

# Forgiveness

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## Introduction

This is an exegetical bible study on forgiveness in both Old and New Testaments. Underlying this study is the topic of sin which literally means to miss the mark and is *always* a crime against God and may also be a crime against man whenever he, God's image bearer, is also the target of sin. The good relationship man once had with God at creation was severed due to sin thereby leaving man with a sin nature that unless addressed will erode all goodness and all relationships. God, in His love for His created image bearer has provided remedies for sin to the offended (including Himself) and to the offender. God is always an offended party of sin God and always the judge for sin because man's sin nature obscures and distorts sin's offense by either minimizing its offensiveness or by exaggerating it. In sin's distorted world, small offenses may loom large and large offenses get overlooked. As we develop this study by examining Scripture, we shall see the evidences of this manifest.

There are two primary words in the Old Covenant and three in the New Covenant that have been translated as forgive, forgiven, forgiveness, or forgave. No one word is used exclusively to mean forgive as we understand it in the English language for there are multiple nuances in meaning with all the Hebrew and Greek words translated as forgive. Understanding the nuances will aid us in understanding God's teaching on the subject of forgiveness and how, when and why God provides a remedy for sin. Sin is not only missing the mark and a crime against God but is also bondage that prevents the manifestation of goodness to the sinner and very often to those sinned against.

In this study the numbers that precede the Hebrew or Greek words indicates the Strong's concordance numbering system of the bible where every word of the bible is numbered, defined and identified by each verse in Scripture where they occur. The abbreviation **AV** is for the King James Authorized Version of the Bible and **NASB95** and **NAS** is for the New American Standard Bible and its 1995 edition. All word definitions with partial Scripture listings are contained in the Exegesis section of this study. We suggest you print the exegesis section so you can reference it quickly as we work through this study.

## Forgiveness Defined

We get various definitions for forgive depending upon whom you ask. If you speak to a psychologist they will probably say something like, "A conscious, deliberate decision to *release feelings* of resentment or vengeance toward a person or group who has harmed you, regardless of whether they actually deserve forgiveness." OK, so psychologists see this as a release of *feelings* as one might expect and by adding the phrase... "Whether they actually deserve" seems to imply some measures of reconciliation are present in addition to the release of negative feelings. Bankers and financial folks define it as a release of their right to collect upon a debt. Well, that's certainly true. Webster's New World dictionary states it as a *giving up* of resentment and the *desire* to punish or to pardon. So Webster sees punishment as a desire and not as a legal remedy for an offense? OK, so let's offer yet another definition from the American Heritage dictionary that defines forgiveness as *excusing* a fault or offense and to stop feeling anger or resentment. Many people that I've spoken to from varying walks of life also agree with defining forgive as the giving up of resentment and vengeance with many adding reconciliation and restoration as a component of forgiveness which it is not. Though reconciliation and restoration are essential to the Christian walk, they are separate and distinct from forgiveness as this study will illustrate.

I find it interesting that no dictionary, psychological definition or people I've personally discussed forgiveness with include the offended party as giving up a legal or ethical right to exact justice or recompense for the offense as a component of the definition. That's interesting because in Scripture, one of the definitions includes a waiver or release of the offended's right for recompense from and punishment of the offender. I think confusion in terms emanates from the situation when somebody comes to us seeking forgiveness for their offense. What is happening here is the offender is *repentant* and seeking *release* and *reconciliation* that is summed in one single word which is forgiveness. So what's the problem? Why the splitting of hairs and the semantics?

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The simple answer is godliness! We study the Word of God so we may take on the nature of godliness by putting on the new in-Christ person. Godliness demands we understand the fullness of what God reveals of Himself for a richer and fuller life until “that day” when the fullness of our eternal change comes complete. We do not get into the semantics of forgive with those in our lives seeking it from us, but we must have a fuller and more complete understanding of godliness for situations when we are asked release another from the wrongs against us when godliness demands that no reconciliation with that person take place apart from satisfying other conditions for such restoration. If what I stated here causes confusion or consternation, then please read on for this study is written specifically for you.

This study reveals that God teaches forgiveness and reconciliation as separate and distinct aspects of His love. Reconciliation stands alone with its own set of criteria for reuniting parties estranged by the offensiveness of sin. When we are commanded by God to forgive offenses against us it is always to release *ourselves* from sin’s bondage because we are powerless to release others from theirs. Our purpose is to exegete the Hebrew and Greek words translated as forgive to glean the what, why and when of forgiveness. Let’s begin our study in the Old Covenant.

## Old Covenant

### To Bear the Sin and Offense

One form of remedy for sin is to have the offended party bear with or to put up with the sin committed against them and to not exercise their right to exact any form of justice or recompense they’re entitled to receive. We see this sense in the OT word [**05375 nasa (naw-saw)**] which occurs in Scripture over 650 times and is translated as forgive 16 times. Nasa (naw-saw) has at its root the **literal meaning to lift up, to bear or carry a load**. Nasa always applies to the person charged with carrying the burden or in possession of the thing to be carried. It is used literally and figuratively and the context determines its proper meaning and application in any given situation. For example, nasa is used in the sense of lifting up praise and exaltation to God; and also as the duty of an armor-bearer whose job is to carry the full weight of the armor and weaponry in service to his master. When used in the context of a sin, nasa carries the following meanings **for the offended party**:

1. To **bear** the weight of the offense or sin; and
2. To **lift and carry the burden themselves**; or
3. To **waive** their right to exact punishment or recompense;
4. To **lift up their burden to God** when man is the offended party.

Let’s examine each of the four remedies for sin when the Hebrew word nasa is used. God is always the offended party by sin and when nasa is referring to God’s remedy, definitions 1 and 2 above apply. With the Old Covenant use of nasa, it means God will bear the sins of man until such time that the penalty for the offense becomes due. It is used to prophetically point to the vicarious sacrifice of Christ Jesus at Calvary when the crimes against God are paid by God Himself; or by man when he stands before God in judgment. There is no escape from judgment as far as sin is concerned; the only issue is who shall pay the price for the crimes against God, God or man?

When man is also the offended party, he too may bear and carry the impact of the offense and relinquish his right to demand a penalty from the sinner (which is not the same as a “pardon” for the offense which we shall see in the next section when we cover the word used for pardon) and may further choose to lift that burden up to God to bear in his stead. When man carries the load, the cumulative effect usually is too much to bear for man for its all too common for man to not suffer the adverse effects from resentment, anger, frustration, hurt, pain, revenge and the myriad of emotional harm that accompanies the offense. God has no expectation for man to nasa sin and offenses directed toward him, but if he does it should only be when he has no inclination to seek retribution for the offense. Should the offense be too heavy, man always has the right to lift the offense up to God for Him to carry. We’ll cover Scriptural examples this a little later.

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Therefore to tolerate, bear and put up with are better translations than forgive and that is consistent with how nasa is translated most of the time in Scripture. In this sense, use of the word nasa is saying the offended party shall for a time ignore the offense as if it never occurred. An example for nasa with man is when Joseph put up with and sought no recompense for the evil of his brother's sin against him when they sold him into slavery (Genesis 50:15-21). His brothers not only sold him into slavery but also conspired to cover up their sin by deceiving his father into believing he was killed by wild animals and produced his tunic they covered in blood to complete their subterfuge (Gen 37:17-36). Joseph bore the full brunt of the offense by acting as if this never happened. Joseph never claimed his right for justice for their offense (sin) against him for his strong faith in God and understanding of divine appointment or destiny caused him to believe this was orchestrated by the providence of the Almighty and not exclusively caused by his brother's sin and evil against him.

When nasa is applied to man as the victim of sin, forgiveness, recompense, and reconciliation typically do not factor in because from the victim's perspective there was never any estrangement or an occasion for forgiveness for he views their evil toward him as if it never occurred. Joseph never had to forgive his brothers for he never held their sin against them as an offense requiring forgiveness for he held no negative emotions toward them. As far as Joseph was concerned, it was the divine providence of God.

Genesis 50:19-21

But Joseph said to them, "Do not be afraid, for am I in God's place? As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.

This is an important lesson. When negative emotions like resentment, anger, hostility, violence, revenge are present, man is not to nasa sin as a remedy for that will only serve to erode goodness within the individual harboring these emotions. Serious problems result when a person who feels this way is asked to ignore the sin and offense as a remedy. Let's continue with this story of Joseph and his brothers for there is more.

His brothers were the offenders and the perpetrators of great evil and sin and from their perspective they had much to be fearful of concerning Joseph for they were not as spiritually minded as he. Revenge and recompense by Joseph is foremost in their mind as a potential remedy. They reasoned that Joseph most probably did not seek revenge due to his love and respect for their father Jacob, whose name God changed to Israel. When Israel dies their brother's thoughts immediately become focused upon Joseph in fear of what he may do to them (Gen 50:15). They again leapt into action by sending word to Joseph that it was Israel/Jacob's command that Joseph bear this sin (nasa) himself and to not seek revenge, justice or recompense though it was his prerogative to do so. They sent their servants to Joseph to deliver their message:

Genesis 50:17

'Thus you shall say to Joseph, "Please **forgive <05375 nasa>**, I beg you, the transgression of your brothers and their sin, for they did you wrong.'" And now, please **forgive <05375 nasa>** the transgression of the servants of the God of your father." And Joseph wept when they spoke to him.

The context and use of nasa in verse 17 has the brothers asking Joseph to honor the request of father Jacob (most likely a fabrication) and **bear with and carry the full weight of their sin against him** and to further **waive** his right to exact punishment or recompense from them. How nice. Little did they know or believe that Joseph already recognized the divine providence of God (Genesis 45 especially verse 5) and never harbored any ill will toward his brothers though he did toy with them by messing with their heads when they came to Egypt to secure food (Genesis 42-44). This is the evidence that Joseph never intended any harm but rather comforted his brothers that he would make no effort to exact vengeance or to demand recompense for their evil. Though Joseph was a godly man, he was still a sinner. Was it his sin nature or the divine providence of God why Joseph was able to diminish the evil and treachery of his brothers toward him?

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God knows. A simple fact remains absolutely true: because there is no sin or sin nature in God, those with a sin nature cannot fully comprehend the utter disgust and offense of sin to our holy and pure God. **God demands a penalty for sin** for without such there is no justice; and where there is no justice there is no love. Do not for a moment think the evil against Joseph goes unnoticed by God. God's love demands a full accounting for every sin. All sin is therefore recompensed at the cross by Christ Jesus; or before the great white throne of God by the sinner themselves. The former leads to reconciliation to God while the latter is guaranteed eternal judgment. There is much biblical evidence to suggest that God bore the sins of the children of Israel at Calvary. Let's examine another passage of Scripture between God and Moses relative to sin and nasa.

Exodus 32:31-34a

Then Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves. But now, if You will, **forgive <05375 nasa>** their sin — and if not, please blot me out from Your book which You have written!" The LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. But go now, lead the people where I told you.

Carnal minds with a sin nature may even look upon Moses as being more merciful and compassionate than God in the above verse and may see this passage of Scripture as an unresolved dilemma. There is no quandary here but evidence of how our sin nature obscures the offense due to our comfort with wearing sin like an old leather jacket that has conformed itself to our body. Sin is well within our comfort zone and we wear it well. Do not be shocked that our sin nature is not greatly offended by sin like God is offended. That's why God is able to *nasa* Moses' sin of ignorance and ignore his request to be the vicarious sacrifice for sin and dictate his terms to our omniscient God. We mostly don't get it apart from an indwelling of God's Holy Spirit.

