

# Forgiveness

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The tables below list all the passages in the King James Version of the Bible that specifically mention one of these words: forgive, forgiven, forgiveness, forgivenesses, forgiveth, forgiving

Along with the verse, I've listed the Hebrew / Greek word from which the "forgive" word is derived as well as a brief comment that helps bring the verse into context.

The Hebrew words used are:

**5375 נָשָׂא** nasa - to lift, bear up, carry, take, take away, carry off, forgive

**5545 סָלַח** calach - to forgive, pardon

**722 כָּפַר** kaphar - to cover, purge, make an atonement, make reconciliation, cover over with pitch

The Greek words are:

**863 ἀφίημι** aphiemi - to send away, yield up, to expire, to let go, let alone, let be, to disregard, to leave, not to discuss now, to give up a thing to a person

**630 ἀπολύω** apoluo - to set free, to let go, dismiss, (to detain no longer), to bid depart, send away, to let go free, release, to give him liberty to depart, to acquit one accused of a crime, to release a debtor, i.e. not to press one's claim against him, to remit his debt

**859 ἄφεσις** aphasis - release from bondage or imprisonment, forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty

**5483 χαρίζομαι** charizomai - to do something pleasant or agreeable (to one), to do a favour to, gratify, to show one's self gracious, kind, benevolent, to grant forgiveness, to pardon



<b>Forgiveness in the Tnakh</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<p><sup>ESV</sup> <b>Genesis 50:17</b> 'Say to Joseph, Please <b>forgive</b> the transgression of your brothers and their sin, because they did evil to you.' And now, please forgive the transgression of the servants of the God of your father." Joseph wept when they spoke to him. <sup>18</sup> His brothers also came and fell down before him and said, "Behold, we are your servants."</p>	nasa	<p><i>The brothers offer to give their lives as slaves in order to repay the evil they did to Joseph. Joseph did not accept their offer. Never-the-less, he took care of them looking at the good that was done by their evil deeds.</i></p>
<p><b>Exodus 32:30-33</b> <sup>30</sup> Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin." <sup>31</sup> Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! <sup>32</sup> "Yet now, if You will <b>forgive</b> their sin -- but if not, I pray, blot me out of Your book which You have written." <sup>33</sup> And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book."</p>	nasa	<p><i>Moses appears to have offered his eternal life in exchange for God giving the Hebrews their lives. God did not accept his offer and said that the people will pay for their own sins.</i></p>
<p><sup>KJV</sup> <b>Exodus 34:7</b> Keeping mercy for thousands, <b>forgiving</b> iniquity and transgression and sin, and that will by no means clear <i>the guilty</i>; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.</p> <p><sup>ESV</sup> <b>Numbers 14:18</b> 'The LORD is slow to anger and abounding in steadfast love, <b>forgiving</b> iniquity and transgression, but <u>he will by no means clear the guilty</u>, visiting the iniquity of the fathers on the children, to the third and the fourth generation.'</p> <p><sup>LXE</sup> <b>Exodus 34:7</b> and keeping justice and mercy for thousands, <b>taking away</b> iniquity, and unrighteousness, and sins; and (but) he will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation.</p>	nasa	<p><i>If God does not clear the guilty, how can He forgive? Because if you are guilty you have yet to repent. Notice that God "takes away" the sins of the repentant.</i></p>
<p><sup>ESV</sup> <b>Leviticus 4:20</b> Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be <b>forgiven</b>.</p>	calach	<p><i>Unintentional sin against the mitzvah committed by ????</i></p>
<p><sup>KJV</sup> <b>Leviticus 4:26</b> And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be <b>forgiven</b> him.</p>	calach	<p><i>Unintentional sin against the mitzvah committed by a ruler</i></p>



