

Greek Word Studies:

Forgiven (863) (aphiemi from apo = prefix implies separation + hiemi = put in motion, send; See also study on noun aphesis) conveys the basic idea of an action which causes separation and means to send from one's self, to forsake, to hurl away, to put away, let alone, disregard, put off. It conveys the basic idea of an action which causes separation and refers to total detachment, total separation, from a previous location or condition. It means to send forth or away from one's self. It refers to the act of putting something away or of laying it aside. In secular Greek aphiemi initially conveyed the sense of to throw and in one secular writing we read "let the pot drop" (aphiemi). From this early literal use the word came to mean leave or let go.

Aphiemi in Ro 4:7 is in the aorist tense, expressing the definiteness of the act - when one knows beyond a shadow of a doubt that they are definitively forgiven in the eyes and mind of God, this is indeed a blessed condition!

Aphiemi is used 143x in 131v (Take a few minutes and hold pointer over the following passages to help give you a better sense of the meaning of this great NT word aphiemi) - Mt 3:15; 4:11, 20, 22; 5:24, 40; 6:12, 14, 15; 7:4; 8:15, 22; 9:2, 5, 6; 12:31, 32; 13:30, 36; 15:14; 18:12, 21, 27, 32, 35; 19:14, 27, 29; 22:22, 25; 23:13, 23, 38; 24:2, 40, 41; 26:44, 56; 27:49, 50; Mk 1:18, 20, 31, 34; 2:5, 7, 9, 10; 3:28; 4:12, 36; 5:19, 37; 7:8, 12, 27; 8:13; 10:14, 28, 29; 11:6, 16, 25; 12:12, 19, 20, 22; 13:2, 34; 14:6, 50; 15:36, 37; Lk 4:39; 5:11, 20, 21, 23, 24; 6:42; 7:47, 48, 49; 8:51; 9:60; 10:30; 11:4; 12:10, 39; 13:8, 35; 17:3, 4, 34, 35; 18:16, 28, 29; 19:44; 21:6; 23:34; Jn 4:3, 28, 52; 8:29; 10:12; 11:44, 48; 12:7; 14:18, 27; 16:28, 32; 18:8; 20:23; Acts 5:38; 8:22; 14:17; Ro 1:27; 4:7; 1Cor 7:11, 12, 13; Heb 2:8; 6:1; Jas 5:15; 1Jn 1:9; 2:12; Re 2:4, 20; 11:9. 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).

Aphiemi is used 61 times in the Septuagint (LXX) (Gen 4:13; 18:26; 20:6; 35:18; 42:33; 45:2; 50:17; Ex 9:21; 12:23; 22:5; 32:32 -x2; Lev 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7; 16:10; 19:22; Num 14:19; 15:25, 26; 22:13; Deut 15:2; 26:10; Josh 10:19; Jdg 1:34; 2:21, 23; 3:1, 28; 16:26; Ruth 2:16; 2 Sam 15:16; 16:10, 11; 20:3; 1Ki 19:3; 2Ki 4:27; 23:18; 1Chr 16:21; 2Chr 10:4, 10; 28:14; Ezra 6:7; Job 39:5, 14; 42:10; Ps 17:14; 25:18; 32:1, 5; 85:2; 105:14, 20; 125:3; Pr 4:13; 24:31; Eccl 2:18; 5:12; 10:4; 11:6; Song 3:4; Isa 22:4, 14; 32:14; 33:24; 55:7; Jer 12:7; Ezek 16:39; Dan 4:15, 26)

Aphiemi refers to the act of putting something away or of laying it aside and as used in the present context means that God lets go of the obligation we "owe" Him because of sin against His holiness. It means to remit (to release from the guilt or penalty of) as one would a financial debt (e.g., on the Rosetta stone it refers to the "total remission" of certain taxes). Unfortunately the English word "forgive" does not adequately picture the meaning of the Greek.

In secular Greek literature, aphiemi was a fundamental word used to indicate the sending away of an object or a person. Aphiemi was used to describe the voluntary release of a person or thing over which one has legal or actual control. The related noun aphesis meant described a setting free. Later it came to include the release of someone from the obligation of marriage, or debt, or even a religious vow. In its final form it came to embrace the principle of release from punishment for some wrongdoing. .

Colin Brown adds that aphiemi means...