Can you imagine how much worse society would be if there were no penalties associated with a criminal offense? Well, God can and does. Sin is literally "missing the mark" and a "crime against God" for which there must be penalty. To release criminals (sinners) from their punishment for crime (sin) will have the impact of increasing the commission of crime (sin) within the populace. What all criminals share in common is the absence of restraint in their desire to commit an offense and their willingness to justify the offense once committed. Oh how we excel at that!

Increasing lawlessness abounds whenever there is dysfunction in any of the two major components for crime: **morality and law**. Morality is that internal compass from God that is designed to intervene upon the human desires, wants and needs as a preventative measure while law is an externally imposed system designed to punish (not rehabilitate) offenders. It is crime and punishment, not crime and rehabilitation. Rehabilitation is in the realm of morality and not a function of jurisprudence but is rather between the individual and God. God is the sole source of morality and when God ceases to be the source, lawlessness prevails as it does currently. The rejection of God and His precepts is chaos.

The remedy for crime is an extensive subject because one must discern and balance the inherent tension that exists between pardon and punishment, law and liberty, love and apathy to name but a few. It is also a contentious subject because the darkness of sin blinds society and the governing authorities into further rejection of God and His moral laws while simultaneously advancing their governance as arbiter of morality with its dysfunctional compass. Justice demands a high level of moral discernment in knowing when it is proper to release or penalize and to what extent is a just penalty. When the moral law giver is rejected, so are His moral laws. God's loving-kindness is always able to properly discern while humans on the other hand rarely if ever exercise this proper degree of judgment (Exodus 34:7; Joshua 24:19).

Those engaged in crime (sin) have demonstrated faultiness with their moral compass and when punishment is removed or disproportionately reduced, the foundation of justice has ruptured thereby removing the necessity and opportunity of the offender to reset (rehab) their moral compass. Anarchic governance abounds when either the externally imposed punishment or self-imposed morality no longer function within acceptable imperatives or when either the individual or government alters their functional paradigm; i.e. the individual becomes their own

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law giver and/or the governing judicial powers usurp the role of moral compass. Does this ring true anyplace you know?

A sin nature will always greatly struggle with the concept of justice for that nature generally rejects God's authority over them as judge. Let's say that Brenda ignores (nasa/forgives) Eddie's offense against her. Does this release Eddie from God's judgment of that same offense? No, it does not. A person who forgives a criminal's trespass against them will not prevent the governing authority from prosecuting that crime for violating their law.

Exodus 34:7 and Numbers 14:18-19

who keeps lovingkindness for thousands, who **forgives** <05375 nasa> iniquity, transgression and sin; yet **He will by no means leave [the guilty] unpunished**, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

Here we see nasa used in the sense of God **bearing** our sins upon Himself via the cross of Messiah Jesus and once again forgive is not the preferred translation based upon our understanding of nasa and though sin may appear to be ignored by God from one generation after another they are not for they are borne in full by Messiah as propitiation or satisfaction for the penalty for the offense against God, but such penalty shall not inure to the benefit of the unrepentant who reject God's grace through faith by not looking to Messiah as satisfaction of their sins. In essence God is declaring there is no limit to His grace for sin no matter how many generations it takes for Messiah to come, nor will He forget the sins of the father whose faith is not in Messiah no matter how many generations pass. This may also be understood in the sense of a perpetuation of a father's sin of idolatry kept alive throughout his generations (children and grandchildren) will not be spared their due punishment from beginning to end.

Some also interpret nasa as a lifting up of the cross of Messiah to the Father as propitiation for the sin being borne in full and paid in full at the cross. They see this as akin to Moses lifting the serpent in the wilderness as a type for Messiah being lifted up for sin as declared in John 3:14 and Numbers 21. All these views have the identical outcome and understanding and are consistent with Scripture's use of nasa in the context of bearing with sin by prophetically pointing to the Calvary event of Messiah (God-man) Jesus who would indeed bear and carry all sin of a fallen humanity in His vicarious sacrifice. It by no means should be understood as God winking at sin and declaring it forgiven for forgiveness sake.

Joshua 24:19

Then Joshua said to the people, "You will not be able to serve the LORD, for He is a holy God. He is a jealous God; He will not **forgive** <05375 nasa> your transgression or your sins.

The context of this verse is Joshua reestablishing God's covenant with Israel at Shechem and whether they agree to fear the LORD and serve Him in sincerity and truth by putting away the foreign gods their fathers served since the time of Abraham's father (Joshua 24:14). Their covenant with God was based upon the terms that should they violate this oath, **God would not bear their sin** and the Israelites would be consumed and have harm fallen upon them should they not honor their covenant made this very day (verses 19-25). The history of the Hebrews and Israel is wrought with great suffering and can it be said this is due to their failure to live up to the covenant they made with God at Shechem?

Would not God simply bear sin and declare it forgiven without the vicarious sacrifice of Messiah Jesus if it were possible to do so? ... Or simply forgive for the sake of forgiveness? The fact that Messiah (theanthropos) Jesus had to die is evidence that crimes against God (sin) cannot be ignored or dismissed by God as if it never happened any more than man can or should ignore the sin of murder as if it never happened. For due to our sin nature, we need to go to extremes to illustrate the magnitude of the offense so that we can begin to see sin with the same horror and offensiveness by which it is seen by the eyes of God.

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## As Pardon Upon Vicarious Sacrifice

Unlike the word *nasa* which has the one offended as the subject, the Hebrew term [05545 *calach* (saw-lakh')] applies to the sinner. **Calach is translated pardon, spare and forgive and is only granted after restitution is rendered** (Leviticus 5:16-18) and that includes unintentional sin (Numbers 15:22-29). The sinner or criminal is the subject of *calach* and the one *seeking* pardon and forgiveness. The term is used in 46 verses of Scripture and is translated forgive and forgiveness 48% of the time and pardon the remainder. Pardon as used in Scripture is not to be understood as passing over an offense so as to exempt it from punishment. No sin against God is ever exempt from punishment for it is either paid vicariously through Messiah or individually by the sinner (Leviticus 4:20-35). Any vicarious punishment for capital crime is generally a concept repulsive to man's concept of equitable justice for we reason how can punishment of an innocent for the crimes of the guilty ever be propitiatory? God agrees with that when man commits crimes against man, but what we need to factor in is propitiation for the sin of man against God. Messiah is fully God and fully man and that is essential for propitiation. If Jesus was solely man, his sinless life would be sufficient to only save himself for that is God's standard and expectation for man to have eternal life. If Jesus were only God, his sacrifice is meaningless for man is not represented in the penalty and therefore could not inure to his benefit. If vicarious atonement were not possible, no human would have any hope for eternal life but only the guarantee of eternal death. God created only because He would institute a means by which there is hope of eternal life for some.

*Calach* is therefore the primary Hebrew word for our understanding of forgiveness and pardon which can only come after atonement [03722 *kaphar* (kaw-far')]. There can be no *calach* without *kaphar*. Though *kaphar* has been translated as forgiveness in a few verses, the proper meaning and intent of **kaphar is atonement and reconciliation**. In the more than 100 or so occurrences of the Hebrew word *kaphar*, it is rightly translated as atonement and reconciliation 80% of the time and can and should be translated as either atonement or reconciliation 99% of the time for these are deliberate and purposeful works of God in restoring man to Himself. Because atonement is quite an extensive topic and different from forgiveness, you may also want to read our in-depth study on [Atonement](#) with its key word [Exegesis](#) and appendices on [The Blood](#) to get a fuller teaching on *kaphar*.

Atonement is in the blood because life is in the blood and nothing less than the forfeiture of life through the shedding of blood is satisfactory recompense (propitiation) for crimes against God. Death and blood are both required for mortal humans with a sin nature to comprehend the **magnitude of the offense** of sin to God. Let's try to gain a fuller understanding of the enormity of sin with an analogous comparison of a pig's nature with man's nature. A pig's nature is to wallow in slop and filth while human nature is generally repulsed by such. The pig is no doubt bewildered and dismayed by the human's disgust with the pig's nature for the pig is quite comfortable and even derives pleasure from its wallowing. "Why does the human refuse me their table, or to lie in my sty?" says the pig. Yes, we're being anthropomorphic in comparing the pig's nature with our human nature, but so too when we juxtapose our sinful human nature to God's sinless nature. The gap between pig and human is narrow when compared to the gap between sinful man and God. The magnitude of the slop and filthiness of sin to our holy and pure God dwarfs the filthiness of what the pig is to us.

I hope you were able to bear with me in my attempt to help us understand why God demands a blood penalty be paid before reconciling us to Him. The Old Covenant's sacrificial system was instituted by God to lead His people to Messiah Jesus' ultimate and one-time vicarious sacrifice as atonement for crimes against God (sin). Only upon the sacrificial death of the designated party (animals in the OT as a type for Christ in the NT) is pardon bestowed upon the offending party. Because the animal sacrifices are minuscule and in no way can propitiate (satisfy) God for sin, Old Covenant sacrifices had to be performed continually and even then they could not propitiate God for the enormity of sin's offense to Him. Only the one-time sacrifice of the perfect and complete God-man (theanthropos) Messiah Jesus could the penalty for crimes against God be satisfied before God shares His table with us.

Now let's examine how the Hebrew word *calach* (pardon) is used in Scripture. Because there are less than 50 verses that use *calach*, we have listed them all in the exegesis section under the *calach* definition. Leviticus



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chapters 4 through 6 illustrate how **pardon may only be granted after sacrifice**, and in the New Covenant pardon leading to Salvation can only come after the vicarious sacrifice of Jesus is applied to recompense our sins. Those of the Old Covenant have salvation by grace through faith in Messiah Jesus just as those of the New Covenant for God will nasa (bear) the sins in Jesus. Despite the teachings of some, there is and always has been only one means of salvation for humanity, both Jew and Gentile and that is by grace through faith in the vicarious sacrifice of Jesus as propitiation and atonement for sin through the crucifixion, resurrection and ascension of Jesus. All the events from Passover Eve through the resurrection of Jesus are referred to as the Calvary Event. Some may rightly include the bodily ascension of Jesus as inclusive in the Calvary event. Let's begin examining the requirement for forgiveness and pardon as expressed in the Hebrew term calach in Leviticus chapters 4-6:

1. After a blood sacrifice for sin (Atonement)
2. After a peace offering for sin (Restitution)
3. Then there is forgiveness of sin (pardon/calach)

Only upon active atonement and restitution will there be forgiveness or pardon of sin. Defiant and presumptuous crimes against God (sin) will not be forgiven by means of a vicarious sacrifice for the person who commits this crime shall himself pay the price themselves (Numbers 15:30-31; Deuteronomy 29:20; 2Kings 24:4). In the New Covenant this is termed the unpardonable sin (Matthew 12:31-32) for the offender remains wholly unrepentant and purposefully defiant in their crimes against God for God is their sworn enemy. There is no pardon (calach) where no repentance is made or forgiveness sought by the offender. Let's take a look at Deuteronomy 29:18-20:

Deuteronomy 29:18-20

so that there will not be among you a man or woman, or family or tribe, **whose heart turns away** today from the LORD our God, to go and **serve the gods of those nations**; that there will not be among you a root bearing poisonous fruit and wormwood. "It shall be when he hears the words of this curse, that he will boast, saying, '**I have peace though I walk in the stubbornness of my heart** in order to destroy the watered land with the dry.' "The LORD **shall never be willing to forgive <05545 calach>** him, but rather the anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven.