<b>Forgiveness in the Tnakh</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<sup>ESV</sup> <b>Leviticus 4:31</b> And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a pleasing aroma to the LORD. And the priest shall make atonement for him, and he shall be <b>forgiven</b> .	calach	<i>Unintentional sin against the mitzvah committed by a common person (note: remainder thru vs. 35 pertains to using a different animal for the sin offering)</i>
<sup>ESV</sup> <b>Leviticus 5:10</b> Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be <b>forgiven</b> .	calach	<i>Sins of omission by anyone (includes vs. 13)</i>
<sup>ESV</sup> <b>Leviticus 5:16</b> He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be <b>forgiven</b> .	calach	<i>Damage to a vowed offering before it is delivered. 20% added</i>
<sup>ESV</sup> <b>Leviticus 5:18</b> He shall bring to the priest a ram without blemish out of the flock, or its equivalent for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be <b>forgiven</b> .	calach	<i>Sins of Ignorance in regards to the mitzvah</i>
<sup>KJV</sup> <b>Leviticus 6:7</b> And the priest shall make an atonement for him before the LORD: and it shall be <b>forgiven</b> him for any thing of all that he hath done in trespassing therein.	calach	<i>not being a good steward or of stealing. 20% added</i>
<sup>KJV</sup> <b>Leviticus 19:22</b> And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be <b>forgiven</b> him.	calach	<i>A man who lies with a bondwoman who is betrothed. She is punished but not put to death because she is property. The man must make an offering of a ram.  Note the use of the word “nasa” in this context</i>
<sup>ESV</sup> <b>Numbers 14:19</b> Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have <b>forgiven</b> this people, from Egypt until now."	nasa	<i>After refusing to enter the promised land. Note that Moses is asking God not to kill the people. God does not immediately kill them, but all 20 &amp; older die in the wilderness.</i>



<b>Forgiveness in the Tnakh</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<p><sup>ESV</sup> <b>Numbers 15:25</b> And the priest shall make atonement for all the congregation of the people of Israel, and they shall be <b>forgiven</b>, because it was a mistake, and they have brought their offering, a food offering to the LORD, and their sin offering before the LORD for their mistake.</p> <p><sup>ESV</sup> <b>Numbers 15:26</b> And all the congregation of the people of Israel shall be <b>forgiven</b>, and the stranger who sojourns among them, because the whole population was involved in the mistake.</p>	calach	<i>Unintentional sins of the congregation</i>
<p><sup>ESV</sup> <b>Numbers 15:28</b> And the priest shall make atonement before the LORD for the person who makes a mistake, when he sins unintentionally, to make atonement for him, and he shall be <b>forgiven</b>.</p>	calach	<i>Unintentional sins of an individual</i>
<p><sup>ESV</sup> <b>Numbers 30:5</b> But if her father opposes her on the day that he hears of it, no vow of hers, no pledge by which she has bound herself shall stand. And the LORD will <b>forgive</b> her, because her father opposed her.</p> <p><sup>ESV</sup> <b>Numbers 30:8</b> But if, on the day that her husband comes to hear of it, he opposes her, then he makes void her vow that was on her, and the thoughtless utterance of her lips by which she bound herself. And the LORD will <b>forgive</b> her.</p> <p><sup>KJV</sup> <b>Numbers 30:12</b> But if her husband hath utterly made them void on the day he heard <i>them</i>; <i>then</i> whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall <b>forgive</b> her.</p>	calach	<i>Daughter / wife makes a vow but her father / husband overrules her. YHVH forgives her for making a vow that was not in agreement with her father.</i>
<p><sup>KJV</sup> <b>Deuteronomy 21:8</b> Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be <b>forgiven</b> them.</p>	kaphar	<i>Normally translated "atoned for"</i>
<p><sup>ESV</sup> <b>Joshua 24:19</b> But Joshua said to the people, "You are not able to serve the LORD, for he is a holy God. He is a jealous God; he will not <b>forgive</b> your transgressions or your sins.</p>	Nasa	<i>Joshua's warning to the people regarding turning to another god (spiritual adultery)</i>
<p><sup>ESV</sup> <b>1 Samuel 25:28</b> Please <b>forgive</b> the trespass of your servant. For the LORD will certainly make my lord a sure house, because my lord is fighting the battles of the LORD, and evil shall not be found in you so long as you live</p>	nasa	<i>Abigail was coming out from under the covering of her husband when she approached David. She was asking David to overlook her disrespect to her husband.</i>



