

Review: Precross Confessed Sins Were Forgiven, Not Concealed; All Sins were Judged in Christ; Postsalvation Sins Are Forgiven One Rebound at a Time

34. And to complete the analysis we find this statement by:

Thieme, R. B., Jr. *Levitical Offerings*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2004), 74:

In [Leviticus 4] verse 20, we find the addition of the phrase: "and they shall be forgiven." "Forgiven" is the Hebrew word [נָשָׁח] *salach*, which basically means "the recognition of guilt and its gracious pardon." Here the verb is in the niph'al stem, which is the passive voice of the qal and is stated in the perfect tense. This is the tense of completed action, and should be translated "it has been forgiven them." These believers [the community of Israel] were cleansed from all unrighteousness.

35. All these passages plus the clarification amplify the doctrine of rebound. It is confession alone to God alone that results in forgiveness of sins. It is the work of Christ on the cross that results in their judgment. The sin and trespass offerings were ritual illustrations of the mental attitude adjustment that the Jewish believer had already done through confession. The two offerings were designed to inculcate the true Source of the forgiveness of sins by the illustration of an innocent animal's sacrificial death.
36. Sins were forgiven at confession. The sacrifice of the animal demonstrated the future judgment of sins that makes forgiveness possible.
37. In the Church Age believers have historical evidence of the true Source of forgiveness and that is the literal work of Christ on the cross during which sins were judged.
38. Confession of sin to the Father results in forgiveness of those sins as well as all unknown sins, just as was the case in the dispensation of Israel.
39. In the Church Age, rebound results in the forgiveness of sin, the cleansing of all unrighteousness, restoration of fellowship with God, resumption of the filling of the Holy Spirit, and reentry into the divine power system.
40. The word, *homologeō*, may be translated "acknowledge," "admit," "cite," "name," "or confess." Because we are so familiar with the latter we will stay with it for our translation. What we confess comes next with the accusative plural direct object of **ἁμαρτία**, *hamartia*, translated "sins." They are in three categories: mental, verbal, and overt, therefore, "If we confess any or all of three categories of sins."
41. We have learned that *homologeō* is a legal concept. The guilty party acknowledges to the judge that the charges brought against him are true. He may feel awful about what he has done, but the court's interest in the case is to ascertain whether or not the accused is willing to plead guilty or not guilty.
42. To do this the accused must tell the judge how he pleads. To make certain that he understands with what crime he is being charged the accused is required to tell the judge exactly what he did that resulted in his prosecution.
43. By acknowledging it to the judge and admitting personal guilt for it, the judge can objectively determine what punishment fits the crime. A beautiful illustration of how the grace of God prosecuted the sin guilt of the entire world is found in:

Thieme, R. B., Jr. *A Matter of Life and Death: The Gospel of Jesus Christ*. (Houston: R. B. Thieme, Jr., Bible Ministries, 1990), 1-2:

Presumed Guilty. Imagine for a moment you are seated in a courtroom. You are on trial for murder, a crime that carries the death penalty. The evidence against you has been delivered to the jury and your attorney has presented your defense. Now you await the jury's verdict.

A hush falls over the courtroom as the jury foreman steps forward. You rise to your feet and face the judge. You know one fact no one else in the courtroom knows for certain: You committed the crime. As the jury foreman announces the verdict of guilty, you are not surprised. (p. 1)

The judge pounds the gavel and pronounces your sentence. You cannot escape the penalty and your lawyer cannot protect you. You are helpless to save yourself. (pp. 1-2)

But as you are led away from the courtroom in handcuffs, a man steps forward. This man is a stranger to you. "I will take your punishment," he says. "I will be your substitute."

The judge leans forward to question him. At last, satisfied by the man's qualifications, he accepts the stranger as your substitute. The handcuffs are removed from your wrists and put on his.

While this man undeservedly goes to his death in your place, you are set free. You are allowed to live—even though you are guilty—because someone else has taken your punishment. (p. 2)

44. The "stranger" in this story portrays the substitutionary sacrifice of Christ in place of all mankind. Once saved the same scenario occurs at rebound. You are guilty, you confess the sin to God, and He forgives your postsalvation sins since they have been judged in Christ.

1 John 1:9a - [Protasis] If [ἐάν, *ean*] we confess [subjunctive mood of ὁμολογέω, *homologeō*] our sins ...

45. The third class condition puts forth a contingency that maybe "we will" or maybe "we won't" confess our sins. For positive believers it is "likely to occur," for carnal believers it "could possibly occur," and for reversionists it most likely "will not occur." But if any one does confess his sins, then he has fulfilled the condition of the protasis.
46. The apodosis begins with the present active indicative of the verb, **εἰμί, *eimi***, translated: "He is."
- present: Retroactive progressive; denotes what has begun in the past and continues to the present. The attributes that are about to be expressed have existed from eternity past and will continue to be a present reality.
- active: God produces the action of having these eternal attributes.
- indicative: This is a statement of eternal and universal fact.
47. The first of the attributes mentioned is **πιστός, *pistos***: "faithful," meaning that God is perfectly consistent—He does the same thing every time. He provides forgiveness of confessed sins.