1Kings 8:39

then hear in heaven Your dwelling place, and **forgive <05545 calach>** and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men,

God knows the hearts of all men and those who do not repent (turn their hearts and mind toward God) nor look to Jesus as their vicarious sacrifice as propitiation to God for their sins do not receive pardon or eternal life. The quotes from Deuteronomy and 1Kings are as true today as they were when written.

2Chronicles 7:14

and My people who are called by My name **humble** themselves and **pray** and **seek** My face and **turn** from their wicked ways, then I will hear from heaven, will **forgive <05545 calach>** their sin and will heal their land.

Jeremiah 5:1, 7

"Roam to and fro through the streets of Jerusalem, And look now and take note. And seek in her open squares, If you can find a man, If there is one who **does justice, who seeks truth**, Then I will **pardon <05545 calach>** her... "Why should I **pardon <05545 calach>** you? Your sons have **forsaken Me** and **sworn by those who are not gods**. When I had fed them to the full, they **committed adultery** and trooped to the harlot's house.

Jeremiah 36:3

"Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that **every man will turn from his evil way**; then I will **forgive <05545 calach>** their iniquity and their sin."

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Jeremiah 31:34

"They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will **forgive <05545 calach>** their iniquity, and their sin I will remember no more."

Jeremiah 50:20

'In those days and at that time,' declares the LORD, 'search will be made for the iniquity of Israel, but there will be none; and for the sins of Judah, but they will not be found; for I will **pardon <05545 calach>** those whom I leave as a remnant.'

Here are keys to what the gift of grace through faith produces in the lives of those God pardons (calach):

1. Humility and Justice
2. Prayer and Repentance
3. Seeking and Knowing God and His Truth

In the Old Covenant we also see calach used to mean a release or pardon from vows. God binds all men to honor their vows. God specifically provides laws for females under the authority of their father or husband to be pardoned (calach) from certain vows she makes. If a woman enters a binding contract with another and the father or husband shall immediately object to such contract upon first hearing of it, the woman shall be released from such agreement. However, should the husband or father be silent upon his first hearing of her vow, the woman shall be bound. However, should he later object to it, her obligations shall be upon him. Any woman making such vow who is not under the authority of a man is bound to her vows (Numbers 30). Because the American judicial system has rejected by repealing and rewriting the laws based upon this precept, there is no longer a legal remedy in the American legal system as indicated above except for contracts engaged in by a minor of any sex. A minor child shall rarely meet the legal standards for the binding of contract performance.

## New Covenant

The New Covenant Scripture has three primary words that have been translated as forgiveness and they share in common elements of the Old Covenant meanings with slight variations. Release and pardon are shared in common but where they differ is in the object of their release and therein we can gain a fuller understanding when we consider both meanings and use in Scripture.

## As a Removal of Sin

When the New Covenant Scripture translates the Greek word [859 aphasis (af<sup>o</sup>-es-is)] as forgive it is always in the context of **God removing sin from man** because it is being *transferred* to and *borne* by Messiah Jesus to pay the penalty in full for crimes against God. Aphasis is used in 16 verses of Scripture with the first occurrence being the gospel of Matthew when Jesus on the eve of His crucifixion at His last supper proclaims:

Matthew 26:28 NASB95

“for this is **My blood** of the covenant, which is poured out for many for **forgiveness <859 aphasis>** of sins.”

Sin and not the sinner is the subject of the above verse and the removal of sins is a superior translation for aphasis because sin is literally being removed from man and borne by Christ Jesus. It is not merely the penalty that is being removed but the sin itself. If sin itself is not being removed, there could be no indwelling of the Holy Spirit as we will see through further exegesis for the conditions required in man for the indwelling of the Holy Spirit. Sin is *never* forgiven, for only the sinner may be; sin is *never* pardoned, though the sinner is; and sin is always

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borne or carried once committed and every sin is accounted for and punished by God. When man sins the only way he can be pardoned is upon sins removal by Jesus for it to be borne or carried by Him and punished at Calvary. Some question how a sin committed after the crucifixion and resurrection of Christ can be borne and carried by Jesus at Calvary?

The answer speaks to the eternal nature of God in that God is not bound by His creation and that includes space and time. When God entered space and time at His incarnation to interact with man as a born human being, God's divinity did not cease meaning God never became unGod; but that God **became man** as the Scriptures teach.

John 1:1-4, 14a

¶ In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men...And the Word **became <ginomai> flesh**, and dwelt among us, and we saw His glory, glory as of the **only begotten <monogenes>** from the Father, full of grace and truth.

**Became** is translated from **ginomai (ghin'-om-ahée)** which means that in Jesus, the second person of the Triune God (the Word) entered existence as a flesh and blood human being and interacted with His creation in space and time as the **only begotten [monogenes (mon-og-en-ace')]** Son of God. Without launching into a theological and ontological treatise on the incarnation, this means God remains fully God and that the incarnate Jesus is in His nature fully God and fully man; carries every sin of man past, present and future for sins punishment on the cross and by doing so utterly defeats all the forces of darkness (Colossians 2:15). Every human ever conceived has opportunity upon repentance to have his sins removed by Jesus and carried by Him for their just punishment of death in our stead and know that His punishment for our sins is accepted by God as full propitiation for their sin. The penalty is paid in full and we enter a state of holiness in-Jesus not because of who we are but because of who Jesus is.

Crimes against God (sin) must be penalized without exception! God has a "plan" of redemption based upon this central and immutable truth. In fact, God demanded He have this plan in place prior to creation. All revelation carries two central themes: eternal life for goodness in God; eternal death for crimes against God. Christ Jesus is the remedy for sin and death and the means of goodness and life. All life is founded in Messiah Jesus. If it were possible to pardon, dismiss or forgive sin by fiat, there would never be reason for a blood sacrifice, vicarious or otherwise as punishment for the offense. Nor does it mean sin can remain in us and be forgiven or looked over by God. This removal of sin is not simply a semantic argument but an essential distinction to be understood.

The aphasis (removal) of sin from man by Christ Jesus leaves man in a state of purity and holiness so he *can* be pardoned and reconciled to God. The aphasis (removal) of sin is for punishment of that sin at Calvary leaving man as an "empty vessel" that can now be pardoned and then reconciled. Jesus had to bear the sin and be fully punished for that sin as if He were the perpetrator of that sin before we could be pardoned by God. Sin's penalty must be fully actualized before forgiveness and Messiah Jesus did just that through the suffering, humiliation and the spilling of His blood as propitiation (satisfaction) to God for the crimes committed against Him.

Because Jesus is fully God and fully man (theanthropos) He bore all past, present and future sins of humanity on the cross. Because the blood of Messiah the God-man "wipes the slate clean" (propitiation) man is now able to stand before God in a state of holiness so God can forgive him upon repentance and acknowledgement of the supreme sacrifice of Christ "for me." We are accounted as holy (sinless) not because we no longer have a sin nature nor commit sin, but only because of the gracious and vicarious sacrifice of Christ Jesus can we occupy a "position" of holiness in Him.

Think of it like this: upon your sincere repentance and an in-dwelling of the Holy Spirit, you have Jesus as your criminal defense attorney when you stand before God the Father to give an account of your life. When the trial begins Jesus asks to approach the bench with all the charges against you in-hand to request God our Father and Judge dismiss all charges levied against you for He has borne all your sins and paid the penalty in full. God looks

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at you and asks for confirmation that you indeed have repented and in faith and have proclaimed Jesus is Lord and assert His vicarious sacrifice be applied to you while you lived upon the earth. Upon your confirmation, and key witness testimony by the Holy Spirit, Jesus asks that all charges against you be dropped and the proceeding to determine reward commence.

While I can't say it will be exactly like that, that scenario is biblically sound. All humanity must stand before God to give an accounting for our deeds in the flesh; some for judgment for their crimes against God and for those who occupy an in-Christ position, due process of their works for their just reward. Regardless of where you stand, all shall answer to God for the deeds of the flesh.

Man's sins are removed from man only through the blood of Messiah Jesus, which is the sign of the New Covenant. The New Covenant is between God and Messiah (theanthropos, the God-man) for both God and man are fully represented in Christ Jesus in that He is 100% God and 100% man. This is theologically referred to as the hypostatic union of Messiah which is unique in all creation for there never was nor will there ever be another with that very nature. The New Covenant is between God and Messiah, the true Seed of Abraham that inures to spiritual Israel, the beneficiary of the contract ratified in His blood. As circumcision was the sign of the Old Covenant ratified in blood between God and Abraham, the crucifixion of Messiah is the sign of the New Covenant also ratified in the blood of Jesus. Only through the in-dwelling of the Holy Spirit which imparts our in-Christ position (in His blood) are we recipients of the saving grace through faith in and of Jesus.

Acts 2:38

Peter said to them, "**Repent**, and each of you be baptized in the name of Jesus Christ for the **forgiveness** <859 aphasis> of your sins; and you will receive the gift of the Holy Spirit.

Once again, aphasis is better understood as removal of your sins and when we translate aphasis as removal, all passages of Scripture are enhanced with the proper understanding of aphasis. The Holy Spirit cannot occupy a filthy and impure sanctuary, which is our body until after it has been cleaned-up (sin removed) through the blood of Messiah. We must occupy a position of holiness and purity for God's Holy Spirit to dwell. This can only happen upon turning our mind away from sin and simultaneously toward God through the sacrifice of Lord and Messiah Jesus. Some may turn away from sin and still look to self (remorse) but that is not true [Repentance](#) which is the essential preparation for forgiveness upon the removal of sin.

The Greek word aphasis is comparable to the Old Covenant Hebrew word calach (saw-lakh') in that it is a release or removal of sin by God through the shed blood of Christ. Only through the blood of Jesus is there a release of sin for the Father has granted all authority to Messiah Jesus and that includes the power to literally remove and bear sin from the sinner or the power to not remove sin.

Mark 3:29

but whoever blasphemes against the Holy Spirit never has **forgiveness** <859 aphasis>, but is guilty of an eternal sin" —

The word blaspheme is essentially untranslated from the Greek blasphemeo (blas-fay-meh'-o) which means to rail, revile and to speak reproachfully and abusively about God as an evil thing. In essence, one who hates God, His Word, His Work, His Teachings, and His Power to transform lives in and through the Holy Spirit, and His power to save by grace through faith in the vicarious sacrifice of Jesus. Blasphemy is not to be seen as something that can be uttered as an idle word spoken in haste but as a state of being from an unrepentant person who sees God as an enemy and is actively opposing God in word and deed so as to defeat His work upon the earth.

To blaspheme the Holy Spirit means to dispute and deny His power; to attribute His power to a source other than God; and through subterfuge to attribute magic, trickery or other deceptive acts of the adversary as the work of God's Holy Spirit in an effort to lead astray. That sin's offense is further compounded should accusations be leveled toward those who would expose their deception as committing blasphemy against the Holy Spirit. Such

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evil immobilizes the weak to never challenge or resist false teaching or to exegete Scripture for themselves. Those engaged in such practices do not go unnoticed by God.

