



REMISSION VERSUS REDEMPTION

By Jerry Pourcy

In the past I heard a teaching on the "ministry of reconciliation" and I had my doubts about it and decided to test the teaching thoroughly. So for a week and a half I did a full blown test on the teaching and this is the test results on the teaching.

The teaching dictates that all sin was forgiven at Calvary, even lost people that will burn in the lake of fire for all eternity already have their sins forgiven.

After searching the scriptures, I found many flaws in the teaching and now I am going to teach what the scriptures say about the subject.

There are many brethren that do not like me or care for me and refuse to listen to me teach, but I highly recommend that you cover these scriptures with me. True Bereans are willing to listen and then search the scriptures to see if a teaching is true or not.

If you believe that everyone's sins have already been forgiven and that the people that will burn in the lake of fire for all eternity have their sins forgiven and their sins are washed away by the blood of the Lord Jesus Christ, then after covering these scriptures with me you will no longer believe that doctrine or you will not believe the bible means what it says.

The easiest way to explain this is to simply compare remission with redemption.

But first let's cover this doctrine/teaching I heard in the past.

It goes like this:

ALL SINS FORGIVEN AT CALVARY

When Christ died on the cross, God took all the sins of the world off of everyone and put it on the Lord Jesus Christ and Jesus Christ died and paid for their sins.

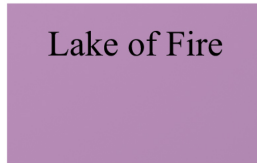
Therefore, all sins have already been forgiven, even for the lost, and anyone that ends up in hell is there because of their unbelief and not their sins.

Now let's look at a few charts to help explain this teaching.

On the next page, this first chart it shows before Christ died for sins that the sin is still on the souls of men:

Righteousness

Christ



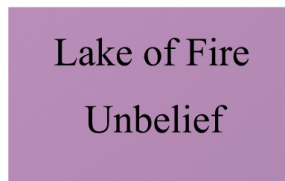
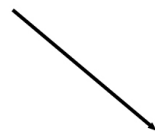
The black circle around the soul represents the sin being carried by the soul.
On this next chart:



ALL SINS FORGIVEN

SOUL

SOUL



... here we have the cross and the sin of the world was taken off of men and put on the Lord Jesus Christ.

We now have the black circle around the Lord Jesus Christ at the cross with Christ bearing all the sin of the world.

Sin is no longer on men and ALL sins have been forgiven.

If a soul goes into the lake of fire, he does not go in there because of sin, he goes in there because of his unbelief.

Thus in 2nd Corinthians 5 which 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;

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.

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.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

These verses are taken and explained that all men's sins have already been forgiven at Calvary in 33AD and that God is no longer imputing sins and trespasses unto men.

Anyone that does not get saved and ends up in the lake of fire, they are there because of their unbelief, not their sin, for all their sin was already forgiven at Calvary.

So from the surface, this doctrine/teaching looks pretty good.

But on doing a proper testing of a teaching, you do not take the teaching and try to look for scriptures that match the teaching because in doing so you will not find any flaws in the teaching and you will come to the conclusion that the teaching is flawless.

To properly test a teaching, you have to go looking for flaws.

If you can't find any, then you can come to the conclusion that the teaching is probably correct.

But if you find a flaw, then you know to throw up a red flag and question the teaching.

So in testing this teaching I went looking for scriptures that go against the teaching and the end result is that I found many scriptures that go against this teaching.

I came to realize that whoever started this doctrine did not take all scripture into consideration.

I do not know if this is some kind of Dispensationalist doctrine or if it is some kind of carryover from a denominational doctrine.

I have no idea where or who started this doctrine, but it is simply incorrect.

The easiest way to show that this doctrine is incorrect is to compare remission of sins with redemption.

And yes, I will be backing up everything with scripture. So now Let's go ahead and start comparing remission with redemption.

Both remission and redemption are forgiveness of sin but remission is temporary and redemption is permanent.

Remission = Temporary forgiveness of sins

Redemption = Permanent forgiveness of sins

As we get farther along into the scriptures, the scriptures themselves will demonstrate why remission is temporary and redemption is permanent.

But first let's see how God dealt with sin in time past and what God did to keep people out of hell.

In Romans 3 Paul says,

“23 For all have sinned, and come short of the glory of God;”

Does this include Abraham? Was Abraham a sinner?

Sure he was, for all have sinned and come short of the glory of God. Abraham had sin just like the rest of us.

So why didn't Abraham go to hell because of his sin?

What did God do with Abraham's sin to keep him out of hell?

What God did was give Abraham remission of his sins.

In Romans 3 Paul says,

“25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”

Notice:

“...for the remission of sins that are past...”

In the past, God gave remission of sins to people to keep them out of hell. Without this remission of sins, Noah, Abraham, David, Daniel and everyone else would have dropped off into hell because of their sins.

But God gave them remission of their sins so he could keep them out of hell.

They did not receive the eternal redemption through the blood of Christ yet because Jesus had not obtained eternal redemption yet.