With a personal object, to send forth, send away (of a woman, to divorce; of a meeting, to dissolve, end), to let go, to leave, dispatch; with an impersonal object, to loose (e.g. a ship into the sea), to discharge (e.g. arrows), to give up. In the figurative sense the verb (aphiemi) means to let alone, permit, let pass, neglect, give up (taking trouble, etc.); in Josephus, Ant., 1, 12, 3, to lose one's life, die. The legal use is important: to release from a legal bond (office, guilt, etc. and also, a woman from marriage, e.g. Hdt., 5, 39), to acquit (e.g. cancellation of criminal proceedings, Plato, Laws, 9, 86, 9d), to exempt (from guilt, obligation, punishment, etc.; e.g. Hdt., 6, 30). Similarly the noun aphesis (e.g. Demosthenes, 24, 45) means release, pardon, or remission, etc (Brown, Colin: New International Dictionary of NT Theology. 1986. Zondervan)

Aphiemi was also used of teachers, writers, and speakers when presenting a topic, in the sense of to leave, let alone, disregard, not to discuss now. It means to abandon, to leave as behind and done with in order to go on to another thing.

The Greek Old Testament, the Septuagint, contained many of these ideas. In the Old Testament *aphiemi* spoke of releasing a prisoner or remitting a debt, but it also came to mean pardon or forgiveness. *Aphiemi* is used in Lev 16:10 to describe sending the scapegoat into the wilderness.

Trench says that the image underlying *aphiemi* is that of releasing a prisoner (Isaiah 61:1), or letting go, as of a debt (Deut 15:3). One is reminded of the one goat who was offered as a sin-offering on the Day of Atonement, and of the other goat upon which was placed the sins of the people (symbolically) and which was let go in the wilderness, never to be seen again by Israel, the latter goat typifying that aspect of redemption in which the sins of the human race were put away, never to be charged against the individual again (see Leviticus 16)..

Wuest explains *aphiemi* from God's perspective noting that

It refers to the act of putting something away. God did that at the Cross when He put sin away by incarnating Himself in humanity in the Person of His Son, stepping down from His judgment throne, assuming the guilt of man's sin, and paying the penalty, thus, satisfying His justice, and making possible an offer of mercy on the basis of justice satisfied. When a sinner avails himself of the merits of that atoning sacrifice, he thus puts himself within the provision God made. His sins were put away at the Cross, and he comes into the benefit of that when he believes. (Wuest, K. S. Wuest's Word Studies from the Greek New Testament: Studies in the Vocabulary of the Greek New Testament: Grand Rapids: Eerdmans) (Bolding added)

Richards notes that *aphiemi*...

is a verb that occurs 146 times in the NT. It has the sense of "forgive" 49 of these times, 44 of which occur in the Gospels; but it has this meaning only once in Paul's writings (Ro 4:7). It is used in the sense of forgiveness of sins, of debts, and of crimes. The majority of the occurrences of *aphiemi* convey a meaning other than forgiveness: i.e., dismiss, release, leave, or abandon. (Richards, Larry: Expository Dictionary of Bible Words. 1985. Zondervan)

In 1Corinthians 7 (1Cor 7:11, 12, 13), Paul uses *aphiemi* in speaking of a Christian husband not sending away (that is, divorcing) his unbelieving wife. Divorce is total marital separation, complete abandonment of the relationship. And so this same Greek word is used here in Romans of forgiveness of sins. When we are forgiven, our sins are put away from us, separated from us, "divorced" from us. In Mt 15:14 the same term is used to speak of separating ourselves from false teachers.

Aphiemi basically means to send away and was used to indicate the legal repayment or cancellation of a debt or the granting of a pardon. It is used in Scripture to refer to God's forgiveness of sin. Through the shedding of His own blood, Jesus Christ actually took the sins of the world upon His own head, as it were, and carried them an infinite distance away from where they could never return. That is the extent of the forgiveness of our trespasses.

