

CHAPTER 11

How God's Forgiveness Operates under Grace

This book would not be complete without this chapter. Although the Church of Jesus Christ is 2,000 years old and counting, she is yet a babe in regards to her understanding of how God's forgiveness operates under this New Covenant of grace. Protestants, those in protest of the Roman Catholic Church's doctrine, think it laughable that this Europeanized form of Christianity mandates its followers confess to their sins to a man and call him father, when according to Bible-based Christianity there is only "one mediator between God and man, the man Christ Jesus," and Jesus Christ, Himself, decreed to "call no man father" for you have one Father who is in heaven. (1 Tim. 2:5, Matt. 23:9) Yet, these same Protestants who ridicule the forgiveness practices of their Catholic cousins are themselves in error as it pertains to Bible-based teachings on New Testament forgiveness. There is not a well known seminary in America that teaches the New Testament's philosophy on how God's forgiveness operates after Christ's resurrection ratified the New Testament's good news. Let's face it: if a born again believer could lose his or her salvation, it would have to stem from God holding some sin against them. Therefore, let's investigate the traditional teachings of how God's forgiveness operates and update them with the New Testament theological teaching on how God's forgiveness operates after the resurrection of Jesus Christ instituted the New Covenant.

Traditional thought on forgiveness is like that of a ping pong ball wherein you confess, then God forgives, you confess, God forgives, you confess some more and God forgives some more. However, a thinking Christian must ask, "What if I sin and die before I confess to get God's forgiveness, when the Bible states that if I am guilty of one sin, then I am guilty of all?" (James 2:10) This question exposes the supreme hypocrisy of this flawed doctrine in understanding forgiveness as it pertains to the New Testament believers. Yet, the overwhelming majority of pastors and seminaries, great and small, continue to promote this false and flawed teaching to New Testament believers without shame, rebuke, or correction from ministers and ministries in the know. Again, Bible-based Christianity teaches that if you die with one sin not forgiven, then you are as guilty as the sinner who has never been forgiven any sins and will equally share his or her fate. Only the New Testament doctrine on forgiveness supplies the direly needed information on how God's forgiveness operates in regard to the born again believer's eternal salvation, eternal redemption, and eternal life, whereas legalists are clueless about it as we shall see.

When legalist ministers teach how God's forgiveness operates, they reach back into the legalities of the law of Moses from the Old Testament and attempt to mingle it with what they perceive as New Testament teaching on forgiveness. The mistake legalists make is assuming that Jesus Christ taught New Testament doctrine just because the books of Matthew, Mark, Luke, and John were written about the life of Christ and inducted into the "New Testament." The Bible itself teaches us that Jesus could only teach Old Testament doctrine of the law, where it states Christ was born under the law. (Gal. 4:4, Heb. 9:16) The law was the doctrine that was in effect until Christ "took it out of our way nailing it to his cross because it was against us and contrary to us." (Col. 2:15-16, Eph. 2:14-16) Jesus Christ could not begin teaching the New Covenant's doctrine while He lived because the Old Covenant was still in effect as it is written:

“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force [in effect] **after** men are dead: **otherwise, its is of no strength at all while the testator liveth.**” (Heb. 9:16-17)

According to this verse, before Christ’s death, the only testament that was in force was the Old Testament. Therefore, prior to His crucifixion, Jesus had to teach the doctrine of how forgiveness operated under the Old Testament’s covenant of the law, so let’s examine His *Old Testament* doctrinal teachings on forgiveness.

Even the world picks up the theme from the Old Testament’s eye for an eye and tooth for a tooth tit-for-tat doctrine. In what is popularly referred to as the Lord’s Prayer, Jesus outlined *the Old Testament’s stance* on forgiveness when He gave the model prayer regarding the operation of forgiveness under the Old Testament’s terms of the law:

“Give us this day our daily bread, and **forgive us our debts, as we forgive our debtors...**for if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matt. 6:12,15)

Under Old Testament’s terms of forgiveness, you were forgiven in exact portion to how you forgave others. Therefore, if you had to forgive someone who had committed a horrendous crime against a cherished love one, and you forgave that person 99%. The lack of that 1% would keep you out of the kingdom of heaven under the old covenant of the law. Because under the law, if you are guilty of that one percentage point then according to James 2:10 you are guilty of all 100%. Hence, the Old Testament’s teaching on forgiveness cannot justify anyone in the sight of God, as it is written “by the deeds of the law shall no flesh living be justified.” Would you want your forgiveness predicated on the condition of how thoroughly you forgive other people on a daily basis as outlined in what is called the Lord’s Prayer that was made in accordance to the old covenant of the law? No, or you would not even see the kingdom of God. The New Testament doctrine on forgiveness is “*a better covenant*” with better promises with its foolproof method of obtaining and retaining *eternal redemption*, “the [*eternal*] forgiveness of sins through his blood.” (Eph. 1:7, Heb. 9:12)