Scripture records the disbelieving Jewish leadership who refused to acknowledge that Jesus is Messiah and attribute His miracles and His authority to remove sin as blasphemy. The removal of sin is equality with God and does qualify as blasphemy should anyone other than Messiah and God make such claim. Jesus does not state that their sin against Him is eternal sin, for there is evidence that many of the Jewish leaders that crucified Jesus repented and testified that Jesus is Messiah. Jesus has sole authority over sin and thereby the authority to determine its removal or lingers. Because the parallel verse in Matthew 12:32 uses *aphiemi* rather than *aphesis*, we will discuss that verse in the next section. For now, let's complete our exegete of *aphesis*.

*Aphesis* can in all uses be translated as remove and removal. Let's examine a verse in Luke where *aphesis* must be translated as removal or release because being translated as forgiveness makes no sense.

Luke 4:18

"THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM **RELEASE** <859 *aphesis*> TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO **SET FREE** <859 *aphesis*> THOSE WHO ARE OPPRESSED,

All verses using *aphesis* are listed in the exegesis section of this study for your review and analysis.

## As a Transfer/Deferral of Sin

Another Greek word that has been translated as forgive in the New Covenant is [863 *aphiemi* (af-ee'-ay-mee)] which is used in 130 verses and translated in the AV as put away or sent away 50 times and as forgive 50 times with the balance translated with other miscellaneous words. The NASB also translates *aphiemi* as forgive around 50 times and with other miscellaneous words in the 80 or so other occurrences. The primary meaning of *aphiemi* is also a form of release or removal but in the sense of sending away, forcing away and putting out; or to put off or defer until a later time like a teacher might put off discussing one topic until after they complete their treatment of the current topic. Let's take a look at a few verses where *aphiemi* is translated as other than forgive.

Matthew 3:15

But Jesus answering said to him, "**Permit** <863 *aphiemi*> [it] at this time; for in this way it is fitting for us to fulfill all righteousness." Then he **\*permitted** <863 *aphiemi*> Him.

The AV translates *aphiemi* as suffer in both occurrences in the above verse which is Jesus speaking with John the Baptist when He asked him to "put off" for now his ministry of baptism of repentance so Christ could fulfill Old Covenant righteousness as High Priest and Jesus' anointing and ordination as Messiah and King. The latter use in this verse is John actively discarding repentance as the purpose of the baptism in his response to Jesus: *tote* (tot'-eh) *aphiemi*; then put off. Let's look at a few more verses.

Matthew 4:11

Then the devil **\*left** <863 *aphiemi*> Him; and behold, angels came and [began] to minister to Him.

The Greek language used in the above verse has Jesus sending away Satan from his attempts to induce Him to sin which with the English translation loses the active sense of Jesus as cause for Satan to leave rather than the devil departing of his own volition which he did not do. The devil was "sent off" or "put away" by Jesus and while this may not appear a significant difference in this and some other verses when translated as "left," it does lose the meaning of being a forced departure because *aphiemi* always carries the meaning of an active, deliberate, and commanding departure while *left* is often used as a passive departure, a casual walking away from something rather than being put away or expelled from it. See also the two verses in Matthew 4:19-22 where *aphiemi* is

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translated with the casual “they left” rather than the more active “cast off” or “threw off” intended with its meaning.

Matthew 15:14

"**Let them alone <863 aphiemi>**; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

In the above verse, Jesus is actually saying to put off or put away the Pharisees and their teaching and not to merely ignore their teaching or to *let them be* which *prima facie* conveys an opposite meaning than what is intended by *aphiemi*. An active and deliberate decision to put away is not the same as the passive let them be, for apart from a deliberate “tossing aside” by those with spiritual sight, the implication is that they too may fall into the same pit of darkness that the spiritually blind Pharisees are leading their equally spiritually blind followers into. The term used for pit is *bothunos* (both’-oo-nos) which is different from *phrear* (freh’-ar) for the bottomless pit used in Revelation to describe hell or the abyss. Ditch is the better translation so as to avoid confusion in what Jesus is teaching. Regardless of whether this blindness leads to spiritual death (bottomless pit) or spiritual dysfunction (ditch), neither alternative is a pleasant one. There is nothing passive about *aphiemi* in this verse.

Matthew 8:22

But Jesus \*said to him, "Follow Me, and **allow <863 aphiemi>** the dead to bury their own dead."

In the above verse translating *aphiemi* as allow also does not render the meaning and intent by Jesus. He is telling the man to follow Him and to “send out” the spiritually dead to bury the physically dead because the true life and light of the world is looking into his eyes at this very moment and there is nothing else that could possibly be more important than immediately following Him. Jesus is pointing out the utter importance and urgency in having the right priorities and to seize God’s call to eternal life.

Matthew 13:30

‘**Allow <863 aphiemi>** both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."’

The above verse in Matthew 13 is the parable of the wheat and tares where the devil has sown apostasy, false teaching and deception alongside the *ekklesia* (church) as a pretense of being one with them and God. Jesus is commanding His servants in leadership to “put off harvesting now” (defer uprooting the tares) until the time of God’s harvest (judgment) when He shall separate those who are His from those who are not. One more verse before we examine the verses where *aphiemi* is translated as forgive.

Matthew 7:4

"Or how can you say to your brother, ‘**Let <863 aphiemi> me take <1544 ekballo>** the speck out of your eye,’ and behold, the log is in your own eye?”

Translating *aphiemi* as “let” and *ekballo* (ek-bal’-lo) as “me take” is simply a poorly translated phrase. Most commentaries are silent on this section of Scripture while only a few will properly explain its meaning. *Ekballo* means to cast out, drive out, expel and to forcefully remove and Jesus is teaching us not to “*aphiemi ekballo*” a brother which is strongly saying to “take out and get rid of the speck in your eye.”

The phrase *aphiemi ekballo* in no way implies *our* looking to remove our brother’s speck (sin) but telling our brother in a judgmental manner to remove it from his life while that similar sin in our life remains and looms large in the eyes of God. We are not to stand in judgment of another’s small offense to God when we are most likely greatly offending God (log in our eye) with that sin ourselves. Jesus is contrasting the speck with the log and is teaching proper judgment which always starts with self.

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Luke 17:3

"Be on your guard! **If your brother sins, rebuke him**; and if he repents, **forgive <863 aphiemi>** him.

We are our brother's keeper and are commanded to help restore a brother or prevent them from embarking upon a sinful path. If he repents, put his offense toward us away. However, when rebuking a brother for sin, we are to do so in love and not in a superior or condescending manner as if exempt from sin ourselves. Keeping in sync with the theme of the sins of the eye (lust/coveting), let not an adulterer stand in judgment of one with an inappropriate gaze without first thoroughly examining himself. When our sins have not been repented and removed by our Lord, they loom larger than the support beams of a house in the eyes of God when that same person purports themselves to be "holier than thou." Our carnal and sinful nature always seems better equipped to spot and detect everyone else's sin with pinpoint accuracy no matter how small while giving ourselves a pass on the larger and more serious offenses to God. Perhaps it's time to aphiemi this discussion on judgment (though that too is a vital topic) and return to forgiveness.

Another horrible aspect of sin in addition to its utter offense to God is its **bondage** upon the sinner and also those adversely affected by another's sin. Sin produces an addictive grip upon the sinner that is so strong that death is the inevitable outcome apart from divine intervention. Scripture likens sin's grip upon the soul to a disease, illness, or deformities grip upon the body. Jesus performs miraculous healings and cures to illustrate God's power and authority in Jesus to remove sin by His putting away physical deformities grip on the body.

Matthew 9:6

"But so that you may know that the Son of Man has authority on earth to **forgive <863 aphiemi>** sins" — then He \*said to the paralytic, "Get up, pick up your bed and go home."

Son of Man is a Messianic term to illustrate Jesus is fully God and fully man and that Messiah does indeed have both the power and the authority of God to remove (forgive) sin. The power to remove and to put away sin is reserved only to God and Messiah Jesus. Physical maladies are not to be interpreted that a person's affliction is the direct result of their sin or an inherited sin. This spiritual truth is taught in John 9:1-3.

John 9:1-3

¶ As He passed by, He saw a man blind from birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.

In our Old Covenant discussion on bearing sin, you may recall the phrase, "visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations" which many in Judaism interpreted as sin's penalty being inflicted upon children and grandchildren. Jesus corrected that misunderstanding of Scripture as recorded in John 9 above. I also have not uncovered any Scripture to support that a person's ills are a direct punishment from God for their sin. What Scripture does teach is illness, disease and death is now in the nature of man due to sin and that all humanity regardless of their walk or position in-Christ experience physical deterioration and ultimately physical death due to a sin nature, not as a specific punishment by God for a sin of a blood relative or as a punishment for a specific sin we commit. Now, some health maladies are a natural outgrowth of some sin, but should not be seen as an indiscriminate form of punishment that God inflicts upon one person committing that sin while not another.

Sin is nasty in its evil and devastation upon people in that sin's reach extends far beyond the sinful act for the effects of sin will linger the entire life of the person unless addressed by God and man. Sin is bondage to the sinner in its habitual or addictive power and is also bondage to those offended by invoking physical and emotional pain, anger, mistrust, revenge and other destructive powers that inhibit the person's capacity for love, trust, joy, peace, kindness and other essentials for deep and abiding relationships with God and with each other. With that being said, let's now examine the verses of Scripture where aphiemi is translated forgive.

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1 John 1:9

If we confess our sins, He is faithful and righteous to **forgive** <863 aphiemi> us our sins and to cleanse us from all unrighteousness.

Aphiemi when used in the context of sin and God's forgiveness means **God removes sin** from the individual **and puts it upon Jesus for its just punishment**. That is forgiveness as defined by God ... removal and punishment of sin. We can have the full assurance and confidence that God accepts the vicarious sacrifice of Jesus as just punishment for *our* sins that Jesus bears on the cross thus leaving us in an undefiled state for God's grace, mercy, in-dwelling of the Holy Spirit and ultimate reconciliation. Reconciliation is a process and forgiveness is a separate and distinct step in that process of reconciliation.

We can say that God created man for the purpose of a deep and abiding relationship with Him as the ultimate expression of love and sin severed that relationship; and Jesus restores it. Reconciliation of the divine relationship is therefore the sum of Scripture and the purpose of Messiah Jesus. The remedy for sin is its removal from man along with its due punishment, and the restoration of man with God through Jesus who accomplished all and is in all. But how is aphiemi used in the context of man, sin and forgiveness?

## As a Release from Debt/Bondage

We are commanded to aphiemi (forgive or put away) our right to collect a debt due us for sins committed against us. Those debts may range from the smallest and most petty thing (he owes me an apology for leaving the toilet seat up) to large and more serious offenses (recompense for a heinous criminal act) and everything in between. In fact, what I think we can begin to discern even though this study is not yet finished is that all **forgiveness is in one form or another a giving up of a right to collect something due**.

When Jesus provided us with an outline or model for how we are to pray, included in that model is our asking God that He remove both our sin and debts in Luke 11:4 and Matthew 6:12 and then we put away our right to collect on debts due us from others.

Matthew 6:12

And **forgive** <863 aphiemi> us our **debts**, as we also have **forgiven** <863 aphiemi> our debtors.

Luke 11:4a

And **forgive** <863 aphiemi> us our **sins**, for we ourselves also **forgive** <863 aphiemi> everyone who is **indebted** to us.

