effect according to the apostle Paul.

In Ephesians 4 Paul says,

“28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”

Where did Paul get this from?

He got it from the commandment, **“Thou shalt not steal”**.

In Ephesians 5 Paul says,

“3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;”

Where did Paul get this from?

From the commandments:

Thou shalt not commit adultery...

... and...

... Thou shalt not covet.

Adultery goes hand in hand with fornication.

In Colossians 3 Paul says,

“9 Lie not one to another, seeing that ye have put off the old man with his deeds;”

So where does Paul get this from?

He gets it from the commandment:

Thou shalt not bear false witness.

Paul did not make void the law. Paul established the law because he says the law is good and holy and just.

The law was not abolished or destroyed at Calvary. It is abolished in Christ's flesh, just as Paul says.

The law had some changes made to it but it was not destroyed. In Hebrews 7 it says,

“12 For the priesthood being changed, there is made of necessity a change also of the law.”

After the cross, Israel was under the law of liberty. In James 1 it says,

“25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

Notice:

“...the perfect law of liberty...”

In James 2 it says,

“12 So speak ye, and so do, as they that shall be judged by the law of liberty.”

Notice again,

“...the law of liberty.”

When the Lord Jesus comes back to this earth, Israel will receive their new covenant and the Lord will put the law in their hearts as we showed earlier.

Also when the Lord comes back, the Gentiles will be given the law of the Lord to follow. In Isaiah 2 it says,

“2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

Notice:

“...for out of Zion shall go forth the law...”

Also in Isaiah 42 it says,

“1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

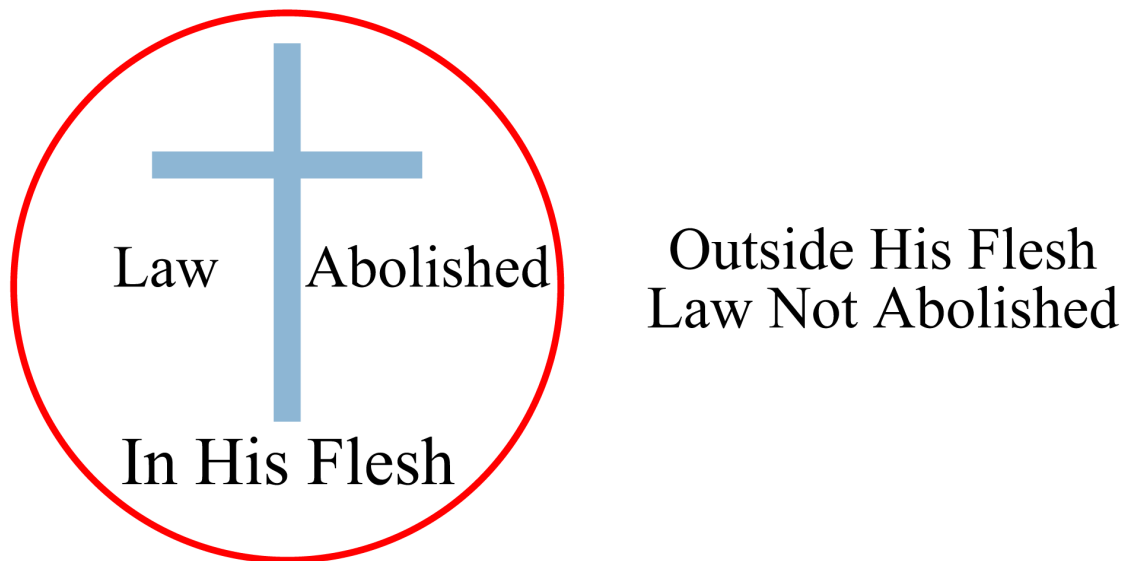
4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”

Notice:

“...and the isles shall wait for his law.”

God’s law was not destroyed or abolished at the cross.

It is abolished in Christ’s flesh as Paul says and as this chart illustrates:



Again in Ephesians 2 Paul says,

“15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;”

Once you trust Christ as your Saviour and become partakers of his flesh, you become dead to the law by the body of Christ.

Again in Romans 7,

“4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

So after testing this doctrine that all sins were forgiven at the cross, everyone has already been reconciled to God at the cross, and that the law was destroyed or abolished at the cross, we see that this doctrine is highly incorrect and that there are many scriptures that go against this doctrine.

**“...Believe on the Lord Jesus Christ,
and thou shalt be saved...”**

Acts 16:31