The Old Testament method of forgiveness teaches that you confess and God forgives and if you fail to confess and die with that unconfessed sin on your soul, then your salvation is in jeopardy, or if you have not worked through some bitterness to fully forgive someone and died before you forgave them 100%, then neither will your Heavenly Father forgive you. The mental stress this old covenant method of forgiveness has caused is not the good news that engenders life and, above all, peace. As you see, if this was the way it worked then salvation could be gained and lost on a daily basis, as legalists think and teach. I know this because I was an excellent legalist. A little girl came to our Sunday school as was asked if she was saved and she replied, “Why, yes! I’ve been saved 16 times!” This little girl had been indoctrinated by the saved, lost, resaved, relost cycle of salvation that legalists teach.

Now let’s examine the *New Testament’s* good news regarding forgiveness that went into effect when its testator Jesus Christ died:

“**For where a testament is**, there must also of necessity be **the death of the testator**. For a testament is of force [effective] after men are dead: **otherwise its is of no strength at all while**

the testator liveth.” (Heb. 9:16- 17)

Now let's hear terms the New Testament that came into force after its testator died and rose again. The terms it institutes regarding forgiveness is such good news that Christians can hardly believe it is documented in the Bible. Have you heard the good news? The difference between Old Testament forgiveness and New Testament forgiveness is this:

In the Old Testament you forgave others *in order for God to forgive you*, whereas in the New Testament you forgive others because God *has forgiven* you.

After Christ's death ratified the New Testament, you will find that all Scriptures pertaining to forgiveness after His resurrection tell believers that it is already done. In the New Testament, God's forgiveness toward you is independent of your forgiveness of others. The born again are not getting more forgiveness from God day by day by day. Hear the word of the Lord! The only forgiveness that is taking place in the body of Christ is from Christ to the sinner, from believers to believers, and from believers to sinners, because God only forgives the redeemed one time and that was at salvation, and the bible labels its as "eternal redemption" from sin. (Heb. 9:12, Eph. 1:7) Sounds like heresy doesn't it? Yes, it does sound like heresy to those of us who have been indoctrinated by the traditions of men instead of the by the terms God's Word contains in the New Covenant that went in force after Christ's resurrection.

Terms Of New Testament Forgiveness

Let's examine this "strong meat" of New Testament doctrine regarding how New Testament forgiveness operates under grace. This New Testament Scripture says it all.

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake **hath forgiven** [past tense] **you.**" (Eph. 4:32)

Notice that it did not state that God is not forgiving you but "has [past tense] forgiven you." Next.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven** [past tense] **you all trespasses.**" (Col. 2:13)

Again notice that God has already forgiven the born again believer his or her sins. Paul did not write that God is forgiving you but rather has forgiven you, past tense, all your sins i.e. trespasses. Let's hear St. John on the matter.

"I write unto you, little children, because your sins **are forgiven** [present tense] you for his name's sake." (1 John 2:12)

Did John state that our sins are *being* forgiven or that our sins "are forgiven"? John pointed out that the children of God are *not being* forgiven but *are* forgiven by the Heaven Father Himself. According to 1 John 1:9, a soul is only forgiven by God one time at salvation:

"If we **confess** our sins ["**confession** is made **unto salvation**"], he [God] is faithful and just to forgive us our sins, and to **cleans us from all unrighteousness.**" (1 John 1:9)

Legalists teach and believe that confession is made unto forgiveness, when Bible-based Christianity teaches that “confession is made unto salvation.”