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.”

Christ did not obtain eternal redemption until the cross so Abraham, David, Daniel and all others did not obtain eternal redemption from the blood of Christ because it was not even available yet.

What God gave them was remission of their sins and they STILL have remission of their sins.

Here is another example of the Lord giving them remission of their sins:

In Matthew 9 it says,

“1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

He we see that the Lord Jesus forgave the sins of this man sick of the palsy.

Now let's ask the big question:

Did Jesus give him eternal redemption or did Jesus give him remission of his sins?

Once again, the answer is very simple, Jesus had not yet obtained the eternal redemption through his blood yet, so what he gave the man was remission of his sins just as Abraham and all others before the cross received.

That is how they got forgiveness of their sins, through remission, not eternal redemption through the blood of Christ.

But through the blood of Christ, eternal redemption is now possible and Israel will receive this eternal redemption at the second coming of Christ.

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.”

When Jesus comes back to the earth, this is when Jesus will give Israel the redemption of their transgressions.

In Hebrews 9 again it says,

“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.”

Redemption comes with the new testament/covenant.

When Jesus comes back and gives them their eternal redemption that he obtained at the cross, this is when their sins will be blotted out.

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.”

This is when Israel has their sins taken away. 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 when will Abraham receive eternal redemption for his transgressions?

At the second coming of Christ when they receive their new covenant.

Until then, Abraham has remission of his sins which God gave to him many, many years ago before Christ ever went to the cross.

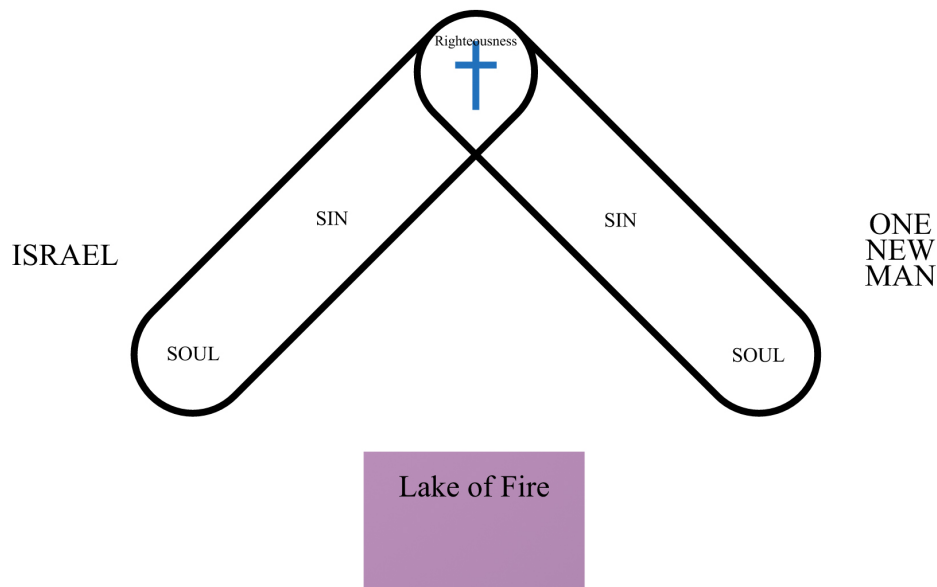
And if their sins will be taken away at the second coming, this means that their sins were not taken away at Calvary. Provision was made at Calvary for their sins to be taken away.

In teaching this doctrine that all sins were forgiven at Calvary, you cannot properly teach the new covenant given to Israel.

No way.

We saw the chart of before Christ died how sin was still carried by the soul and we also saw a chart that took the sin off of man and put it on Christ.

Now let's look at this chart of how God laid on Christ the iniquity of us all:



Here we see that the Lord laid on Christ all our sin, but he did NOT take it off of us. We see the black circle now elongated to have our sin put on Christ, but the sins have not been taken away from the souls yet.

As most of you that rightly divide already know Peter's doctrine and Paul's doctrine had many differences.

Peter's group (Israel) was under remission of sins.

Paul's group (the one new man) had redemption.

Both of these groups, along with everyone else in the world, had their sin put on the Lord Jesus Christ.

In Isaiah 53 it says,

"6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Christ died for everyone's sins and there is plenty of scripture to prove this and it would be kind of redundant to show them all since this is not really an issue with anyone.

So we will compare Peter's group with Paul's group and show the difference between remission and redemption.

The doctrine that teaches that God has taken away the sin from men and put it on Christ is incorrect. Christ died for their sins, but this does not mean that their sins have been taken away.

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."

Israel's sins will not be taken away until the second coming of Christ.

So you can't go around telling everyone that God took everyone's sins away at Calvary.

Not so, saith the Paul.

But God DID lay the sin of the world upon Christ. He just did not take it off of the world - yet.

Neither is the sin of the world forgiven yet.

God laid the sin of all the world upon Christ and **PROVISION** was made at the cross for everyone to receive forgiveness of sins.

Now let's cover Israel.

In Matthew 26 it says,

"28 For this is my blood of the new testament, which is shed for many for the remission of sins."

