

## Sins All Forgiven —“Past, Present and Future”

Recently someone wrote “*I am forgiven of all my sins past, —present and future.*” Many today would agree, having been taught that Jesus paid for and erased all our sins the moment He died on the cross. “That,” they say, “was His finished work on the cross.” “Sin is no longer a salvation issue,” they say, “because all sins have been paid for: we are now under grace.”

Scripture, however, shows this to be incorrect. Our sins were not “all paid for, past, present and future” the moment Jesus died. Our sins remain – neither forgiven nor erased – until we obey and come to repentance, confessing and forsaking sins. Then we'll enter His promised mercy. Then our past sins will be forgiven and blotted out:

“And the times of this ignorance God winked at; but now commandeth all men every where to repent” (Acts 17:30)

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” (Proverbs 28:13)

“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).

“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord” (Acts 3:19, NKJV)

That's right: our sins were neither forgiven nor blotted out when Jesus died on the cross. Unless we come to repentance, our sins remain, and we will pay for them ourselves as Jesus warned:

“... except ye repent, ye shall all likewise perish.” (Jesus, in Luke 13:5)

Peter makes it clear: come to repentance, or else perish:

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Peter 3:9)

When we come to Him in repentance, we'll have “remission of sins that are past” (Romans 3:25). We'll be “purged” of our “old sins” (2 Peter 1:9). We'll also receive the holy spirit, to help lead us out of slavery to sin:

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38)

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” (Acts 5:32)

Through the holy spirit, we enter “the presence of the Lord” (re Acts 3:19). Through

the holy spirit Jesus leads us out of slavery to sin . . . as long as we abide in Him, in ongoing repentance:

“As many as I love, I rebuke and chasten: be zealous therefore, and repent.” (Jesus, in Revelation 3:19)

An ongoing relationship with Him

“. . . yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Hebrews 12:11)

While we continue to abide in Him in repentance, following the holy spirit, we remain in justification—not under condemnation:

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Romans 8:1)

While we continue to abide in Him in repentance, following the holy spirit, we have the “hope of salvation:” —the promised gift of eternal life, to be received at Jesus' “revelation,” His return:

“But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (Paul, in 1 Thessalonians 5:8,9).

“And this is the promise that he hath promised us, even eternal life” (1 John 2:25).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Peter 1:13)

While we continue to abide in Him in repentance, following the holy spirit, He continues - present tense - to cover any new sins:

“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.” (1 John 1:7)

If we no longer abide in Him and revert to un-repentance and willful sin, then there is no more sacrifice to cover our new sins:

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” (Hebrews 10:26,27; examples in Luke 12:45,46 and 1 Corinthians 9:27)

Sins “all forgiven, past present and future”? Absolutely not.

Here is a warning from Jesus about reverting to willful sin:

“But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.” (Luke 12:45,46)

Sins “all forgiven, past present and future”? Absolutely not.

The apostle Paul understood that even after preaching to others, he could possibly return to a life of sin and therefore be rejected, a “castaway”:

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” (1 Corinthians 9:27)

Sins “all forgiven, past present and future”? Absolutely not.

If we no longer abide in Him and revert to un-repentance or willful sin, we fall away from justification and forfeit that “hope of salvation.” No longer “in his goodness” or grace, we’ll be “cut off”:

“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” (Jesus, in John 15:6)

“Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.” (Romans 11:22)

Am I saying a believer's calling is probationary? Absolutely. The two passages above have “if” in them. “If” is one of the smallest words, but its consequences are huge. Here are a few more of the many verses that have *probationary* written all over them:

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” (Hebrews 4:1)

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” (2 Peter 1:10,11)

Judgment is on the church – the true believers, the “house of God” – right now:

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Peter 4:17)

Jesus “died for our sins” (1 Corinthians 15:3). He made His death and blood available

to cover the death penalty we earn for sin, “For the wages of sin is death . . .” (Romans 6:23). He gave himself for us so that He - as our living high priest (Hebrews 8:1,2) - could redeem us: cover our death penalty:

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:14)

Thank You, Jesus.

We can have that mercy, that grace, that redemption - as promised - if we'll obey and come to Him in repentance, confessing and forsaking sin. Otherwise we will perish, paying our own death penalty, as Jesus warned.

What about faith? How does faith fit in?

Salvation is by grace. We come to grace *through* faith . . . not just because we *have* faith:

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8)

*Through* faith that God exists and responds to us, we see or realize that we have a choice to make: to either “come to God” on His terms, or, to walk away (dead faith). Without faith we would not see that we have a choice to make and therefore it would be impossible for us decide to “come to God”:

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Hebrews 11:6)

It is the decision, - the commitment – to come to God on His terms which pleases Him . . . and for which we enter His promised mercy and grace . . . and for which we receive the holy spirit . . . by which we enter a relationship with Him . . . without which we could never see salvation.

Faith alone is not enough: we must come to God on His terms. True believers – like Abraham – are those who act on their faith and obey. Jesus is

“. . . the author of eternal salvation unto all them that obey him” (Hebrews 5:9)

Note how Peter distinguishes believers from the rest —the “disobedient”:

“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner” (1 Peter 2:7)

Thanks to Jesus, a payment is now available to cover all sins. The idea that all sins, past, present and future have been paid for contradicts scripture. Our sins remain – neither forgiven nor blotted out – unless we come to repentance. We will perish, we will pay for our sins ourselves unless we come to repentance. And we will perish, we will pay for our sins ourselves if we revert from repentance back to willful sin.

The idea that all sins, - past, present and future - have been paid for leads many into

erroneous and dangerous conclusions. The narrative goes like this:

“Sins have all been paid for: that was Jesus' finished work on the cross. Thanks to Jesus sin is no longer a salvation issue: we are now under unmerited grace. Just trust that that is true, and you will have instant salvation and eternal security —no obedience required, no repentance required. Sin doesn't matter for salvation because – after all – all sins were paid for and covered up the moment Jesus died on the cross. Repentance means “change your mind” and just trust - “faith alone” - Jesus has paid for all your sins. The only sin to be concerned about is not trusting that all your sins - past present and future - have already been paid for.”

In contrast, the Biblical perspective is quite different. God changed His mind about about punishing Nineveh because they changed their mind about continuing in sin. They “turned from their evil way”:

“And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.” (Jonah 3:10)

Here's what Jesus had to say about Nineveh:

“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” (Jesus, in Matthew 12:41)

Outside of repentance – confessing and forsaking sin – we remain outside God's promised mercy and redemption. We will perish, paying our own death penalty. That's why Jesus told His disciples to preach “repentance and remission of sins” —not “faith alone,” not “just trust Jesus”:

“Then opened he their understanding, that they might understand the scriptures,  
And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:  
And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” (Luke 24:45-47)