

Sins Forgiven After Death

The Rooted Word

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Introduction

What happens after you die is one of the most hotly debated issues among all churches. Is there Purgatory or is there no Purgatory? Can your prayers help the dead or is it a waste of time? Do you get a chance to repent after you die and before Judgment Day? Do you merely sleep and suddenly awake at the very end? Or do you go straight to be with Jesus after death?

This study will help you understand what the Scriptures say about repenting after death. The text is the transcripts of the three videos each chapter is named after. You can click the image at the beginning of each chapter to load the video on the YouTube channel for The Rooted Word and watch, if you prefer that. We have included a blank page at the end of each chapter for your own notes you can take while reading that chapter or watching the corresponding video. If you have questions you can post them under the appropriate video on YouTube. Just click the picture to get there.

Is the Gospel preached to some after they die?

(click image for video)



So, I made a video before, talking about the possibility of some people being able to hear the Gospel after they die. There is a very clear scripture on that in the New Testament. When I first discovered it, I went to my pastor. I was pastoring at the time myself, but I went to my lead pastor, who grew up Catholic and knew the verses very well.

He told me, "Oh, it's not important, just ignore it." That was in an Assemblies of God church, and he was telling me to ignore the scriptures. He said it wasn't important. Really? When it's saying that Jesus preached to those who died at the time of Noah, and they were being held in prison—who were once disobedient, meaning they became obedient—that's not important?

Why would that not be important? Of course, it's important, because it shows that the Gospel is preached to some after they die. I'll read it to you. It's in 1 Peter:

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water." (1 Peter 3:18-20)

Then, in the next chapter, it says: "For this reason the Gospel was preached also to those who are dead, that they might be judged according to men in the flesh but live according to God in the spirit." (1 Peter 4:6)

Alright, so if it says that our Lord went and preached by the Spirit to those who were held in prison from the days of Noah, when they were disobedient, then that's what happened. We are not to brush it aside, because then we're not going to understand other scriptures as we carefully look at them.

I want to bring one up today that was brought to my attention as I was reading it for another purpose. It says in John 11:25, Jesus said to Martha: "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live."

Now, you might hear that and think, "Well, yeah, spiritually dead, and now he's going to be spiritually alive." No, that's not what He's talking about, and we know this by the next verse and the context. The context is that Lazarus has died, and Jesus wasn't there. They thought that if He had been there, He could have kept Lazarus from dying by healing him.

So, Jesus is preparing them for the miracle He's going to do of bringing Lazarus back to life after being dead for four days. Jesus said to her, "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this?"

Now, the problem is that you cannot say the first part is metaphorical or spiritual. You can't, because the second part says, "Whosoever liveth..." Well, if you're alive spiritually, why do you need to believe in Jesus? You already believe in Jesus because you can't be alive spiritually unless you believe in Jesus. So, this precondition of being alive is physical life, and that contrasts with what He just said about "though he were dead," meaning physically dead.

These are physical, not spiritual. They're physical, because both of them—whether they're alive or dead before they believe—they're spiritually dead, right? And that's why verse 26 is there: to prevent us from interpreting verse 25 as referring to spiritual death. It's physical death. Jesus says, "I am the resurrection and the life. He that believeth in Me, though he were dead—like Lazarus—yet shall he live."

But was Lazarus dead? No, he was sleeping. But what about this? This says, "Though he were dead, yet shall he live if he believeth in Me." Well, if he's alive when he starts believing in Jesus, then he will always live, because it says so: "Whosoever liveth and believeth in Me shall never die." Which means, if someone believes in Jesus and their body dies, they're not dead.

So, if this person believed in Jesus before he died (I'm talking about verse 25 now), though he were dead, if that man had believed in Jesus while he was still alive, then he didn't die spiritually. There's no way possible of interpreting this as spiritual death. It's impossible. It's literally impossible. This is without a doubt—because of verse 26 contrasting with it—without a doubt, physical death.