Notice:

"... shed for many..."

Christ blood was shed for many. Not everyone will be covered by the blood of Christ. Jesus says so.

Also we see Christ's blood is for remission of sins. In Acts 2 Peter says,

"38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

So what did they have to do to receive remission of sins?

Repent and be baptized.

Anyone who rightly divides teaches this.

When they receive remission of sins they receive the forgiveness of their sins. This is what remission is. It is temporary but it is still forgiveness of sins.

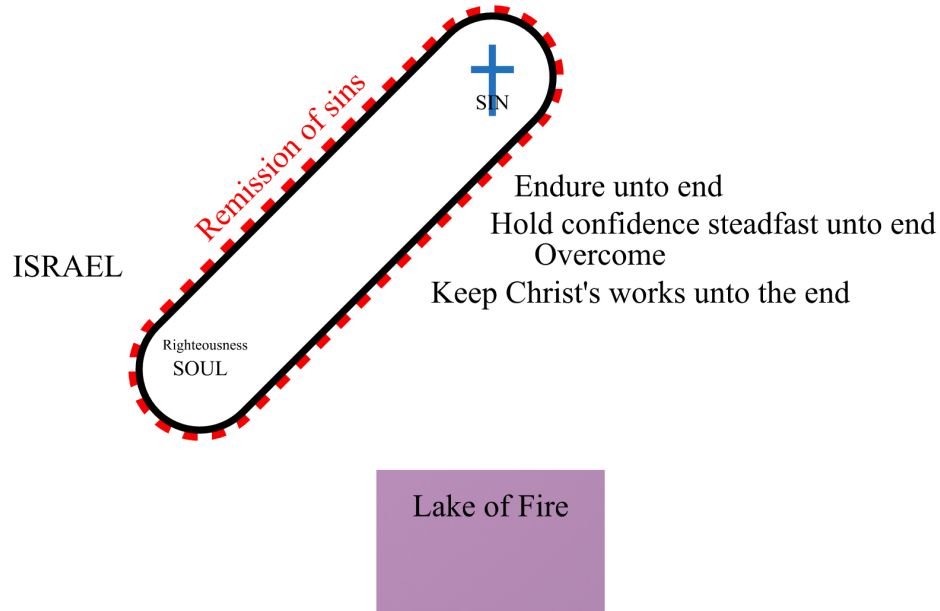
So when do they receive forgiveness of their sins?

Is it at Calvary in 33 AD?

Or when they repent and get baptized?

You can't go around teaching that everyone received forgiveness of sins at Calvary and say that they received remission of their sins when they repent and get baptized - it doesn't match.

Let's look at this chart:



Here we are dealing with Israel and let's say that someone believes on the Lord Jesus Christ, repents and gets baptized. This is when they receive the remission of their sins.

On the chart the dotted red line represents the remission of their sins.

Notice that their sin has not been taken away yet. That does not happen until the second coming of Christ. So the black elongated circle representing sin encircles the soul and the cross.

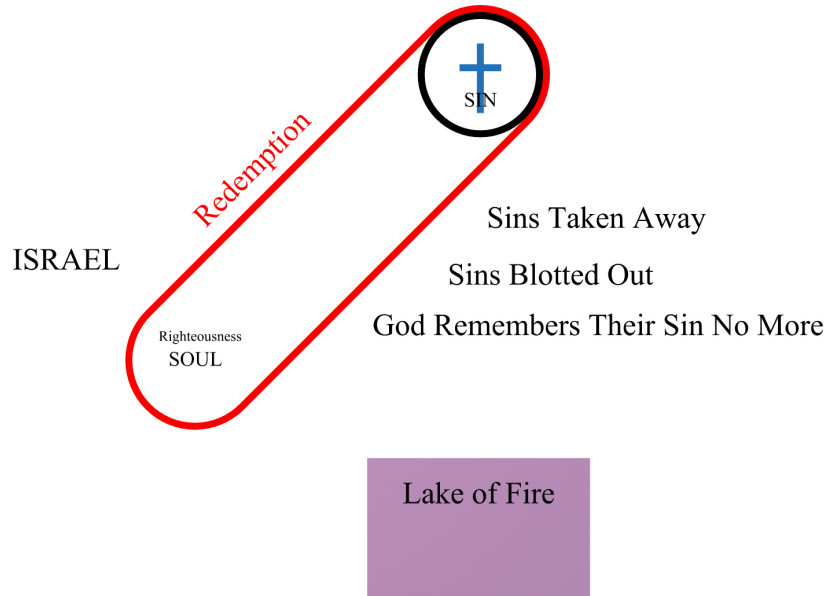
Remission of sins does not take away their sins.

Remission causes their sin to not be affecting them.

Like cancer that is in remission, the cancer is not gone, it is just not affecting you at the moment.

As you already know, Israel had to endure unto the end to be saved.

So let's skip ahead to the second coming when Israel gets their redemption and let's look at this next chart:



Here at the second coming Israel receives redemption which is the permanent forgiveness of their sins.