The Scripture testifies,

Who is a God like Thee, Who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love. He will again have compassion on us; He will tread our iniquities under foot. Yes, Thou wilt cast all their sins into the depths of the sea (Micah 7:18, 19, cp Isa 38:17, 43:25, 44:22, Jer 31:34, 50:20)

Comment: Henry Morris "Micah 7:18,19, climaxing the Old Testament message of the prophet Micah, comprises a beautiful testimony to God's saving gospel. He pardons all our iniquities forever. Furthermore, He will "subdue" them in our personal lives by the compelling love of His compassion, and our sins will not be remembered any more." (Morris, Henry: Defenders Study Bible. World Publishing)

As far as the east is from the west, so far has He removed our transgressions from us, David declared (Ps 103:12) (note)

Comment: To ancient Israel the distance from east to west and the depths of the sea represented infinity. God's forgiveness is infinite; it takes away our trespasses to the farthest reaches of eternal infinity.

Spurgeon's Wonderful Words: As far as the east is from the west, so far hath he removed our transgressions from us. O glorious verse, no word even upon the inspired page can excel it! Sin is removed from us by a miracle of love! What a load to move, and yet is it removed so far that the distance is incalculable. Fly as far as

the wing of imagination can bear you, and if you journey through space eastward, you are further from the west at every beat of your wing. If sin be removed so far, then we may be sure that the scent, the trace, the very memory of it must be entirely gone. If this be the distance of its removal, there is no shade of fear of its ever being brought back again; even Satan himself could not achieve such a task. Our sins are gone, Jesus has borne them away. Far as the place of sunrise is removed from yonder west, where the sun sinks when his day's journey is done, so far were our sins carried by our scapegoat nineteen centuries ago, and now if they be sought for, they shall not be found, yea, they shall not be, saith the Lord. Come, my soul, awaken thyself thoroughly and glorify the Lord for this richest of blessings. Hallelujah. The Lord alone could remove sin at all, and he has done it in a godlike fashion, making a final sweep of all our transgressions.

On the Cross as He died,

Jesus cried out again with a loud voice, and yielded up (aphiemi) His spirit. (Mt 27:50, cp Jn 19:30)

Here aphiemi is translated "yielded up" and has the basic meaning of letting go or sending away, indicating an act of volition. Jesus's life was not taken from Him by men, but rather He surrendered His spirit by the conscious act of His own sovereign will. As He had explained to the Twelve...

No one has taken it away from Me, but I lay it down (tithemi) on My own initiative. I have authority to lay it down (tithemi), and I have authority to take it up again. This commandment I received from My Father." (John 10:18i»¿).

The literal meaning of aphiemi is illustrated in Mark where the disciples

immediately left (aphiemi) the nets and followed Him. (Mk 1:18, cp similar meaning in In Mt 4:11, 20, 22)

They made a complete break from their former life, yielding up their nets and separating from them. As far as their life's work was concerned, they abandoned, completely separated themselves from, their father and his fishing business.

Jesus spoke a parable describes "kingdom principles" (Mt 18:23) regarding forgiveness and ends with a stern warning regarding the consequences of an unforgiving spirit (Mt 18:33, 34) by those who had been freely forgiven so great a debt. In this parable He described an insolvent slave who was in debt to his lord and how

the lord of that slave felt compassion (splaŋchnizomai from splaŋchnon [word study]) and released him and forgave (aphiemi) him the debt. (Mt 18:27) (Note what precedes the forgiveness - compassion! cp Mt 5:7-note, Jas 2:13)

When missionaries in northern Alaska were translating the Bible into the language of the Eskimos, they discovered there was no word in that language for forgiveness. After much patient listening, however, they discovered a word that means, "not being able to think about it anymore." That word was used throughout the translation to represent forgiveness, because God's promise to repentant sinners is, "I will forgive their iniquity, and their sin I will remember no more" (Jer. 31:34i»¿).

God forgave at the Cross when He put sin away by incarnating Himself in humanity in the Person of His Son, stepping down from His judgment throne, assuming the guilt of man's sin, and paying the penalty, thus, satisfying His justice, and making possible an offer of mercy on the basis of justice satisfied. When a sinner avails himself of the merits of that atoning sacrifice, he thus puts himself within the provision God made. His sins were put away at the Cross, and he comes into the benefit of that when he believes.

