

Venom: The Two Forgivenesses; The Divine Pattern, Isaiah 43:25; Psalm 41:4; 51:4**B. The Two Forgivenesses**

The first forgiveness is that of all pre-salvation sins at the point of faith alone in Christ alone which results in eternal life.

The second forgiveness is related to the spiritual life and involves the incremental adjudication of sins committed by the believer and confessed by him to God in a rebound prayer.

The Gospel includes the principle that all the sins of the human race were judged in Christ by the justice of God. Forgiveness of one's personal sins is appropriated in stages: (1) at the moment of salvation all pre-salvation sins are blotted out.

Psalm 103:12 - As far as the east is from the west, so far has He removed our transgressions from us.

Since all sins were judged on the cross, this means that even though the unbeliever never expresses faith in Christ, his sins cannot be used to condemn him at the Great White Throne Judgment.

The basis for their prosecution is that their name does not appear in the Lamb's Book of Life. Because of that fact they must then be tried on the basis of their own good works.

Jesus Christ as Chief Justice of the Supreme Court of Heaven, and the One Who sits on the Great White Throne, will rule that their good works do not measure up to His vicarious work on the cross. The unbeliever will seek to convince the Lord that he sought to do good and, in that effort, should be accorded eternal life in heaven. However, the verdict will be eternal incarceration in the Lake of Fire. These details have all been recently noted in Revelation 20:11, Revelation 20:12, Revelation 20:13, Revelation 20:14, Revelation 20:15.

The unbeliever's sins were judged in Christ but they were not forgiven. Forgiveness results when the unbeliever consents that Jesus Christ, through His work on the cross, paid the price of spiritual death as judgment for all sins. "*Although innocent, impeccable, and perfect, Christ became my substitute and suffered spiritual death in my place when my sins were imputed to Him and judged.*" This is the crux of the Gospel message and must be understood and accepted through faith alone in order for salvation to be effective and for pre-salvation sins to be forgiven.

Post-salvation sins are blotted out, or forgiven, by the use of the first problem-solving device of rebound: confession alone to God alone. Consequently, it can be seen that there are two stages of forgiveness for personal sin:

- a. First there is the forgiveness of sins committed before salvation indicated by the word *charizomai*.

Ephesians 4:32 - But become kind, performing gracious acts toward each other, and compassionate, and keep forgiving each other just as God also by means of Christ has forgiven us.

- b. Second there is the forgiveness of sins committed after salvation indicated by the word *aphiemi*.

1 John 1:9 - If we confess our sins, He (God) is faithful and righteous to forgive us [*aphiemi*] our sins and to cleanse us from all unrighteousness.

When our forgiveness of others is the subject, the word used is *charizomai* and thus focuses our attention to the cross and the process and procedure of divine forgiveness found there.

Obviously, human forgiveness is immeasurably different from divine forgiveness, but the former must reference the latter in order to grasp what is being required of him.

C. The Divine Pattern for Forgiveness

The pattern for pardon and forgiveness is found in:

Isaiah 43:25 - I, even I, am the One who wipes out your transgressions for My own sake; and I will not remember your sins.

Note that the one who does the blotting out and the forgetting is God. In fact, He and only He has the prerogative to forgive anything. Why? David summed it up best when he wrote in:

Psalms 41:4 - As for me, I said, "O Lord, be gracious to me; heal my soul, for I have sinned against You."

Psalms 51:4 - Against You and You only I have sinned and done what is evil in Your sight so that you are justified when You do speak and blameless when You do judge.

What is sin? It is the violation of biblical mandates. Therefore, it is the Eternal Logos which establishes rightness.

When any member of the human race violates one of these divine standards then divine righteousness classifies it as sin. Violation of divine standards thus becomes an act of rebellion against God. These acts of rebellion often include other people. But the sin itself is first and foremost against God as David points out.

Therefore, if the thing is going to be forgiven, it must be God who does it. And David realizes that forgiveness is forthcoming only to the believer who confesses his sins to God.

Remember, all the personal sins of the human race were judged in Christ by the justice of God. Therefore, the judgment of all sins occurred there. When we are the victims of sinful action the perpetrator has violated a divine standard and is accountable to God, not us.