Our debt to God is seen in (1) the remedy for our sins, and (2) its punishment we owe Him. Those who are in debt to us often cover a wide array of things like money, a rescue from peril, return for a good deed rendered, an apology for an offense, recompense for evil, harm, malice, crime and as many other sins and evils perpetrated against us.

Matthew 6:14-15

"For if you **forgive** <863 aphiemi> others for their **transgressions** <3900 paraptoma>, your heavenly Father will also **forgive** <863 aphiemi> you. But if you do not **forgive** <863 aphiemi> others, then your Father will not **forgive** <863 aphiemi> your **transgressions** <3900 paraptoma>."

Jesus' explanation in these two verses brings into sharper focus our role in forgiveness. In general Jesus declares that the removal of our sins and trespasses against God or more specifically **Christ's willingness to bear our sin is conditioned upon our aphiemi toward those indebted to us**. We put away our right to collect recompense due for sin committed against us. Why do I say that? Because the inspired language of Scripture demands it.



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Mark 11:25-26

"Whenever you stand praying, **forgive <863 aphiemi>**, if you have anything against anyone, so that your Father who is in heaven will also **forgive <863 aphiemi>** you your transgressions. But if you do not **forgive <863 aphiemi>**, neither will your Father who is in heaven **forgive <863 aphiemi>** your transgressions."

Believers are commanded to always aphiemi (send away the debts of others) upon their request from us to do so and to seek aphiemi from those we have offended. God sees this as a higher priority than our worship and prayer to Him. It matters not how often we are offended by a repentant brother for we are commanded as children of God to put away our right of recompense from those who offend and sin against us. Matthew 18 records Jesus' teaching on those who offend (6-9); have lost their way (10-15); how to deal with offending believers (15-20); repentant believers (21-22); and ends with a parable for forgiveness and unforgiveness (23-35). How unfortunate it is when the carnal-minded only see and remember the following two verses that command unlimited forgiveness upon request by those who offend and interpret this as a carte-blanche license to offenders.

Matthew 18:21-22

¶ Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I **forgive <863 aphiemi>** him? Up to seven times?" Jesus \*said to him, "I do not say to you, up to seven times, but up to seventy times seven."

Have they not read the dire warning of Jesus of their perilous condition before God to those who offend and cause others to offend? Does drowning by tying a millstone around your neck in verse 6 sound like carte-blanche? How about dire woes to those causing offenses in verse 7? Or dismemberment (verses 8-9)? For those who see unlimited forgiveness as license to offend, they are walking a very dangerous and perilous path that leads to destruction.

Those in the world are generally habitual and unrepentant offenders and sinners and we will address our response to them after we examine God's Word for offenders who are of the ekklesia, the people of God. The two verses above are speaking of our response to those claiming to be believers and brothers and sisters in the Lord. The summary of the brethren who sin and cause offense is as follows:

1. Speak with them individually and privately;
2. If they do not respond bring along 1-2 believers as a witness;
3. If still no response, let the ekklesia (local assembly) make a decision on their status;
4. If still no response, they are to be removed from the local assembly of believers.

Jesus ends with a parable that pictures how God responds to our pleas for forgiveness, and how we are to do the same with repentant brothers and sisters. As established earlier, all sin and offenses are crimes against God that demand accountability to God for the magnitude of the offense against Him. Scripture also teaches that the sacrifice of Jesus and shedding of His blood is satisfaction (propitiation) as payment in full for the crimes against God that He bears for us on the cross. The only conditions that could cause God not to remove our sins and put them upon Jesus to bear on the cross are:

1. The unrepentant sinner rejects the vicarious sacrifice of Jesus as punishment for sin;
2. Has blasphemed the Holy Spirit; or
3. The sinner is an unforgiving soul who refuses to release others from their offenses against him.

If the removal (forgiveness) of sin has nowhere to go for just punishment, it remains with the sinner to pay for their crimes against God themselves; and that means eternal death by our choice, not God's. All three conditions are choices we make to stand before God when our time of judgment draws nigh and all three are impossible for those who are in-Christ and are in-dwelt by the Holy Spirit because a transformed life in Christ is a new creation incapable of any of those three conditions.

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Those who find objection with item № 3 may find it impossible to forgive someone of their trespass against them for that offense is too much for them to release (forgive). Let's create a truly horrible scenario that attempts to justify a born-again Christian mother's inability to forgive an unrepentant and blaspheming pedophile who tortures and murders her entire family and violates her young children before killing them; and the murdering pedophile boasts, smiles and laughs mockingly during his trial how pleasing and enjoyable it was for him to do so with his only regret being the mother somehow survived.

Now that's as far as my mind can go with evil and I pray that you will forgive me for any mental image created in your mind by this scenario. The point is an attempt to justify a plausible situation for unforgiveness. Based upon the above scenario I think we can say without much objection that if this fellow does not repent and turn to God himself his darkness is going to get even darker when he comes face to face with God and finds himself on the business end of God's wrath. If God does not forgive the sin, why should the mother forgive the sinner? Let's take a look at what's happening with the unforgiving mom by not forgiving her truly evil and unrepentant perpetrator.

To say that there is anger, blame, pain, sorrow, grief, loss, mistrust, emotional damage, fear, hostility and quite probably a myriad of other negative emotions dwelling within her is a likely understatement. What happens to this mom over time if such devastation and bondage continues to dwell and fester? She may be blaming God for what happened and angry at Him for allowing such evil to shatter her now broken life. Now that such evil emotions have pierced her they will over time begin to erode her goodness like rust eroding metal left in the elements. At a minimum her ability to experience love, joy, peace, patience, kindness, goodness and the other fruits of the Holy Spirit will tarnish and dissipate. Withdrawal into her own private darkness, sorrow and despair may be imminent for if she can't trust God, can she trust man? Life seems like a long, dark road for the light of God may be hard to see from her perspective. This is sure to rock to the core any Christian's mettle.

However, the mom in this scenario is a born-again Christian and she must be given all the latitude and time needed for deep within her she knows that she can trust that God keeps His promises and will not test her beyond her ability to bear and provide her an avenue of escape from her deepest and darkest pain and grief. Oh she may make God her target of everything she is going through and that should not be unexpected or rebuked for God is big enough for that and in fact, I see this as an essential step in her restoration, nay ascendancy toward godliness she never before considered achievable. It is all too common for us to blame good for evil. Though she may not be able to see God at the moment, and is probably angry at Him for allowing this horror, God most certainly has her square in His line of sight like a laser of love. She thinks He's so distant because she is utterly crushed; but little does she know she's never been closer to God than she is now. God reveals Himself to those who seek Him and when she is ready she must and will be able to forgive God and that man for all the evil inflicted upon her.

The reason forgiveness is commanded by God has little to do with the unrepentant sinner inflicting evil and everything to do with her being placed in bondage by the magnitude of evil leveled against her by that sinner. True spiritual healing begins in earnest when we can *aphiemi* (send away/forgive) the sinner into the hands of God for justice which frees our grieving mom to release her bondage of anger, blame, pain, sorrow, grief, loss, mistrust, emotional damage, fear, hostility and all the rest into the hands of God as well. Only when she can cut loose the man who is responsible for such evil against her will she be able to have God cut her loose from the bondage of evil's grip resident within her. Her forgiveness (sending away) is for her release from darkness, not his. Not forgiving perpetually retains evil in her life.

Sin is **bondage** to both the sinner and the victims of sin by preventing the release of God's goodness in their lives. The sinner is in bondage by choice but not so by those victimized by another's sin. Nonetheless, sin's bondage is quite powerful in its veracity to ensnare and enslave and cares not whether it's from cause or effect. Therefore it is imperative that those enslaved embrace the liberty in Christ to "remove" (*aphesis*/forgive) their bondage from sin by "putting away" (*aphiemi*/forgiving) the cause of sin that robbed them of their capacity for joy and peace in the Lord. That's why God commands we forgive as a condition for our removal of sin's debt due Him so He can restore us to healthy and happy relationships for those who love Him and to once again flourish and do well in doing good.

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We stated in the previous section we would examine the comparable verses in Matthew and Mark using aphasis and aphiemi that are both translated as forgive.

Mark 3:29

but whoever blasphemes against the **Holy Spirit** never has **forgiveness <859 aphasis>**, but is guilty of an eternal sin" —

Matthew 12:32

"Whoever speaks a word against the **Son of Man**, it shall be **forgiven <aphiemi>** him; but whoever speaks against the **Holy Spirit**, it shall not be **forgiven <aphiemi>** him, either in this age or in the [age] to come.

Blasphemy against the Holy Spirit uses both words which makes it quite emphatic that sin is not put away or removed and carried at the cross of Christ, but is retained by the sinner when they stand before God to give account for their lives. Those descending to the depths of blasphemy appear to remain in an eternal state of unrepentance.

Jesus also uses aphiemi in conjunction with His miraculous healings to illustrate that Messiah does have the power and authority from God and the will to assert said powers in removing incurable diseases and debilitations as evidence of His powers and authority over sin.

Matthew 9:5-6

"Which is easier, to say, 'Your sins are **forgiven <863 aphiemi>**,' or to say, 'Get up, and walk'? But so that you may know that the Son of Man has authority on earth to **forgive <863 aphiemi>** sins" — then He \*said to the paralytic, "Get up, pick up your bed and go home."

Mark 2:5

And Jesus seeing their faith \*said to the paralytic, "Son, your sins are **forgiven <863 aphiemi>**."

## As a Show of Favor

The Greek verb 5483 charizomai (khar-id'-zom-ah-ee) is used 23 times in Scripture and means "to show pleasure" or "to show oneself to be pleasant," and in the passive, especially the perfect, "to be agreeable" and to "show favor." It has been translated as forgive half the time in the AV and NASB95 and we will examine all uses of charizomai here. In the gospel of Luke, charizomai is used three times and translated as forgive twice.

Luke 7:21

At that very time He cured many people of diseases and afflictions and evil spirits; **and He gave <5483 charizomai>** sight to many who were blind.

Luke 7:42-43

"When they were unable to repay, he **graciously forgave <5483 charizomai>** them both. So which of them will love him more?" Simon answered and said, "I suppose the one whom **he forgave <5483 charizomai>** more." And He said to him, "You have judged correctly."

While the translations above are not direct translations of charizomai, the act of showing favor did indeed amount to restoration of vision and the release from debts due the desire to bring pleasure by showing favor. How the word charizomai gets interpreted depends largely upon the circumstances or context under which it is used. The pleasure of seeing with the eyes and the favor of releasing one from their debts does indeed render the above translations as sound interpretations in intent if not by letter.

Barabbas is freed as a favor to the people in Acts 3:14; Paul asks Festus not to be hand him over or deliver him as a favor to the Jews in Acts 25:11; and God grants favor to Paul by sparing his and the lives of those shipwrecked

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with him when sailing from Crete to Rome (Acts 27:24). Because of the nature of how charizomai applies pleasure, agreeableness and favor is translating Scripture, let's examine the instances where it is translated as forgive to see what we can glean.

2 Corinthians 2:6-7

Sufficient for such a one is this punishment which [was inflicted] by the majority, so that on the contrary you should rather **forgive** <5483 charizomai> and comfort [him,] otherwise such a one might be overwhelmed by excessive sorrow.

