

Forgiveness

Preach this everywhere!

Forgiveness is based upon the atoning work of Messiah, that is to say, grace to its fullest extent, His work alone and not ours whatsoever (Eph 2:8-9; Titus 3:5).

1 Jn 1:9 — On man's side repentance is insisted upon again and again. John the Baptist preached a baptism of repentance (Mk 1:4). Peter did also in Acts 2:38. Messiah said also that men needed to repent to believe the gospel (Mk 1:14-15), and that repentance and remission of sins must be preached in His Name (Lk 24:47).

Forgiveness is linked with faith (Acts 10:43; see p. 5 of the *Priesthood* teaching).

Faith and repentance are not to be thought of as *merits* whereby we deserved forgiveness. Rather they are the means whereby we appropriate the grace of YHWH.

Forgiveness is possible only because *God is a gracious giver* and a God of grace, or as in the beautiful expression in Neh 9:17 — a God of pardons. Dan 9:9 — To YHWH, our Elohim, belongs mercy and forgiveness. Ex 34:6; 33:17 — Forgiveness is rooted in the nature of our God as *gracious*. But His forgiveness is not indiscriminate. He will by no means clear the guilty (Ex 34:7). There is a need for repentance if there is forgiveness that is communicated to the sinner.

The Psalms says, “As far as the east is from the west, so far has He taken our sins from us” (Ps 103:12). Isaiah says that God has cast our sins behind His back (Isa 38:17), and blotted out our transgressions (Isa 43:25).

Jeremiah says YHWH will remember their sins no more. Micah says He has cast our sins in the depth of the sea.

Such vivid language emphasizes the completeness of our God's forgiveness. When He forgives, He forgives.

Our sins are dealt with thoroughly. He sees them no more.

In the New Testament several points are made clear. One is that the forgiven sinner has the capacity to forgive others. Only those who **are forgiven can forgive and forget**, or else in a time of argument the sin is brought up. It was never forgiven or it would have been forgotten (Lk 6:37; Col 3:13; Mt 18:23-35).

Eph 1:7 — In whom we have redemption through His Blood, the forgiveness of sins (Mt 26:28; Eph 4:32).

There are no sins which are not forgiven by the blood of Messiah except ONE for the unbeliever and one type for the believer (Heb 10:26; 1 Jn 5:16; Rev 3:2). Sins are remitted in baptism, the coming into Messiah's body on earth.

The ONE for the unbeliever, as Jn 16:8 speaks of, the sin of the world, which is a sin that cannot be forgiven is a sin against the Holy Spirit. Mt 12:31; Mk 3:28; Lk 12:10). This sin for the unbeliever is not a certain or specific sin, but it is blasphemy against the Holy Spirit. Blasphemy is not regarding the Spirit when He comes to you offering salvation from the Lake of fire — a continuing blasphemy against the Spirit of YHWH who gives the sinner outside of Messiah a chance to be forgiven. Blasphemy is the sin of rejection, because of an IDOL, which is a greater God to you than the one true and real God.

Blasphemy is described in Acts 6:11; Rom 3:8; 1 Cor 4:12; 10:30; Mk 2:17. Blasphemy against the Holy Spirit (Mt 12:32; **Mk 7:29**) **is the pronouncement** that the ONE outside of Messiah is guilty of an ETERNAL SIN which cannot be forgiven. Mt 12 warns against the persistent and deliberate rejection of the Savior's call to salvation in Messiah. To be unresponsive leads to a state of insensibility and confusion where evil is accepted as good and good for evil, when Lk 9:62 has no meaning whatsoever as the words of Life and is not held in high regard as the word of YHWH Himself. Heb 4:12-13 is not even respected enough to cut the heart of the eternally cursed rejecter of the eternal Spirit. Rom 10:16-21 — The people's ears are **grown FAT and heart DULL (Acts 28:26)**.

1 Jn 5:16 is to curse the baptismal vow which they confessed saying that Yahshua is Sovereign (1 Cor 12:3; Jms 2:7).

He bore the penalty of our sins.

Num 14:33 — He is the God of all grace and the very means of bearing sin are instituted by Him. The sacrifices avail only because He has given the blood as the means of making atonement (Lev 17:11). The Old Testament knows nothing of a forgiveness that is wrung from an unwilling God or purchased as a bribe. Forgiveness is possible only because God is a God of grace, a God of pardons. To Him belongs

mercy and forgiveness for He is merciful and gracious and longsuffering, and abundant in goodness and truth and keeping mercy for thousands.

Ex 34:6-7 — So we must come out of our old fatherhood to be saved.