This means that you can't come to believe in Jesus Christ after physical death. That's right. And we know that from 1 Peter as well. I'm sure these aren't the only scriptures that testify to it.

How's that for thinking about something for a long time and hard? What are you going to make of that? Does that mean we don't need to preach the Gospel? Yeah, we do. And why do we need to preach the Gospel? Think about it.

Well, we've got Revelation, where it talks about the preaching of the Gospel to the ends of the earth before the other things happen. So, that has to happen. Has it happened already? Maybe.

Why do we preach the Gospel to the living? Because they are here. We don't have access to the dead to preach to them. That's up to Jesus. It's our job to preach to the living. Why do we preach to the living? For the same reason that if the dead do get preached to, they are preached to so that they will live. So that they will not die.

We preach to people so that they will not die. And I'm not talking about just physical death; I'm talking about the second death. Because if you do not believe in Jesus and live your actions out—because everyone lives out actions, no matter how small or insignificant they seem—everyone lives out actions as long as they live, even if it's for a few seconds.

When you believe in Jesus, whatever actions you have available to you, you must live out. Otherwise, your faith is dead, and your faith is not complete. Jacob, a.k.a. James, says, "Faith without actions is dead." You'll read it as "works" or "deeds" in your translations, but it's literally "actions." It's the same word in Greek.

Faith without actions is dead, and faith is made complete by actions. Your faith is not complete until you do. When you do, then your faith is made complete. And if our hearts condemn us when we are before God, then our actions reassure us that our faith is genuine and we are in Christ.

Romans 8:1 says, "There is now no condemnation for those who are in Christ Jesus, who walk not according to the flesh, but according to the Spirit." Those actions—of not being according to the lust of the flesh but according to the will of the Father in heaven—prove to us that we are in Christ. It's the completion of our faith. It proves that our faith is not dead.

Because you can have faith in Christ as the Son of God, and it be a dead faith. Even Jesus said that with the seed sower—that's the point of that parable: to show that faith can fail. So, you must be careful with your faith, because it can fail.

The seed that produced an abundance was the seed that was rooted deep, which was not choked out by the worries and cares of life, which was not stolen away by the devil. You have to be careful. Jesus didn't say that for no reason.

So, dig deep. Here on the channel, there are a thousand videos—closing in on a thousand now—and they're all very solid. Nearly every one of them is Bible teaching. Some of them are words of encouragement. There are a few—just a small handful—that are prophecy. Rarely do I speak a prophetic word, but sometimes, yes.

But it's Bible teaching. So, dig deep. Put your roots down deep. This is the channel to do that, because we dig into the testimony of God and we see what that means for us and what to do. And I'm constantly calling you to stop sinning. That's right—you must stop sinning.

That's some of the actions there. Walk not according to the lust of the flesh but according to the Spirit, according to the will of the Father. You stop sinning and you do what's right. First John says, the fake Christians are the ones that say they can't stop sinning. When they say they have a relationship with the Father, they are liars. That's what John says.

Paul explains that in Romans 7—there's someone who can't stop sinning because they are a slave to the members of their body and its lusts. They are not real Christians. They do not know who can save them from this body of death. They don't know.

And John says that if you walk in the darkness and claim to have fellowship with the Father, you lie and do not do the truth. That's actions, by the way—you do not do the truth. You may believe the truth, but if you don't do it, then what's the alternative to not doing the truth? The truth is to stop sinning and do what's right. The alternative is to sin and not do what's right.

Do you think you have fellowship with the Father if you can't stop sinning? Jesus said, "If the Son has set you free, you are free indeed." Free from what? Guilt? No. Guilt is a good thing. A guilty conscience is what keeps us in check. God said, "I will write my laws on their hearts." You will feel guilty if you go against the laws of God. It's a good thing.