The context is when Paul commanded the local church to remove a sinning brother from their fellowship because of a grievous sin of a continuing adulterous relationship with his father's wife. It appears that the disfellowship had the desired effect upon the man for he repented and was restored to fellowship with God and the ekklesia, the members of the local assembly. Paul is now telling them that they should charizomai i.e. gratify that brother by doing things that are pleasant and agreeable to him that show him favor. There is to be no additional punishment beyond the punishment served; nothing else in the form of any lingering affects like coldness, isolation, shunning him for his past deed, and especially not withholding active love due brothers in the Lord.

When such a person is reconciled after punishment there may be conditions placed upon a person to keep them from sinning again, but not that which may be considered a lingering punishment. There should be no withholding of love and the attitude of embracing the one restored and treating him as if the offense never occurred must prevail. The parable of the prodigal son (Luke 15:11-32) comes to mind for that is how God receives a penitent person restored to Himself and that too must be our manner of reconciliation. No grudges or after-effects. When we release a debt, it is to be released fully and totally and when we restore upon fulfillment of just punishment and conditions, that restoration is in full.

2 Corinthians 2:8-11

Wherefore I urge you to **reaffirm your love** for him. For to this end also I wrote, so that I might **put you to the test, whether you are obedient** in all things. But one whom you **forgive** <5483 charizomai> anything, I [forgive] also; for indeed what I have **forgiven** <5483 charizomai>, if I have **forgiven** <5483 charizomai> anything, I did it for your sakes in the presence of Christ, **so that no advantage would be taken of us by Satan**, for we are not ignorant of his schemes.

Not being pleasant and agreeable toward a brother restored to fellowship is a beacon that provides Satan entry into our hearts and his to wreak havoc and evil. This is not much different than the scenario we provided earlier of the damages created by the unrepentant sinner upon the greatly abused mom earlier. God commands regenerate believers to not leave open a gateway for evil to erode our goodness in the Lord. To comment a bit further on the appropriateness of establishing conditions for one restored, using the Scriptural example above, such conditions may include not spending time with the woman involved in adultery (it appears she was not of the household of faith); to repent to his father and ask forgiveness and restoration if possible; having an accountability partner regarding dating and courtship; not courting women outside the body of Christ; and other conditions appropriate to minimize a backslide into that sin again.

While forgive may or may not be the best translation for charizomai for this may be better rendered restored or reconciled because the context has more to do with our attitude toward a repentant brother returning to church fellowship. Nonetheless, translations are what they are and as long as we understand the context for forgive applies to restoration and reconciliation of a brother after they have received punishment for their offense, we're OK.

The remaining three verses where charizomai has been translated forgive (Ephesians 4:32, Colossians 2:13, 3:13) are in the context of God's removal of our sins for Him to bear on the cross of Christ as an example and command for us to release our right of recompense from those who offend us.

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## Forgiveness is Not Reconciliation

We see that forgiveness is always a “letting go” or “sending away” of something we are spiritually and legally entitled to have while reconciliation is “bringing into” or “gathering in” that which was lost or missing. The meanings are opposite but work together in the process of restoration, and yes, this is to be viewed upon spiritually and pragmatically as a process and not as a singular act of release or forgiveness only.

True reconciliation that is lasting should only occur after punishment rendered; recompense satisfied; or ongoing conditions are imposed that must be satisfied appropriate to the offense, without which no permanent and harmonious reconciliation can ever be achieved. That is the meaning of reconcile: restoration to a peaceful and harmonious state.

Any reconciliation attempt based upon forgiveness alone is a recipe for disaster and for evil to flourish. This is a scheme of Satan and we are not to be victims of his perversions of godliness. God reconciles after propitiation and so should we. When conditions for reconciliation are not present, the offender almost always continues in the offense and the cycle of sin and abuse continues. When the offense is minor (leaving toilet seats up or hanging clothes in a shower), the person offended must accept the fact that they may be in a perpetual state of forgiveness for the sake of the continuing relationship. When the offense is of a major or serious nature, (drug abuse, violence, criminal offenses, adultery) which is really what this study of Scripture is about, there should not be an *unconditional* restoration of the relationship even if both parties desire it to be so. Divorce becomes an option only after all else and we mean ALL ELSE has failed and the offender remains unrepentant and the offended remains unforgiving.

I do not know of a single occurrence since Adam and Eve where both parties in a marriage relationship must simply let go of and bear minor offenses as if they never happened. Not so with major offenses; though in our fallen world many unfortunately bear that which should not be borne. Satan deceives many into magnifying the minors and minimizing the majors. Godly wisdom is discerning the difference. Unfortunately even in the household of God there are too many times when one person tolerates major abuse to themselves or subjects their children to such abuses, thus enabling the offender to continue with impunity putting everyone at risk because such situations will naturally escalate in severity over time. What satisfies the flesh today will always dissatisfy tomorrow and escalation of the severity of the offense is sure to follow. If you find yourself in a dysfunctional situation where you or those you love are at risk, get help from godly men and women anchored in the Word. For most, the items covered in this study should help you make the necessary adjustments for a satisfying life in the Lord and with each other.

Grace, Peace and Truth in the name of our Lord Christ Jesus.

## Exegesis

### Old Covenant

#### 05375 נָסָא׳ nasa' (naw-saw')

or נָסַח nacah (#Ps 4:6) (naw-saw')

a primitive root; v; [BDB-669b] {See TWOT on 1421 }

AV-(bare, lift, etc ... ) up 219, bear 115, take 58, bare 34, carry 30, (take, carry) ... away 22, borne 22, armourbearer 18, forgive 16, accept 12, exalt 8, regard 5, obtained 4, respect 3, misc 74; 654

NAS-accept\* (3), accepted\* (1), advanced (1), anything been taken (1), arises (1), assisted (1), bear (61), bearer (17), bearers (2), bearing (4), bears (1), become proud (2), bore (9), borne (5), bring (10), bring forth (1), bringing (7), brought (5), carried (45), carries (6), carry (45), carry away (1), carry off (2), carrying (20), contain (1), continued\* (1), count\* (1), desire (1), desire\* (2), direct (1), ease (1), endure (4), endured (1), ever forgive (1), exalt (2), exalted (9), exalting (2), favor\* (1), fetch (1), forgave (2), forget (1), forgive (8), forgiven (3), forgives (1), forgiving (2), found (3), grant (1), granted (1), have (1), high (1), honor\* (1), honorable\* (3), incur (2), laid (2), lift (64), lifted (67), lifts (4), load (2), loaded (3), lofty (1), longing\* (1), looked\* (2), make (1), married (1), must be carried (1), obtained (1), offer (3), pardon (2), pardons (1), partial\* (2), partiality\* (8), pick (1), picked (1), picks (3), promoted (1), protest (1), put (1), raise (5), raised (13), receive (2), receive\* (2), receives (1), regard (1), released\* (1), respected\* (1), rise (2), rose (5), sets (1), shield-bearer\* (1), shield-carrier\* (1), show (5), showed (1), showing (1), shows (1), sing (1), spare (2), stirred (3), suffer (2), supplied (1), support (1), supported (1), sustain (2), swore\* (12), sworn\* (2), take (49), take away (1), taken (7), takes (3), took (37), towers (1), transporters\* (1), upheaved (1), wearing (1), went (1), withhold (1), wore (1), worked (1).

1) to lift, bear up, carry, take

1a) (Qal)

1a1) to lift, lift up

1a2) to bear, carry, support, sustain, endure

1a3) to take, take away, carry off, forgive

1b) (Niphal)

1b1) to be lifted up, be exalted

1b2) to lift oneself up, rise up

1b3) to be borne, be carried

1b4) to be taken away, be carried off, be swept away

1c) (Piel)

1c1) to lift up, exalt, support, aid, assist

1c2) to desire, long (fig.)

1c3) to carry, bear continuously

1c4) to take, take away

1d) (Hithpael) to lift oneself up, exalt oneself

1e) (Hiphil)

1e1) to cause one to bear (iniquity)

1e2) to cause to bring, have brought

### Scripture

Partial listing when nasa translated forgive in NASB95

Genesis 50:17 'Thus you shall say to Joseph, "Please **forgive**, <05375 nasa> I beg you, the transgression of your brothers and their sin, for they did you wrong.'" And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him.

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Exodus 10:17 "Now therefore, please **forgive** <05375 nasa> my sin only this once, and make supplication to the LORD your God, that He would only remove this death from me."

Exodus 34:7 who keeps lovingkindness for thousands, who **forgives** <05375 nasa> iniquity, transgression and sin; yet He will by no means leave [the guilty] unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

Numbers 14:18 'The LORD is slow to anger and abundant in lovingkindness, **forgiving** <05375 nasa> iniquity and transgression; but He will by no means clear [the guilty,] visiting the iniquity of the fathers on the children to the third and the fourth [generations.']

Numbers 14:19 "Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have **forgiven** <05375 nasa> this people, from Egypt even until now."

Joshua 24:19 Then Joshua said to the people, "You will not be able to serve the LORD, for He is a holy God. He is a jealous God; He will not **forgive** <05375 nasa> your transgression or your sins.

1Samuel 25:28 "Please **forgive** <05375 nasa> the transgression of your maidservant; for the LORD will certainly make for my lord an enduring house, because my lord is fighting the battles of the LORD, and evil will not be found in you all your days.

Psalms 25:18 Look upon my affliction and my trouble, And **forgive** <05375 nasa> all my sins.

Psalms 32:1 ¶ « [A Psalm] of David. A Maskil. » How blessed is he whose transgression is **forgiven**, <05375 nasa> Whose sin is covered!

Psalms 99:8 O LORD our God, You answered them; You were a **forgiving** <05375 nasa> God to them, And [yet] an avenger of their [evil] deeds.

Isaiah 2:9 So the [common] man has been humbled And the man [of importance] has been abased, But do not **forgive** <05375 nasa> them.

Isaiah 33:24 And no resident will say, "I am sick"; The people who dwell there will be **forgiven** <05375 nasa> [their] iniquity.

Hosea 1:6 Then she conceived again and gave birth to a daughter. And the LORD said to him, "Name her Loruhamah, for I will no longer have compassion on the house of Israel, that I would ever **forgive** <05375 nasa> them.

## 05545 סלח calach (saw-lakh')

a primitive root; v; [BDB-699a] {See TWOT on 1505}

AV-forgive 19, forgiven 13, pardon 13, spare 1; 46

NAS-forgive (19), forgiven (13), pardon (12), pardoned (2), pardons (1).

1) to forgive, pardon

1a) (Qal) to forgive, pardon

1b) (Niphal) to be forgiven

## Scripture

Exodus 34:9 He said, "If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate, and **pardon** <05545 calach> our iniquity and our sin, and take us as Your own possession."

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Leviticus 4:20 'He shall also do with the bull just as he did with the bull of the sin offering; thus he shall do with it. So the priest shall make atonement for them, and they will be **forgiven <05545 calach>**.

Leviticus 4:26 'All its fat he shall offer up in smoke on the altar as in the case of the fat of the sacrifice of peace offerings. Thus the priest shall make atonement for him in regard to his sin, and he will be **forgiven <05545 calach>**.

Leviticus 4:31 'Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for a soothing aroma to the LORD. Thus the priest shall make atonement for him, and he will be **forgiven <05545 calach>**.

Leviticus 4:35 'Then he shall remove all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer them up in smoke on the altar, on the offerings by fire to the LORD. Thus the priest shall make atonement for him in regard to his sin which he has committed, and he will be **forgiven <05545 calach>**.

Leviticus 5:10 'The second he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has committed, and it will be **forgiven <05545 calach>** him.