(Rom. 10:10) “Confession is made unto salvation,” and when we made the confession of our sinfulness as in “Lord be merciful unto me a sinner,” the Word tells us that God cleansed us from “all unrighteousness.” What does *all unrighteousness* include? All unrighteousness encompasses every unrighteous thing about your past, about you presently, and all unrighteousness in your future. What does all unrighteousness exclude? Nothing unrighteous! This is how Paul could write that “things to come” cannot separate the redeemed from the love of God inside Christ, where they are now located. (Rom. 8:38) You have been eternally forgiven, which is definition of eternal redemption, being eternally cleansed from all unrighteousness, once for all. (Heb. 9:12, 10:10)

St. John also wrote in the Revelation that:

“Jesus Christ the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that **washed us from our sins** in his own blood.” (Rev. 1:5)

Notice that John did not indicate that Jesus *is washing us from our sins* or washes us from our sins but has “*washed*,” past tense, us from our sins. John continued in this vain when he wrote:

“And he know that he **was manifested [past tense] to take away our sins**; and in him is no sin.” (1 John 3:5)

Is Christ still being manifested to take away more of our sins that we commit on a daily basis, as legalists mandate and insinuate? No, He did this “through the offering of Himself *once for all*.” (Heb. 10:10, 14)

Now listen to what David wrote about our invincible New Testament forgiveness, that many pastors refuse to enlighten their congregations with Romans 4. King David, “prophesied about the grace to come” upon those who would be made righteous without works, wrote:

“Blessed are they whose iniquities **are forgiven**, and whose **sins are covered**. Blessed is the man to whom **the Lord will not impute [charge] sin**.” (Rom. 4:6-8)

Here is where the good news comes into play. Although born again believers sin, their sins have already been forgiven by God, and He is not imputing (charging or counting) new sins against them because born again believers are not under law but under grace where sin cannot be imputed (charged) to them, as it is written:

- “Where there is no law there is no transgression [sin].” (Rom. 4:15)
- “Ye are not under law, but under grace.” (Rom. 6:14)
- “When there is no law, sin is not imputed [charged against you].” ^[SEP](Rom. 5:13) ^[SEP]

Thus the born again qualify as “Blessed ...to whom the Lord will not impute [charge] sin.” (Rom. 4:8) Therefore, no new sins are being ascribed to the charge of the eternally redeemed. Furthermore, “it is also written” that we are in Christ, and “in him is *no sin*,” and this could not be

true if sin was being imputed to the born again believers in Christ, “in whom is no sin.” (1 John 3:5) Only the true ministry of reconciliation shares this good news committed unto us, but many of our pastors and teachers withhold this good news from the flock of God. For the Psalmist wrote, “If God should mark iniquity, who could stand?” Here is the Bible’s presentation of this good news called the gospel that too many ordained ministers are afraid to share. It is that: ^[L]_[SEP]“God was in Christ, reconciling the world unto himself, ^[L]_[SEP]**not imputing [counting] their trespasses [sins] unto them.**” (2 Cor. 5:19) ^[L]_[SEP]This “good news” is the only way God could save your soul by one death of His only begotten Son who died for your sins once for all. (Heb. 10:10) The only way for a born again believer to lose his or her salvation would be if sin was being imputed (counted) against the believer. ^[L]_[SEP]The eternal redemption and eternal salvation of the believer does not mean that the redeemed do not sin. Neither does it mean that the redeemed are immune to the consequences of their transgressions. It simply means that God is not imputing their sins against them as sin that would result in the second death. If God was imputing the fresh sins of the redeemed to their account, then according to the writer of Hebrews it would require Christ to die “often” or frequently for our newly acquired sins. Hence, God took care of that provision by sending His Son to deal with sin “once and for all” by the sacrifice of Himself. (Heb. 10:10, 14)

If we examine legalist thinking, according to the Scriptures, the logical conclusion could only be that after a soul is saved and it sinned again and again, Christ would have to come back and die again and again to provide fresh blood for more forgiveness of that soul’s new sins. Since Christ is not coming back to provide repetitive sacrifices that believer would go to hell for the lack of those **much needed new batches** of Christ’s blood to cover his or her fresh sins after salvation. Thus, that soul would die with an unforgiven sin, which would make him or her guilty of all sin and ineligible for the kingdom of heaven. This is why God in His infinite wisdom made our “eternal salvation,” “eternal redemption,” and His gift of “eternal life” foolproof.

Although “confession is made unto salvation,” legalists misuse this Scripture in 1st John 1:9 that states:

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

Legalists have made this Scripture into a merry-go-round forgiveness festival, wherein your forgiveness is predicated on you continually coming and having to ask for it, as people under the law had to do. Under the law, a daily coming for daily purges for new sins as was required by the Old Testament.

Many believers are not familiar with the New Testament’s definition of redemption being *the forgiveness of sins*.

