

Holy One Research

The Truth about Forgiveness and Showing Partiality to the Wicked

<http://www.SavePenny.org/forgiveness.pdf>

After years of research and careful documentation in preparation to make the information Public, we sustained yet one more attack by our mutual enemy, the Devil.

The Hard Drive Crashed and we have been unable to rescue the research material from the drive at this point so we are attempting to replace it all which may take some time

Bed ridden for years after surgery after surgery there was plenty of time to read and study and it was through this opportunity that we became enlightened to Truth and the key to access it.

Proverbs 1:23-33

I accepted the Holy Spirit of Wisdom's offer and began to 'understand' what the scriptures were actually proclaiming. You can too

Tactical Study Methods:

- 00: Reevaluate every word you think you understand and look them up in a Dictionary to make sure you understand their meaning Microsoft Word has a great Dictionary.
- 01: Stop giving your money to the Christian Church and any other Christian Organization that proclaims the "Trinity Doctrine" that use that money to perpetuate their lies to ROB the desperate and lost of their "Faith" and "Hope" to add to their pockets
- 02: Invest that money saved in discovering the Spirit of Truth and Wisdom for your future and share what you can with your "Neighbors"
- 03: www.BibleGateway.com (Read, Review, Compare and Listen)
- 04: Purchase a simple, inexpensive, yet invaluable tool "Power Bible CD" (www.PowerBible.com) and pay any additional copyright fees to get any additional Versions like the NASB & NASB1995.
- 05: Read / Compare / Study
- 06: A very time consuming method I used was made easier with the Microsoft Office Suite using "Word" and Power Bible CD to search individual 'words', copying every scripture in the list, transferring them all to the Word document page, labeling it for that 'word', saving it in my Bible Folder. The hardest part was then going through the list and selecting the 'key search word' underlining it, change its text color (red or blue), bolding it, italicising it, then highlighting it in a color significant to its meaning to you. This required reviewing each scripture reference and some understanding to the Word. Self inflicted torture I guess some might say. But great exercise for my wimpy out of shape mind. I would periodically write an assessment of the practical application of scripture as I began to see it as the Word became "alive" to me and it is "ALIVE", which seems strange but it is a "Living" Spirit

- 07: Those scriptures that really stand out to you go look up the entire chapter and read it. Some Christians will say that Scripture Roulette is ridiculous and useless but that's not what scripture says: Proverbs 16:33 "The lot is cast into the lap, But its every decision is from the LORD." [NAS95]
- 08: Eventually you will see that The Word is alive, The Holy Spirit is alive, Truth-Wisdom-Understanding-Justice are alive, The Son of God is alive, Christ's Mother the Mother of the Sea-Ice-Cold of Heaven is alive and we live in an ocean of air (Spirit)
- 09: Time is running out so we need to unite and restore Christ's true Church
- 10: Read Proverbs every day. There are 31 Chapters, one for each day of the month, then repeat each month. Proverbs is the Book of Wisdom (the Holy Spirit) and She will reveal Herself to you there, especially Chapters 1, 2, 3 and 8 where She defines Herself and Her romance with God.

Sorry I let you all down by not taking precautions to protect the research from an inevitable attack but I will do my best to replace and recover it from the Hard Drive remains.

Thank you for your time to read this.

May you all be blessed with Peace and may the Holy Spirit bless you all with Long Life, Wealth and Honor if you but embrace Her as a Sister. Amen

Greg G

The Watchman

We were recently able to locate several old print outs from some of the research years ago. They are not in the best of condition but we have made them available for your reading pleasure.

"The Truth About Forgiveness" Defined by Holy Scripture

And

Confession / Repentance / Forgiveness

The Truth About Forgiveness

Defined by Holy Scripture

As Apposed to the Strange Doctrines of Justifying the Wicked who neither Confess or Repent, Proclaimed by Self Professed Christians and the Sects they gather by, they arrogantly lie against the truth, making themselves out to be more merciful than God, entitling themselves to like Judgements of Acquitall by God & Man on Earth & in Heaven, for their Evil, oppressing others with claims God will not forgive us unless we justify their sins against us without holding them accountable

Most prefer to Believe & Live the emptyness of a Lie than discover the complexity of Truth and have to learn how to Live it differently

They reveal their hypocrisy in Proclaiming Forgiveness of those who Trespass (sin) against them yet claim only God can Forgive sin emplying Jesus is a liar Like Children ignorantly and foolishly welding powers of Judgments of Forgiveness, Acquittals and Justifications for sin and trespasses without any accountability and teaching it to anyone

Colossians 2:1-4 For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face, 2 that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, [resulting] in a true knowledge of God's mystery, [that is,] Christ [Himself,] 3 in whom are hidden all the treasures of wisdom and knowledge. 4 I say this in order that no one may delude you with persuasive argument. (NASB)

John 2:1-6 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for [those of] the whole world. 3 And by this we know that we have come to know Him, if we keep His commandments. 4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; 5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: 6 the one who says he abides in Him ought himself to walk in the same manner as He walked. (NASB)

Proverbs 18:1 He who separates himself seeks [his own] desire, He quarrels against all sound wisdom. (NASB)

Proverbs 18:2 A fool does not delight in understanding, But only in revealing his own mind. (NASB)

Proverbs 30:5-6 Every word of God is tested; He is a shield to those who take refuge in Him. 6 Do not add to His words Lest He reprove you, and you be proved a liar. (NASB)

Revelation 22:18-19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book. (NASB)

2 Timothy 2:15-17 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. 16 But avoid worldly [and] empty chatter, for it will lead to further ungodliness, 17 and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, (NASB)

2 Timothy 3:16-17 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work. (NASB)

2 Timothy 4:2-5 preach the word; be ready in season [and] out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but [wanting] to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; 4 and will turn away their ears from the truth, and will turn aside to myths. 5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. (NASB)

Numbers 15:28 'And 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. (NASB)

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 shall be forgiven him. (NASB)

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

Acts 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, *Paul* (NASB)

Matthew 11:20 Then He began to reproach the cities in which most of His miracles were done, because they did not repent. (NASB)

2 Chronicles 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 their sin, and will heal their land. (NASB)

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 their iniquity and their sin." (NASB)

Acts 3:19 "Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; (NASB)

Acts 8:22 "Therefore repent of this wickedness of yours, and pray the Lord that if possible, the intention of your heart may be forgiven you. (NASB)

Acts 26:18-20 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.' 19 "Consequently, King Agrippa, I did not prove disobedient to the heavenly vision, 20 but [kept] declaring both to those of Damascus first, and [also] to

Jerusalem and [then] throughout all the region of Judea, and [even] to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance. (NASB)