Forgiveness means God buries our sin and does not mark the grave or leave the hatchet handle exposed (so to speak). When God at Calvary paid the penalty of human sin by satisfying the just demands of His holy law, He put away sin (along with its guilt, defilement, and penalty), "bidding it to go away" (aphiemi). This transaction was beautifully memorialized in the symbolism of the Day of Atonement (Lev 16:21, 22 - celebrated as one of the most solemn Jewish holidays by modern Jews who celebrate Yom Kippur on the 10th of Tishri or September) where the scapegoat, figuratively or symbolically laden with all the sins of all the people of Israel (one year's worth of sins!), was led away into the wilderness to bear away their sins, perfectly foreshadowing Jesus' once for all time work as our "Sin Bearer" (1Pe 2:24-note). On the Day of Atonement there was also a second goat which was chosen by lot and was sacrificed symbolizing the need for a substitute to die in the sinner's stead!

LET THE POT DROP!

Aphiemi originally conveyed the sense of to "throw." For example in a secular Greek writing we read "let the pot drop", where the verb is aphiemi (think about that grudge you on which you are stubbornly refusing to release your grip!!! Let it go, not just with your words, but from your heart. You will experience a freedom that can only be described as supernatural beloved!!!). From this physical meaning we derive the common meaning "leave, let go." An instance is found in the Rosetta stone for "total remission" of certain taxes.

Thayer says aphiemi means

"to send from one's self, to send away, to let go or give up a debt, to remit, forgive."

Our English word forgive as commonly used does not give an adequate picture of the Greek verb aphiemi. We say that we have forgiven some one who has wronged us. By that we mean that any feeling of animosity we may have had, has changed to one of renewed friendliness and affection. We do not hold the wrong done against the person anymore. But so far as the act itself is concerned, we cannot do anything about it. It has been done, and it cannot be removed from the one who committed the wrong. But aphiemi includes within its meaning, the act of dealing with the act of wrong doing in such a way that the sinner who appropriates the Lord Jesus as Saviour, has his sins put away. First, they are put away on a judicial basis by the out-poured blood of Christ. He paid the penalty the broken law required, and thus satisfied divine justice. Second, God removes the guilt of that sin from the believing sinner and bestows a positive righteousness, Jesus Christ Himself, in whom this person stands justified forever This is what is in the Bible regarding God's forgiveness of believing sinners. Remember, however that forgiveness does not abolish the consequences of what we have done but it puts us right with God.

The opposite of forgiveness is obviously unforgiveness which is linked closely to bitterness one of the most dangerous of all plagues to healthy Christian living. It will eat away at the vitality of your spiritual life until your once-vibrant testimony is in shambles. Unforgiveness and bitterness is like "cancer to the soul", and as Bryon Paulus the director of Life Action Ministries explains, is the number one problem his revival teams encounter in American churches. The cure for this spiritually toxic plague is one of the most beautiful words in any language --forgive. Note that the essence of the word is in the last part, give. To forgive means to give someone a release from the wrong that he has done to you. It means to give up any right of retaliation.

God's forgiveness, which must coordinate with His justice, is based upon the payment of the penalty by a substitute. Jesus Christ, His Son, paid the penalty for our sin by dying on the cross...Looking at Calvary, God is now free to forgive those who come to Him through the blood of Christ.

When God forgives He forgives completely. This kind of forgiveness is "Judicial Forgiveness". It is one of five kinds of forgiveness in the Bible. A failure to distinguish these kinds of forgiveness causes great confusion, unnecessary guilt and needless fear.

Easton's Bible Dictionary gives a nice synopsis on forgiveness of sins describing it as

"one of the constituent parts of justification (being declared righteous). In pardoning sin, God absolves the sinner from the condemnation of the law, and that on account of the work of Christ, i.e., he removes the guilt of sin, or the sinner's actual liability to eternal wrath on account of it. All sins are forgiven freely (Act 5:31; Act 13:38; 1Jn 1:6, 7, 8,9). The sinner is by this act of grace for ever freed from the guilt and penalty of his sins. This is the peculiar prerogative of God (Ps 130:4-note; Mark 2:5). It is offered to all in the gospel."

Forgiveness:

Five Kinds of Biblical Forgiveness

1. Judicial Forgiveness

The eternal forgiveness of all sins of the one who has trusted Christ. This forgiveness is the result of justification and has to do with the believer's initial, necessary forgiveness from God. The forgiveness one experiences upon being justified by faith is once for all, and eternal. This forgiveness is accessed only on faith in Christ Jesus, the Lamb of God Who took away the sins of the world. David describes this type of forgiveness in his declaration

"Blessed is the man to whom the Lord does not impute not iniquity." (Ps 32:1, 2-note).