“In whom we have **redemption** through his blood, **the forgiveness of sins**, according to the riches of his grace.” (Col. 2:13)

According to Hebrews 9:12, Christ “obtained **eternal redemption** for us,” this means we have “the **[eternal]** forgiveness of sins through his blood, according to the riches of his grace.” Humm, that’s funny. It did not say that you have forgiveness of sins according to the number of your *confessions*, but according to the riches of His grace. With this foundation, let’s dive into the

following proof that reinforces how God's forgiveness operates in this dispensation of grace. Order the audio supplement: *How God's Forgiveness Operates Under Grace, the New Covenant, Since Christ's Resurrection*

Note: The New Testament has better promises concerning its provision of the forgiveness of sins. Since Christ's resurrection, if a sinner confesses his need of the Savior, Christ purges that soul from sin, by His blood makes that soul "a worshipper once purged who has no more consciousness of sin" that can separate that soul from God. For "By the law is the knowledge [consciousness] of sin." (Rom. 3:20) "And, ye are not under law but under grace [the consciousness of His righteousness]." (Rom. 6:14) The logical question is shall we continue in sin because we are not under law but under grace? God forbid. (See proof 83 on this subject)

**98 CONTRARY TO POPULAR BELIEF GOD ONLY FORGIVES THE BORN AGAIN ONE TIME!
Rom. 5:13**

"For without the Law sin is not imputed."

Because a lot of Christians have been told, "When you are truly saved, you will stop sinning," many people are of the notion that real Christians do not sin. Yet, those selfsame Christians who bear this false witness have yet to stop sinning themselves. (Gal. 6:13) Furthermore, if you call their bluff and remind them that John wrote "whosoever commits sin is of the Devil," and follow up with the question, "Do you sin?" (John 8:34, 1 John 3:8) They become baffled and run for cover as the demons did of old did, as they cry out that every time they commit a sin they ask forgiveness, according to 1 John 1:9. They act as though if they forgot to ask forgiveness, then they would have died in their sins and go straight to hell. Such Christians "do greatly err not knowing the Scriptures." They do not understand that God by His own word has said that He cannot charge (impute) sin to the redeemed. This is THE GOOD NEWS that we as "ambassadors for Christ" are commanded to let sinners know according to Paul's letter to the church at Corinth.

"God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit [which is], that God was in Christ, reconciling **the world** unto himself, **not imputing their trespasses unto them** [not charging their sins against them]; and hath committed unto us the word of reconciliation." (2 Cor. 5:18-19)

Sin can only be charged against you (imputed) if you are under the law, the "administration of death," so God took "the law out of the way nailing it to his cross" to save us by His grace. (2 Cor. 3:7, Col. 2:14)

The average born again believer acts as if salvation is a "touch and go situation." They act as though when they sin as long as they ask for forgiveness, tag-up so-to-speak, then everything's all right. These carnal Christians turn a deaf ear to the Scripture which informs them that "sin is not imputed [charged against you] when there is no law," and born again believers are not under the law and "having forgiven you all trespasses." (Rom. 5:13, Col. 2:13-14) When our carnal mind hears this, it immediately becomes suspicious of the grace of God, because our natural mind receives not the things of the Spirit for they are foolishness unto it. (1 Cor. 2:14) Believers who "are yet carnal [immature, fleshly]" do not know that the redeemed cannot obtain anymore redemption ("the forgiveness of sins through His blood") than they received at the moment of their

salvation. “There is therefore now no condemnation to those who are in Christ Jesus.” (Rom. 8:1) By the way, the rest of this verse was added by the translators because their carnal (natural) mind could not handle the ramifications of this Word of God as it stood alone, as quoted above.

Nevertheless, if you were under the law and therefore had to get more forgiveness by confessing your sins each time you committed just one, YOU WOULD DO NOTHING ELSE! Because each time you sin in one point, according to Bible-based Christianity you are GUILTY OF ALL. (James 2:10) Therefore, you could not just confess just that one sin, you would have to confess every sin in the catalog, for that is exactly how many would be imputed (charged) to you, and this is why you would do nothing else. Plus, if you had to get fresh forgiveness for your fresh sins that you commit daily, the Bible states that Jesus Christ would have had “to offer himself *often*,” over and over upon the cross day and night till the last believer died, because “without the shedding of blood” there is no remission of sin. Period!

