

# **FORGIVENESS VERSUS REMISSION OF SINS**

## **INTRODUCTION**

There are several words that are used interchangeably in the Bible which have similar meaning and are even used as synonyms for each other, but yet they are distinct. Such words are used throughout the Bible, and make for the coded nature of the letters of the Bible which constitute part of the mysteries thereof. The lack of distinction in true understanding of these words makes for spiritual blindness and ignorance foundationally in Believers of God and His Christ. Therefore, by this lack of distinct differentiation of such words and their meanings, many Believers in their biblical knowledge do err in scriptures, not knowing the power of God or the wisdom of God. As it were, it is not given to many to know these differences, but only to the few is it given to know spiritually. **Mtt 22:29; Mk 12:24,27**

Therefore, many end up mixing up the actual understanding of these terms to their confusion and hurt. Such are found in error where the decoding of the mysteries of God is concerned. Such terms are erroneously assumed to mean the same thing in the minds of many, but the slight differentiations between them are major at the end towards gaining spiritual insights to the mysteries of the kingdom, the gospel, and of God. The Scriptures and the gospel are coded to the carnally minded, but revealed or decodable to the spiritually minded as the LORD hath pleased. **Mtt 13:9-17,34-35; Lk 10:21-24; 2 Pet 3:15-18; I Cor 1:18-21**

In this literature, by the grace of our Lord Jesus, we shall be dealing with one of these several overlooked foundational concepts that are fundamental to the spiritual understanding of the believer where the knowledge of our redemption and salvation is concerned. The words we shall be differentiating herein are “FORGIVENESS OF SINS” and the “REMISSION OF SINS”. Do they mean the same thing or are they distinct? How are they related? Does one precede the other? Can one partake of one without the other?

It takes the Spirit of truth at work in a man to differentiate these words and to bring out the true meaning that they have. These things would sound foolish and too “technical” to the natural man. But they make for requisite wisdom taught by the Holy Ghost to those that are spiritually minded by which they can answer biblical questions and have insights to things of God that others can never know or understand.

The Church is meant to be the ground and pillar of the truth, and members of the body of Christ being the custodians of the mysteries of God, but that is not so with the Church as a business

organization (CAO) as we have today. The CAO wallow in ignorance of these things, knowing more of the things that pertain unto men in carnality, than the things that pertain unto God in spirituality as they ought to. This is a grave error that gives rise to erroneous interpretation of biblical truths and make for confusion in religious doctrines being taught by them as opposed to the true doctrine of Christ not taught by them. **Mtt 15:1-9**

### **WORLDLY DICTIONARY DEFINITONS CAN BE MISLEADING**

In many instances concerning words, terms and usage, the worldly English dictionary definitions are at variance, slightly or greatly, with Biblical understandings of same words or terms as it were. For those that are Bible students or seekers of the truth such distinctions in meaning are important to having spiritual understanding of the Word of God as contained in the Holy book called the Bible. Without it you will only know letters, but never the spirit behind or of the letters; for the letter killeth but the spirit giveth life. **2 Cor 3:6-7,15-17; Jn 7:45-52**

For this cause many run to the Greek translations of the Bible to seek interpretations and meanings, believing that by such they can gain spiritual insights through the letters thereof, but they deceive themselves. The language of the Spirit or heaven is not Greek, Latin, or Hebrew, but to those that God openeth their ear to hear and heart to perceive, shall understand in whatsoever language or version the Bible may be written in. It is the Spirit that giveth understanding, not letters. **Jn 7:14-18; Acts 4:13-15; 2 Cor 3:1-3; Acts 2:3-11**

**Jn 6: 63** It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Our understanding of words cannot be limited or tied solely to the definitions of the dictionaries of the children of this world, but rather it has to be tied to the word of truth by the Spirit in order to accommodate God's own meaning for words primarily. God is a Spirit and not flesh and His definitions are spiritually inclined and not carnally inclined. If your understandings of words are limited only to the carnal English dictionary definitions, then spiritual biblical definitions of same words will elude your understanding – the wisdom of men versus the wisdom of God as it were. **Jn 4:24-26; Jn 3:9-13; Jam 3:13-17; I Cor 1:18-30**

**Isa 55: 7** Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. **Vr.8** For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. **Vr.9** For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

**I Cor 2: 12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. **Vr.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. **Vr.14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

There is difference between the terms, “forgiveness” and “remission” in the Bible, but not so in the English dictionary definition of them. The dictionary describes “To remit as a synonym of to forgive”, which is “to pardon”. This error has been instrumental to the spiritual confusion of many believers where the commencement of the salvation work of the Lord actually began, whether it was while Christ was alive in the flesh or when he had resurrected from the dead.