If the Son sets you free, you are free indeed—from the power of sin and death. You no longer have to obey sin. Paul says many times that you're going to serve either sin or righteousness. Which one is it? Jesus calls you to that also—you can only serve one master. Choose. Choose today whom you will serve: sin or righteousness.

Stop going around lying to people and making them twice the sons of hell that you are by saying that no one can help but sin as long as they're in the body. You wicked unbelievers, you will be condemned with the world. Watch my last video from 1 Corinthians 11. You will be condemned with the world because you are wicked.

Stop spreading lies, because you call God a liar every time you do that. Jesus said, "Stop sinning," many times. Paul said, "Awake to righteousness and sin not." I say this to your shame because some are without the knowledge of God. Paul says that. Paul says, "Awake to righteousness and sin not. Stop sinning."

Jesus says, "Stop sinning," on multiple occasions. John says, "I write this to you, dear children, so that you may not sin." Stop sinning. He says that those who walk in darkness and say they have fellowship with the Father lie and do not do the truth. Stop sinning.

Peter says, "Be holy because I am holy," quoting God from the Old Testament to Christians in the New Testament, demanding that you be holy just as God is holy. And I can hear many of you apostate believers—you who follow the false gospels of the apostate churches—saying, "Sinless perfection! Sinless perfection!" like those annoying little birds outside: "Sinless perfection! Sinless perfection!"

First off, perfection is not the word. You probably read that in your King James Bible. The word is completion, not perfection. The only one who was ever perfect was Jesus. But we can be made complete, whole, sinless. That's what we're saying. We're not saying we've never sinned—you've sinned, I've sinned, yes. But what has Christ come for? Not to make us believe we've never sinned, but to rescue us from our sins in all ways—not in some imaginary way that tries to lie to God and fool Him. God is not a fool—God cannot be fooled.

He's rescuing us from sin in a real, tangible, actual way—by purging that sin out of us, not just the guilt of the sins we've committed, but to get rid of that propensity to do those same sins again. He purges us of the sin because when we sin, we not only create guilt and condemnation upon ourselves—the wrath of God—but we also create a rut. Even if it's the first time, we make a little rut that makes it easier to go along that path than anywhere else.

The more we do that sin, the deeper the rut we make. We look at it and think, "Well, that's easier; let's go that way." Sin purges us of those things. He cleans out that rut so it's level ground again. He gets rid of that condemnation off of us by the power of His blood. He does both of these things.

If you truly want to be free from sin, you need to believe in Jesus—in the way that Jacob, a.k.a. James, explains it clearly enough so that even a child could understand. "Faith without actions is dead. Faith is made complete by actions." Get out there and live your faith. Stop sinning.

If you feel like you can't stop sinning, throw yourself on the floor before the holy God. Beg Him for help. Beg the Father for help. Beg Him to send holy angels to fight the fight with you, not for you, but with you. Because you have to fight the fight against sin, but God gives you the power. It says that God does not allow us to be tempted beyond what we can bear up under, and He always provides a way through, not out, but through.

Temptation is not sin. Temptation is what precedes sin. Temptation is that pressure, that nervousness, that anxiety, that unbridled desire that's trying to push us to sin. That's temptation—not sin itself, but temptation. God does not allow us to undergo

any temptation that is too powerful for us to stand up under—meaning we won't do the sin or be crushed down by the weight of that temptation.

He doesn't ever allow us to undergo any temptation that is too great for us to stand up under. So, those of you who cry out, "I can't help but sin as long as I'm in the body," you call God a liar. You directly call God a liar by that statement. And you nullify the power of Jesus's blood. It has no purpose in your life.

Jesus isn't going to fool God—that's not why He died. He didn't die to trick or fool God, to lie to God. That's how sick this message is. It should send up red flags all over, showing that this is not the Gospel of Jesus Christ, the Son of God. That's the gospel of the devil.