Being more intelligent than legalists, the Godhead devised a foolproof plan of salvation that when you confessed your sins, Almighty God was faithful and just to forgive you of your sins and cleanse you from ALL unrighteousness, thus saving your soul. (1 John 1:9) Now, if you sin, New Testament doctrine does not instruct you to confess to get more forgiveness as the traditions of men do. If you keep reading past the 1 John 1:9 passage, you will find that after you, as a born again believer, sin “you have an advocate [attorney] with the Father, Jesus Christ the righteous, and he is the propitiation [appeasement offering] of our sins.” God only forgives the born again believer at salvation “once and for all,” because Christ only died “once for all,” not often i.e. over and over. (Heb. 9:26)

“If we walk in 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.” (1 John 1:7)

The walker in this light is none other than “Christ in you,” for there is “no occasion of stumbling in him,” which cannot be said any believers walk. (1 John 2:10) Besides “if” we were the ones walking in the light as perfectly as He is in the light, we would have no need of “the blood of Jesus Christ his son cleansing us from all sin” because we would not be sinning! We as natural mankind cannot do this. For “God is light and in him is no darkness at all.” (1 John 1:5) God has no fellowship with our human nature that walks in darkness. (1 John 1:6, Phil. 3:3) Therefore, it is “the divine nature” of our hidden new man that was born of God in us, when we first believed, that walks in the light as perfectly as He is in the light, as it is written:

“who only hath immortality **dwelling in the light** which **no man can approach unto**; whom **no man hath seen, nor can see**:to whom be honor and power everlasting.” (1 Tim. 6:16)

New Testament forgiveness a one time process that is forever active, made possible by our eternal new man, “who sinneth not” that was born of God in us and dwells in the light of God and never in darkness. (1 Tim. 6:16)

Now after you have fully explained this to legalists, then they will reach back into their arsenal to get this next Scripture to shut you down, but you need only the mind of Christ to shut them up! (Titus 1:11, 2 Pet. 3:16) You will hear the grateful quote, “If we say we have no sin we deceive ourselves and the truth is not in us.” (1 John 1:8) Now, this is where it is your turn “to shut the

mouths of ignorant men.” You tell them that “EITHER YOU HAVE SIN AND YOU CANNOT GO TO HEAVEN, OR CHRIST HAS TAKEN AWAY YOUR SINS AND YOU HAVE NONE! NOW WHAT’S ITS GOING TO BE? YOU HAVE SIN AND YOU ARE GOING TO HELL, OR JESUS HAS TAKEN AWAY YOUR SINS AND YOU ARE GOING TO HEAVEN! Now watch as, pastors and laymen alike, slink into the shadows of their silence in their shame.

Born again believers need not confess sin daily, because not another sin can be imputed against them, because the Scripture says that the born again are the “blessed to whom the Lord will not impute sin.” (Rom. 4:8) When you sin as a believer, the onus is not on God to forgive you. The onus is on you to repent! The book of Hebrews, chapters seven through ten, goes into great lengths in telling us, in detail, that if born again believers needed to get forgiveness for their sins “daily” or “often” as the Hebrews did under the Old Covenant:

“then must Jesus have suffered often [over and over]since the foundation of the world. But now hath he appeared once to PUT AWAY SIN by the sacrifice of himself.” (Heb. 9:12)

If one born again believer needed to get a fresh batch of forgiveness, then Jesus “must” offer Himself to be crucified afresh for that sin, and be wounded for that brand new transgression, and bruised for that fresh iniquity. This is why Jesus Christ has “by one offering put away sin by the sacrifice of Himself, and He did this 2,000 years ago. He put away sin that was past, from Adam up to Himself being put to death. He put away the sins that were present of those who were crucifying Him. And He put away the sins of the future for all those who would be born after His death, blood, and resurrection. By His one offering, He “perfected forever” every born again believer. If legalists would believe God’s Word that all sinners who believe the gospel are “perfected forever” as unproveable in the sight of God it would put an end to their madness.

“For **by one offering** hath he **perfected forever** them that are sanctified, and we are sanctified by the offering of the body of Christ **once and for all**. (Heb. 10:14,10)

Yet, the average Christian minister persuades his parishioners to confess their sins as if God piece meals the salvation of born again believers’ forgiveness day by day. Their false doctrine evolved from the Old Testament transaction of forgiveness, but now the book of Hebrews annihilates this Old Covenant doctrine with a “better” promise when it states that:

“Jesus Christ by his own blood entered into the holy place of heaven and obtained **ETERNAL REDEMPTION** for us.” (Heb. 9:12)

Webster’s Dictionary defines **eternal** as: *existing through all time and at all times; perpetual, ceaseless, endless, having neither interruption or cessation*. Paul defined *redemption* theologically in Ephesians 1:7 as “*the forgiveness of sin through his [Jesus’] blood*.” By adding the word eternal to the word redemption, as in eternal redemption, its definition means *the forgiveness of sin through His blood that exists through all time and at all times, perpetually, ceaseless, without interruption or cessation*. But legalists stop their ears and reject the Word of God’s teaching on eternal redemption being more comfortable with the traditions of men. Nevertheless, born again believers lifetime sins are forgiven eternally at salvation, and no new ones can be imputed to them, since they are not under law, and