Matthew 6:9-15 "Pray, then, in this way: 'Our Father who art in heaven, Hallowed be Thy name. 10 'Thy kingdom come. Thy will be done, On earth as it is in heaven. 11 'Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]' 14 "For if you forgive men for their transgressions, your heavenly Father will also forgive you. 15 "But if you do not forgive men, then your Father will not forgive your transgressions." *Christ Jesus* (NASB)

Luke 11:2-4 And He said to them, "When you pray, say: 'Father, hallowed be Thy name. Thy kingdom come. 3 'Give us each day our daily bread. 4 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'" *Christ Jesus* (NASB)

Matthew 18:1-14 At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" 2 And He called a child to Himself and set him before them, 3 and said, "Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. 4 "Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. 5 "And whoever receives one such child in My name receives Me; 6 but whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea. 7 "Woe to the world because of [its] stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes! 8 "And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than having two hands or two feet, to be cast into the eternal fire. 9 "And if your eye causes you to stumble, pluck it out, and throw it from you. It is better for you to enter life with one eye, than having two eyes, to be cast into the fiery hell. 10 "See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven. 11 ["For the Son of Man has come to save that which was lost.] 12 "What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? 13 "And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. 14 "Thus it is not [the] will of your Father who is in heaven that one of these little ones perish. *Christ Jesus* (NASB)

(Retain)

Matthew 18:15-17 "And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. 16 "But if he does not listen [to you,] take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. 17 "And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer. *Christ Jesus* (NASB)

Matthew 18:18-20 "Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. 19 "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. 20 "For where two or three have gathered together in My name, there I am in their midst." *Christ Jesus* (NASB)

Only Scriptural Example Jesus gave about God "Unforgiving" someone who would not forgive someone who Repented

Matthew 18:21-35 Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" (*Conversation continued with Jesus and his Disciples, about repentance for Forgiveness of sin, from Luke 17:3-4*)

22 Jesus *said to him, "I do not say to you, up to seven times, but up to seventy times seven.

23 "For this reason the kingdom of heaven may be compared to a certain king who wished to settle accounts with his slaves.

24 "And when he had begun to settle [them,] there was brought to him one who owed him ten thousand talents. (*approx. \$348,000,000.00*)

25 "But since he did not have [the means] to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made.

26 "The slave therefore falling down, prostrated himself before him, saying, 'Have patience with me, and I will repay you everything.'

27 "And the lord of that slave felt compassion and released him and forgave him the debt.

28 "But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and [began] to choke [him,] saying, 'Pay back what you owe.'
(*approx. \$16.00*)

29 "So his fellow slave fell down and [began] to entreat him, saying, 'Have patience with me and I will repay you.'

30 "He was unwilling however, but went and threw him in prison until he should pay back what was owed.

31 "So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened.

32 "Then summoning him, his lord *said to him, 'You wicked slave, I forgave you all that debt because you entreated me.

33 'Should you not also have had mercy on your fellow slave, even as I had mercy on you?'

34 "And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him." **Unforgiven of Original Debt**

35 "So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart." *Christ Jesus* (NASB)

Matthew 5:23-24 "If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering." *Christ Jesus* (NASB)

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (NASB)

Psalms 103:10-14 He has not dealt with us according to our sins, Nor rewarded us according to our iniquities. 11 For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. **12 As far as the east is from the west, So far has He removed our transgressions from us.** 13 Just as a father has compassion on [his] children, So the LORD has compassion on those who fear Him. 14 For **He Himself knows our frame, He is mindful that we are [but] dust.** (NASB)

Micah 7:18 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. 19 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.** (NASB)

Isaiah 38:17 "Lo, for [my own] welfare I had great bitterness; It is Thou who hast **kept my soul from the pit of nothingness. For Thou hast cast all my sins behind Thy back.**" (NASB)

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

Luke 17:3-4 "Be on your guard! **If your brother sins, rebuke him; and if he repents, forgive him.** 4 "And **if he sins against you seven times a day, and returns to you seven times, saying, 'I repent, forgive him.'**" *Christ Jesus* (NASB)

Proverbs 3:32-33 For the crooked [man] is an **abomination** to the LORD; But He is intimate with the upright. 33 **The curse of the LORD is on the house of the wicked,** But He blesses the dwelling of the righteous. (NASB)

Proverbs 11:20 **The perverse in heart are an abomination** to the LORD, But the blameless in [their] walk are His delight. (NASB)

Proverbs 17:15 He who **justifies the wicked,** and he who **condemns the righteous,** Both of them alike are an **abomination** to the LORD. (NASB)

Proverbs 17:15 He that **justifieth the wicked,** and he that **condemneth the just,** even **they both are abomination** to the LORD. (KJV)

Proverbs 25:26 [Like] a **trampled spring and a polluted well** Is a **righteous man who gives way before the wicked.** (NASB)

Proverbs 15:8 **The sacrifice of the wicked is an abomination** to the LORD, But the prayer of the upright is His delight. (NASB)

Proverbs 15:9 **The way of the wicked is an abomination** to the LORD, But He loves him who pursues righteousness. (NASB)

Proverbs 21:27 **The sacrifice of the wicked is an abomination,** How much more when he brings it with evil intent! (NASB)

Proverbs 15:26 **Evil plans are an abomination** to the LORD, But pleasant words are pure. (NASB)

James 4:5 Or **do you think that the Scripture speaks to no purpose:** "He jealously desires the Spirit which He has made to dwell in us"? (NASB)

Psalms 119:21 Thou dost **rebuke the arrogant, the cursed,** Who **wander from Thy commandments.** (NASB)

Proverbs 13:1 A wise son [accepts his] father's discipline, But a scoffer does not listen to **rebuke.** (NASB)

Zechariah 3:2 And the LORD said to Satan, "The LORD **rebuke** you, Satan! Indeed, the LORD who has chosen Jerusalem **rebuke** you! Is this not a brand plucked from the fire?" (NASB)

Proverbs 24:23-25 These also are sayings of the wise. To show **partiality in judgment** is not good. 24 **He who says to the wicked, 'You are righteous,'** Peoples will **curse him,** nations will abhor him; 25 But to **those who rebuke the [wicked] will be delight,** And a good blessing will come upon them. (NASB)

Proverbs 24:23-25 These things also belong to the wise. It is not good to have **respect of persons in judgment.** 24 **He that saith unto the wicked, 'Thou art righteous;** him shall the people **curse,** nations shall abhor him: 25 But to **them that rebuke him shall be delight,** and a good blessing shall come upon them. . (KJV)

Matthew 6:12-15 "And **forgive us our debts, as we also have forgiven our debtors.** 13 'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]' 14 For if you **forgive** men for their transgressions, your heavenly Father will also **forgive** you: 15 "But if you do not **forgive** men, then your Father will not **forgive** your transgressions." *Christ Jesus* (NASB)