In the minds of many Bible readers, especially of the New Testament, the words “forgiveness” and “remission” of sins are viewed as being the same thing, but the spiritually discerning believer ought to be able to tell the difference between them. Unfortunately, many being carnally minded and wise in the letters continually substitute each of these words for each other mentally and otherwise, unto error when reading the Bible.

We shall by his grace try to distinguish between the two so that your faith may not be based on the wisdom of men, but on the wisdom of God that bringeth understanding of the truth that setteth free. There is also a pertinent need for you to get and read our previous literatures titled “The Root Sin called Iniquity” and “The Common and Eternal Salvation” in order to flow with some of the things that shall be mentioned herein.

#### **FORGIVENESS IS PREMISED ON MERCY**

We shall try giving a simplistic definition to the word “forgive”. By which we shall search out the Bible and the Master’s teachings or parables that can guide us in the differing ways in which forgiveness can be obtained amongst men and also obtained from God, though our main focus shall be on the latter. Some distinctions would be made where both are involved that many are ignorant of.

To forgive- to stop feeling angry with somebody who has done something to harm, annoy or upset you; to stop feeling resentful toward someone.

The issue of forgiveness only comes into focus when an offence, trespass, transgression, iniquity or sin has been identified as having been committed by a party against another in their relating with each other, one way or the other. It is the party that is offended that forgives by

showing compassion, while the one that transgressed usually seeks to be forgiven, by seeking for mercy and repenting of his trespass. **Mtt 5:23-24; Mtt 18:32-33; Lk 18:10,13-14; Ps 51:1-4**

Forgiveness and repentance is a heart thing from both parties involved, that is, it ought to emanate from the heart and not merely from the lips. Forgiveness is a show or demonstration of mercy, compassion and pity, while repentance is a manifestation of godly sorrow or remorse as it was, without which they are feign. He that cannot show mercy cannot forgive, while he that is not truly remorseful cannot repent truthfully; for these are heartfelt issues. Satan cannot forgive, even as men that have the devil in them cannot too. **Prov 12:10; Rom 1:28-32**

**2 Cor 7:9-11 (Vr.9** Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. **Vr.10** For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

**Lk 6: 45** A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

## **FORGIVENESS AMONGST MEN**

As we had opined, he that is not merciful cannot truly forgive, nor he that is not sorrowful from his heart, such cannot truly repent also. These are iniquities committed by men in the sight of God without their knowing. How? Men see sin committed in and by the flesh cum body with their physical eyes, but not iniquity committed in the heart cum soul of their fellow man. God sees both the iniquity of heart and the sin of the flesh committed by men inwardly and outwardly. **Mtt 5:27-28; I Sam 16:7; Hebr 4:12**

A man that does not forgive his brother his sins commits iniquity against God in his heart, and is seen as wicked before God. By forgiving your brother from your heart, you deal with the iniquity of “unforgiveness” (actually meaning “being unforgiving”) cum hatred in your heart. And he that is unforgiving at heart shall not be forgiven his iniquity by God. So you do well to your soul by forgiving always, else you would be defiled at heart, and open doorways for tormentors to be at work in your life as it were. **Lk 6:27-29; Rom 12:14-21; Mtt 15:18-20; Hebr 12:15**

**Prov 11: 17** The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

**Mtt 18:23-35 (Vr.32** Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: **Vr.33** Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? **Vr.34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. **Vr.35** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.

**Mtt 6:12** And forgive us our debts, as we forgive our debtors. **Vr.14** For if ye forgive men their trespasses, your heavenly Father will also forgive you: **Vr.15** But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

**Zech 7: 9** Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: **Vr.10** And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

“Unforgiveness” is a manifestation of hatred cum wickedness, and is as the sin of murder in the sight of God. Those that retain hatred in them are unforgiving and are murderers at heart. It is a devilish trait found in the children of the world. Such seek vengeance always, being revengeful and are not of Christ, walking in disobedience to his commandment. Those that fear God and obey His commandments are given to forgiving always, so that they can obtain forgiveness from God also. **Jn 13:34-35; Jn 8:41,44**

**Mtt 18:15-17 (Vr.15** Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. **Vr.16** But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. **Vr.17** And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

**Rom 12: 19-21 (Vr.19** Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. **Vr.21** Be not overcome of evil, but overcome evil with good.