A solid red line of redemption replaces the dotted red line of remission.

Here Israel's sins are taken away thus the black circle no longer encloses the soul but rather the cross and Christ will bare their sin for all eternity.

In Isaiah 53 it says,

"12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Notice:

"... and he bare the sin of many,..."

Christ will not bare the sin of all, he will bare the sin of many.

In Acts 2 Peter says,

"38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

And 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."

Here we see that Peter is teaching that Israel can get the remission of their sins but their sins will still not be blotted out until the second coming of Christ.

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 here we have Paul telling us that Israel's sins will not be taken away until the second coming of Christ. This is when they receive their new covenant.

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."

The main part of the new covenant is that God will forgive Israel's iniquity and remember their sin no more. This happens at the second coming of Christ when they get their new covenant.

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."

Israel will get their redemption at the second coming of Christ.

In 1st Peter 1 Peter says,

"18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:"

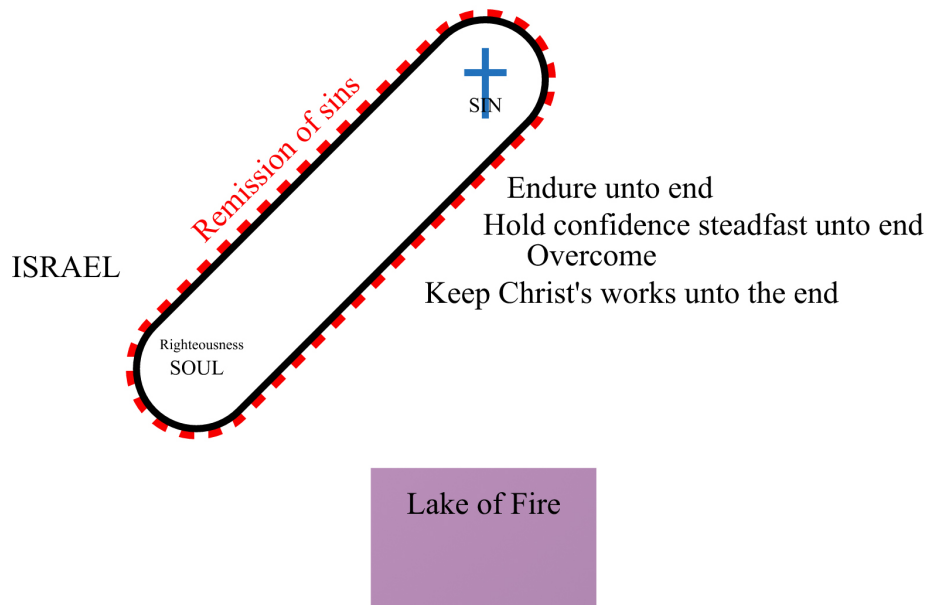
Here Peter tells them "HOW" there are redeemed, which is with the precious blood of Christ.

In Luke 21 Jesus tells them "WHEN" they are redeemed, which is at the second coming of Christ.

Jesus does not tell them "HOW" they are redeemed but rather "WHEN".

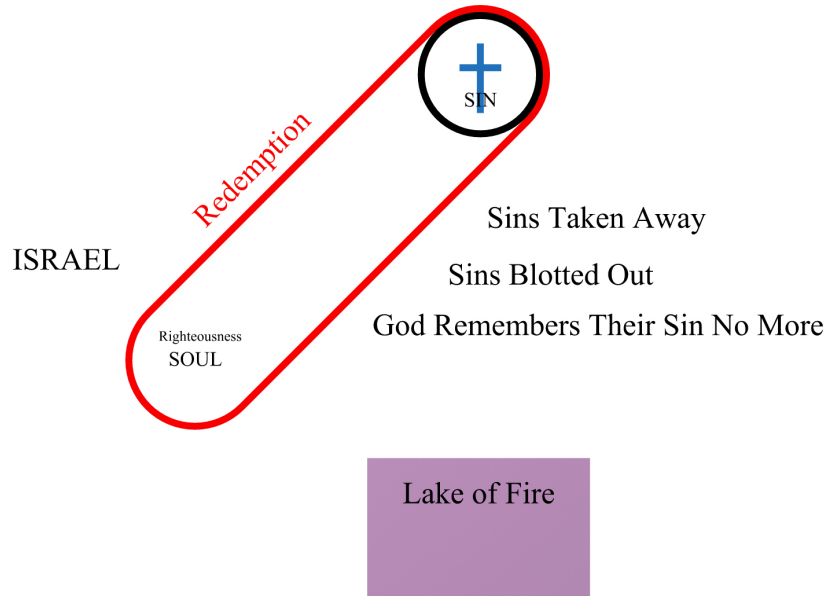
Peter does not tell them "WHEN" they are redeemed but rather "HOW".

So the believers of Israel have remission of sins as this chart indicates:



Unbelievers do not have remission of sins - no forgiveness of sins.

