

Parson to Person

Biblical Timeline and the Eschaton (Part 2)

The author to the Hebrews contended that Jesus, “...after He had offered one sacrifice for sins forever, sat down at the right hand of God” (Hebrews 1:3b NKJV), and that “by one offering He has perfected forever those who are being sanctified” (Hebrews 10:14 NKJV). He said that “the Holy Spirit also witnesses to us; for after He had said before, ‘This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,’ then He adds, ‘Their sins and their lawless deeds I will remember no more.’ Now where there is remission of these, there is no longer an offering for sin” (Hebrews 10:15–18 NKJV). It is therefore my position that His word, “Their sins and their lawless deeds I will remember no more,” suggests just that. God no longer remembers the believer’s sins or lawless deeds. He no longer remembers the “bad” of the believer nor does He recall or hold a believer in contempt for the “good” they omitted to do.

For this reason, as we move forward in our study in Dispensational Theology and the Biblical Timeline, I want to emphasize that there is no future condemnatory judgment for the believer.

One might correctly suggest that the fullest application to these verses relates to the sins of the Jews whom after the Tribulation will have received forgiveness of sins and move on into the Millennial Kingdom (see Jeremiah 31:31–34). However, the author to the Hebrews used this verse to suggest that the first-century Hebrews were recipients of this blessing and, as such, have

had their sins forgiven already. The book itself begins with the declaration of Jesus' finished work of redemption and of whom it is said, *"who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high"* (Hebrews 1:3 NKJV). I re-emphasize, *"He had by Himself purged our sins."* He *"purged our sins"* on His own, without our help.

In the event that some might suggest this applies to the Hebrews alone, I will elaborate and cite a few more passages.

To the Corinthians (as mentioned above), Paul wrote, *"He [God] made Him [Jesus] who knew no sin to be sin for us, that we might become the righteousness of God in Him"* (2 Corinthians 5:21 NKJV). Jesus purged the sins of the Corinthians—and He has purged our sins too. We have all been made "righteous" even as He is righteous. [This may be a good time to mention that the Corinthians may have been the most unruly and carnal Christians named in the Bible. However, not once in the book of 1 Corinthians did Paul ever tell them that they were unsaved or that their sins had not been forgiven—but to the contrary. Inasmuch as they were once unredeemed, he contrasts their unregenerated past with their then present state when he said, *"but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God"* (1 Corinthians 6:11b NKJV)].

Paul told the Colossians that through the finished work of Christ at Calvary, Jesus had accomplished a work that could deliver every sinful man. Those who trust Jesus for salvation are set free from and forgiven of sin, reproach, and blame. He said, *"For it*

pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight” (Colossians 1:19–22 NKJV). May I re-emphasize “present you holy, and blameless, and above reproach in His sight.” Therefore, no believer need ever fear a future accusatory or condemnatory judgment wherein their “bad” is remembered or held against them—in any way.

To the Ephesians Paul wrote, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who

first trusted in Christ should be to the praise of His glory” (Ephesians 1:3–12 NKJV).

If we are to be presented *“holy and without blame”* to *“the praise of His glory,”* are we to believe that we will only be presented as such after an evaluatory and potentially disappointing future “bema”-type event wherein some “bad” may first be revealed?

Illustratively, Paul said we are going to be presented to Jesus as a bride without spot, blemish, or any such thing. He wrote, *“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish”* (Ephesians 5:25–27 NKJV).

As the Bride of Christ, believers will appear before Jesus as *“a glorious church, not having spot or wrinkle or any such thing.”* We will stand before Him *“holy and without blemish.”*

Finally, the doxology found in the Book of Jude tells us that it is not we who keep ourselves, but it is God. Read, *“Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen”* (Jude 24–25 NKJV).

If we are to be presented *“faultless before the presence of His glory with exceeding joy,”* are we to believe that we will only be presented as *“faultless”* after an evaluatory and potentially disappointing future “bema”-type event wherein some fault may

first be revealed? Can one be presented *“faultless before the presence of His glory”* and still have their *“bad”* remembered? I Think not!

Jesus said, *“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life”* (John 5:24 NKJV).

There is no future accusatory or condemnatory judgment for the believer! So, as we continue our study of the *“Timeline of Coming Events,”* rest assured, you will not be left behind at the Rapture, you will not stand in judgment at the Bema (Judgment) Seat of Christ, you will not be here suffering the wrath of God during the Tribulation—a dispensation of judgment—indeed, you will be alive and well to return with Jesus at His Second Coming, you will reign with Him during the Millennial Kingdom, you will not be standing in judgment at the Great White Throne, and you will be with the Lord for all of eternity without condemnation.

Jesus paid the price for you in order to redeem you from sin, death, condemnation, future judgment, an endless eternity without Him in Hell and the Lake of Fire. He purchased you at the cost of His own life—through His own blood—was buried for three days and three nights, and physically rose from the dead in order to impute His life, His righteousness, and His peace to you, for His eternal glory and praise.

I love you all,
Pastor Paul