Forgiveness is the way that the Master taught us for dealing with offences in relationships, which shall surely come one time or the other. It is a means of ensuring peace and love amongst brethren. Forgiveness is manifested in words and in deeds also. **Hebr 12:14-15; I Pet 3:8-12**

**Lk 17:1-4 (Vr.1** Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! **Vr.3** Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. **Vr.4** And if he trespass against thee

seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

As it were, many are ignorant of this truth and wallow in “unforgiveness” and bitterness of heart continually. He that does not forgive his brother his sin shall not be forgiven his iniquity and sin by God. “Unforgiveness” is an offense that is of iniquity against God and sin against man. Those that are quick to take offence, whether justifiably or not are usually unforgiving at heart. Such do not maintain a clear conscience where their fellow is concerned. **Mtt 24:9-10; I Jn 3:11-12; I Jn 4:20; Acts 24:16; Mtt 11:6; Gal 5:13-15,19-21; Acts 8:18-24**

**Mtt 5:21-24 (Vr.21** Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: **Vr.22** But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

**I Jn 3:14-15 (Vr.15** Whosoever hateth his brother is a murderer:

Men are so unmindful of the iniquities that they committed against God continually in their heart, but are overtly mindful of offences and sins that others commit against them outwardly. And by this they judge one another unjustly as it were. **Mtt 7:1-5**

Granting forgiveness to those that repent and seek it or to those that do not even seek it, is the righteous way by which a Christian maintains a clear conscience before God. Being forgiving is not a show of weakness as men view it, but rather of strength in the sight of God. This is a compulsory example for us to follow as typified by Christ on the cross, and emulated by the martyr Stephen while being stoned at his own death. **Acts 7:54-60; Ps 130:4**

**Lk 23:32-42 (Vr.34** Then said Jesus, Father, forgive them; for they know not what they do.

Forgiveness is medicine for the soul and it heals loads of heart diseases as it were. It lifts burdens of heart and causes one to be free within and without with others. Those that lack spiritual understanding of this truth suffer a lot of ailment due to having an unforgiving heart. Such are sick being spiritually blind, deaf and dumb. Forgiveness is the foundation for spiritual healing of the soul from the sickness of sin and iniquity within. **Mtt 18:35; Mk 11:25-26; Mtt 13:15; Mtt 15:14; Prov 17:22; Jer 46:11**

He that forgives always is godly, but he that is unforgiving is ungodly as it were.

## REPENTANCE PRECEDES FORGIVENESS WITH GOD

Our heavenly Father is the most merciful, compassionate, and loving God. These virtues He manifests towards sinful men through His forbearance, and longsuffering that is meant to lead them unto repentance, obtainable in His mercy that is new every morning and His compassion that never ceaseth. **Dan 9:9; Ps 86:15; Micah 7:19; Lam 3:22-23; 2 Pet 3:9; Rom 2:4**

**Mtt 9:10-13 (Vr.13)** But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

**Ps 103: 8** The LORD is merciful and gracious, slow to anger, and plenteous in mercy. **Vr.10** He hath not dealt with us after our sins; nor rewarded us according to our iniquities. **Vr.11** For as the heaven is high above the earth, so great is his mercy toward them that fear him.

**Ps 130: 3** If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? **Vr.4** But there is forgiveness with thee, that thou mayest be feared.

**Rom 9: 15** For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **Vr.16** So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Forgiveness with God, unlike with men, is based on acknowledgement and confession of your sins and iniquities, seeking out His mercy and compassion, and repenting of your sinful ways; without which forgiveness cannot be obtained from God. It is those that feareth God that He sheweth mercy on, and it is those that seeketh repentance that He forgives in His mercy and compassion. Such humble themselves before the Lord unlike the proud and haughty, who seek not repentance. **Mtt 11:20-24; Jer 8:4-6; Rev 16:8-11; Ezek 18:30-32**

**Ps 32: 5** I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin.

**Ps 51:1-19 (Vr.1)** Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. **Vr.2** Wash me thoroughly from mine iniquity, and cleanse me from my sin.