The psalms also teach that

"As far as the East is from the West, so far has He removed our transgressions from us" (Ps 103:12-note).

And so dear reader you can declare this moment,

"As I have trusted Christ for my salvation, the debt I owed for all my sins past, present, and future has been paid in full by the His precious blood shed for me and my debts have been completely forgiven, sent away, remitted. My Father remembers those sins no more." (Ps 130:4-note; Acts 26:18; Eph 1:7-note; Col 1:14-note)

2. Paternal Forgiveness

This aspect of forgiveness describes that which is broken with our Father when we fail to forgive others. On the positive side this quality of forgiveness describes restoration of fellowship between God the Father and His beloved child thus speaking of "family" forgiveness. This forgiveness is contingent upon the child of God (a) Confessing their sin or specifically naming the sin, agreeing with God that it is in fact a grievous sin, and expressing a willingness and desire to forsake it, attitudes and actions that are well summed up in the word repentance (see 1Jn 1:9; Jn 13:4, 5, 6, 7, 8, 9, 10; Mt 6:12-notes cf Pr 28:13) (b) Forgiveness of debts (sins) others have against us (Personal forgiveness - see the next kind of forgiveness.)

3. Personal Forgiveness

Restoration of fellowship with another human being

(a) This facet of forgiveness is so important that Jesus conditions our forgiveness and restoration to fellowship with our Heavenly Father on our willingness to forgive others. In fact paternal/personal forgiveness is the only topic that Jesus elaborated on in the "Lord's (Disciple's) Prayer" in the Sermon on the Mount. See notes on the actual prayer in Mt 6:12-note and Jesus' further explanation in Mt 6:14,15-notes; Mt 18:21-35; Luke 6:37; Col. 3:13-note; Eph 4:31, 32-note)

(b) Personal forgiveness has a vertical dimension"we must release the person to God. This can happen anywhere at anytime. Jesus taught,

"And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins." (Mk 11:25)

(c) Personal forgiveness has a horizontal dimension"we must confront the offender and forgive if he repents.

"Be on your guard. If your brother sins, rebuke him, and if he repents, forgive him." (Luke 17:3)

4. Social forgiveness

Restoration of fellowship with society (Jn 8:1-10) This may be a personal attitude in our own communities or involve us in ministries like Chuck Colson's prison ministry. There is little forgiveness by society today partly because there are very few things that society frowns on.

5. Ecclesiastical Forgiveness

Restoration of fellowship with the church) 2Co 2:5, 6, 7, 8, 9, 10, 11 2Th 3:14, 15. This forgiveness assumes a prior discipline by the church body and an evidence of a repentant heart on the part of the one disciplined. The purpose of discipline is restoration, and forgiveness assumes repentance and restoration.

Some Further Thoughts on Forgiveness

¢ You do not have to forget after you forgive. God's grace may allow you to do so, but your forgiving can still be sincere even if you remember.

¢ You do not overlook people's faults by forgiving them. You must forgive them because you do hold them to account and refuse to agree with or overlook their faults.

¢ Forgiveness deals with our emotional response toward an offender. Pardon deals with the consequences of his offense. Unless we have the authority we may not be able to pardon an offense, but we can always forgive.

¢ Forgiveness offers a chance at reconciliation; it is an opportunity for a life together instead of "death" together. Forgiveness has creative power to move us away from a past moment of pain, to unshackle us from

our endless chain of emotional reactions, and to create a new situation in which both the wrongdoer and the wronged can begin a new way.

â€¢ The alternative to forgiveness is, in the end, a ceaseless process of hurt, bitterness, anger, resentment and self-destruction. And as Jesus clearly warns there is the continued hand of our Father which will weigh heavy upon us...

'And forgive us our debts, as we also have forgiven our debtors...for (Jesus explains why it is crucial that believers forgive the spiritual/ethical debts others owe us) if you forgive ("remit their debt", consciously choose to send it away) men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions." (Mt 6:12-note; Mt 6:14,15-note) Forgiveness of others is absolutely crucial in order for believers to experience the forgiveness (and fellowship) of their Father. Such restored fellowship will also remove a major hindrance or roadblock to effective prayer. Has God's Spirit placed someone on your heart that you need to forgive?