You need to read the Gospel accounts all over again. Unplug from your apostate preachers and teachers and churches and all the Christian musicians out there. Stop listening to all of them for 40 days.

Hey, listen: if Noah and the other seven could tolerate being with all those animals in the ark for 40 days, you can tolerate unplugging from all of those animals for 40 days. Just read the Gospel accounts and listen to Jesus without any preconceptions—just come and listen to Him as if you'd never heard Him before.

You can go down to the description and find a link called the "40-Day Jesus Challenge." We don't charge for anything—everything is free. All the resources we create are free. The translation we're making of the Bible is free and will always be free. Go take the 40-Day Jesus Challenge.

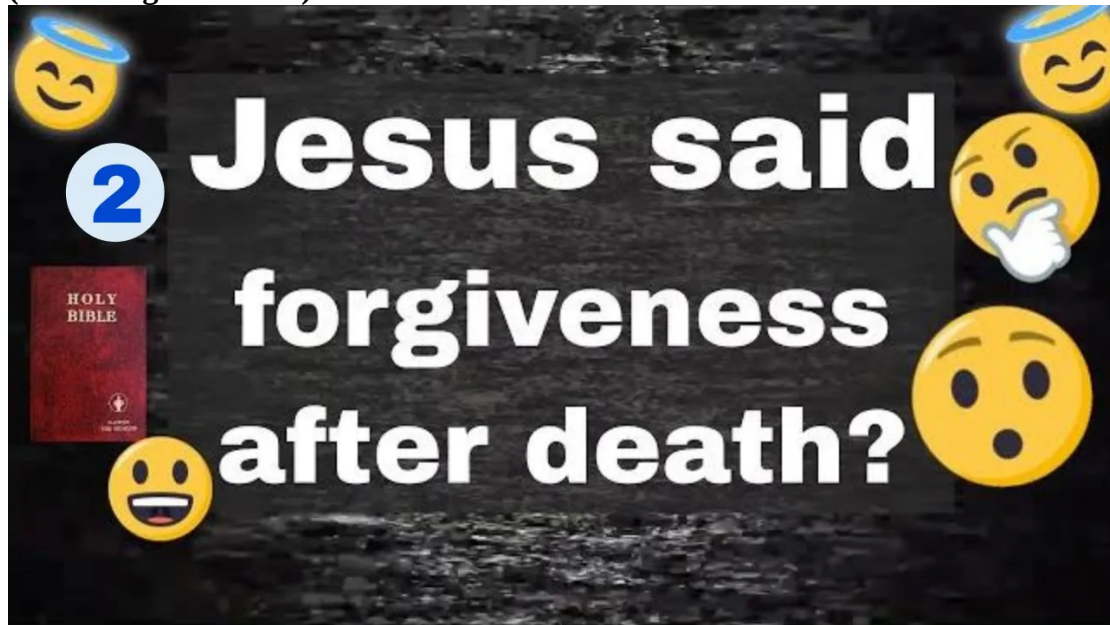
Because if you don't, then it's your own fault that you will be condemned to hell and then thrown into the lake of burning sulfur and suffer the second death. But I have better hope for you than that, because you're here at the end of this video. That tells me something. There is hope for you.

May the Lord bless you as you seek Him with all your heart.

Your Notes

Can Some Sins Be Forgiven After Death?

(click image for video)



Review of 1 Peter 3: Gospel After Death

So, this is an addendum to the Gospel after death, and this is the question: Can we be forgiven after death? You may ask, “Why would you even think such a thing? When you go to church, no one talks like that.”

Well, at least in the Protestant churches, they don't talk like that. But in the ancient churches—such as the Coptic Church, the Orthodox churches, the Catholic churches, the Armenian Church, and the Georgian Church— all of these ancient churches believed that there was another possibility to be forgiven after death.

Now, some of them believed in what's called purgatory, and I'm not talking about purgatory. Okay? So just put that aside; I'm not talking about that. I'm only talking about what the Scripture says. Scripture never mentions purgatory.