**Lk 18:9-14 (Vr.10)** Two men went up into the temple to pray; the one a Pharisee, and the other a publican. **Vr.13** And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. **Vr.14** I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

**Lk 15:11-32 (Vr.7** I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. **Vr.17** And when he came to himself, he said, **Vr.18** I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, **Vr.19** And am no more worthy to be called thy son: make me as one of thy hired servants. **Vr.20** And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. **Vr.21** And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. **Vr.22** But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

**Mtt 18:23-35 (Vr.26** The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. **Vr.27** Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. **Vr.32** Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

**Mtt 21:31-32 (Vr.32** For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

**I Jn 1:5-10 (Vr.8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **Vr.9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. **Vr.10** If we say that we have not sinned, we make him a liar, and his word is not in us.

If the thoughts of your heart are not right in the sight of God in your seeking repentance from Him, God will not forgive you your iniquities and sins, no matter how much you cry out in tears with your lips in feigned confession. It is the Lord God that searches the thoughts and intents of men's hearts, unlike men who looketh on the appearance. It is God that truly gives repentance and forgiveness to men, and not them taking it on by themselves or through the declarations of their CAO MOPs. **Rev 2:20-23; Ps 19:14; Hebr 4:12; Acts 5:31**

**Mtt 15:7-9 (Vr.8** This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

**Acts 8:9-25 (Vr.21** Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. **Vr.22** Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. **Vr.23** For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.



**Jer 17: 10** I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

**Ps 66:16-20 (Vr.17** I cried unto him with my mouth, and he was extolled with my tongue. **Vr.18** If I regard iniquity in my heart, the Lord will not hear me:

If a man does not humble himself to seek forgiveness and repentance from God, he shall not obtain it. Such is the portion of men that are proud and haughty at heart, and stiff-necked. **Mtt 7:6-11**

### **REMISSION OF SINS AND ATONEMENT FOR THE SOUL**

We shall try to give a simplistic definition to the word “Remit” and “Atonement” by which we shall search the Bible in seeking understanding concerning them.

Remit- to cancel or free somebody from a debt, duty or punishment.

Atonement- make amends for; reconciliation.

Just as is the case with forgiveness, atonement and remission come into play when sin, iniquity or trespass is committed. They all have their portion to play in handling or dealing the error that had occurred in order for one to obtain redemption.

This error began in mankind with Adam and was introduced into the world made for him to dwell in, but God in His infinite mercy made provision for handling this fundamental error while laying the foundation of the world. He founded the world in the blood of the Lamb that was slain as a means for our obtaining the requisite propitiation for our sins, which was to be made manifest at the fullness of time through Christ Jesus in the world. **I Jn 2:1-2; I Pet 1:19-20; Colo 1:14**

**Rev 13: 8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

**Rom 5:12-14 (Vr.12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

**Rom 3:23-26 (Vr.23** For all have sinned, and come short of the glory of God; **Vr.24** Being justified freely by his grace through the redemption that is in Christ Jesus: **Vr.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;

By reason of the blood sacrifice by which the foundation of the world was laid from the very beginning, God had so ordained it that the sin offering for the atonement of the soul must be by the shedding of blood. Consequently, without the shedding of blood there can be no remission of sins, unlike the case of forgiveness of sins.

**Lev 17: 11** For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

**Exo 30: 10** And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD. **Vr.12** When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD,

**Heb 9:22** And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Under the Old Testament, the redemptive work of forgiveness and atonement by offerings and sacrifices dealt with individual and communal sins and trespasses committed, but not with the sin of the world, the Adamic sin at work in man. Such animal sacrifices could not purge men's conscience of dead works and atonement of sin was to be done yearly as it were. **Hebr 10:1-8**

The New Covenant is premised on the enactment of the spiritual sacrifice of the Lamb slain from the foundation of the world at the fullness of time when the Word was made flesh and dwelt amongst us. This was in order to avail the common salvation to all those that repent and come to believe in God through the blood of the Lamb shed for the remission of sins, once and for all, unlike atonement under the Old Testament whereby remembrance of sins are still made annually by performing rituals. **Isa 53:10-11; Hebr 9:24-26**

**Hebr 8: 10** For this is the covenant that I will make with the house of Israel after those days, saith the Lord; **Vr.12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more [*How? through remission of sins*].