And then at the second coming Israel will receive eternal redemption as this chart indicates:



So at the second coming Israel:

1. Gets their sins blotted out (Acts 3)
2. Gets their sins taken away (Romans 11)
3. Gets redemption (Luke 21)
4. God remembers their sin no more. (Jeremiah 31)
5. Christ bares their sin for all eternity. (Isaiah 53)

Israel's sins were not forgiven at Calvary.

All the people of the world did not receive forgiveness of sins at Calvary. That is a bad doctrine and is not backed by scripture

In 2nd Peter 1 Peter says,

"5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall

neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:"

Notice:

"... that he was purged from his old sins..."

Under remission of sins, Israel is purged from their old sins, in other words their old sins are forgiven.

But what about new ones? How do their new sins get forgiven?

In 1st John 1 it says,

"6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us."

Notice:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Walking in the light was a requirement to have the blood of Christ cleanse them from all sin.

Notice again:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Confessing their sins was a requirement to get their sins forgiven.

Now here is a couple of questions:

What if they don't walk in the light?

Answer: The blood of the Lord Jesus will not cleanse them of sin.

What if they don't confess their sin?

Answer: The Lord will not forgive their sin.

Here we see that under remission of sins, forgiveness of sins was an ongoing thing.

Israel did not receive the forgiveness of their sins at Calvary.

What happened at Calvary was that **PROVISION** was made for their sins to be forgiven.

Forgiveness of sins comes -BY- the cross, not -AT- the cross.

Once again, remission of sins is only temporary. They could lose their remission of sins.

In Matthew 24 Jesus says,

"13 But he that shall endure unto the end, the same shall be saved."

In Hebrews 3 it says,

"6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

>>>>>>>>>>

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;"

In Hebrews 6 it says,

"4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Israel had to endure unto the end. If they did not hold the confidence steadfast unto the end they would not be saved. And if they fall away it is impossible to renew them again unto repentance.

In 1st John 5 it says,

"16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Under remission of sins, there is a sin unto death. Let's go to Hebrews 10 to see what that sin unto death is:

"26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Notice:

"... there remaineth no more sacrifice for sins..."

THERE REMAINETH NO MORE SACRIFICE FOR SINS!!!

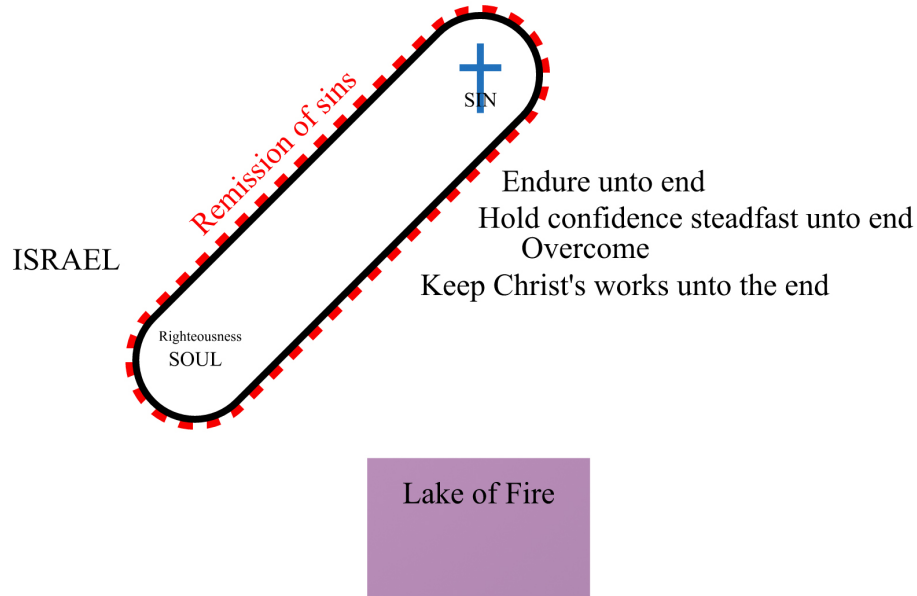
If someone of Israel counted the blood of the covenant wherewith he was sanctified as an unholy thing...

... THERE REMAINETH NO MORE SACRIFICE FOR SINS!!!

What does this mean?

This means that the blood of Christ has no effect on them. Christ is no longer their sacrifice for sins.

Let's look at this chart again,



Here under remission of sins Christ is the sacrifice for their sins.

In Matthew 26 it says,

"28 For this is my blood of the new testament, which is shed for many for the remission of sins."

This sacrifice no longer affects this person. At one time they were sanctified by the blood of the covenant and then he counted the blood of the covenant wherewith he was sanctified as an unholy thing and the end result is that there is no more sacrifice for his sin.

He is no longer covered by the blood and no longer has remission of sins. He will die in his sins.