Mark 11:25-26 "And whenever you stand praying, **forgive,** if you have anything against anyone; so that your Father also who is in heaven may **forgive** you your transgressions. 26 ["But if you do not **forgive,** neither will your Father who is in heaven **forgive** your transgressions."] *Christ Jesus* (NASB)

Matthew 7:1-2 "Do not judge lest you be judged. 2 **"For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.** (NASB)

John 20:21-23 Jesus therefore said to them again, "Peace [be] with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them, and *said to them, "Receive the Holy Spirit. 23 "If you **forgive** the **sins of any, [their sins]** have been **forgiven** them; if you **retain** the **[sins] of any,** they have been **retained.**" *Christ Jesus* (NASB) (Spoken to Disciples after resurrection)

Matthew 28:19 "Go therefore and **make disciples of all the nations,** baptizing them in the name of the Father and the Son and the Holy Spirit, *Christ Jesus* (NASB)

John 8:31 Jesus therefore was saying to those Jews who had believed Him, **"If you abide in My word, [then] you are truly disciples of Mine;** *Christ Jesus* (NASB)

John 13:35 "By this all men will know that **you are My disciples, if you have love for one another.**" *Christ Jesus* (NASB)

John 15:8 **"By this is My Father glorified, that you bear much fruit, and [so] prove to be My disciples.** *Christ Jesus* (NASB)

Matthew 16:19 "I will give you the **keys** of the kingdom of heaven; and whatever you shall **bind** on earth shall be **bound** in heaven; and whatever you shall **loose** on earth shall be **loosed** in heaven." *Christ Jesus* (NASB)

Matthew 18:18 "Truly I say to you, whatever you shall **bind** on earth shall be **bound** in heaven; and whatever you **loose** on earth

shall be loosed in heaven." *Christ Jesus* (NASB)

Ephesians 4:26-32 BE ANGRY, AND [yet] DO NOT SIN; do not let the sun go down on your anger, 27 and do not give the devil an opportunity. 28 Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have [something] to share with him who has need. 29 Let no unwholesome word proceed from your mouth, but only such [a word] as is good for edification according to the need [of the moment,] that it may give grace to those who hear. 30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. (NASB)

Colossians 3:13-15 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 And beyond all these things [put on] love, which is the perfect bond of unity. 15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. (NASB)

Ephesians 5:1 Therefore be imitators of God, as beloved children; (NASB)

Exodus 34:6-9 Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7 who keeps lovingkindness for thousands, who forgives 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." And Moses made haste to bow low toward the earth and worship. 9 And he said, "If now I have found favor in Thy sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate; and do Thou pardon our iniquity and our sin, and take us as Thine own possession." (NASB)

Numbers 14:17-21 "But now, I pray, let the power of the Lord be great, just as Thou hast declared, 18 'The LORD is slow to anger and abundant in lovingkindness, forgiving 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,]' 19 'Pardon, I pray, the iniquity of this people according to the greatness of Thy lovingkindness, just as Thou also hast forgiven this people, from Egypt even until now.' 20 So the LORD said, "I have pardoned [them] according to your word; 21 but indeed, as I live, all the earth will be filled with the glory of the LORD. (NASB)

1 Thessalonians 1:6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, (NASB)

Romans 8:9-16 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 ¶ And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you. 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. 14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The Spirit Himself bears witness with our spirit that we are children of God. (NASB)

Colossians 2:12-14 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. 13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14 having canceled out the certificate of debt consisting of decrees against us [and] which was hostile to us; and He has taken it out of the way, having nailed it to the cross. (NASB)

Acts 2:38 And Peter [said] to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. (NASB)

Acts 10:43 "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins." (NASB)

Acts 13:38 "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, (NASB)

Mark 1:4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins; (NASB)

Luke 3:3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; (NASB)

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 of sins. (NASB)

Luke 24:47 "and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem." *Christ Jesus* (NASB)

Luke 24:47 "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." *Christ Jesus* (KJV)

Luke 24:47 "And <kai> that repentance <metanoia> and <kai> remission <aphesis> of sins <hamartia> should be preached <kerusso> in <epi> his <autos> name <onoma> among <eis> all <pas> nations <ethnos>, beginning <archomai> at <apo> Jerusalem <Hierousalem>. *Christ Jesus* (KJV)

2532. kai, kal, kahee:

apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words:--and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

859. afeviv aphasis, af-es-is: from 863; freedom; (figuratively) pardon;--deliverance, forgiveness, liberty, remission.

Luke 15:7 "I tell you that in the same way, there will be [more] joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance." *Christ Jesus* (NASB)

Mark 2:17 And hearing this, Jesus *said to them, "[It is] not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners." *Christ Jesus* (NASB)

Mark 2:17 When <kai> Jesus <Iesous> heard <akouo> it, he saith <lego> unto them, <autos> They that are whole <ischuo> have <echo> no <ou> need <chreia> of the physician, <iatros> but <alla> they that are <echo> sick: <kakos> I came <erchomai> not <ou> to call <kaleo> the righteous, <dikaios> but <alla> sinners <hamartolos> to <eis> repentance. <metanoia> (KJV)

3326. meta meta, met-ah'

a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive association, or accusative succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862); --after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence.

3340. metanoew metaneo, met-an-o-eh'-e

from 3326 and 3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction):--repent

3341. metanoia metanoia, met-an'-oy-ah

from 3340; (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision):--repentance

3539. noew noeo, no-eh'-o

from 3563; to exercise the mind (observe), i.e. (figuratively) to comprehend, heed:--consider, perceive, think, understand.

Forgive: Ge 50:17; Ex 10:17; Ex 32:32; Nu 30:5; Nu 30:8; Nu 30:12; De 21:8; De 29:20; Jos 24:19; Isa 25:28; 1Ki 8:30; 1Ki 8:34; 1Ki 8:36; 1Ki 8:39; 1Ki 8:50; 2Ki 24:4; 2Ch 6:21; 2Ch 6:25; 2Ch 6:27; 2Ch 6:30; 2Ch 6:39; 2Ch 7:14; Ne 4:5; Ps 25:18; Ps 32:5; Ps 65:3; Ps 79:9; Ps 85:2; Ps 86:5; Isa 2:9; Jer 18:23; Jer 31:34; Jer 36:3; Da 9:19; Ho 1:6; Mic 6:12; Mic 6:13; Mt 9:6; Mt 18:21; Mt 18:35; Mr 2:7; Mr 2:10; Mr 11:25; Mr 11:26; Lu 5:21; Lu 5:24; Lu 11:4; Lu 17:3; Lu 17:4; Lu 23:34; Joh 20:23; 2Co 2:7; 2Co 2:10; 2Co 12:13; 1Jo 1:9.

Forgave: Ps 78:38; Mt 18:27; Mt 18:32; Lu 7:42; Lu 7:43; Col 3:13.