“Sin is not imputed [charged against you] when there is no law. Blessed is the man unto whom the

Lord will not impute [charge] sin.” (Rom. 5:13, 4:8)

“But to him that worketh not, but believeth on him that justifieth **the ungodly**, his faith is counted for righteousness. (Rom. 4:5)

Recall that the Apostle Paul was always trying to get born again believers to stop committing adultery, fornicating, stealing, lying, coveting (lusting), but notice not once did he instruct them to ask for forgiveness for these things, because he knew that they were already forgiven “once for all.” God cannot forgive born again Christians any more than he has at the point of salvation, because Jesus “obtained eternal redemption” for them, which is the eternal forgiveness of sins. God Himself is not imputing sin to the born again since they are not under law, so the Scriptures asks, “Who shall lay anything to the charge of God’s elect? It is Christ who justifies, and that the ungodly.” (Rom. 8:33, 4:5)

Since Christ’s death ratified the New Testament, God’s forgiveness toward a believers is a one time process that is forever active, and it began in 1 John 1:9 where our “confession is made unto salvation,” eternal salvation. What shall we say then? What are Christians to do when they “sin”? When a Christian sins he or she is to *repent*. Repent means to change direction. REPENT DOES NOT MEAN TO ASK FOR FORGIVENESS. If you don’t believe this then please consult Webster’s Dictionary or your nearest Bible. In the book of The Revelation, when Jesus Christ had “somewhat ought” against the churches of born again believers did He say, “Fall on your face and ask the Father to forgive you in my name!”? No! Jesus simply commanded them to, “Repent!” or suffer the consequences. “Be zealous therefore and repent.” (Rev. 3:19)

When Peter told Simon to ask for forgiveness, he was not well informed and later had to be rebuked by both God and Paul that that which God has cleansed is not be called unclean no matter how it appears when measured by Moses Law. After the resurrection, neither Christ, Paul, nor any well informed born again believer in the Bible told any saint who was in error to ask for forgiveness, they simply told them to repent. The problem gentitized Christianity has is that its ministers teach the Old Testament method of obtaining forgiveness of sins, which is confess your sins daily and often. They take 1 John 1:9, and apply it to believers, as if God is charging sin against the born again once they have been cleansed. These ministers have never laid to heart that “If thou O Lord should mark iniquities who could stand? But there is forgiveness with thee.” (Ps. 130:3-4) They certainly could not and neither can you or I! The Scripture states, “Blessed is the man whom the Lord will not impute sin?” Who are those whom God “will not impute [charge] sin”. Its none other than born again believers who He redeemed from the curse of the law. For:

“sin is not imputed [charge against you] where there is no law.” (Rom. 5:13)

And we are not under law but under grace. (Rom. 6:14)

Confession Is Made Unto Salvation

Since “confession is made unto salvation,” we must obtain the proper definition of confession. According to Abingdom’s Strong’s Concordance of the Bible, the word *confession* means to agree with as in agreeing with God’s Word. One of the most famous verses on how to obtain salvation is Romans 10:9-10.

“If you **confess with your mouth the Lord Jesus**, and believe in your heart that God raised him from the dead, thou shalt be saved.” (Rom. 10:9-10)

“If we **confess our sins**, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9)

In order to be saved, one must make the confession by his or her mouth, or in one’s heart, if one is unable to speak, that the person *agrees* with God’s Word that Jesus is Lord. Secondly, 1 John 1:9 reveals that a confession (*agreement*) by the person that he or she is a sinner in need of the Savior’s salvation by believing in Christ’s death and resurrection for their sins will result in their cleansing and eternal salvation. Now let’s examine how those “unlearned and unstable in the Scriptures” have interpreted 1 John 1:9 in light of the Old Covenant of the Law instead of the New Covenant of Grace.