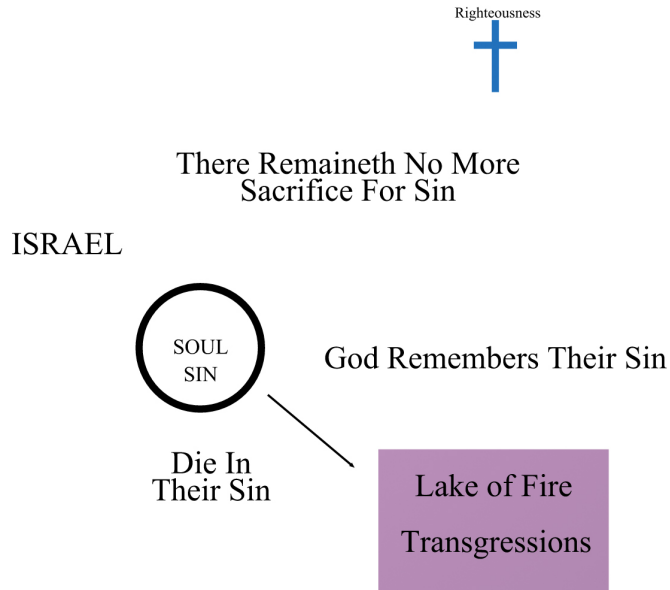
In John 8 Jesus says,

"24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

It is the same result for someone that never believed and someone that once believed and then turned away and counted the blood of the covenant wherewith they were sanctified as an unholy thing - they will die in their sin.

They have no sacrifice to take care of their sin.

Let's look at this chart:



Here we see that there remains no more sacrifice for their sin. They are no longer under remission of sins and they will die in their sin and end up in the lake of fire.

Remember the main part of the new covenant?

"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."

God remembers their sin no more?

Well, when they no longer have a sacrifice for sins God WILL remember their sin.

Question:

So will there be people in the lake of fire that have no sacrifice for their sin?

Yep, all of them.

Having your sins forgiven by the blood of Christ is what keeps you out of the lake of fire.

If you don't have your sins forgiven and washed away by the blood of Christ then you end up in the lake of fire.

In Isaiah 66 it says,

"22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Notice:

"... look upon the carcasses of the men that have transgressed against me:..."

The people that are in the lake of fire are there because of their transgressions.

In 1st John 3 it says,

"4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Sin is the transgression of the law. Transgressions are sins.

The people that are in the lake of fire will be there because of their sins.

Their sins are NOT forgiven!

The doctrine that all sins were forgiven at Calvary is incorrect.

PROVISION was made at Calvary for all sins to be forgiven.

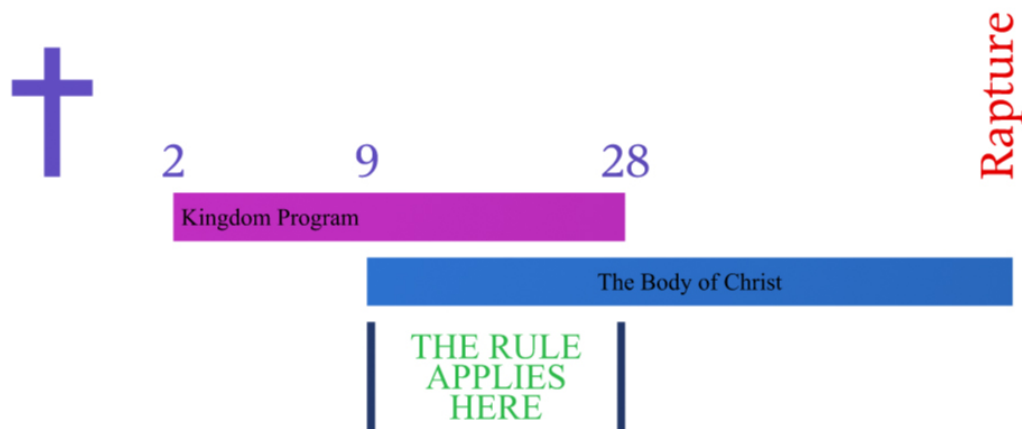
Forgiveness of sins comes -BY- the cross, not -AT- the cross.

Now some brethren fully agree with all the scriptures I gave about Israel and how they were under remission of sins.

But they still think that during the dispensation of grace given unto the Gentiles that everybody's sins are forgiven and that if they are lost and die that their sins are still forgiven.

But here is an issue that has not been considered by most. Many brethren believe that God was dealing with Israel as a nation all the way to Acts 28.

In other words, the "kingdom program" ran out to Acts 28 before it ceased as this chart illustrates:



Now if you start the dispensation of grace with the apostle Paul, but you still have the kingdom program in effect then during the dispensation of grace between Acts 9 and Acts 28 you still have people that do not have forgiveness of sins until they repent and are baptized and then they are under remission of sins and they could lose their forgiveness of sins by counting the blood of the covenant as an unholy thing.

For this cause, you have people that are not forgiven during the dispensation of grace.

When Paul writes 2nd Corinthians he writes it about Acts 19, which is well before Acts 28.

The ministry of reconciliation is well underway from the time Paul got saved.

But the mainstream dispensational teaching is that if you believe Peter's gospel then you go into the kingdom church and if you believe Paul's gospel then you go into the body of Christ.

Something doesn't jive here.