Forgiven: Le 4:20; Le 4:26; Le 4:31; Le 4:35; Le 5:10; Le 5:13; Le 5:16; Le 5:18; Le 6:7; Le 19:22; Nu 14:19; Nu 15:25; Nu 15:26; Nu 15:28; De 21:8; Ps 32:1; Isa 6:7; Isa 22:14; Isa 27:9; Isa 33:24; Eze 16:63; Mt 6:12; Mt 9:2; Mt 9:5; Mt 12:31; Mt 12:32; Mr 2:5; Mr 2:9; Mr 3:28; Mr 4:12; Lu 5:20; Lu 5:23; Lu 7:47; Lu 7:48; Lu 12:10; Joh 20:23; Ac 8:22; Ro 4:7; 2Co 2:10; Eph 4:32; Col 2:13; Jas 5:15; 1Jo 2:12.

Forgiving: Nu 14:18; Ps 99:8; Eph 4:32; Col 3:13.

Forgiveness: Ne 9:17; Ps 130:4; Da 9:9; Mt 26:28; Mr 14; Mr 3:29; Lu 1:77; Lu 3:3; Lu 24:47; Ac 2:38; Ac 5:31; Ac 10:43; Ac 13:38; Ac 26:18; Eph 1:7; Col 1:14; Heb 9:22; Heb 10:18.

Confess: Le 3:5; Le 16:21; Le 26:40; Nu 5:7; 1Ki 8:35; 2Ch 6:24; 2Ch 6:26; Job 40:14; Ps 32:5; Ps 38:18; Isa 26:13; Mt 10:32; Lu 12:8; Joh 9:22; Joh 10:9; Php 2:11; Jas 5:16; 1Jo 1:9; 1Jo 4:3; Re 3:5.

Confession: Eze 10:1; Eze 10:11; 2Co 9:13; 1Ti 3:16; 1Ti 6:12; 1Ti 6:13; Heb 3:1; Heb 4:14; Heb 10:23.

Confessing: Ne 1:6; Da 9:20; Mr 1:5; Joh 12:42; Ac 19:18; Ro 7:16.

Repent: Nu 23:19; 1Ki 8:47; 2Ch 6:37; Job 42:6; Ps 7:12; Jer 5:3; Jer 8:4; Jer 15:7; Jer 26:3; Eze 14:6; Eze 18:30; Eze 18:32; Mt 3:2; Mt 4:17; Mt 11:20; Mr 1:15; Mr 6:12; Lu 13:3; Lu 13:5; Lu 16:30; Lu 17:4; Ac 2:38; Ac 3:19; Ac 8:22; Ac 17:30; Ac 26:20; Re 2:5; Re 2:16; Re 2:21; Re 2:22; Re 3:3; Re 3:19; Re 9:20; Re 9:21; Re 16:9; Re 16:11.

Repents: Lu 15:7; Lu 15:10; Lu 17:3.

Repentance: Isa 30:15; Mt 3:8; Mt 3:11; Mr 1:4; Lu 3:3; Lu 3:8; Lu 5:32; Lu 15:7; Lu 24:47; Ac 5:31; Ac 11:18; Ac 13:24; Ac 19:4; Ac 20:21; Ac 26:20; Ro 2:4; 2Co 7:9; 2Co 7:10; 2Ti 2:25; Heb 6:1; Heb 6:6; Heb 12:17; 2Pe 3:9.

2Corinthians 7:10 For the sorrow that is according to [the will of] God produces a repentance without regret, [leading] to salvation; but the sorrow of the world produces death. (NASB)

James 3:13-17 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. 14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and [so] lie against the truth. 15 This wisdom is not that which comes down from above, but is earthly, natural, demonic. 16 For where jealousy and selfish ambition exist, there is disorder and every evil thing. 17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. (NASB)

2Timothy 2:14-15 ¶ Remind [them] of these things, and solemnly charge [them] in the presence of God not to wrangle about words, which is useless, [and leads] to the ruin of the hearers. 15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. (NASB)

2Timothy 2:23-26 But refuse foolish and ignorant speculations, knowing that they produce quarrels. 24 And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, 25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, 26 and they may come to their senses [and escape] from the snare of the devil, having been held captive by him to do his will. (NASB)

2Timothy 3:1-9 But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; 5 holding to a form of godliness, although they have denied its power; and avoid such men as these. 6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the knowledge of the truth. 8 And just as Jannes and Jambres opposed Moses, so these [men] also oppose the truth, men of depraved mind, rejected as regards the faith. 9 But they will not make further progress; for their folly will be obvious to all, as also that of those [two] came to be. (NASB)

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RETAIN/BIND

re-tan': Several Hebrew words are thus translated: chazaq, "to hold fast" (Jg 7:8; 19:4; Job 2:9 the King James Version (the Revised Version (British and American) "hold fast"); Mic 7:18); 'atsar, "to shut up" (only in Da 10:8,16; 11:6); tamakh, "to hold" (Pr 3:18; 4:4; 11:16 the King James Version (the Revised Version (British and American) "obtain")); in one case kala' (Ec 8:8). In the New Testament krato, is used in Joh 20:23 of the "retaining" of sins by the apostles (see RETENTION OF SINS); in Ro 1:28, the Revised Version (British and American) has "refused to have," margin "Greek, 'did not approve,'" for the King James Version "did not like to retain" (echo); and in Phm 1:13, substitutes "fain have kept" for "retained" (katecho). Sirach 41:16 has "retain" for diaphulasso, "keep."

RETENTION OF SINS

re-ten'-shun, (krato, "to lay fast hold of" (Joh 20:23)): The opposite of "the remission of sins." Where there was no evidence of repentance and faith, the community of believers were unauthorized to give assurance of forgiveness, and, therefore, could only warn that the guilt of sin was retained, and that the sinner remained beneath God's judgment. While such retention has its place in connection with all preaching of the gospel, since the offers of grace are conditional, it is especially exercised, like the absolution, in the personal dealing of a pastor with a communicant,

preparatory to the reception of the Lord's Supper. As the absolution is properly an assurance of individual forgiveness, so the retention is an assurance of individual non-forgiveness. That the retention is exercised by the ministry, not as an order, but as the representatives of the congregation of believers to which Christ gave the power of the keys, is shown by Alford, Greek Testament, on above passage. See also Melancthon, Appendix to the "Schmalkald Articles." H. E. Jacobs

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Conditions of Forgiveness:

Jesus recognized that there are conditions to be fulfilled before forgiveness can be granted. Forgiveness is part of a mutual relationship; the other part is the repentance of the offender. God does not forgive without repentance, nor is it required of man. The effect of forgiveness is to restore to its former state the relationship which was broken by sin. Such a restoration requires the cooperation of both parties. There must be both a granting and an acceptance of the forgiveness. Sincere, deep-felt sorrow for the wrong which works repentance (2Co 7:10) is the condition of mind which insures the acceptance of the forgiveness. Hence, Jesus commands forgiveness when the offender turns again, saying, "I repent" (Lu 17:31). It was this state of mind which led the father joyfully to welcome the Prodigal before he even gave utterance to his newly formed purpose (Lu 15:21).