Okay, but it does have something that adds to what we've already found, which I expressed in the last video and the video before that. The first video was on 1 Peter and the reference to Jesus going in the Spirit—the same Spirit that raised Him from the dead. He went in that same Spirit to preach to the souls who have been kept in prison since the time of Noah, who were disobedient to preach the Gospel, it says.

So, even Luther—I just read his commentary last night on it—even Luther said this is the most difficult passage in the entire Bible to explain, and he admitted, “I can't explain it.” He said it can't be possible that the plain meaning is true.

Well, he couldn't fathom that because he rejected that to begin with. He came with a presupposition to that text, saying that when you die, that's it.

Hebrews 9:27 - Man Dies Once and After That Faces Judgment

One of the reasons is from Hebrews 9:27, and that's the main passage that people quote whenever they're arguing against that. I'll pull it up here in the Rooted Word because it's been translated for quite some time. The Rooted Word is our precise translation from the Greek—more precise than anything that's gone before.

You say, "Ron, how proud of you! How boastful of you!" No, it's just a fact. Listen, as I'm translating from the Greek, I'm also comparing it to previous translations. But there are certain passages where they are completely wrong; they completely mistranslated it.

Now, maybe they had a different manuscript, but I'm using the majority manuscript, Byzantine form, which is what has been in use. This is the most populous manuscript that is out there, so it should be the same unless they used some strange, off-the-wall manuscript.

But anyway, Hebrews 9, um, let's see, 9:27. So what you're used to is something like this. Let me pull it up here because I didn't expect to actually read this.

So here's Hebrews, and in the New King James, it says, "And as it is appointed for men to die once, but after this the judgment." Okay? Or you've heard, "Man is destined to die once and then after that to face judgment."

Okay, so it's not quite right. The word "judgment," especially, is not quite right. So listen, this is the Rooted Word. This is not the common English, so it's not dumbed down so that you can easily understand it in English. It is in English, but it is as close to the Greek as possible.

Okay, so understand that's the difference between our two editions. We've got the precise English edition and the common English edition, which is what Wycliffe did as well. He had two editions; one was very, very close to the original languages, which was in Greek, and then he had one that was more common English.

This is close to the Greek; it's not the common English. It'll be a little difficult to understand, but here it is: "And accordingly, as such a thing to be lying outstretched from off of with regards to the human beings to die off one time, but a decision is in the midst of that thing."

A decision, not a judgment—a decision. It literally means a decision; it can be a decision as in someone deciding a judgment against you, or it could be a decision as in you're making a decision. It's ambiguous.

Okay, so that verse that is used to defend this idea that we only have until death to be forgiven of our sins—that verse itself is very ambiguous. You say, "Well, what's the

difference? He makes a decision, and if he hasn't decided, then he can't decide afterwards."

Okay, alright, that's fair, right? In the midst, but a decision is in the midst of that thing. Alright, so he makes a decision. Does that mean he can't be forgiven afterwards still? It doesn't say that, does it?

It doesn't say that. It doesn't say anything about being forgiven of sins here. It does talk about a sacrifice and that Christ offered the sacrifice once for all, and that He'd have to offer it a second time in the case of this argument that he's making.

Okay, so it's ambiguous, but in context, you have a little bit of extra information, but nothing about whether sins can be forgiven after death or not.

Luther's Commentary on 1 Peter 3 Read Aloud

Or not. With the Peter passage, it is very clear—so crystal clear. Even Luther, who said himself he's completely opposed to it, said the plain meaning clearly says what it says: that the Gospel is preached to them after death and that they are the people from the time when Noah went into the ark.

Now, he then tried to dance in circles, spinning out metaphors and spiritual meanings and stuff, just like they used to do in the Middle Ages. He's not from the Middle Ages, but he was using kind of Middle Ages reasoning in order to dance around the plain meaning of the text because he rejected the plain meaning of the text.