Leviticus 5:13 'So the priest shall make atonement for him concerning his sin which he has committed from one of these, and it will be **forgiven <05545 calach>** him; then the rest shall become the priest's, like the grain offering.'"

Leviticus 5:16 "He shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be **forgiven <05545 calach>** him.

Leviticus 5:18 "He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned unintentionally and did not know it, and it will be **forgiven <05545 calach>** him.

Leviticus 6:7 and the priest shall make atonement for him before the LORD, and he will be **forgiven <05545 calach>** for any one of the things which he may have done to incur guilt."

Leviticus 19:22 'The priest shall also make atonement for him with the ram of the guilt offering before the LORD for his sin which he has committed, and the sin which he has committed will be **forgiven <05545 calach>** him.

Numbers 14:19 "**Pardon <05545 calach>**, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now."

Numbers 14:20 So the LORD said, "I have **pardoned <05545 calach>** them according to your word;

Numbers 15:25 'Then the priest shall make atonement for all the congregation of the sons of Israel, and they will be **forgiven <05545 calach>**; for it was an error, and they have brought their offering, an offering by fire to the LORD, and their sin offering before the LORD, for their error.

Numbers 15:26 'So all the congregation of the sons of Israel will be **forgiven <05545 calach>**, with the alien who sojourns among them, for it happened to all the people through error.

Numbers 15:28 'The priest shall make atonement before the LORD for the person who goes astray when he sins unintentionally, making atonement for him that he may be **forgiven <05545 calach>**.



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Numbers 30:5 "But if her father should forbid her on the day he hears of it, none of her vows or her obligations by which she has bound herself shall stand; and the LORD will **forgive <05545 calach>** her because her father had forbidden her.

Numbers 30:8 "But if on the day her husband hears of it, he forbids her, then he shall annul her vow which she is under and the rash statement of her lips by which she has bound herself; and the LORD will **forgive <05545 calach>** her.

Numbers 30:12 "But if her husband indeed annuls them on the day he hears them, then whatever proceeds out of her lips concerning her vows or concerning the obligation of herself shall not stand; her husband has annulled them, and the LORD will **forgive <05545 calach>** her.

Deuteronomy 29:20 "The LORD shall never be willing to **forgive <05545 calach>** him, but rather the anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven.

1Samuel 15:25 "Now therefore, please **pardon <05545 calach>** my sin and return with me, that I may worship the LORD."

1Kings 8:30 "Listen to the supplication of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and **forgive <05545 calach>**.

1Kings 8:34 then hear in heaven, and **forgive <05545 calach>** the sin of Your people Israel, and bring them back to the land which You gave to their fathers.

1Kings 8:36 then hear in heaven and **forgive <05545 calach>** the sin of Your servants and of Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land, which You have given Your people for an inheritance.

1Kings 8:39 then hear in heaven Your dwelling place, and **forgive <05545 calach>** and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men,

1Kings 8:50 and **forgive <05545 calach>** Your people who have sinned against You and all their transgressions which they have transgressed against You, and make them objects of compassion before those who have taken them captive, that they may have compassion on them

2Kings 5:18 "In this matter may the LORD **pardon <05545 calach>** your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD **pardon <05545 calach>** your servant in this matter."

2Kings 24:4 and also for the innocent blood which he shed, for he filled Jerusalem with innocent blood; and the LORD would not **forgive <05545 calach>**.

2Chronicles 6:21 "Listen to the supplications of Your servant and of Your people Israel when they pray toward this place; hear from Your dwelling place, from heaven; hear and **forgive <05545 calach>**.

2Chronicles 6:25 then hear from heaven and **forgive <05545 calach>** the sin of Your people Israel, and bring them back to the land which You have given to them and to their fathers.

2Chronicles 6:27 then hear in heaven and **forgive <05545 calach>** the sin of Your servants and Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land which You have given to Your people for an inheritance.

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2Chronicles 6:30 then hear from heaven Your dwelling place, and **forgive <05545 calach>**, and render to each according to all his ways, whose heart You know for You alone know the hearts of the sons of men,

2Chronicles 6:39 then hear from heaven, from Your dwelling place, their prayer and supplications, and maintain their cause and **forgive <05545 calach>** Your people who have sinned against You.

2Chronicles 7:14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will **forgive <05545 calach>** their sin and will heal their land.

Ps 25:11 For Your name's sake, O LORD, **Pardon <05545 calach>** my iniquity, for it is great.

Ps 103:3 Who **pardons <05545 calach>** all your iniquities, Who heals all your diseases;

Isa 55:7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly **pardon <05545 calach>**.

Jeremiah 5:1 "Roam to and fro through the streets of Jerusalem, And look now and take note. And seek in her open squares, If you can find a man, If there is one who does justice, who seeks truth, Then I will **pardon <05545 calach>** her.

Jeremiah 5:7 "Why should I **pardon <05545 calach>** you? Your sons have forsaken Me And sworn by those who are not gods. When I had fed them to the full, They committed adultery And trooped to the harlot's house.

Jeremiah 31:34 "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will **forgive <05545 calach>** their iniquity, and their sin I will remember no more."

Jeremiah 33:8 'I will cleanse them from all their iniquity by which they have sinned against Me, and I will **pardon <05545 calach>** all their iniquities by which they have sinned against Me and by which they have transgressed against Me.

Jeremiah 36:3 "Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that every man will turn from his evil way; then I will **forgive <05545 calach>** their iniquity and their sin."

Jeremiah 50:20 'In those days and at that time,' declares the LORD, 'search will be made for the iniquity of Israel, but there will be none; and for the sins of Judah, but they will not be found; for I will **pardon <05545 calach>** those whom I leave as a remnant.'

Lamentations 3:42 We have transgressed and rebelled, You have not **pardoned <05545 calach>**.

Daniel 9:19 "O Lord, hear! O Lord, **forgive <05545 calach>**! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name."

Amos 7:2 And it came about, when it had finished eating the vegetation of the land, that I said, "Lord GOD, please **pardon <05545 calach>**! How can Jacob stand, For he is small?"

### **03680 כסח kakah (kaw-saw')**

a primitive root; v; [BDB-491a] {See TWOT on 1008}

AV-cover 135, hide 6, conceal 4, covering 2, overwhelmed 2, clad 1, closed 1, clothed 1; 152

NAS-closed (2), clothed (1), conceal (1), conceals (8), cover (50), covered (51), covering (4), covers (20), engulfed (3), **forgive** (1), hidden (1), hide (2), keep (1), made a covering (1), overwhelm (2), overwhelmed (2), take refuge (1).

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- 1) to cover, conceal, hide
- 1a) (Qal) conceal, covered (participle)
- 1b) (Niphal) to be covered
- 1c) (Piel)
- 1c1) to cover, clothe
- 1c2) to cover, conceal
- 1c3) to cover (for protection)
- 1c4) to cover over, spread over
- 1c5) to cover, overwhelm
- 1d) (Pual)
- 1d1) to be covered
- 1d2) to be clothed
- 1e) (Hithpael) to cover oneself, clothe oneself

## Scripture

Nehemiah 4:5 Do not **forgive** <03680 **kacah**> their iniquity and let not their sin be blotted out before You, for they have demoralized the builders.

## 03722 כָּפַר **kaphar** (kaw-far')

a primitive root; v; [BDB-497a, BDB-498b] {See TWOT on 1023} {See TWOT on 1024} {See TWOT on 1025} {See TWOT on 1026}

AV-atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement ... made 2, merciful 2, cleansed 1, disannulled 1, appease 1, put off 1, pardon 1, pitch 1; 102

NAS-appease (1), appease\* (1), atone (3), atoned (2), atonement is made (1), atonement shall be made (1), atonement was made (1), atoning (1), canceled (1), expiation can be made (1), forgave (1), forgive (4), forgiven (5), made atonement (3), make atonement (71), makes atonement (2), making atonement (1), pardon (1).

1) to cover, purge, make an atonement, make reconciliation, cover over with pitch

1a) (Qal) to coat or cover with pitch

1b) (Piel)

1b1) to cover over, pacify, propitiate

1b2) to cover over, atone for sin, make atonement for

1b3) to cover over, atone for sin and persons by legal rites

1c) (Pual)

1c1) to be covered over

1c2) to make atonement for

1d) (Hithpael) to be covered

## Scriptures

Translates kaphar as forgive but can and should be translated as atone or reconcile

Deuteronomy 21:8 '**Forgive** <03722 **kaphar**> Your people Israel whom You have redeemed, O LORD, and do not place the guilt of innocent blood in the midst of Your people Israel.' And the bloodguiltiness shall be **forgiven** <03722 **kaphar**> them.

Psalms 65:3 Iniquities prevail against me; As for our transgressions, You **forgive** <03722 **kaphar**> them.

Psalms 79:9 Help us, O God of our salvation, for the glory of Your name; And deliver us and **forgive** <03722 **kaphar**> our sins for Your name's sake.

Isaiah 6:7 He touched my mouth [with it] and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is **forgiven** <03722 **kaphar**>."

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Isaiah 22:14 But the LORD of hosts revealed Himself to me, "Surely this iniquity shall not be **forgiven** <03722 **kaphar**> you Until you die," says the Lord GOD of hosts.

Isaiah 27:9 Therefore through this Jacob's iniquity will be **forgiven** <03722 **kaphar**>; And this will be the full price of the pardoning of his sin: When he makes all the altar stones like pulverized chalk stones; [When] Asherim and incense altars will not stand.

Jeremiah 18:23 Yet You, O LORD, know All their deadly designs against me; Do not **forgive** <03722 **kaphar**> their iniquity Or blot out their sin from Your sight. But may they be overthrown before You; Deal with them in the time of Your anger!

Ezekiel 16:63 so that you may remember and be ashamed and never open your mouth anymore because of your humiliation, when I have **forgiven** <03722 **kaphar**> you for all that you have done," the Lord GOD declares.

## New Covenant

### 859 ἄφεσις **aphesis** (af'-es-is)

from 863; n f; TDNT-1:509,88; { See TDNT 115 }

AV-remission 9, forgiveness 6, deliverance 1, liberty 1; 17

NAS-forgiveness (15), free\* (1), release (1).

1) release from bondage or imprisonment

2) forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty

### 3929 πᾶρεσις **paresis** (par'-es-is)

from 3935; n f; TDNT-1:509,88; { See TDNT 115 }

AV-remission 1; 1

NAS-passed over (1).

1) passing over, letting pass, neglecting, disregarding

(Rom 3:25)

## Scripture

Matthew 26:28 for this is My blood of the covenant, which is poured out for many for **forgiveness** <859 **aphesis**> of sins.

Mark 1:4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the **forgiveness** <859 **aphesis**> of sins.

Mark 3:29 but whoever blasphemes against the Holy Spirit never has **forgiveness** <859 **aphesis**>, but is guilty of an eternal sin" —

Luke 1:77 To give to His people the knowledge of salvation By the **forgiveness** <859 **aphesis**> of their sins,

Luke 3:3 And he came into all the district around the Jordan, preaching a baptism of repentance for the **forgiveness** <859 **aphesis**> of sins;

Luke 4:18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM **RELEASE** <859 **aphesis**> TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO **SET FREE** <859 **aphesis**> THOSE WHO ARE OPPRESSED,

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Luke 24:47 and that repentance for **forgiveness <859 aphasis>** of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Acts 2:38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the **forgiveness <859 aphasis>** of your sins; and you will receive the gift of the Holy Spirit.