The Offended Party:

The offended is to go even farther and is to seek to bring the wrongdoer to repentance. This is the purpose of the rebuking commanded in Lu 17:3. More explicitly Jesus says, "If thy brother sin against thee, go, show him his fault between thee and him alone" (Mt 18:15-17). He is to carry his pursuit to the point of making every reasonable effort to win the wrongdoer, and only when he has exhausted every effort may he abandon it. The object is the gaining of his brother. Only when this is evidently unattainable is all effort to cease. The power of binding and loosing, which means forbidding and allowing, was granted to Peter (Mt 16:19) and to the Christian community (Mt 18:18; Joh 20:23). It clearly implies the possession of the power to forgive sins. In the case of Peter's power it was exercised when he used the keys of the kingdom of heaven (Mt 16:19). This consisted in the proclamation of the gospel and especially of the conditions upon which men might enter into relationship with God (Ac 2:38; 10:34 ff). It was not limited to Peter only, but was shared by the other apostles (Mt 16:19; 18:18). Christ left no fixed rules the observance or non-observance of which would determine whether one is or is not in the kingdom of God. He gave to His disciples principles, and in the application of these principles to the problems of life there had to be the exercise of discriminating judgment. The exercise of this judgment was left to the Christian community (2Co 2:10). It is limited by the principles which are the basis of the kingdom, but within these principles the voice of the community is supreme. The forgiveness here implied is not the pronouncing of absolution for the sins of individuals, but the determination of courses of conduct and worship which will be acceptable. In doing this its decisions will be ratified in heaven (Westcott on Joh 20:23).

Divine and Human Forgiveness:

Repentance is a necessary ingredient of the fully developed forgiveness. There is no essential difference between the human and the Divine pardon, though the latter is necessarily more complete. It results in the complete removal of all estrangement and alienation between God and man. It restores completely the relationship which existed prior to the sin. The total removal of the sin as a result of the Divine forgiveness is variously expressed in the Scriptures: "Thou hast cast all my sins behind thy back" (Isa 38:17); "Thou wilt cast all their sins into the depths of the sea" (Mic 7:19); "I will forgive their iniquity, and their sin will I remember no more" (Jer 31:34); "I, even I, am he that blotteth out thy transgressions" (Isa 43:25); "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa 103:12). Ideally this same result is attained in human forgiveness, but actually the memory of the sin remains with both parties as a barrier between them, and even when there is a complete restoration of amity the former state of alienation cannot entirely be removed from memory. When God forgives, however, He restores man to the condition of former favor. Release from punishment is involved, though Divine forgiveness is more than this. In most cases the consequences, which in some instances are spoken of as punishment, are not removed, but they lose all penal character and become disciplinary. Nor does the forgiveness remove from human mind the consciousness of sin and the guilt which that involved, but it does remove the mistrust which was the ground of the alienation. Mistrust is changed into trust, and this produces peace of mind (Psa 32:5-7; Ro 5:1); consciousness of the Divine love and mercy (Psa 103:2 ff); removes fear of punishment (2Sa 12:13); and awakens love to God.

Forgiveness and Justification:

Paul rarely uses the term "forgiveness," but in its place prefers justification. They are to his understanding practically synonymous (Stevens, Theology of the New Testament, 418). He preferred the latter, however, because it was better fitted to express the idea of secure, present and permanent acceptance in the sight of God. It connoted both a complete and a permanent state of grace. In popular thought forgiveness is not so comprehensive, but in the Biblical sense it means no less than this. It removes all of the guilt and cause of alienation from the past; it assures a state of grace for the present; and promises Divine mercy and aid for the future. Its fullness cannot adequately be conveyed by any one term or formula. Divine, like human, forgiveness is always contingent upon the fulfillment of conditions. It must be preceded by repentance and a firmly fixed intention not to repeat the offense. In addition to this, one was required to conform to certain legal or formal acts before the assurance of pardon was his. These acts were expressive of the sinner's state of mind. They consisted of certain acts of sacrifice in the pre-Christian times and of baptism during the ministry of John the Baptist (Mt 1:4; Lu 3:3) and under Christ (Ac 2:38; 22:16). These acts are never regarded as in any sense a quid pro quo in return for which the benefit of forgiveness is granted. It is an act of pure grace on God's part, and these acts are required as expressions of the man's attitude toward God. The state of mind required in order to obtain the gift of forgiveness is that to which the Prodigal Son came (Lu 15:17-19), and that of the sinner who went to his house justified rather than the Pharisee (Lu 18:9-14), because he realized that forgiveness was to him an act of pure favor. There was real and actual forgiveness of sins in the Old Testament times as well as since Christ. Certain passages have been construed to teach that the Law provided only for a passing over or rolling back of sins, and that there was not then an actual forgiveness.

Those who tell others (Proclaim) to forgive those who have hurt them, stolen from them, murdered loved ones, lied to them or otherwise trespassed against them (sinned against them) regardless of no confession, admission of wrong or repentance, justify the sins of the wicked by a Judgment of Foregiveness and Acquittal releasing them of any accountability before man and God on earth and Heaven. Technically they are claiming they are entitled to everyone's Forgiveness without any accountability for their own sins. If they claim they forgive others unconditionally and without requiring admission or repentance, they have established an example of mercy that exceeds that of God's mercy and based on the proposed Lord's Prayer and the Golden rule, they are entitled to equal judgment and forgiveness without any obligation to repent as God specifically requires. Are they not better than God then? Everyone I have attempted to proclaim these Truths to has condemned these scriptures or attempted to invalidate them and condemned me for revealing these truths about their Strange Doctrines (False Doctrines). They prefer the Proclamation of Forgiveness without any confession of wrong or repentance, in the name of Jesus, justifying such action to prevent bitterness or anger and stress. The truth is that compliance with scripture is what prevents stress, anger and bitterness in the retaining of the sins of those before man and God for Judgment and execution of Justice on Earth and Heaven before God. Some even discredit the 'forgiveness' of man a lesser forgiveness than the forgiveness of God. They reject the power of scripture And what of wrongs committed in ignorance? Are they possible to overlook or brought to the attention of the wrong doer to offer an opportunity to offer repentance and correction? An opportunity to show mercy may glorify God. A request for God's vengeance for a malicious act of violence or theft or other vicious wrong is right, but the matter is God's at that point allowing peace of mind. Just remember it is all for the Glory of God, correction and healing of all parties. All the stress and bitterness comes from opposing the natural laws of order and correction and the Justification of the Wicked and their deeds (sins). Those who were misled to Justify the wicked

by false doctrine that classifies them as an abomination to God inadvertently, still wont get their prayers answered, because God listen to those who he detests and Satan still wins even if you believed a lie that's been proclaimed to us all for years and Proclaimed by those preachers we trusted and believed to guide us. © Greg G. 2015