Now watch:

Let's suppose you have an individual that lives in Lebanon.

As the teaching goes, if Peter went up north and preached to him and he repented and was baptized he would receive remission of his sins at that very moment and he would be purged from his old sins and his sins would be forgiven.

He then would have to walk in the light for the blood of the Lord Jesus Christ to continue to cleanse him from all sin and confess his sin and they would be forgiven unto him.

Then if he counted the blood of the covenant as an unholy thing, then there would be no more sacrifice for his sins and he would die in his sins and never be forgiven.

But what if Paul got to this individual first?

Then they would say all his sins were already forgiven him at Calvary or in Acts 9 and he just needs to be reconciled to God.

This does not make any sense.

What determines when this man's sins are forgiven?

In 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;

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.

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.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Many are taking these scriptures and saying that God has already forgiven all men during the dispensation of grace at least.

But in Acts 10 Peter says,

"43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

To receive remission of sins, belief was a requirement. You did not get forgiveness of your sins until you believed.

Forgiveness of their sins did not automatically come at the cross. They got forgiveness when they believe.

Now suppose this individual in Lebannon that Peter got to him first?

Was this individual's sins already forgiven before Peter preached to him?

Or did he receive forgiveness when he believed and received remission of his sins?

Do you see the problem here?

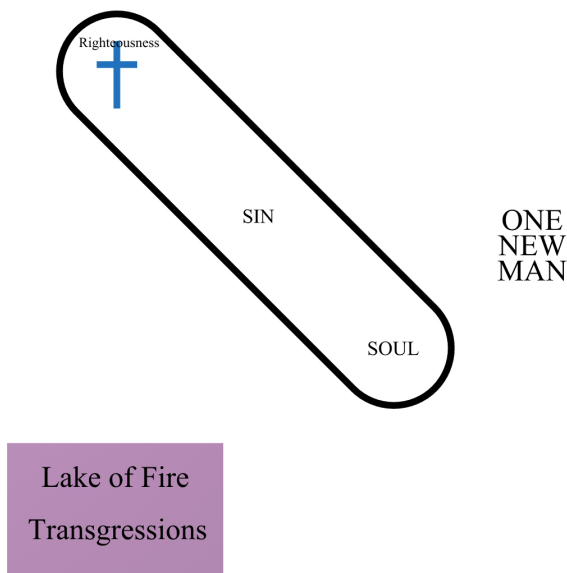
Something doesn't jive.

You have two different doctrines going on at the same time and some say with Paul's doctrine all sins were forgiven of everyone already then you have Peter's doctrine saying that forgiveness of sins comes at time of belief.

Something is wrong here.

Now let's cover the one new man and the forgiveness of sin through redemption.

Let's look at this chart:

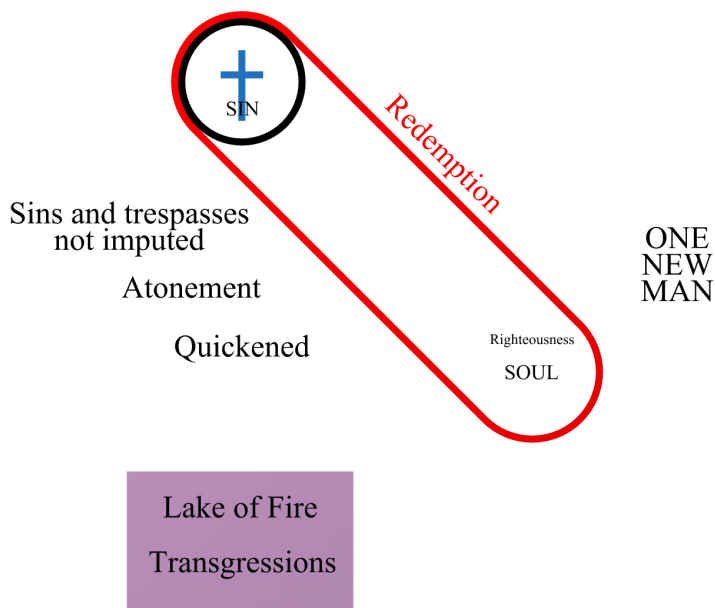


Once again, all sins of the world were put upon the Lord Jesus Christ and Christ died for their sins.

Provision was made at Calvary for all sins to be forgiven. This includes people that live during the dispensation of grace.

This chart represents someone who has not believed yet or an unbeliever if you please.

When they trust Christ as their Saviour they receive forgiveness of sins through redemption as this chart indicates:



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;"

So we receive forgiveness of sins through redemption. We bypass the remission of sins thing.

On the chart we no longer have the sin circle around the soul but rather it is around Christ.

Christ will bare their sin for all eternity.

In Isaiah 53 it says,

"12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Once again, Christ will not bare the sin of all. He will bare the sin of many.

We also see on the chart that righteousness is imputed unto the believer when they receive redemption.

In Romans 4 Paul says,

"22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;"

Righteousness is imputed when we believe. This is when we receive forgiveness of sins through redemption.

