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August 2007

New Testament study of the word “remission.”

The Greek word translated “remission” was included in the “forgiveness” study. But with this study, I wish to enlarge on the use of “remission” in each of the listed references. Because of the enormous distortion in today’s presentation of the Gospel, it is necessary to make every tool available for those who desire to discover the truth. As in all Bible studies, I am quoting from the very old KJV we inherited from my husband’s grandmother. In most instances, it is more accurate than the present-day “Authorized” KJV.

We start with the Greek word which was used in translation. For brevity’s sake, I will give you a little “homework” to do.

Greek #859

aphesis (af'-es-is) From G863

Definition: **“freedom; (figuratively) pardon”**

Translated: “deliverance, forgiveness, liberty, remission”

We must keep in mind that the “translated” words are those used by the translators – they are not necessarily the true definition. The definition can be seen in bold words, as in the above.

When we think of the word “freedom”, or “pardon”, the word “bondage” may also come to mind. Or “being in prison” or “under a sentence” of some sort. As the Scriptures tell us, we are all born under the sentence of death which came with the knowledge of good and evil. And sin is the manifestation of the fleshly creature who has that knowledge and is separated from God.

Jesus took care of the “separation” by putting to death the thing that stood between man and God – flesh. Jesus came “in the likeness of sinful flesh,” as Romans 8:3 tells us, and His flesh body was hung on the Cross, putting flesh to death. He paid the penalty – He **pardoned** all mankind. If you wish to use the word “**delivered**” as the translators did; or the word “**release**” that is also just as fitting.

In this first reference, those two more accurately translated words were used.

- The words “*deliverance*” and “*liberty*” can be found in this verse in the revised KJV. See bold words for their use in the 1611 version.

Luke 4:18(&19): *“The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim **release** to the captives, and recovering of sight to the blind, **to set at liberty** them that are bruised, to proclaim the*

acceptable year of the Lord.” Remember, the same Greek word was used twice in verse 18, as in the emphasized English words.

Man’s spirit is captive in a body of flesh, spiritually dead, and needs to be freed, which is what Jesus did for all. The problem is that all men are not born anew – their spirit needs to be regenerated. Their sinful flesh has been pardoned but they need to receive the Life of Jesus, by His Spirit, if they want to have Eternal Life. (Read Romans chapter 5 for more understanding).

Now we look at the use of the words “forgiveness” and “remission”. Webster’s dictionary defines “remission” as “**cancellation of or release from a debt, tax, penalty, etc.**” We know from God’s word that Jesus cancelled the penalty of death upon mortal flesh. Yes, our mortal body does die, but our flesh man – our spirit – has been pardoned and must receive the Spirit of Christ to have Life.

My comments (*) follow immediately after each quote from the Bible.

- The word “*forgiveness*” was used in the following verses in the revised KJV. See bold words for its use in the 1611 version.

Mark 3:29 (&30): “*But whosoever shall blaspheme against the Holy Spirit **never forgiveness**, but is guilty of an eternal sin: because they said, He hath an unclean spirit.*” (Read the context for this passage).

* The use of “forgiveness” was not a good choice. The words “*never forgiveness*” were translated from four Greek words. We could more accurately translate those words as “**has lot forever the pardon once had.**” If such a one has lost his pardon, the spirit has no hope of ever being born anew – it is lost forever – the Holy Spirit has departed from him, never to return again. And that soul has gone into oblivion. So, you see, we must **never** mess with the Holy Spirit.

Acts 5:31: “*Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and **remission of sin.***”

* God gave to Israel “reversal of [another’s] decision” and “pardon” for their sinful state. See Greek #266 for “sin(s)” [*sin (properly abstract)*]

Acts 13:38 (&39): “*Be it known unto you therefore, brethren, that through this man is **proclaimed unto you remission of sin: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.***”

* The above passage speaks for itself. As we can see, the “proclaimed pardon” has been granted and “**every one that believeth is justified.**” The KJV revisers use of “forgiveness” adds to the confusion found in today’s “apostate gospel.”

Acts 26:18: “*To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive **remission of sin and an inheritance among them that are sanctified by faith in me.***”

* To “receive remission” means to “get hold of” (‘grasp’ maybe?) the pardon already granted. Notice they are then “sanctified by faith [Greek: relying upon]” in Jesus?