**Lk 1: 77** To give knowledge of salvation unto his people by the remission of their sins, **Vr.78** Through the tender mercy of our God;

**Lk 24: 46** And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: **Vr.47** And that repentance and remission of sins should be preached in his name among all nations,

**Acts 2: 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,

**Hebr 10:1-4,10-12 (Vr.1** For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. **Vr.2** For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. **Vr.3** But in those sacrifices there is a remembrance again made of sins every year. **Vr.4** For it is not possible that the blood of bulls and of goats should take away sins. **Vr.11** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: **Vr.12** But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; **Vr.17** And their sins and iniquities will I remember no more. **Vr.18** Now where remission of these is, there is no more offering for sin [*unlike where atonement only is concerned*].

The New Testament is founded on the mercy of God that brings about repentance and remission of sins. This God accomplished by showing forgiveness through Christ Jesus where the Adamic sin is concerned, by the once and for all sacrifice of the Last Adam on the cross.

**Hebr 10:9-18; Eph 4:32; I Jn 2:12; Rom 4:6-8**

**Jn 1: 29** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

**Mtt 26:28** For this is my blood of the new testament, which is shed for many for the remission of sins.

Through the remission of sins that is by blood of Jesus Christ, God the Father extends His mercy to all that shall seek for it in repentance unto believing on him that died for their sins, to reconcile men with God the Father. In Christ Jesus, God will have mercy and no longer repeated sacrifices as it were under the Old Testament. It is in the New Testament that remission of sins for salvation was made known unto us, unlike the O.T. that was based on atonement of sins only. It is through forgiveness of sins for those that come to believe in Christ that salvation is possible and not outside of him. **Colo 1:14,20; Jam 2:13; Rom 3:24-25; Hebr 10:5-10; Acts 13:38-39; Acts 26:18**

**Mtt 9:10-13 (Vr.13** But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

**2 Cor 5:17-21 (Vr.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; **Vr.19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;

## **NO REMISSION OF SIN UNTIL CHRIST'S DEATH AND RESURRECTION**

The Common Salvation (C.S.) is only possible through the remission of sins and John the Baptist brought about this knowledge during the course of his ministry on the earth. This he made known unto men shall be possible through the sacrifice of the Lamb of God for the taking or putting away of the sin of the world. **Lk 3:2-3; Hebr 9:24-28; Mtt 3:11**

**Lk 1:76-79 (Vr.76** And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; **Vr.77** To give knowledge of salvation unto his people by the remission of their sins [*this knowledge was hidden under the Old Testament hence no water baptism ordinance then*],

**Mk 1:1-5 (Vr.4** John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. **Vr.5** And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

**Jn 1: 29** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

**Acts 19: 3** And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. **Vr.4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

John baptized repentant men that confessed their sins unto God, but he could not forgive them of their sins. Jesus Christ came during the time of John, and had power to forgive men their sins, but he could not remit their sins. No other man had power from God to forgive men's sins against God on earth, except the Son of the living God that came down from heaven.

**Mk 2:3-12 (Vr.5** When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. **Vr.6** But there were certain of the scribes sitting there, and reasoning in their hearts, **Vr.7** Why doth this man thus speak blasphemies? who can forgive sins but God only? **Vr.9** Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; **Vr.10** But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

**Lk 7:36-50 (Vr.39** Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. **Vr.47** Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same

loveth little. **Vr.48** And he said unto her, Thy sins are forgiven. **Vr.49** And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

**Lk 23:34** Then said Jesus, Father, forgive them; for they know not what they do.

Christ needed to shed his blood on the cross for our sakes for the salvation that comes by remission of sins to be made available to all that believe in his death under the New Testament. Also, the Holy Ghost had to be given for the gospel message of repentance and remission of sins to be preached in the name of the resurrected Christ. The resurrected Christ gave his apostles the Holy Ghost and the power to remit sins through water baptism in his name as it were. As the Father sent the Son with the power to forgive sins on earth, so also the Son sent his apostles with the power to remit sins on earth. **Mtt 28:18-20; Jn 15:26-27; Jn 16:7-8; Acts 1:8; Acts 5:29-32**

**Lk 22: 20** Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you [*for the remission of sins*].

**Jn 20:19-23 (Vr.21** Then said Jesus to them again, Peace be unto you: as my Father hath sent me [*with the power to forgive sins*], even so send I you [*with the power to remit sins*]. **Vr.22** And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: **Vr.23** Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

**Mk 16: 15** And he said unto them, Go ye into all the world, and preach the gospel to every creature. **Vr.16** He that believeth and is baptized shall be saved;

**Lk 24:46-49 (Vr.47** And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. **Vr.48** And ye are witnesses of these things.