Overlooking a Transgression

Acts 7:59-60 And they went on stoning Stephen as he called upon [the Lord] and said, "Lord Jesus, receive my spirit!" 60 And falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" And having said this, he fell asleep. (NASB)

Acts 7:59-60 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (KJV)

Proverbs 19:11 A man's discretion makes him slow to anger, And it is his glory to overlook a transgression. (NASB)

Proverbs 19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression. (KJV)

Wine for the Poor and Dying

Proverbs 31:6-7 Give strong drink to him who is perishing, And wine to him whose life is bitter. 7 Let him drink and forget his poverty, And remember his trouble no more. (NASB)

Proverbs 31:6-7 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. 7 Let him drink, and forget his poverty, and remember his misery no more. (KJV)

Standing up for the Weak

Proverbs 31:8-9 Open your mouth for the dumb, For the rights of all the unfortunate. 9 Open your mouth, judge righteously, And defend the rights of the afflicted and needy. (NASB)

Proverbs 31:8-9 Open thy mouth for the dumb in the cause of all such as are appointed to destruction. 9 Open thy mouth, judge righteously, and plead the cause of the poor and needy. (KJV)

Abomination to God (Hiding His Face)

Proverbs 16:5 Everyone who is proud in heart is an abomination to the LORD; Assuredly, he will not be unpunished. (NASB)

Proverbs 28:9 He who turns away his ear from listening to the law, Even his prayer is an abomination. (NASB)

Isaiah 59:1-3 Behold, the LORD'S hand is not so short That it cannot save; Neither is His ear so dull That it cannot hear. 2 But your iniquities have made a separation between you and your God, And your sins have hidden [His] face from you, so that He does not hear. 3 For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken falsehood, Your tongue mutters wickedness. (NASB)

Deuteronomy 32:20 "Then He said, I will hide My face from them, I will see what their end [shall be;] For they are a perverse generation, Sons in whom is no faithfulness. (NASB)

Hosea 5:15 I will go away [and] return to My place Until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me. (NASB)

Micah 3:4 Then they will cry out to the LORD, But He will not answer them. Instead, He will hide His face from them at that time, Because they have practiced evil deeds. (NASB)

1 Peter 3:12 "FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL." (NASB)

Pride

Proverbs 16:18 Pride [goes] before destruction, And a haughty spirit before stumbling

Breath / Spirit of Man & Beast

Psalms 150:6 Let everything that has breath praise the LORD. Praise the LORD! (NASB)

Psalms 74:19 Do not deliver the soul of Thy turtle dove to the wild beast; Do not forget the life of Thine afflicted forever." (NASB)

Mark 16:14-18 And afterward He appeared to the eleven themselves as they were reclining [at the table;] and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. 15 And He said to them, "Go into all the world and preach the gospel to all creation." 16 "He who has believed and has been baptized shall be saved; but he who as disbelieved shall be condemned. 17 "And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly [poison,] it shall not hurt them; they will lay hands on the sick, and they will recover." *Christ Jesus* (NASB)

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. *Christ Jesus* (KJV)

Ecclesiastes 3:19-21 For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity. 20 All go to the same place. All came from the dust and all return to the dust. 21 Who knows that the breath of man ascends upward and the breath of the beast descends downward to the earth? (NASB)

Ecclesiastes 3:19-21 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. 20 All go unto one place; all are of the dust, and all turn to dust again. 21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? (KJV)

Ecclesiastes 12:7 then the dust will return to the earth as it was, and the spirit will return to God who gave it. (NASB)

Ecclesiastes 12:7 Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. (KJV)

Luke 12:6-9 "Are not five sparrows sold for two cents? And [yet] not one of them is forgotten before God. 7 "Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows. 8 "And I say to you, everyone who confesses Me before men, the Son of Man shall confess him also before the angels of God; 9 but he who denies Me before men shall be denied before the angels of God. (NASB)

Proverbs 12:10 A righteous man has regard for the life of his beast, But the compassion of the wicked is cruel. (NASB)

Genesis 9:5-6 "And surely I will require your lifeblood; from every beast I will require it. And from [every] man, from every man's brother I will require the life of man." 6 "Whoever sheds man's blood, By man his blood shall be shed. For in the image of God He made man." (NASB)

Genesis 9:5-6 "And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." 6 "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (KJV)

Jesus' Baptism and when he received the Holy Spirit:

Matthew 3:16 And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, [and] coming upon Him. (NASB)

Mark 1:9-12 ¶ And it came about in those days that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. 10 And immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; 11 and a voice came out of the heavens: "Thou art My beloved Son, in Thee I am well-pleased." 12 And immediately the Spirit impelled Him [to go] out into the wilderness. (NASB)

Luke 3:22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "Thou art My beloved Son, in Thee I am well-pleased." *Luke* (NASB)

John 1:32 And John bore witness saying, "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him." (NASB)

Confession / Repentance / Forgiveness

Doctrine = Repentance for Forgiveness [*False Doctrine Forgiveness without Repentance*]

Mark 1:4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

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

Luke 24:47 "and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem." (NASB) (*Jesus the Christ*)

Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (KJV) (*Jesus the Christ*)

Not a doctrine of "Forgiveness without Repentance" as so many proclaim in the modern Christianity.

Acts 2:38 And Peter [said] to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

Doctrine = Promise of Forgiveness after Confession & Repentance

Numbers 15:28 'And 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.

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 shall be forgiven him.

Leviticus 6: and the priest shall make atonement for him before the LORD; and he shall be forgiven for any one of the things which he may have done to incur guilt."

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 their sin, and will heal their land.

John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.(NASB)

Doctrine = Forgiveness required after Repentance

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

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

Acts 3:19 "Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

Acts 8:22 "Therefore repent of this wickedness of yours, and pray the Lord that if possible, the intention of your heart may be forgiven you.

Acts 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, *(Paul of Tarsus)*

Acts 26:18-21 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
19 "Consequently, King Agrippa, I did not prove disobedient to the heavenly vision, 20 but [kept] declaring both to those of Damascus first, and [also] at Jerusalem and [then] throughout all the region of Judea, and [even] to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance.