Debunking the 1st John 1:9 Tradition of the Elders and Putting 1 John 1:9 into its Proper Prospective

Concerning the confessing of sins it only pertains to salvation, as it is written “with the mouth *confession* is made unto salvation,” eternal salvation for all who obey the gospel to believe in Christ according to Romans 10:9-10. 1 John 1:9 reads in the following order, but those who “pervert the gospel of Christ” and “corrupt the word of God” by quoting it in a *misleading* order. (Gal 1:7) The correct order of 1 John 1:9 is:

“(1) If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2) My little children, these things I WRITE UNTO YOU, THAT YE SIN NOT and if any man sin we have an advocate with the father, JESUS CHRIST the righteous: (3) And he is the propitiation for our sins....” (1 John 1:9-2:2)

Notice that when we entered our confession (agreement) of sin as “be merciful to me a sinner,” God, faithful to his word, forgave us and cleansed us from *all* unrighteousness, and it is written that “*all* unrighteousness *is* sin.” (1 John 5:17) Hence, we have been forgiven and cleansed from *all* sin. Now, when we sin we are not instructed to repeat the procedure of confession. (Remember that “confession is made unto salvation,” and we have been saved, and that “to the uttermost.”) After becoming a believer, when you or I sin, St. John informs us that we have an advocate (an attorney) with God who is the propitiation (appeasement) of our sins. Many pastors teach that born again believers are to confess their sins, as if God is imputing (charging) sin to the believer, and demands an accounting of them, as if the burden is on God to forgive us, when it is on us to repent! Such legalists misquote this Scripture, twisting it backwards, and out of order to further their misguided doctrine. They quote it as follows:

“(2) My little children, these things write I unto you that ye sin not. (3) And, if any man sin we have an advocate with the Father, Jesus Christ the righteous: (1) And, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

This sounds good but it not Scriptural. Such well intentioned ministers have unintentionally “corrupted the word of God” by quoting it out of its proper order as outlined in the word of God,

and have thereby deceived many. Legalists who deny that God forgave the sinner his or her lifetime sins at salvation, frighten weak believers into thinking that they are in jeopardy every hour of losing their salvation if they do not confess their sins. Christians who subscribe to such a doctrine are, as Christ stated, “fools and slow of heart to believe all that the prophets have spoken.” (Luke 24:25) They foolishly fail to realize that if they are unforgiven in one point they would be unforgiven in all points, and it would take another death from the Savior so they could obtain additional forgiveness each time they sinned. Talk about the seduction of Christianity.

I challenge you to go into any Christian church of your choosing Sunday and listen to the public prayers offered, and I can practically guarantee that you will hear born again believers pleading for God’s forgiveness, when He has not imputed another sin to the record of the redeemed since the day they were saved. (Rom. 5:13, 8:33) Our uninformed and unbelieving natural mind screams this is heresy (false doctrine) to hear that the born again are not to ask forgiveness of sins. The natural mind loves to have its ears tickled by this tradition of the elders. Because the carnal mind is at enmity against God, it will not endure the sound doctrine of the better covenant with better promises choosing rather to subscribe to the Old Covenant of the law of commandments called the (ad) *ministration of death*, for to be *carnally minded is death*.

Nevertheless, since our testator, Jesus Christ, activated the New Testament after His resurrection, no-where in Scripture did any born again believer ask God for forgiveness for a sin, neither did God, Jesus Christ, nor Paul, who said his writings were “the Commandments of the Lord” instruct any born again believer or the Church of God to ask for forgiveness. (1 Cor. 14:37) This is because there is a difference between forgiveness and repentance.

The blood of Jesus Christ, God’s son, cleanses us as long as our new man walks in the light, and He walks in the light perfectly, eternally, “for there is no occasion of stumbling in him.” (1 John 2:10) He is “Christ in you,” your only hope of Glory. He is the hidden man in you heart:

“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” (1 Timothy 6:16)

Whether He is thriving or not in the born again, the new man of Christ in the believer is the sole reason why the redeemed maintain an unbroken relationship and fellowship with the Father through His Son at all times.

Forgiveness Of Sin: Gentilized Christianity vs Bible- based New Testament Christianity

Concerning forgiveness, gentilized Christianity differs from Bible- based Christianity. Because New Testament Christianity teaches that God only forgives the born again one time, and that occurs at salvation. This alarms our natural mind, God’s enemy, because it has greedily lapped up the ancient tradition of gentilized Christianity from the Roman Catholic Church or from the German monk, Martin Luther, who split the Church of Rome on this issue yet was in error himself. For there is a vast difference between Europeanized Christianity’s view of forgiveness and Bible-based Christianity’s view on forgiveness. For New Testament biblically based Christianity teaches that all born again believers have been forgiven once for all, when they accepted Christ died for their sins once for all and rose again. Furthermore, biblically based Christianity teaches that new

sins cannot be “imputed” (charged) to the account of the born again, not because they do not sin, but because they are not under the law, since being saved by grace “for when there is no law sin is not imputed [charged].” (Rom. 5:13) This is utter heresy to our natural mind because it has blindly believed the lore that Americanized Christianity has set forth by its most prominent saved albeit misguided saved ministerial teachers on this subject.