In Acts 26 Paul is talking about his conversion on the road to Damascus and the things Jesus told him. In Acts 26 it says,

"15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Notice:

"... that they may receive forgiveness of sins..."

The people that Christ is sending Paul to do not yet have forgiveness of sins.

They will not receive forgiveness of sins until they believe on the Lord Jesus Christ.

This doctrine of all sins were forgiven at Calvary is incorrect.

In Ephesians 2 Paul says,

"1 And you hath he quickened, who were dead in trespasses and sins;"

In Colossians 2 Paul says,

"13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"

People that are dead are dead in their trespasses and sins.

People that are quickened have been forgiven all their trespasses and sins and God no longer imputes their sins and trespasses to them but rather imputes righteousness.

In Romans 5 Paul says,

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

Those that are quickened have received the atonement of their sins through redemption.

The dead have not received atonement.

The dead are not redeemed by the blood of Christ.

The dead do not have forgiveness of sins.

The dead still have their sins and trespasses imputed unto them.

The dead are not quickened.
The dead are dead in their trespasses and sins.

In Acts 10 Peter says,

"42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

In 2nd Timothy 4 Paul says,

"1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;"

In 1st Peter 4 Peter says,

"5 Who shall give account to him that is ready to judge the quick and the dead."

There is the Quick and there is the Dead.

The quick have their sins forgiven.

The dead do not have their sins forgiven.

The quick have their sins washed away by the blood of Christ.

The dead do not have their sins washed away by the blood of Christ.

The quick have atonement of their sins.

The dead do not have atonement of their sins.

The dead, when their physical body dies, they die in their sin and will eventually end up in the lake of fire.

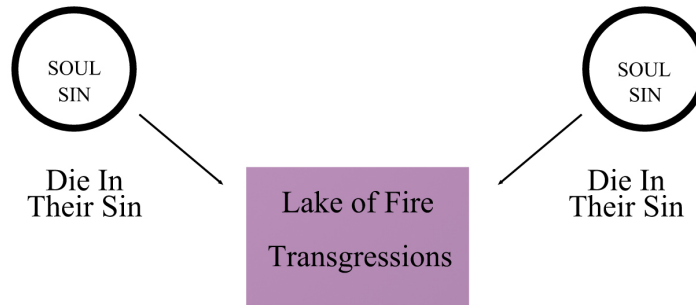
Just like anyone else, including Israel, those that end up in the lake of fire die in their sin and do not have forgiveness of their sins and their sins are not washed away by the blood of the Lord Jesus Christ.

Righteousness



ISRAEL

ONE
NEW
MAN



To teach that everybody's sins were forgiven at Calvary is very incorrect.

Provision was made at Calvary for everyone's sins to be forgiven but all sin was not forgiven at Calvary.

Christ will bear the sin of many.

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."

Notice:

"... to bear the sins of many..."

In Isaiah 53 it says,

"12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Notice:

"... and he bare the sin of many..."

Christ died for all but he will not bare the sin of all. He will bare the sin of many. Those in the lake of fire, Christ will not bare their sin. They will bare their own sin.

In 1st Corinthians 2 Paul says,

"13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

What we have done is compare spiritual things with spiritual and we have seen that there will be people that die in their sins, people that have no more sacrifice for sins and forgiveness of sins does not happen until time of belief.

Now let's get to 2nd Corinthians 5 and allow the Holy Ghost to teach us.

In 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;"

Who is the "us" in this passage?

It is Paul and other saved people who have been quickened.

"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:

"... not imputing their trespasses unto them;..."

Who is the Lord not imputing trespasses to? Those whom he has quickened. Once again in Colossians 2,

"13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"

Now verse 20,

"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."

Who is the "YE" in the verse? People who have not been reconciled to God yet - lost people.

Now verse 21,

"21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Notice:

"... that we MIGHT be made the righteousness of God in him."

Not everyone will be made the righteousness of God in him. Paul is in no way saying that everybody's sins are already forgiven.

He is not saying that everyone's sins are already forgiven.

He is not teaching that everyone's sins are already forgiven.

He is not implying that everyone's sins are already forgiven.

This doctrine that everyone's sins were forgiven at Calvary is VERY incorrect.

Now I would like to end this document with this thought:

If everyone in the world received forgiveness of sins at Calvary, then how did the lost people that will burn in the lake of fire receive forgiveness of sins?

Simple. They received their forgiveness of sins the exact same way we received forgiveness of our sins.

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;”

That’s right, if the people that will burn in the lake of fire for all eternity have forgiveness of sins, they received it the same way saved people received it, by being redeemed by the blood of the Lamb!

Souls that will have
Eternal Life
Forgiveness of sins



Redeemed by the **blood**
of the Lamb

Souls that will burn in the
Lake of Fire for all eternity
Forgiveness of sins



Redeemed by the **blood**
of the Lamb

This doctrine that all sins were forgiven at Calvary is simply incorrect. The people burning in the lake of fire for all eternity are NOT redeemed by the blood of the Lamb.

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

Acts 16:31