<b>Forgiveness in the Tnakh</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<p><sup>ESV</sup> <b>1 Kings 8:30</b> And listen to the plea of your servant and of your people Israel, when they pray toward this place. And listen in heaven your dwelling place, and when you hear, <b>forgive</b>.</p> <p><sup>ESV</sup> <b>1 Kings 8:34</b> then hear in heaven and <b>forgive</b> the sin of your people Israel and bring them again to the land that you gave to their fathers.</p> <p><sup>ESV</sup> <b>1 Kings 8:36</b> then hear in heaven and <b>forgive</b> the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.</p> <p><sup>ESV</sup> <b>1 Kings 8:39</b> then hear in heaven your dwelling place and <b>forgive</b> and act and render to each whose heart you know, according to all his ways ( for you, you only, know the hearts of all the children of mankind),</p> <p><sup>ESV</sup> <b>1 Kings 8:50</b> and <b>forgive</b> your people who have sinned against you, and all their transgressions that they have committed against you, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them</p> <p><sup>ESV</sup> <b>2 Chronicles 6:21</b> And listen to the pleas of your servant and of your people Israel, when they pray toward this place. And listen from heaven your dwelling place, and when you hear, forgive.</p> <p><sup>ESV</sup> <b>2 Chronicles 6:25</b> then hear from heaven and forgive the sin of your people Israel and bring them again to the land that you gave to them and to their fathers.</p> <p><sup>ESV</sup> <b>2 Chronicles 6:27</b> then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.</p> <p><sup>ESV</sup> <b>2 Chronicles 6:39</b> then hear from heaven your dwelling place their prayer and their pleas, and maintain their cause and forgive your people who have sinned against you.</p>	calach	<p><i>Solomon’s prayer was with the expectation that the people as a whole would sin against YHVH and eventually be scattered through the nations, but he also knew (because of Deut.30) that the people (the remnant) would ultimately repent and be drawn back.</i></p> <p><i>This is what was happening in the first century. The people were moved to repent, and YHVH was forgiving them.</i></p> <p><i>Maybe Yeshua’s references to forgiveness were because of this prayer.</i></p>
<p><sup>KJV</sup> <b>2 Chronicles 7:14</b> If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will <b>forgive</b> their sin, and will heal their land.</p>	calach	The key word in this passage is “if”
<p><sup>ESV</sup> <b>Psalm 25:11</b> For your name's sake, O LORD, pardon my guilt, for it is great.</p> <p><sup>KJV</sup> <b>Psalm 25:18</b> Look upon mine affliction and my pain; and <b>forgive</b> all my sins.</p>	nasa	<i>Pardon (calach) guilt is to carry it away as if it doesn’t exist.</i>
<p><sup>ESV</sup> <b>Psalm 32:1</b> A MASKIL OF DAVID. Blessed is the one whose transgression is <b>forgiven</b>, whose sin is covered.</p>	nasa	The psalm is about confession (repentance)



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<sup>ESV</sup> <b>Psalm 85:2</b> You <b>forgave</b> the iniquity of your people; you covered all their sin. Selah	nasa	<i>The entire psalm is of Israel being forgiven after they (by implication vs. 8) have repented</i>
<sup>ESV</sup> <b>Psalm 86:5</b> For you, O Lord, are good and <b>forgiving</b> abounding in steadfast love to all who call upon you.	calach	<i>To call on YHVH implies repentance</i>
<sup>ESV</sup> <b>Psalm 103:3</b> who <b>forgives</b> all your iniquity, who heals all your diseases ... <sup>12</sup> as far as the east is from the west, so far does he remove our transgressions from us.	calach	<i>YHVH has compassion on those who fear Him</i>
<sup>ESV</sup> <b>Psalm 130:4</b> But with you there is <b>forgiveness</b> , that you may be feared.	calach	<i>As a result of supplications (vs. 2)</i>
<sup>ESV</sup> <b>Isaiah 2:9</b> So man is humbled, and each one is brought low-do not <b>forgive</b> them!	Nasa	<i>They are bowing down to idols. They are not repentant, therefore do not forgive them.</i>
<sup>ESV</sup> <b>Isaiah 33:24</b> And no inhabitant will say, "I am sick"; the people who dwell there will be <b>forgiven</b> their iniquity.	Nasa	<i>Israel in the Messianic kingdom when the people have repented (see vs. 14-15)</i>
<sup>ESV</sup> <b>Jeremiah 18:23</b> Yet you, O LORD, know all their plotting to kill me. <b>Forgive</b> not their iniquity, nor blot out their sin from your sight. Let them be overthrown before you; deal with them in the time of your anger.	kaphar	<i>The prophet certainly does not want YHVH to cover the wrongs of those who are plotting against him.</i>
<sup>ESV</sup> <b>Jeremiah 31:34</b> And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will <b>forgive</b> their iniquity, and I will remember their sin no more."	calach	<i>True Forgiveness – forgive and forget</i>
<sup>ESV</sup> <b>Jeremiah 36:3</b> It may be that the house of Judah will hear all the disaster that I intend to do to them, so that every one may turn from his evil way, and that I may <b>forgive</b> their iniquity and their sin."	calach	<i>One must return (shuwb) to God before He can forgive their sin. Note the term “may forgive” (KJV, ESV, NKJ, GNV, ASV, WEB, and others) See Mark 11:25</i>