Since the Scriptures interpret themselves, I challenge you to do as the Berean saints, who were more noble than Thessalonian Christians, because they searched the Scriptures to see if what was being preached was true to the Holy Word. (Acts 17:11) In your study on forgiveness, **DO NOT MINGLE LAW SCRIPTURES ON FORGIVENESS WITH NEW TESTAMENT SCRIPTURES ON THIS SUBJECT.** And just in case you have forgotten, the law Scriptures were anything which was written in Scripture on the subject from the days of Moses until the death of Jesus Christ. Therefore, do realize that Jesus’ teachings on forgiveness were based on the laws of Moses since the New Testament was “of no strength [force] at all until the testator [Jesus Christ] died.” New Testament Scriptures regarding forgiveness have better promises than those contained under Moses’ law.

1 “Blessed are they whose iniquities **ARE FORGIVEN** and whose sins **ARE COVERED, blessed is the man to whom the Lord will not impute [charge] sin.**” (Rom. 4:8-9)

[Notice *he did not say* “Blessed are they who are getting their iniquities forgiven and getting their sins covered,” friend they **ARE FORGIVEN.**]

2 “In him [Jesus] **WE HAVE** redemption through his blood, which is **THE FORGIVENESS OF SINS**, according to the riches of his grace.” (Eph. 1:7) ^[L]_[SEP][Notice *he did not state* that believers have forgiveness of sin according to their continual confessions to plead for more forgiveness.]

3 “And be ye kind one to another, tenderhearted forgiving one another, **EVEN AS GOD FOR CHRIST’S SAKE HATH FORGIVEN YOU.**” (Eph. 4:32) ^[L]_[SEP][Note that *he is not forgiving* you , but **HAS FORGIVEN** (past tense) you]

4 “In whom (Christ) **WE HAVE** redemption through his blood, even the forgiveness of sins.” (Col. 2:14) ^[L]_[SEP][Notice that all these verses that deal with forgiveness, after the testator Christ’s death, are **PAST TENSE**, without any further provision for future forgiveness or more forgiveness for the redeemed.]

5 “And you, hath he quickened together with him, **HAVING FORGIVEN** you **ALL TRESPASSES;**” (Eph. 2:13) ^[L]_[SEP][What does being forgiven **all trespasses** leave out? Nothing. Being forgiven **all** trespasses includes trespasses past, present, and future.]

6 “He that lacks these things is blind ... and **has forgotten** that he was purged from his **OLD SINS.**” (2 Peter 1:9)

Why OLD SINS? Because new sins cannot be charged to the redeemed as it is written “ye are not under the law but under grace,” and “sin is not imputed [counted against you] when there is no law.” Therefore, “blessed is the man to whom the Lord will not impute [count or charge] sin.”

That's the redeemed of the Lord.

7 "If any man have a quarrel against you, and even as Christ **FORGAVE YOU**, so also do ye."
(Col. 3:13) ^[L]_[SEP][Notice the word is *not forgives or is forgiven* but forgave the redeemed.]

8 "I write unto you little children, because your **SINS ARE FORGIVEN** for his name's sake."
(1 John 2:12) ^[L]_[SEP][Notice John did not write they can be forgiven or are being forgiven, but are forgiven. Eternally.]

Note that all the New Testament Scriptures regarding forgiveness are PAST TENSE! Nowhere does the New Testament admonish the believer to ask forgiveness of God, nor does it prescribe a way to get more forgiveness than that which you obtained at your eternal redemption when you made your YOUR CONFESSION UNTO SALVATION; by coming into agreement with what the Bible says of you as a sinner, that you must confess Jesus as savior based on His shed blood, death, burial, and resurrection.

Again for the dull of hearing, **THE NEW TESTAMENT DOES NOT BEGIN IN THE BIBLE AT THE BOOK OF MATTHEW, AS GENTILIZED CHRISTIANITY PROMOTES. ACCORDING TO THE RIGHTLY DIVIDED WORD, THE NEW TESTAMENT COVENANT OF GRACE, CAME INTO FORCE BY THE DEATH AND RESURRECTION OF JESUS CHRIST.** (Heb. 9:17) If God marked our iniquities then who could stand? Nobody. Therefore, truly "blessed is the man unto whom the Lord will not impute (charge) sin." For "sin is not imputed when there is no law," and as born again believers we are not under the law but under grace. Order the audio series on: *God's Forgiveness Under Grace #30 & 31.*