Doctrine = Obligation to Forgive like God Forgives

Ephesians 4:32 And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

Colossians 3:13-15 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 And beyond all these things [put on] love, which is the perfect bond of unity. 15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

Mark 11:25-26 "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions. 26 ["But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."] *(Jesus the Christ)*

Doctrine = Example of How God Forgives

Matthew 18:23-35 23 "For this reason the kingdom of heaven may be compared to a certain king who wished to settle accounts with his slaves. 24 "And when he had begun to settle [them,] there was brought to him one who owed him ten thousand talents. 25 "But since he did not have [the means] to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. 26 "The slave therefore falling down, prostrated himself before him, saying, 'Have patience with me, and I will repay you everything.' 27 "And the lord of that slave felt compassion and released him and forgave him the debt. 28 "But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and [began] to choke [him,] saying, 'Pay back what you owe.' 29 "So his fellow slave fell down and [began] to entreat him, saying, 'Have patience with me and I will repay you.' 30 "He was unwilling however, but went and threw him in prison until he should pay back what was owed. 31 "So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. 32 "Then summoning him, his lord *said to him, 'You wicked slave, I forgave you all that debt because you entreated me. 33 'Should you not also have had mercy on your fellow slave, even as I had mercy on you?' 34 "And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. 35 "So shall My heavenly Father also do to you, if each of you does not forgive his brother from your heart." *(Jesus the Christ)*

Doctrine = Challenge to God to Forgive Us like We forgive (Lord's Prayer)

Matthew 6:12 'And forgive us our debts, as we also have forgiven our debtors.'

Doctrine = Power of Loosing/Forgiving & Binding/Retaining for Heaven

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

Matthew 16:19 "I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven." *(Jesus the Christ)*

Matthew 18:18 "Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." *(Jesus the Christ)*

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RETAIN / BIND

re-tan': Several Hebrew words are thus translated: chazaq, "to hold fast" (Jg 7:8; 19:4; Job 2:9 the King James Version (the Revised Version (British and American) "hold fast"); Mic 7:18); `atsar, "to shut up" (only in Da 10:8,16; 11:6); tamakh, "to hold" (Pr 3:18; 4:4; 11:16 the King James Version (the Revised Version (British and American) "obtain")); in one case kala' (Ec 8:8). In the New Testament krato, is used in Joh 20:23 of the "retaining" of sins by the apostles (see RETENTION OF SINS); in Ro 1:28, the Revised Version (British and American) has "refused to have," margin "Greek, 'did not approve,' " for the King James Version "did not like to retain" (echo); and in Phm 1:13, substitutes "fain have kept" for "retained" (katecho). Sirach 41:16 has "retain" for diaphulasso, "keep."

RETENTION OF SINS

re-ten'-shun, (krato, "to lay fast hold of" (Joh 20:23)): The opposite of "the remission of sins." Where there was no evidence of repentance and faith, the community of believers were unauthorized to give assurance of forgiveness, and, therefore, could only warn that the guilt of sin was retained, and that the sinner remained beneath God's judgment. While such retention has its place in connection with all preaching of the gospel, since the offers of grace are conditional, it is especially exercised, like the absolution, in the personal dealing of a pastor with a communicant, preparatory to the reception of the Lord's Supper. As the absolution is properly an assurance of individual forgiveness, so the retention is an assurance of individual non-forgiveness. That the retention is exercised by the ministry, not as an order, but as the representatives of the congregation of believers to which Christ gave the power of the keys, is shown by Alford, Greek Testament, on above passage. See also Melancthon, Appendix to the "Schmalkald Articles."

H. E. Jacobs

Doctrine = Power of Repentance

Timothy 2:25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

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Conditions of Forgiveness:

Jesus recognized that there are conditions to be fulfilled before forgiveness can be granted. Forgiveness is part of a mutual relationship; the other part is the repentance of the offender. God does not forgive without repentance, nor is it required of man. The effect of forgiveness is to restore to its former state the relationship which was broken by sin. Such a restoration requires the cooperation of both parties. There must be both a granting and an acceptance of the forgiveness. Sincere, deep-felt sorrow for the wrong which works repentance **(2Co 7:10)** is the condition of mind which insures the acceptance of the forgiveness. Hence, Jesus commands forgiveness when the offender turns again, saying, "I repent" (Lu 17:3,1). It was this state of mind which led the father joyfully to welcome the Prodigal before he even gave utterance to his newly formed purpose (Lu 15:21).

The Offended Party:

The offended is to go even farther and is to seek to bring the wrongdoer to repentance. This is the purpose of the rebuking commanded in Lu 17:3. More explicitly Jesus says, "If thy brother sin against thee, go, show him his fault between thee and him alone" (Mt 18:15-17). He is to carry his pursuit to the point of making every reasonable effort to win the wrongdoer, and only when he has exhausted every effort may he abandon it. The object is the gaining of his brother. Only when this is evidently unattainable is all effort to cease.

The power of binding and loosing, which means forbidding and allowing, was granted to Peter (Mt 16:19) and to the Christian community (Mt 18:18; Joh 20:23). It clearly implies the possession of the power to forgive sins. In the case of Peter's power it was exercised when he used the keys of the kingdom of heaven (Mt 16:19). This consisted in the proclamation of the gospel and especially of the conditions upon which men might enter into relationship with God (Ac 2:38; 10:34 ff). It was not limited to Peter only, but was shared by the other apostles (Mt 16:19; 18:18). Christ left no fixed rules the observance or non-observance of which would determine whether one is or is not in the kingdom of God. He gave to His disciples principles, and in the application of these principles to the problems of life there had to be the exercise of discriminating judgment. The exercise of this judgment was left to the Christian community (2Co 2:10). It is limited by the principles which are the basis

of the kingdom, but within these principles the voice of the community is supreme. The forgiveness here implied is not the pronouncing of absolution for the sins of individuals, but the determination of courses of conduct and worship which will be acceptable. In doing this its decisions will be ratified in heaven (Westcott on Joh 20:23).

Divine and Human Forgiveness:

Repentance is a necessary ingredient of the fully developed forgiveness. There is no essential difference between the human and the Divine pardon, though the latter is necessarily more complete. It results in the complete removal of all estrangement and alienation between God and man. It restores completely the relationship which existed prior to the sin. The total removal of the sin as a result of the Divine forgiveness is variously expressed in the Scriptures: "Thou hast cast all my sins behind thy back" (Isa 38:17); "Thou wilt cast all their sins into the depths of the sea" (Mic 7:19); "I will forgive their iniquity, and their sin will I remember no more" (Jer 31:34); "I, even I, am he that blotteth out thy transgressions" (Isa 43:25); "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps 103:12). Ideally this same result is attained in human forgiveness, but actually the memory of the sin remains with both parties as a barrier between them, and even when there is a complete restoration of amity the former state of alienation cannot entirely be removed from memory. When God forgives, however, He restores man to the condition of former favor. Release from punishment is involved, though Divine forgiveness is more than this. In most cases the consequences, which in some instances are spoken of as punishment, are not removed, but they lose all penal character and become disciplinary. Nor does the forgiveness remove from human mind the consciousness of sin and the guilt which that involved, but it does remove the mistrust which was the ground of the alienation. Mistrust is changed into trust, and this produces peace of mind (Ps 32:5-7; Ro 5:1); consciousness of the Divine love and mercy (Ps 103:2 ff); removes fear of punishment (2Sa 12:13); and awakens love to God.