<b>Forgiveness in the Tnakh</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<p><sup>ESV</sup> <b>Daniel 9:9</b> To the Lord our God belong mercy and <b>forgiveness</b> for we have rebelled against him</p> <p><sup>ESV</sup> <b>Daniel 9:18-19</b> O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. <sup>19</sup> O Lord, hear; O Lord, <b>forgive</b>. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name."</p>	calach	<p><i>Daniel is asking God to act quickly. The time of the curse is over; the people's hearts have turned to YHVH. Now YHVH – forgive.</i></p>
<p><sup>ESV</sup> <b>Amos 7:2</b> When they had finished eating the grass of the land, I said, "O Lord GOD, please <b>forgive!</b> How can Jacob stand? He is so small!"</p>	calach	<p><i>God is showing Amos possible punishment that could come upon Israel (Samaria). In this case</i></p>
<p><i>Amos asks for forgiveness even though Israel has not repented. Nevertheless, YHVH withdraws punishment, only to follow it with visions of even more severe punishment (Vs 4). Again Amos intervenes and God relents, following it with the most severe punishment – captivity (Vs. 17). In this passage, there is no repentance, and therefore no forgiveness.</i></p>		





<b>Forgiveness in the New Testament</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<p><sup>ESV</sup> <b>Matthew 6:12</b> and <b>forgive</b> us our debts, as we also have <b>forgiven</b> our debtors.</p> <p><sup>ESV</sup> <b>Luke 11:4</b> and <b>forgive</b> us our sins, for we ourselves <b>forgive</b> everyone who is indebted to us. And lead us not into temptation."</p>	aphiemi	<i>Trespases are considered debts – a failure to do what you are supposed to do. We reconcile with each other by leveling the balance – doing what we’re supposed to do.</i>
<p><sup>ESV</sup> <b>Matthew 6:14</b> For if you <b>forgive</b> others their trespasses, your heavenly Father will also <b>forgive</b> you,</p>	aphiemi	<i>Does this imply that the illness was a result of sin, and that the person had already repented?</i>
<p><sup>ESV</sup> <b>Matthew 9:2</b> And behold, some people brought to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, "Take heart, my son; your sins are <b>forgiven</b>." ...<sup>5</sup> or which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'?<sup>6</sup> But that you may know that the Son of Man has authority on earth to <b>forgive</b> sins"- he then said to the paralytic- "Rise, pick up your bed and go home."</p> <p><sup>ESV</sup> <b>Mark 2:5</b> And when Jesus saw their faith, he said to the paralytic, "My son, your sins are <b>forgiven</b>." ...<sup>7</sup> "Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?" ...<sup>9</sup> Which is easier, to say to the paralytic, 'Your sins are <b>forgiven</b>,' or to say, 'Rise, take up your bed and walk'?<sup>10</sup> But that you may know that the Son of Man has authority on earth to <b>forgive</b> sins"- he said to the paralytic- ...</p> <p><sup>ESV</sup> <b>Luke 5:20</b> And when he saw their faith, he said, "Man, your sins are <b>forgiven</b> you."<sup>21</sup> And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can <b>forgive</b> sins but God alone?"<sup>22</sup> When Jesus perceived their thoughts, he answered them, "Why do you question <u>in your hearts?</u><sup>23</sup> Which is easier, to say, 'Your sins are <b>forgiven</b> you,' or to say, 'Rise and walk'?<sup>24</sup> But that you may know that the Son of Man has authority on earth to <b>forgive</b> sins"- he said to the man who was paralyzed- "I say to you, rise, pick up your bed and go home."</p>	aphiemi	<i>Blasphemy = 984 + 5345; literally “to hurt your fame”.  If a person rejects God and/or the Messiah, he has no one to forgive his sins.</i>
<p><sup>ESV</sup> <b>Matthew 12:31</b> Therefore I tell you, every sin and blasphemy will be <b>forgiven</b> people, but the blasphemy against the Spirit will not be <b>forgiven</b>.<sup>32</sup> And whoever speaks a word against the Son of Man will be <b>forgiven</b>, but whoever speaks against the Holy Spirit will not be <b>forgiven</b>, either in this age or in the age to come.</p> <p><sup>ESV</sup> <b>Mark 3:28</b> "Truly, I say to you, all sins will be <b>forgiven</b> the children of man, and whatever blasphemies they utter,<sup>29</sup> but whoever blasphemes against the Holy Spirit never has <b>forgiveness</b>, but is guilty of an eternal sin".</p> <p><sup>ESV</sup> <b>Luke 12:10</b> And everyone who speaks a word against the Son of Man will be <b>forgiven</b>, but the one who blasphemes against the Holy Spirit will not be <b>forgiven</b>.</p>	aphiemi	