Well, we don't do that here. I embrace whatever the Bible says. If it says this, that's what it says. If I can't reconcile it with other things, then that's my fault. It's not the fault of the text; it's not the fault of God, who swore by Himself that the testimony that He made here was true.

That would be my fault if I fall short of being able to reconcile that plain text with the rest of the Bible, and that's what happened with Luther. Luther fell short; he was incapable, intellectually and spiritually, because it takes both to be able to reconcile the plain text in 1 Peter with the rest of the scriptures. He admitted so; he openly admitted that that was the case.

Let me see. It's in older English, but I'll see if I can read it to you. This place now, it's gonna be hard for me to read it to you because I'm trying to restate it in modern English because it's in this older English. So, I mean the spellings are off too—d-o-o-e for do and b-e-e for be. That's this kind of stuff, and it gets even weirder; understood is v instead of u, and then an e on the end after d, so it's a little hard to read.

Alright, so he says, "This place I do take to be as obscure and hard to be understood as any in the New Testament." I'm sorry, I said in the Bible, but he said in the New Testament. In so much that I confess myself not yet to have found out the certain meaning thereof.

First, the words themselves do sound as though Christ had preached unto spirits, I mean the souls of them that would not believe in the time that Noah built the ark. The sense thereof being somewhat hard to conceive, meaning to admit, to accept. He couldn't accept it.

So, the sense thereof being somewhat hard to conceive hath hitherto so entangled me that neither can I, um, well, it's hard to say what this word is—a vouch maybe?—any sound interpretation of it, neither any other as yet that hath taken in hand the exposition thereof. So, he says no one's been able to, well, that's not true, because he understands the plain meaning. He just said the plain meaning. The plain meaning is the explanation—simply what it is.

And the verse I'm going to read to you today, which you're very familiar with, will also support it as well. This case is being made piece by piece as I run into it with this awareness of it. I will bring it to you, so this is, of course, a translation of Luther's commentary on 1 Peter because he was German; he wrote in German, okay?

So, um, some, per adventure, will not stick to take these words so as that Christ, after His death on the cross, went down into hell and preached to the souls there, with which vain opinion I mean not here to enter disputation. So, he doesn't believe that Christ went down into hell and preached to the souls there, and he's going to say so, but he says I'm not going to dispute that here.

But me thinks these words do very well admit another sense and meaning, to wit that our Lord Christ, after His ascension into heaven, came in spirit and preached, albeit not bodily. So, he thought the main issue was whether Christ came in His body or in His spirit to preach.

He thought that by saying that when Christ died, He went down into hell and preached to the souls there, that He would have preached in His body. But the three days that He was in the tomb, His body was in the tomb.

Okay? And you say, "Well, the body could have, you know, raised already and gone down into hell." No, because that means He would have raised on Friday, not on Sunday.

So, that's a problem. He was in the grave for three days, and then He raised; we know that. And you say, "Well, the grave is hell." No, the grave is not hell; those are not the same thing. So, if He did preach to the spirits in hell, it was in His spirit, by the same Spirit that raised Him from the dead.

So, yeah, and then the other problem is that in that passage of 1 Peter, the ascension of Christ is mentioned after the preaching to the souls who are kept in prison; it is not before. It's mentioned right after.

So, Luther is not paying attention to details. He's confused by the passage, and that confusion is causing him to also enter into confusion in another dispute that he had.

So, yeah, just stop listening to Luther and to people who derive from Luther, which means most of the Protestant churches. Stop listening to them. I'm not saying go become a Catholic, but I'm saying just don't listen to them because they usually don't know what they're talking about. Really. Watch my other video, the last video on the Gospel after death, and I mentioned my overseeing pastor about that passage, so I want you to take note of that.

Matthew 12:31-32 - Forgiveness of Sins After Death

So, I want you to take your translations of the Bible. I want you to turn to Matthew 12 and verse 32. This is talking about the blasphemy of the Holy Spirit.