Ephesians 1:7 (&8): “*In whom we have our redemption through his blood, the **forgiveness** of our trespasses, according to the riches of his grace; which he made to abound toward us in all wisdom and prudence;*”

* Read that verse again. We have been redeemed *through his blood*. The KJV revisers changed “trespasses” to “sins”. Here is the meaning of the word: “*a side slip (lapse or deviation), that is, (unintentional) error or (wilful) transgression.*” To use “forgiveness” in place of “pardon” is misleading. Pardon has been accomplished – so why would we ask God to pardon (forgive) us? Jesus cannot go to the Cross every time someone asks for pardon (forgiveness). The apostate gospel in effect is crucifying Jesus over and over again – or at least unknowingly expecting it by the misuse of “forgiveness.”

The last part of the above quoted passage tells us that our pardon is *according to the riches of his grace*. Then it says He made that pardon *abound toward us in all wisdom and prudence*.

Colossians 1: (13&)14: “*Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the **forgiveness** of our sin:*”

* The book of Colossians speaks so much of the centrality of Christ. And in this passage we are told that it is “in Him” that we have our redemption – He did it all! He pardoned us all. Here again, the word “sin” comes from “*sin (properly abstract)*” which is the sinful state – our condition of flesh. Jesus pardoned us by putting flesh (sin) to death in Himself. The word “forgiveness” should really be translated “freedom” or “pardon”.

- The word “*remission*” was used in the following verse in both the revised KJV and the 1611 version.

Matthew 26:28: “*For this is my blood of the covenant, which is shed for many unto **remission** of sin.*”

* Jesus shed His blood – the remission has been made – all mankind has been pardoned. The word “sin” again is translated from the Greek word which means “*sin (properly abstract)*”. As I wrote in “Apostate Gospel – The Great Deception” the word “abstract” is the opposite of “concrete” and means “*theoretical; not practical or applied.*” “Concrete” would apply to actual deeds (sins) while “abstract” applies to the condition of sinful flesh.

Mark 1:4: “*John came, who baptized in the wilderness, and preached the baptism of repentance unto **remission** of sin.*”

* The present-day “Authorized” KJV used the word “for” in place of “unto”, as in “unto remission of sin.” The word “unto” was translated from a Greek word which is “*A primary*”

preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.).” The *point reached or entered* was the already accomplished pardon. And the “repentance” was the turning from the path set out by man in the Garden of Eden. The “baptism of repentance” would be the washing (cleansing) from the old life and receiving the pardon for sinful flesh.

In the fifth verse, it tells how “*they were all baptized of [John] in the river Jordan, confessing their sins.*” “Confessing” means “*to acknowledge or (by implication of assent) agree fully*”. I believe we must understand that they were not “confessing sins” (again ‘abstract’) verbally but were, by their submission to baptism, “acknowledging” their sinful state and the need to be washed clean from the old self-life.

Luke 1:77: “*To give knowledge of salvation unto his people in the **remission** of their sin.*”

* This verse is self-explanatory. But the KJV uses the word “by” in place of “in” *the remission of their sin*. Here is the definition of the word “in”: *A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), that is, a relation of rest.* Could it be made any clearer? The pardon for their sinful condition provided a place of **rest**.

Luke 3:3: “*And he came into all the region round about Jordan, preaching the baptism of repentance unto **remission** of sin;*”

* This is the same as the meaning in Mark 1:4-5, above.

Luke 24:47: “*And that repentance and **remission** of sin should be preached in his name unto all the nations, beginning from Jerusalem.*”

* This also has the same meaning as those above.

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

* The KJV version uses the word “for” in place of “unto” *the remission of your sins*. As in the earlier verse, the meaning of “unto” is: “*A primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.).*” And again, the “sins” should be “sin” in the singular because it is the “abstract” condition of sinful flesh which was pardoned on the Cross.

Acts 10:43: “*To him bear all the prophets witness, that through his name everyone that believeth on him shall receive **remission** of sins.*”

* It is not enough that all mankind was pardoned – we must receive the gift through faith in Christ Jesus, at which time we are born anew with His Spirit coming into our spirit.

Hebrews 9:22: “And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no **remission**.”

* Yes! The shedding of Jesus' blood bought pardon for all.

(This next passage is so good that I didn't want to quote only verse 18.)

Hebrews 10:14-22: “For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws on their hearts, and upon their minds also will I write them; and their sins and their iniquities will I remember no more. **Now where remission of these is, there is no more offering for sin.** Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh: and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water.”

* Take note of the bold words. Pardon was accomplished once – at Calvary. There is no need for anyone to “ask forgiveness” in order to be born again. As Jesus said, “IT IS FINISHED.”

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