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<p><sup>ESV</sup> <b>Matthew 18:21</b> Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I <b>forgive</b> him? As many as seven times?"</p> <p><sup>ESV</sup> <b>Luke 17:3</b> Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, <b>forgive him</b>,<sup>4</sup> and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must <b>forgive</b> him."</p>	aphiemi	<p><i>Pretty Clear! If he repents, forgive. Even if he does the same thing 7 times in a day. This comes after the discussion of how to handle offenses in Matt 18:15. See also Matt. 5:23-25 and Luke 12:58. Forgiveness is not the first step.</i></p>
<p><sup>ESV</sup> <b>Matthew 18:27</b> And out of pity for him, the master of that servant released him and <b>forgave</b> him the debt.</p> <p><sup>ESV</sup> <b>Matthew 18:35</b> So also my heavenly Father will do to every one of you, if you do not <b>forgive</b> your brother from your heart."</p>	aphiemi	<p><i>This is the end of a parable that shows that a lender can forgive a debt, but the key is that the debtor intended to pay (vs. 26), but needed more time. "loosed" is "apoluo"</i></p>
<p><sup>ESV</sup> <b>Mark 4:12</b> so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be <b>forgiven</b>."</p>	aphiemi	<p><i>Isaiah 6:9-10 says "healed". The word "converted" is "shuwb" (return) in Tnakh</i></p>
<p><sup>ESV</sup> <b>Mark 11:25</b> And whenever you stand praying, <b>forgive</b>, if you have anything against anyone, so that your Father also who is in heaven may <b>forgive</b> you your trespasses.<sup>25</sup> And whenever you stand praying, <b>forgive</b>, if you have anything against anyone, so that your Father also who is in heaven may <b>forgive</b> you your trespasses."</p>	aphiemi	<p><i>See Matt. 15:18 where it shows that the offender has the responsibility to at least make it right.</i></p> <p><i>Note the term "may forgive" (KJV, ESV, NKJ, GNV, ASV, WEB, NIV, NJB, YLT, and others) See Mark 11:25</i></p>
<p><sup>ESV</sup> <b>Luke 6:37</b> , "Judge not, and you will not be judged; condemn not, and you will not be condemned; <b>forgive</b>, and you will be <b>forgiven</b>;</p>	apoluo	<p><i>All must be taken within the context of the Torah. For instance, we are commanded to judge (Lev. 19:15), but judge righteously.</i></p>
<p><sup>ESV</sup> <b>Luke 7:47</b> Therefore I tell you, her sins, which are many, are <b>forgiven</b>- for she loved much. But he who is <b>forgiven</b> little, loves little."<sup>48</sup> And he said to her, "Your sins are <b>forgiven</b>."<sup>49</sup> Then those who were at table with him began to say among themselves, "Who is this, who even <b>forgives</b> sins?"</p>	aphiemi	<p><i>It is believed the woman was a prostitute, but by her actions, she was showing repentance. There is no way to make restitution for prostitution.</i></p>



