

## Right Division Soundbites # 12

### Atonement Yet Future / Atonement Now

Years ago a list of contrasts, prepared by a 'mid-Acts' dean, was made available for distribution. It was titled 'Rightly Dividing the Word of Truth', and suggested as soundbites to create teaching situations. There were 26 separate issues listed. We plan to deal with one topic on Sunday mornings.

For your information, the titles and verses (listed directly below in the box) are exactly as they appear on the dean's chart.

<b>12. Atonement Yet Future</b> Acts 3:19, Matt 25:31-34, Rom 11:25-27	<b>Atonement Now</b> Rom 5:11, Col 2:13,14
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The dean's first verse is the classic one for 'mid-Acts-ers' to use .... by saying that Israel's sins won't be forgiven until 'when' Jesus Christ returns and brings their kingdom:

**Acts 3:19** Repent ye therefore, and be converted,  
that your sins may be blotted out,  
when the times of refreshing shall come  
from the presence of the Lord;

If the 'time element' word 'till' in **Eph 4:13** was handled the same way as 'mid-Acts-ers' use the word 'when' in **Acts 3:19** .... then the body of Christ would not be edified until 'when' everyone in the faith is unified:

**Eph 4:12-13** For the perfecting of the saints, for the work of the ministry, for **the edifying of the body of Christ:**

13 **Till we all come in the unity of the faith,** and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

The dean should have included the verses after **Acts 3:19**, but he didn't. So we will read them .... for the context .... and to notice the last verse in the passage where Peter taught 'ye men of Israel' (Acts 3:12) that God's Son Jesus **removed iniquities from Israel:**

**Acts 3:19-26** Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

20 **And he shall send Jesus Christ,**

which before was preached unto you:

21 Whom the heaven must receive **until the times of restitution of all things,** which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren (**Jesus Christ**), like unto me (**Moses**); him (**Jesus Christ**) shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet (**Jesus Christ**), shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in **turning away (Greek <apostrepho> 'removed')** every one of you from his iniquities.

The same Greek word for 'turning away' is also translated 'shall turn away' in another of the dean's verses. Logically, Israel .... (just as we) .... will be **removed from the presence of sins in the future:**

**Rom 11:25-27** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and **shall turn away (Greek <apostrepho>)** ungodliness from Jacob:

27 For this is my covenant unto them,  
**when I shall take away their sins.**

Furthermore, if you (mis)applied the same principles as the dean did on this issue of 'Atonement Yet Future - or - Now' .... it could be configured that Paul taught the **same 'future' cleansing from sin** as 'mid-Acts-ers' think Peter taught .... that we will not be redeemed from all iniquity, nor purified, **until 'when'** Jesus Christ appears:

**Titus 2:13-14** Looking for that blessed hope, and **the glorious appearing of the great God and our Saviour Jesus Christ;**

14 Who gave himself for us, **that he might redeem us from all iniquity,** and purify unto himself a peculiar people, zealous of good works.

The only other of the dean's references does not mention anything about 'when' Israel's atonement will be, so it is not clear why he used it:

**Matt 25:31-34** **When the Son of man shall come in his glory,** and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Before we look at the other side of the dean's chart, we can see that, even under the Old Testament, God cleansed Israel of their sins back then:

**Psa 85:2** **Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.** Selah.

That is the same 'forgiveness language' PAUL used for us all:

**Eph 1:7** In whom **we have** redemption through his blood, **the forgiveness of sins,** according to the riches of his grace;

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

Likewise, Paul taught that

- Abraham (before the law)
- and King David (after the law)

both enjoyed atonement 'right then'.

They both experienced that **blessedness** .... as a 'present possession'.

God imputed righteousness to them .... **when** they believed on Him.

They did NOT have to WAIT for their atonement to come in a future time:

**Rom 4:3-11** For what saith the scripture?

Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace,  
but of debt.

5 But to him that worketh not,  
but believeth on him that justifieth the ungodly,  
his faith is counted for righteousness.

6 Even as David also describeth **the blessedness** of the man,  
unto whom **God imputeth righteousness** without works,

7 Saying, **Blessed are they whose iniquities are forgiven,  
and whose sins are covered.** (a quote from Psa 32:1-2)

8 **Blessed is the man to whom the Lord will not impute sin.**

9 **Cometh this blessedness** then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised:

that **he might be the father of all them that believe,**  
though they be not circumcised;

**that righteousness might be imputed unto them also:**

The truth is that **it is the blood that makes atonement for the soul:**

**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.**

'Mid-Acts-ers' always focus on **PAUL's 'but now' statements.**

They should concentrate on this 'but now' truth in Hebrews (9:26) ....