Acts 5:31 "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and **forgiveness <859 aphasis>** of sins.

Acts 10:43 "Of Him all the prophets bear witness that through His name everyone who believes in Him receives **forgiveness <859 aphasis>** of sins."

Acts 13:38 "Therefore let it be known to you, brethren, that through Him **forgiveness <859 aphasis>** of sins is proclaimed to you,

Acts 26:18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive **forgiveness <859 aphasis>** of sins and an inheritance among those who have been sanctified by faith in Me.'

Romans 3:25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He **passed over <3929 paresis>** the sins previously committed;

Ephesians 1:7 In Him we have redemption through His blood, the **forgiveness <859 aphasis>** of our trespasses, according to the riches of His grace

Col 1:14 in whom we have redemption, the **forgiveness <859 aphasis>** of sins.

Hebrews 9:22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no **forgiveness <859 aphasis>**.

Hebrews 10:18 Now where there is **forgiveness <859 aphasis>** of these things, there is no longer any offering for sin.

## **863 ἀφίημι aphiemi (af-ee'-ay-mee)**

from 575 and hiemi (to send, an intens. form of eimi, to go); v; TDNT- 1:509,88; { See TDNT 115 }

AV-leave 52, forgive 47, suffer 14, let 8, forsake 6, let alone 6, misc 13; 146

NAS-abandoned (1), allow (5), allowed (2), divorce (2), forgave (2), forgive (23), forgiven (23), forgives (1), gave ... permission (1), leave (7), leaves (2), leaving (8), left (38), let (9), let ... alone (6), let him have (1), neglected (1), neglecting (2), permit (6), permitted (1), permitting (1), send ... away (1), tolerate (1), uttered (1), yielded (1).

1) to send away

1a) to bid going away or depart

1a1) of a husband divorcing his wife

1b) to send forth, yield up, to expire

1c) to let go, let alone, let be

1c1) to disregard

1c2) to leave, not to discuss now, (a topic) 1c21) of teachers, writers and speakers

1c3) to omit, neglect

1d) to let go, give up a debt, forgive, to remit

1e) to give up, keep no longer

2) to permit, allow, not to hinder, to give up a thing to a person

3) to leave, go way from one

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- 3a) in order to go to another place
- 3b) to depart from any one
- 3c) to depart from one and leave him to himself so that all mutual claims are abandoned
- 3d) to desert wrongfully
- 3e) to go away leaving something behind
- 3f) to leave one by not taking him as a companion
- 3g) to leave on dying, leave behind one
- 3h) to leave so that what is left may remain, leave remaining
- 3i) abandon, leave destitute

## Scripture

Only those translated forgive or in the context of sin

Matthew 6:12 'And **forgive <863 aphiemi>** us our debts, as we also have **forgiven <863 aphiemi>** our debtors.

Matthew 6:14 "For if you **forgive <863 aphiemi>** others for their transgressions, your heavenly Father will also forgive <863 aphiemi> you.

Matthew 6:15 "But if you do not **forgive <863 aphiemi>** others, then your Father will not **forgive <863 aphiemi>** your transgressions.

Matthew 9:2 And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, "Take courage, son; your sins are **forgiven <863 aphiemi>**."

Matthew 9:5 "Which is easier, to say, 'Your sins are **forgiven <863 aphiemi>**,' or to say, 'Get up, and walk?'

Matthew 9:6 "But so that you may know that the Son of Man has authority on earth to **forgive <863 aphiemi>** sins" — then He \*said to the paralytic, "Get up, pick up your bed and go home."

Matthew 12:31 "Therefore I say to you, any sin and blasphemy shall be **forgiven <863 aphiemi>** people, but blasphemy against the Spirit shall not be **forgiven <863 aphiemi>**."

Matthew 12:32 "Whoever speaks a word against the Son of Man, it shall be **forgiven <863 aphiemi>** him; but whoever speaks against the Holy Spirit, it shall not be **forgiven <863 aphiemi>** him, either in this age or in the age to come.

Matthew 18:21 Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I **forgive <863 aphiemi>** him? Up to seven times?"

Matthew 18:27 "And the lord of that slave felt compassion and released him and **forgave <863 aphiemi>** him the debt.

Matthew 18:32 "Then summoning him, his lord \*said to him, 'You wicked slave, I **forgave <863 aphiemi>** you all that debt because you pleaded with me.

Matthew 18:35 "My heavenly Father will also do the same to you, if each of you does not **forgive <863 aphiemi>** his brother from your heart."

Mark 2:5 And Jesus seeing their faith \*said to the paralytic, "Son, your sins are **forgiven <863 aphiemi>**."

Mark 2:7 "Why does this man speak that way? He is blaspheming; who can **forgive <863 aphiemi>** sins but God alone?"

Mark 2:9 "Which is easier, to say to the paralytic, 'Your sins are **forgiven <863 aphiemi>**'; or to say, 'Get up, and pick up your pallet and walk?'

Mark 2:10 "But so that you may know that the Son of Man has authority on earth to **forgive <863 aphiemi>** sins" — He \*said to the paralytic,

Mark 3:28 "Truly I say to you, all sins shall be **forgiven <863 aphiemi>** the sons of men, and whatever blasphemies they utter;

Mark 4:12 so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE **FORGIVEN <863 aphiemi>**."

Mark 11:25 "Whenever you stand praying, **forgive <863 aphiemi>**, if you have anything against anyone, so that your Father who is in heaven will also **forgive <863 aphiemi>** you your transgressions.

Mark 11:26 [{"But if you do not **forgive <863 aphiemi>**, neither will your Father who is in heaven forgive <863 aphiemi> your transgressions."}]

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Luke 5:20 Seeing their faith, He said, "Friend, your sins are **forgiven <863 aphiemi>** you."

Luke 5:21 The scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who can **forgive <863 aphiemi>** sins, but God alone?"

Luke 5:23 "Which is easier, to say, 'Your sins have been **forgiven <863 aphiemi>** you,' or to say, 'Get up and walk?'"

Luke 5:24 "But, so that you may know that the Son of Man has authority on earth to **forgive <863 aphiemi>** sins," — He said to the paralytic — "I say to you, get up, and pick up your stretcher and go home."

Luke 7:47 "For this reason I say to you, her sins, which are many, have been **forgiven <863 aphiemi>**, for she loved much; but he who is **forgiven <863 aphiemi>** little, loves little."

Luke 7:48 Then He said to her, "Your sins have been **forgiven <863 aphiemi>**."

Luke 7:49 Those who were reclining at the table with Him began to say to themselves, "Who is this man who even **forgives <863 aphiemi>** sins?"

Luke 11:4 'And **forgive <863 aphiemi>** us our sins, For we ourselves also **forgive <863 aphiemi>** everyone who is indebted to us. And lead us not into temptation.'

Luke 12:10 "And everyone who speaks a word against the Son of Man, it will be **forgiven <863 aphiemi>** him; but he who blasphemes against the Holy Spirit, it will not be **forgiven <863 aphiemi>** him.

Luke 17:3 "Be on your guard! If your brother sins, rebuke him; and if he repents, **forgive <863 aphiemi>** him.

Luke 17:4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' **forgive <863 aphiemi>** him."

Luke 23:34 But Jesus was saying, "Father, **forgive <863 aphiemi>** them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.

John 20:23 "If you **forgive <863 aphiemi>** the sins of any, [their sins] have been **forgive <863 aphiemi>** them; if you retain the [sins] of any, they have been retained."

Acts 8:22 "Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be **forgive <863 aphiemi>** you.

James 5:15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be **forgiven <863 aphiemi>** him.

1 John 1:9 If we confess our sins, He is faithful and righteous to **forgive <863 aphiemi>** us our sins and to cleanse us from all unrighteousness.

1 John 2:12 I am writing to you, little children, because your sins have been **forgiven <863 aphiemi>** you for His name's sake.

## 5483 χαρίζομαι charizomai (khar-id'-zom-ahee)

middle voice from 5485; v; TDNT-9:372,1298; { See TDNT 840}

AV-forgive 11, give 6, freely give 2, deliver 2, grant 1, frankly forgive 1; 23

NAS-bestowed (1), forgave (2), forgive (3), forgiven (4), forgiving (2), freely give (1), gave (1), given (1), graciously forgave (1), granted (4), hand (2), things freely given (1).

1) to do something pleasant or agreeable (to one), to do a favor to, gratify

1a) to show one's self gracious, kind, benevolent

1b) to grant forgiveness, to pardon

1c) to give graciously, give freely, bestow

1c1) to forgive

1c2) graciously to restore one to another

1c3) to preserve for one a person in peril

## Scripture

Luke 7:21 At that very time He cured many people of diseases and afflictions and evil spirits; and He **gave <5483 charizomai>** sight to many who were blind.

Luke 7:42 "When they were unable to repay, he **graciously forgave <5483 charizomai>** them both. So which of them will love him more?"

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Luke 7:43 Simon answered and said, "I suppose the one whom he **forgave** <5483 charizomai> more." And He said to him, "You have judged correctly."

Acts 3:14 "But you disowned the Holy and Righteous One and asked for a murderer to be **granted** <5483 charizomai> to you,

Acts 25:11 "If, then, I am a wrongdoer and have committed anything worthy of death, I do not refuse to die; but if none of those things is true of which these men accuse me, no one can **hand** <5483 charizomai> me over to them. I appeal to Caesar."

Acts 25:16 "I answered them that it is not the custom of the Romans to **hand** <5483 charizomai> over any man before the accused meets his accusers face to face and has an opportunity to make his defense against the charges.

Acts 27:24 saying, 'Do not be afraid, Paul; you must stand before Caesar; and behold, God has **granted** <5483 charizomai> you all those who are sailing with you.'

Romans 8:32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him **freely give** <5483 charizomai> us all things?

1Corinthians 2:12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the **things freely given** <5483 charizomai> to us by God,

2Corinthians 2:7 so that on the contrary you should rather **forgive** <5483 charizomai> and comfort him, otherwise such a one might be overwhelmed by excessive sorrow.

2Corinthians 2:10 But one whom you **forgive** <5483 charizomai> anything, I forgive also; for indeed what I have **forgiven** <5483 charizomai>, if I have **forgiven** <5483 charizomai> anything, I did it for your sakes in the presence of Christ,

2Corinthians 12:13 For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? **Forgive** <5483 charizomai> me this wrong!

Galatians 3:18 For if the inheritance is based on law, it is no longer based on a promise; but God has **granted** <5483 charizomai> it to Abraham by means of a promise.

Ephesians 4:32 Be kind to one another, tender-hearted, **forgiving** <5483 charizomai> each other, just as God in Christ also has **forgiven** <5483 charizomai> you.

Philippians 1:29 For to you it has been **granted** <5483 charizomai> for Christ's sake, not only to believe in Him, but also to suffer for His sake,

Philippians 2:9 For this reason also, God highly exalted Him, and **bestowed** <5483 charizomai> on Him the name which is above every name,

Colossians 2:13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having **forgiven** <5483 charizomai> us all our transgressions,

Colossians 3:13 bearing with one another, and **forgiving** <5483 charizomai> each other, whoever has a complaint against anyone; just as the Lord **forgave** <5483 charizomai> you, so also should you.

Philemon 1:22 At the same time also prepare me a lodging, for I hope that through your prayers I will be **given** <5483 charizomai> to you.