

2nd of December 2018

Remission of sins Pt 1 For the Jew – reworked

In our previous study on repentance we suggested a meaning of “remission of sins” can be found in Rom.3: 25. In this new study we will look at “remission of sins” and expand on that meaning and establish that (1) the blood of Christ was shed for the remission of sins, (2) without the shedding of blood is no remission, and (3) under the Old Testament sacrifice the guilty were forgiven but not cleared. Therefore, remission covers forgiveness, clearing and taking away sin.

Scriptures upon which this teaching is founded.

1. The blood of Christ was shed for the remission of sins.

“For this is my blood of the new testament, which is shed for many for the remission of sins” (Matt.26: 28).

2. Without the shedding of blood is no remission.

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

3. Under the OT sacrifices the guilty were forgiven but not cleared of their guilt.

“Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation” (Ex.34: 7). See also Num 14:18.

Under the OT sacrifices Israel had their sins forgiven but not cleared of guilt and they were not redeemed. Both redemption and clearing of guilt only took place by “the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament” (Heb.9: 15). See Jn.1: 29 – the Lamb of God “taketh away the sin of the world”.

Additional comments.

The Greek words that are translated remission are also translated – forgiveness (as previously identified), deliverance, and liberty. And deliverance and liberty from sin can only take place when we are redeemed , cleared of guilt and our sins taken away. Therefore remission of sin is only made possible when Christ shed His blood at Calvary.

An illustration to help apply the teaching to our life today.

Jews that lived before Christ that believed God went to Abraham's bosom when they died, and their sins would have been forgiven them during their life, but they were only redeemed, they were only cleared of all guilt after Christ went down to hell for three days (1Pet.4: 6).

Question to think about.

How can we say one week that the nation of Israel received remission of their sins under the law because they were forgiven for their sins, and now this week say they did not receive remission of their sins.

Our answer from the scriptures.

Because a brother took the time to challenge the teaching. This is what led to the change:-

The word “shed” or “shedding” only occurs in relation to blood being shed for a sacrifice as a reference to the Lord Jesus Christ, other occurrences are where the blood is shed by one human being of another.

Given that – (i) The word “remission” does not occur in the Old Testament, (ii) the word “shed” or “shedding” only occurs in the context of Christ shedding His blood, (iii) and Christ shed His blood for the remission of sins (Jew and Gentile), and (iv) remission can take a wider meaning than forgiveness such that our debt to God for our sin is remitted (paid for) by the blood of Christ, our sin is taken away (1Jn.3:5), and cleared. Therefore under the OT law there was no remission of sin.