that **Jesus Christ shed HIS blood for the atonement of ALL sins:**

**Heb 9:22-26** And almost all things are by the law purged with blood; and **without shedding of blood is no remission.** (The Greek word <aphesis> translated 'remission', was written 17 times, and translated

- remission - 9 times
- forgiveness - 6 times
- deliverance - 1 time
- liberty - 1 time)

23 It was therefore necessary that the patterns of things in the heavens should be purified with these;

but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

**Christ paid sin's price .... and he did it once for ALL:**

26 For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

It was NOT the blood of animals that atoned for Israel's sins .... but always the blood of Christ (Rom 3:25) through the forbearance of God:

**Heb 10:4-18** For **it is not possible that the blood of bulls and of goats should take away sins.**

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, **Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;**

9 Then said he, Lo, I come to do thy will, O God.

He taketh away the first (the old testament),

that he may establish the second (the new testament .... of which WE are able ministers, according to GOD, through Paul, in 2 Cor 3:6).

(Heb 10:) 10 By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.**

11 And every priest standeth daily ministering and offering oftentimes the same **sacrifices, which can never take away sins:**

12 But **this man (Jesus Christ),** after he had **offered one sacrifice for sins for ever,** sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For **by one offering he hath perfected for ever them that are sanctified.** (also John 17:17-21, 1:17, 14:6; Heb 2:10-12; 1 Cor 6:11)

15 Whereof the Holy Ghost also is a witness to us:

for after that **he had said before,** (in the scriptures, Jer 31:33-34)

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (The Gentiles have the work of the law written on their hearts also - Rom 2:14-15; 7:22,25; 8:4.)

17 And **their sins and iniquities will I remember no more.**

18 Now **where remission of these is,**  
**there is no more offering for sin.**

Forgiveness of sins is what Zacharias (Luke 1:67) prophesied that his son John the Baptist would show Israel, by manifesting Christ (John 1:31):

**Luke 1:76-77** 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;

77 **To give knowledge of salvation unto his people by the remission (forgiveness) of their sins,**

That is just what John did, when **he preached the gospel of Jesus Christ.** John offered Israel forgiveness through repentance and faith, **just as Paul later did to the Jews and the Greeks in Acts 20:21:**

**Mark 1:1-4** **The beginning of the gospel of Jesus Christ, the Son of God;** ('Mid-Acts-ers' say the gospel of Christ started with Paul, but not so!)

2 **As it is written in the prophets,** Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for **the remission (forgiveness) of sins.**

When Jesus ministered to the lost sheep of the house of Israel (Matt 15:24) .... He had power to forgive men of their sins, and He did:

**Matt 9:2-6** And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; **thy sins be forgiven thee.** (Mark 2:5, Luke 5:20)

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that **the Son of man hath power on earth to forgive sins,** (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

Jesus did NOT tell the woman, which was a sinner, who washed His feet with tears, dried them with her hair, kissed His feet, and anointed them with ointment, that she had to WAIT until He returned to earth to receive forgiveness .... remission .... atonement .... for her sins:

**Luke 7:47-50** 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.

48 And he said unto her, **Thy sins are forgiven.**

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

That is the prophecy that Jesus' death on the cross foretold .... just as He taught His disciples at the passover meal, which became the Lord's supper of the NEW testament. His blood was shed for the remission of sins:

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

After His death and resurrection, the 'risen, glorified Lord' appeared to His 11 disciples and others gathered with them (Luke 24:33), and told them to preach the gospel to all nations .... not just to Israel:

**Luke 24:46-47** And said unto them, **Thus it is written**, and thus it behoved Christ to suffer, and to rise from the dead the third day: (Paul gave **these very same details** of the gospel he received in 1 Cor 15:3-4. Also see Luke 24:26-27, 44; 1 Pet 1:11; Psa 22; Isa chapters 50 and 53.)

47 And that **repentance and remission (forgiveness) of sins should be preached in his name among all nations**, beginning at Jerusalem.

.... and that's exactly what they did! PETER indicated that Jesus died and rose again and was exalted for Israel's forgiveness of sins:

**Acts 5:29-32** Then Peter and the other apostles answered and said, We ought to obey God rather than men. ('Mid-Acts-ers' ought to do this!)

30 The God of our fathers raised up Jesus (resurrection), whom ye slew and hanged on a tree (crucifixion). (The death and resurrection of Christ)

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance **to Israel**, and **forgiveness of sins**.

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

That same message of 'forgiveness of sins' was the one PETER took to the GENTILES gathered at Cornelius' house (before the scripture records PAUL going to the Gentiles). The prophecy INCLUDED .... WHO-SO-EVER:

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

The dean of the school where the Cunning Royal Jester is president .... would have us believe that the forgiveness of sins PETER offered the Gentiles who believed in Jesus is a '**DIFFERENT' ATONEMENT** than the forgiveness of sins PAUL offered the Gentiles who believed in Jesus.