THE HIGH COST OF UNFORGIVENESS AND DESIRE TO "GET EVEN": Even animals know the value of not trying to get even. Dale Carnegie once noted that the only animal the grizzly would allow to eat with him was the skunk. Grizzly bears in Yellowstone Park often come to eat at the place where garbage is dumped. This huge bear can fight and beat almost any animal in the West, but it lets the skunk share its meal. Carnegie said that the grizzly surely resented the skunk and could have easily killed the little creature in any fight. No doubt the bear would have liked to have gotten even with him for his intrusion. But he didnâ€™t. Why? Because he knew the high cost of getting even. Most animals are not dumb. They are much smarter than many humans who allow their stomachs to churn all day, their minds to storm all night and their souls to turn black with hatred as they plot revenge.

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TRUE FORGIVENESS TO SOME PEOPLE IS SIMPLY "TOO MUCH"! - Marie de Medicis, the Italian-born wife of King Henri IV of France, became the regent for their son Louis after her husband's death in 1610. In later years her relationship with Louis soured and they lived in a state of ongoing hostility. Marie also felt a deep sense of betrayal when Cardinal Richelieu, whom she had helped in his rise to political power, deserted her and went over to her son's side. While on her deathbed Marie was visited by Fabio Chigi, who was papal nuncio of France. Marie vowed to forgive all of her enemies, including Cardinal Richelieu. "Madam," asked Chigi, "as a mark of reconciliation, will you send him the bracelet you wear on your arm?" "No," she replied firmly, "that would be too much." True forgiveness is hard to extend because it demands that people let go of something they value (Ed: The very essence of the verb for forgiveness - Aphiemi = a sending away, letting it go, dropping it, canceling the debt they owe you!) -- not a piece of jewelry, but pride, perhaps, as sense of justice, or desire for revenge. (contrast Ro 12:17-note, Ro 12:18, 19, 20, 21-note) -- Daily Walk, May 27, 1992.

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Illustration - The Forgiveness Flower - A girl was asked what forgiveness is. She gave the following beautiful answer: "It is the odor the flowers give off when they are trampled upon." For the merciful Christian (Jas 2:13, Mt 5:7-note), this odor reaches far, far away, even up to the judgment seat of Christ (2Cor 5:10) so that the Christian need not shrink back when he gets there. One day when Stan Mooneyham was walking along a trail in East Africa with some friends, he became aware of a delightful odor that filled the air. He looked up in the trees and around at the bushes in an effort to discover where it was coming from. Then his friends told him to look down at the small blue flower growing along the path. Each time they crushed the tiny blossoms under their feet, more of its sweet perfume was released into the air. Then his friends said, "We call it the forgiveness flower." This forgiveness flower does not wait until we ask forgiveness for crushing it. It does not release its fragrance in measured doses or hold us to a reciprocal arrangement. It does not ask for an apology; it merely lives up to its name and forgives-freely, fully, richly. What a touching example of outrageous forgiveness!

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Related Resources: Forgive/Forgiveness

Exposition of "Forgiveness" in Ephesians 4:32

Exposition of "Forgiveness" in Colossians 3:13

Exposition of "Forgiveness" in Matthew 6:12 and Matthew 6:14-15.

Illustrations and quotes on forgiveness

Study the main NT words for forgive/forgiveness:

Forgiveness (859) aphesis

Forgive (send away from, cancel the debt, release, let go) (863) aphemi

Forgive (grant, freely give, bestow) (5483) charizomai

Excellent 5 Part Sermon Series on Forgiveness by Dr Ray Pritchard:

- 1) Forgiveness Healing the Hurt We Never Deserved**
- 2) Forgiveness and the Lord's Prayer**
- 3) Judge Not!**
- 4) Is Total Forgiveness Realistic**
- 5) The Final Step-Blessing Your Enemies**

Forgiveness of Injuries (Mt 18:21-22) by John Angell James

Forgiveness of Sins by Henry Law - 17 Chapter Treatise!

Father, Forgive Them by Dr. Ray Pritchard

Forgiving the Unforgivable by Dr. Ray Pritchard

Forgiving the Unforgivable article by Dr. Ray Pritchard

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