The apostles and disciples of Christ were obedient in adhering to this Great Commission of the Master throughout their ministry in the early Church, by which souls were saved by God and added to their numbers. **Acts 8:12-16,35-38; Acts 10:42-48**

**Acts 2:37-41 (Vr.38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ [Why?] for the remission of sins, **Vr.41** Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

**Acts 19:1-7 (Vr.4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. **Vr.5** When they heard this, they were baptized in the name of the Lord Jesus.

Jesus Christ came by water and by blood for remission of sins to be attainable unto all those that believe in his name. The water, the blood and the Spirit beareth witness of this at the baptisms. This is of the doctrine of Christ as it were. **I Jn 5:5-9; Hebr 6:1-2; Hebr 10:12-15; Jn 15:26-27**

## **CONCLUSION**

From the foregoing, we can clearly see the differences between forgiveness of sins and remission of sins. Repentance brings about forgiveness, but the blood brought about remission of forgiven sins. Both are essential for salvation under the New Testament, but unfortunately many have been robbed of the distinction between the two in their knowledge of the true salvation as Christ taught in his doctrine. The New Testament of which Christ is the mediator is premised on the blood of the Lamb as it were. **Isa 53:10-11; Lk 1:77; Lk 22:20**

We have been able to see that repentance precedes forgiveness with God, while the shedding of the blood of Christ was required for the remission of sin through baptism in the name of Jesus Christ. Christ forgave sins by saying so with spoken words, while he sent his apostles to remit sins by baptizing men with water in his name. The words that Christ spoke were spirit and life. **Mk 2:5,9; Lk 7:47-48; Jn 6:63**

Everyone that believed the gospel message that John preached for repentance were baptized by him. Similarly, everyone that believes the resurrection gospel of Jesus Christ preached by us, Christ's disciples, must be baptized for the remission of their sins, for so it is ordained of God for men to be saved. **Mk 16:15-16; Mtt 28:18-20; Jn 20:23; Lk 7:28-30**

**Acts 10: 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. **Vr.43** To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Christ forgave both Jews and Gentiles alike that crucified him while dying on the cross, but they believed not on him in order to be baptized into his death for the remission of their sins thereafter. Therefore, they were forgiven but yet their sins were not remitted and therefore salvation eluded them. The same unbelief they also exhibited towards John the Baptist, which made them not to submit to his baptism and repentance eluded them. **Lk 23:34-39; Mk 11:27-33; Mtt 21:31-32; Acts 4:25-28**

Men's sins were forgiven them even though they did not believe in Christ during his earthly ministry, but it cannot be remitted under the New Testament except one believes in the shed blood of Jesus Christ that was made possible by his crucifixion cum death on the cross. In the

times of ignorance God overlooked but He now commands all men to repent for the remission of sins through Christ Jesus. **Mk 3:28; Rom 3:23-25; Acts 17:30-32**

Your sins have to be washed in the blood of Jesus Christ when you are forgiven, for you to be saved by faith in Christ Jesus. Forgiveness does not wash your sins away, rather it is remission that does. **Rev 1:5; Hebr 10:17-22; Rev 7:14-15; Eph 1:7**

**I Jn 1:7-9 (Vr.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. **Vr.9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**Colo 1: 14** In whom we have redemption through his blood, even the forgiveness of sins:

You cannot be saved by believing the another gospel that keeps men yet in darkness and devoid of the understanding that the Spirit of truth gives that is unto life. Remission of sins form the basis for justification and righteousness with God, for all that believe and exercise the faith of Jesus Christ.

May the good Lord grant you understanding in the things written herein. May you thereby accept and obey the true gospel of the word of Christ unto receiving forgiveness and remission of sin that brings about true salvation, even till the very end in Jesus Christ name. Amen.

## **FEEDBACK**

Thank you for taking time to read this literature. If you have been blessed by it and wish to send comments, make enquiries or get access to various other literatures that the author has put out, then you can contact us via email [info@devoutmenministry.com](mailto:info@devoutmenministry.com) or send SMS to 08091764495 or visit us @ [www.devoutmenministry.com](http://www.devoutmenministry.com)

God bless and keep you heaven bound while ye still walk on this earth. MARANATHA.