Specifically addressing both Israel and any who feared God at Antioch, PAUL offered forgiveness of sins and justification through Jesus. After all, it really made **no difference** whether they were Jew or Gentile (Acts 15:9; Rom 3:22, 10:12; 2:28-29; Gal 3:28; Col 3:10-11; Acts 10:15, 11:9):

**Acts 13:16** Then Paul stood up, and beckoning with his hand said,  
 • **Men of Israel,**  
 • **and ye that fear God,** give audience.

**Acts 13:38-39** Be it known unto you therefore, men and brethren,  
**that through this man (Jesus, Acts 13:23) is preached unto you the forgiveness of sins:**

39 And by him **all that believe are justified** from all things, from which ye could not be justified by the law of Moses.

Paul testified before King Agrippa that Jesus commissioned him on the Damascus Road to go to the Gentiles (which happened in Acts 9) .... that they also could have forgiveness of sins and the same inheritance as Israel:

**Acts 26:16-18** But rise, and stand upon thy feet:  
 for I have appeared unto thee for this purpose,  
 to make thee a minister and a witness both  
 of these things which thou hast seen,  
 and of those things in the which I will appear unto thee;

17 Delivering thee from the people,  
 and from **the Gentiles, unto whom now I send thee,**

18 • To open their eyes,  
 • and to turn them from darkness to light,  
 • and from the power of Satan unto God,  
 • that **they may receive forgiveness of sins,**  
 • and inheritance **among them** which are sanctified by faith that is in me.

Jewish saints were **ALREADY** sanctified by faith in Christ .... **BEFORE PAUL:**

**Rom 16:7** Salute Andronicus and Junia, **my (Paul's) kinsmen,** (who were Israelites) and my fellowprisoners, (they helped Paul in his ministry) who are of note among the apostles,  
**who also were in Christ before me.**

Now, we'll move to the right side of the dean's chart .... where he tried to make a 'contrast' with the left side .... which we already saw from the scriptures was gross error. **Israel did NOT have to WAIT for their atonement UNTIL Christ returns. No one does, nor ever did:**

**Rom 5:11** And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.**

This is the only place where the word 'atonement' appears in the KJV in the New Testament. However, the Greek word translated 'atonement' is <katallage> and is written 4 times. It is translated:

- reconciliation - 2 times
- reconciling - 1 time
- atonement - 1 time.

The dean's other reference is **Col 2:13-14**, but we will also read verse 10, to understand that **having forgiveness of sins is a complete work for everyone who is 'in Christ':**

**Col 2:10** And **ye are complete in him**, which is the head of all principal-ity and power:

**Col 2:13-14** And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses;**

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; (WHEN He died .... NOT when Paul penned the verse.)

**God applied Christ's work of atonement for sins both FORWARD and BACKWARD** .... just as we already read examples Paul wrote of Abraham (John 8:56) and David (Acts 2:29-31) being justified by faith (Rom 4:3-9).

John also wrote in his epistle that people's sins were forgiven them:

**1 John 1:7-9** But if we **walk in the light** (also see Eph 5:8),  
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.**

8 If we say that we have no sin, we deceive ourselves,  
and the truth is not in us.

9 If we confess our sins, **he is faithful and just to forgive us our sins,  
and to cleanse us from all unrighteousness.**

**1 John 2:12** I write unto you, little children,  
because **your sins are forgiven you for his name's sake.**

**1 John 3:5** And ye know that **he was manifested to take away (bear)  
our sins;** and in him is no sin.

When Jesus Christ had by Himself purged our sins, He sat down (Heb 1:3).

Cleansing for sins was accomplished by His sacrifice on Calvary:

**Rev 1:5** And from **Jesus Christ**, who is the faithful witness, and the first  
begotten of the dead, and the prince of the kings of the earth. **Unto him  
that loved us, and washed us from our sins in his own blood,**  
(also see Isa 1:16-18, Acts 22:16, Gal 3:27)

The dean, the Cunning Royal Jester (of Grace School of the Chart),  
the Jokers, and the 'mid-Acts-ers' who follow their teachings .... think  
'atonement now' only applies in PAUL's preaching. They wrongly divide out:

**Psa 130:3-4** If thou, LORD, shouldest mark iniquities, O Lord,  
who shall stand?

4 But **there is forgiveness with thee, that thou mayest be feared.**

Regarding the dean's issue #12 .... according to the Bible .... he is wrong.

No one has to WAIT for their atonement until the future return of Christ!