Forgiveness and Justification:

Paul rarely uses the term "forgiveness," but in its place prefers justification. They are to his understanding practically synonymous (Stevens, *Theology of the New Testament*, 418). He preferred the latter, however, because it was better fitted to express the idea of secure, present and permanent acceptance in the sight of God. It connoted both a complete and a permanent state of grace. In popular thought forgiveness is not so comprehensive, but in the Biblical sense it means no less than this. It removes all of the guilt and cause of alienation from the past; it assures a state of grace for the present; and promises Divine mercy and aid for the future. Its fullness cannot adequately be conveyed by any one term or formula.

Divine, like human, forgiveness is always contingent upon the fulfillment of conditions. It must be preceded by repentance and a firmly fixed intention not to repeat the offense. In addition to this, one was required to conform to certain legal or formal acts before the assurance of pardon was his. These acts were expressive of the sinner's state of mind. They consisted of certain acts of sacrifice in the pre-Christian times and of baptism during the ministry of John the Baptist (Mr 1:4; Lu 3:3) and under Christ (Ac 2:38; 22:16). These acts are never regarded as in any sense a quid pro quo in return for which the benefit of forgiveness is granted. It is an act of pure grace on God's part, and these acts are required as expressions of the man's attitude toward God. The state of mind required in order to obtain the gift of forgiveness is that to which the Prodigal Son came (Lu 15:17-19), and that of the sinner who went to his house justified rather than the Pharisee (Lu 18:9-14), because he realized that forgiveness was to him an act of pure favor.

There was real and actual forgiveness of sins in the Old Testament times as well as since Christ. Certain passages have been construed to teach that the Law provided only for a passing over or rolling back of sins, and that there was not then an actual forgiveness.

Commentary by Greg Grazier © 2015

Challenge to Match Forgiveness and Un-Forgiveness: [2015 © Greg G.]

In the Lord's Prayer of Matthew 6:9-13 "Pray, then, in this way: 'Our Father who art in heaven, Hallowed be Thy name. 10 'Thy kingdom come. Thy will be done, On earth as it is in heaven. 11 'Give us this day our daily bread. 12 'And forgive us our debts, as we also have forgiven our debtors. 13 'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]", Jesus proposes we challenge God to forgive us to the same degree we are willing to forgive others. Most documentaries seem to overlook this as well as the act of unforgiving the Servant by the Lord in Jesus' story about the King who wished to settle accounts with his slaves in

Matthew 18:23-35. Although the slave had been forgiven of his debt after repenting he refused to forgive another slave who repented. Having heard this the, slave was un-forgiven of his entire original debt and held accountable for the debt and imprisoned to repay it all. Matthew 18:35, Jesus clarifies that God will forgive us in this manner, forgiving us or un-forgiving us, depending on our responses to those who repent as we do. So many have overlooked these simple examples.

False Doctrine of Forgiveness without Repentance: [2015 © Greg G.]

For years the Christian fellowship/community has been promoting a doctrine of forgiving everyone regardless of any confession or repentance, excusing such acts as a benevolent and merciful act, disregarding scriptures that advise the opposite and in most cases because of ignorance of the scriptures. The Psychotherapeutic community has adapted this activity as a means of dealing with bitterness and resentments. Theologically it opposes a natural law of order in loosing what God hadn't intended to have loosed without proper repentance or confession to complete the growth of wisdom of mercy and grace. Theoretically it is a defiant act of proposing one is actually more merciful than God in forgiving everything without repentance resulting in an attitude of entitlement to trespass against anyone & God followed by an expectation of forgiveness for every trespass without admission of wrong, confession or repentance. While God requires repentance, confession of wrong and admission of a need to change the behavior. There is only one source that benefits from this distortion of theological doctrine and that is Satan. Self-centered views of entitlement reject all conditions of forgiveness, mercy and grace to excuse one's indifference to order and justice to justify want, desire and lust to possess all they see.

I find it absurd to Preach I am obligated to "forgive" without repentance by the trespasser looking at it from the reverse side of the coin to claim the Trespasser is entitled to my obligation to "forgive" without any obligation to repent. To believe one is entitled to forgiveness from God by the same doctrine, without admission of wrong, confession of awareness of right without any obligation to repent completely disregards the validity of the Word of God, but these are the fruits of the Doctrine of Forgiveness without Repentance which has been proclaimed for centuries. It is time we read what the Word Says for real as he states in, Luke 24:47. Since unforgiven sins act as a barrier between us and God, where by scriptures state He will not hear our prayers or turn His Face away from us so our needs and desires are rejected or overlooked, Satan has succeeded in breaking our lines of communication with our Father God leaving us lost and vulnerable to his torment but worst separated from our Salvation. Misleading us to misunderstand scripture to excuse non-repentance is a successful military tactic, by our enemy against us to separate us from God.

False Doctrines = Forgiveness without Repentance

Matthew 6:14-15 "And whenever you stand praying, **forgive**, if you have anything against anyone; so that your Father also who is in heaven may **forgive** you your transgressions. 26 ["But if you do not **forgive**, neither will your Father who is in heaven **forgive** your transgressions."] *(Jesus the Christ)*

Luke 24:47 "and that forgiveness of sins ~~without repentance~~, should be proclaimed in His name to all the nations, beginning from Jerusalem." (NASB) *(Jesus the Christ)*

Luke 24:47 And that remission of sins ~~without repentance~~, should be preached in his name among all nations, beginning at Jerusalem. (KJV) *(Jesus the Christ)*

Luke 17:3 "Be on your guard! If your brother sins, rebuke him; and **forgive him** ~~no matter how many times~~. *(Jesus the Christ)*

Luke 17:4 "And if he sins against you seven times a day, and returns to you seven times, ~~repentance is demanded~~; **forgive him**." *(Jesus the Christ)*

Matthew 18:22 Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I **forgive** him? Up to seven times?" 22 Jesus *said to him, "I do not say to you, up to seven times, but up to seventy times seven. ~~repentance is demanded~~. *(Jesus the Christ)*

Matthew 18:6 but whoever **causes** one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea. *(Jesus the Christ)*

Matthew 18:7 "And whoever **causes** one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.

Proverbs 30:31 **Do not add to His words** Lest He reprove you, and you be proved a liar. (NASB)

Proverbs 30:31 **Add thou not unto his words**, lest he reprove thee, and thou be found a liar. (KJV)

Revelation 22:18-19 I testify to everyone who hears the words of the prophecy of this book; if anyone adds to them, God shall add to him the plagues which are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book. (NASB)

Revelation 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (KJV)