<b>Forgiveness in the New Testament</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<sup>ESV</sup> <b>Luke 23:34</b> And Jesus said, "Father, <b>forgive</b> them, for they know not what they do." And they cast lots to divide his garments.	aphiemi	<i>Yeshua forgave the soldiers who were parting His garment. They were probably fighting over it, so they parted it and thus fulfilled prophecy.</i>
<sup>ESV</sup> <b>Acts 5:31</b> God exalted him at his right hand as Leader and Savior, to give repentance to Israel and <b>forgiveness</b> of sins.	aphesis	<i>"aphesis" used in Is. 61:1 as "liberty to the captives" – generally translated "release"</i>
<sup>ESV</sup> <b>Acts 8:22</b> Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be <b>forgiven</b> you.	aphiemi	<i>Repentance comes before forgiveness</i>
<sup>ESV</sup> <b>Acts 13:38</b> Let it be known to you therefore, brothers, that through this man <b>forgiveness</b> of sins is proclaimed to you, and by him everyone who believes is freed from everything	aphesis	<i>Part of a broader message where Paul shows that repentance is part of forgiveness (vs. 24)</i>
<sup>ESV</sup> <b>Acts 26:18</b> to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive <b>forgiveness</b> of sins and a place among those who are sanctified by faith in me.'	aphesis	<i>What came first? Forgiveness or Faith</i>
<sup>ESV</sup> <b>Romans 4:7</b> "Blessed are those whose lawless deeds are <b>forgiven</b> , and whose sins are covered;	aphiemi	<i>A quote from Ps. 32 where David confesses his sins (repents).</i>
<sup>ESV</sup> <b>2 Corinthians 2:7</b> so you should rather turn to <b>forgive</b> and comfort him, or he may be overwhelmed by excessive sorrow ... <sup>10</sup> Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ ...	chariz- omai	<i>Though the word does not imply forgiveness, the man had clearly repented. See 1 Cor 5 where Paul told the congregation to put the offender out</i>
<sup>ESV</sup> <b>Ephesians 1:7</b> In him we have redemption through his blood, the <b>forgiveness</b> of our trespasses, according to the riches of his grace ...	aphesis	<i>Context indicates this as (returning) Israel. In the greater context of the NT along with 1 Kings 8 and vs 1 of this chapter, these people had repented</i>



<b>Forgiveness in the New Testament</b>		
<b>Passage</b>	<b>Key Word</b>	<b>Comment</b>
<sup>ESV</sup> <b>Ephesians 4:32</b> Be kind to one another, tenderhearted, forgiving one another, as God in Christ <b>forgave</b> you.	chariz- omai	<i>Apparently someone in the congregation was a thief – possibly because he would not work. It appears the congregation got him to change at which point forgiveness was appropriate</i>
<sup>ESV</sup> <b>Colossians 1:14</b> in whom we have redemption, the <b>forgiveness</b> of sins.	aphesis	<i>This is consistent with the prophets and the gospels. John the Baptist came before Yeshua and taught repentance. Based on Paul's statements about them, these people had repented.</i>
<sup>ESV</sup> <b>Colossians 2:13</b> And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having <b>forgiven</b> us all our trespasses,	chariz- omai	<i>Based on Paul's statements about them, these people had repented.</i>
<sup>ESV</sup> <b>Colossians 3:13</b> bearing with one another and, if one has a complaint against another, <b>forgiving</b> each other; as the Lord has forgiven you, so you also must forgive.	chariz- omai	<i>The process of handling complaints is shown in Matt. 5:23-25, Matt. 18:15-17, and Luke 12:58. Forgiveness is not the first step.</i>
<sup>ESV</sup> <b>James 5:15</b> And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be <b>forgiven</b> . <sup>ESV</sup> <b>1 John 1:9</b> If we confess our sins, he is faithful and just to <b>forgive</b> us our sins and to cleanse us from all unrighteousness. <sup>ESV</sup> <b>1 John 2:12</b> I am writing to you, little children, because your sins are <b>forgiven</b> for his name's sake.	aphiemi	<i>See vs. 16 – confession implies repentance</i>