Verse 31 says, “Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.”

Now, I mentioned this before in one of my videos on the unpardonable sin or unforgivable sin—whichever way you want to call it. Jesus made it very clear that this was one sin that would not be forgiven either in this life or the next life, either in this age or the age to come. That implies—crystal clear—it implies there are sins that may be forgiven in the age to come.

That’s right. Let’s read it again: “Therefore I say to you, every sin and blasphemy will be forgiven men.” It doesn't say when, but the blasphemy against the Holy Spirit will not be forgiven men.

At that point, you’re still thinking as a Protestant, thinking, “Okay, yeah, well, when you die, you know, you’re not going to be forgiven of that sin up until you die.” Some Protestants want to reinterpret that, restate it, and call God a liar. They want to say, “Oh, the blasphemy of the Holy Spirit—what is that? Well, that's any sin that you don't confess before you and repent from before you die.”

No, no, no, no. He contrasts this with other sins. He says, “Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.”

So it’s not that. Because he contrasts it with the other sins that will be forgiven. Then he goes further with that contrast. He goes further: not only will this one not be forgiven, and the other ones will be forgiven—we don't know when they will be forgiven. Some may be forgiven now; some may be forgiven in the next life, next age.

“Anyone who speaks a word against the Son of Man, it will be forgiven him”—still doesn’t say when. But whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.

Call to Christ Jesus for the Purging of Your Sins

So, you may be forgiven of your sins while you still live in this body in this age. You may.

I've been forgiven of my sins. Have you? Have you come to Jesus for the purging of your sins by the blood of the Son of God? If you come because you've heard of it, it's not enough. If you come because you're terrified of your sin and what follows from that, and you want to stop—you want to get free—that's enough.

The first one is not enough; it's not going to be effective. The blood of Jesus will not purge them of their sins. But the second one has the humility that God gives grace to. God opposes the proud but gives grace to the humble, and that grace is through the blood of Jesus Christ, His Son, that has the power to purge you of your sins.

The word is purge. We get the modern-day word "catharsis" from it. It is to purge, not just to clean—to purge, to get rid of it completely. "Purify" is kind of close, but "purge" has the more forceful effect that the blood of Jesus has on sin. And that's literally what it means anyway in the Greek.

If you want your sins purged from you, it's not only about taking the guilt off of you that is still there from past sins, no matter if you've forgotten the sins or not. That's removed, but the sins themselves are purged from you. You no longer have to obey them. A clean slate.

So, that can happen in this life, and you better make sure it happens in this life so that you're ready for the next life, so that you're ready for eternity. You're ready for what's ahead.

Because if you are saved in the end, if you do go through judgment day and pass with the righteous into the city of God on the new earth under the new heavens, you must know that it describes it in Revelation very clearly.

There are twelve gates with twelve angels guarding the gates, and it says nothing unclean will enter into the gates of the city. Inside the city is where God and the Lamb of God will dwell on the throne in the center of the city and will be the light for all people in the city.

There will be a river flowing from the throne of God, and there will be the tree of life spanning across the river—the tree of life. That's where you derive your life from. It says the leaves will be for the healing of the nations, the ethnicities—literally non-nations, ethnicities.

You're not getting back into the city if you're outside the city. If you go out and then commit a sin, you're not getting back in. The angels won't let you. None of the twelve gates will be open to you. You'll be like Adam and Eve in the Garden of Eden, where they were cast out and an angel with a flaming sword was put to guard the entrance.

They were not allowed to enter again, and that will be you also if you're not ready. You must have your sins purged by the blood of Jesus.

With that terrifying feeling about your sin, knowing that if you don't get rid of your sin, you will be judged and cast into hell. Then, at judgment day, hell will be emptied out; you'll be judged, and you'll be cast into the lake of burning sulfur, which is the second death—permanent, irrevocable for eternity.

Then hell, death, and hell will also be cast into there. The devil will be cast into there, the false prophet, the beast—they'll all be cast into the same place where you are, and you will be punished by angels forever in the presence of the Lamb and His holy angels.

You will forever be looking at the Lamb of God, the holy Lamb of God, and His holy angels, knowing why you were there and why you are suffering. Is that what you want? Then you need to come to Jesus. You need to have your sins purged from you, and you need to walk in the light, in righteousness.

Stop sinning. Be ready for eternity. Some sins may be forgiven in the next age; they may be. We don't know which ones or when that will happen. If it will be an ongoing process of forgiving at any time, right now, from the testimony of God, it looks like God does not offer perpetual forgiveness of sins.

There is a limit, and that's based on God's choice. God will look at the situation and He will say, "Enough is enough" at some point. You can see my other video about the soul of God, where He does that, and He threatens that if you continue to refuse to listen to Him, to hearken unto Him, and you keep trying to sidestep around Him when He's trying to warn you to stop sinning.

So, now you know: some sins may be forgiven in the next age. It doesn't say they are, but the implication is that they are because Jesus makes a point to say that the blasphemy of the Holy Spirit will not be forgiven in this age or the age to come. Twice He contrasts that sin with other sins, implying that there are some of the other sins that may be forgiven in the age to come.

Don't count on it, though. Get yourself ready now. Be ready.

May the Lord bless you as you seek Him with all your heart.

Your Notes

Can my sins be forgiven after I die?

(click on picture for video)



We know without a doubt, from Jesus's own statements, that some sins will be forgiven after death. This is directly contrary to the false teachings of the Protestants. I'm not calling anyone to become Catholic, and I'm not calling you to become Orthodox. I'm not an advocate for either of those churches. I am an advocate for following Jesus's teachings and what He said.

In Matthew 12:32, in the context of the blasphemy of the Holy Spirit, Jesus says:

"And whosoever speaks a word against the Son of Man, it shall be forgiven him. But whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."

Now, this isn't a very good translation. The New King James Version actually does better here in terms of rendering the Greek more accurately than the King James in this case. I'll read it to you:

"Anyone who speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age (which is literally what it says, 'age,' not 'world') or in the age to come."

In Greek, the last part says: "Neither in the current or present age, nor in the one of greater interest or intention," pointing toward what we are most concerned about, which is the age that is coming. That's how they get the phrase "the age to come."

What Jesus is saying is that this sin will not be forgiven now, nor later. This implies that there are other sins that can be forgiven later. There's no way around that. By

excluding the blasphemy of the Holy Spirit from being forgiven in the next age, after life here on earth, Jesus implies that some sins will or may be forgiven.

There's no way around that, based on what He said right here alone. When you compare this with Peter, where he says that Jesus, by the same Spirit that raised Him from the dead, went and preached to the spirits who were held in prison since the time of Noah, it's clear. These spirits had been dead since the time of Noah. You have these little pieces here and there, and while some may say it's not enough, it is enough. The way these things are said leaves no way around the conclusion that some sins can or may be forgiven after the death of this body.

Now, this doesn't mean that we're not supposed to live holy lives—we are. It doesn't mean that we should disregard what we do in this life and simply pray to God that we'll be forgiven afterward. Absolutely not. But, we also don't go the other way and nullify what Jesus said in order to try to scare people into living a holy life. Obviously, that doesn't work—just look at the Protestants. It's a disaster when it comes to holiness.

So, you need to listen to what Jesus says, to what He teaches, and believe what He said. Live a holy life as well, preparing for that next age. Then, there will be no question about your sins.

Because if you haven't stopped sinning, then there are questions about those sins. Will I be forgiven? Are these some of the sins that can be forgiven after I die? You don't know, so it's better to stop them now.

May the Lord bless you as you seek Him with all your heart.

Your Notes