

How God Forgives

Presented Aug 8, 2020 by Colin Nicolson

This afternoon I got to thinking about this after my last presentation on the Unpardonable Sin. Is on this question of "forgive". What does it mean? How does God forgive? What I've done is really a word study this afternoon. There are so many potential studies coming off this ... I think you'll see as we go along. But we'll deal with the words today, and maybe we'll get a bit deeper into some of these other things a bit later. There is a bit more work to be done, I think. Well, first of all, let's kneel and we shall ask the Lord to be with us.

PRAYER: Our Father in heaven we give You thanks again for this blessed Sabbath that You've given to us. Thanks again for the messages we have this morning and the blessings. Father, I pray this afternoon as we look at this question of the meaning of forgive and looking at how You forgive and what that means to us. Father, I pray for your Spirit to be upon us here at Waterford and in every place online where this video is being watched. Father I pray for Your Spirit to open our hearts and minds granting us understanding, Father. And as we look through these things and study these things, Father I just pray that we'll be blessed and we'll see some deeper insights into Your love and look at some of the things, Father that perhaps is obscuring our vision of what You are truly like and as we see these things, I just pray that our minds be enlightened as we see it and as we think more about it, Father that these things will help us on our journey. This I ask in the precious Name of Jesus I pray ... Amen

Hello to Adrian and Lorelle, if you're online, watching us, enjoying the last of your break.

Craig: Brother Bright is on ... and Bronwyn's on ... and Jutta

Colin: Hello!

All right ... well ... How does God forgive or how God forgives? If you think about, the words forgive, forgiven, forgiveness, pardon ... they are fundamental words when it comes to the Gospel. Aren't they? THEY ARE ABSOLUTELY FUNDAMENTAL! We think of Jesus being nailed to the cross. What did He say? "Father forgive them for they know not what they do." We all know first, John, one, verse nine, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And in the Lord's Prayer, which we've learned since we were barely able to speak, particularly in Luke 11:4, are the words, "Forgive us our sins; as we also forgive every one that is indebted to us."

So, it occurs to us then, that because the word 'forgive' is so fundamental to the gospel, we need to look into it and understand what that word really means and how we use it. Because the way we understand the meaning of this word and related words and synonyms, HELP DEFINE OUR UNDERSTANDING OF WHAT GOD IS LIKE.. And perhaps in some way it's our understanding or misunderstanding of what God is like, puts meaning into words and perpetuates the problem.

So today, I will look at the meaning of the word forgive in English and we'll look at it in Greek and just a little bit will touch on Hebrew, mainly because there's about 16 Hebrew words that variously gets translated into forgive in English. So we'll look at that and how they are used in the Bible. Now, to start with, we'll look at the **etymology**. Etymology is big word that really means understanding the origins of words as anthropology is to do with human life. Etymology is to do with words. So I went to the online etymology dictionary ... and copied and pasted here. So this is what it says. Forgive, it's a verb. It comes from the old English word 'forgiefen'. I think that's how it's pronounced. It has the meaning of 'give, grant, allow; remit as in a debt or pardon as in an offense'. It also means 'give up' and 'give in marriage'. The past tense is 'forgeof', the past participle is 'forgifen'. From the word 'FOR-', here probably means 'COMPLETELY'. Interesting! And very significant with the understandings we have. The second part, 'giefan' means to give, which comes from what's called PIE ... Proto-Indo-European root. I can't pronounce it 'ghabh-' I think it is, which means 'to give or receive'. This is anciently where these words have come from.

Now it goes on to say, the sense of 'to give up desire or power to punish', which is a late old English idea. So we're now talking medieval times ... is from the use of such a compound, Germanic-loan translation of Vulgar Latin 'perdonare' so you can see where these other languages have come in. Old Saxon is 'forgeban' from a Dutch related word 'vergeven', from German 'vergeben' meaning 'to forgive', from the Gothic 'fragiban' meaning 'to grant'. So you can see these concepts giving, forgiving, granting.

But the particular idea of this in these words, I guess, is the important idea to us is of COMPLETELY TO GIVE..This 'forgiving', originally, there's a completeness about it. Totally giving up. NOTHING HELD BACK!

Lady: As is a given in marriage vow.

Colin: Yes ... nothing held back ... or taken back.

Now let's have a look at the synonym of forgive, is the word 'pardon'. So pardon, we have a noun, so it seems to have come in about the 1300. 'Pardoun', a papal indulgence, forgiveness of sins or wrongdoing. So now, once again, in 1300 onwards we've seen this previously, in a thought I have done little while ago, about a month or so ago where it's apparent that some words have crept into the English language from about 1300 to 1400s. And with it comes a papal understanding of God and is reflected through in the language and here is an example of it. So pardon or pardoun, is papal indulgence, forgiveness of sins or wrongdoing. From old French 'pardon' from 'pardoner' 'to grant, forgive'. 11th century Modern French 'pardonner' is 'to grant, forgive', and directly from Medieval Latin 'perdonum'; from Vulgar Latin 'perdonare', 'to give wholeheartedly. Right... so there's a very close parallel there to the idea of COMPLETELY TO GIVE from the word FORGIVE. So 'to give wholeheartedly to remit' from Latin 'per' means 'through, thoroughly' from PIE root 'per-' 'forward', hence 'through' plus 'donare', 'give as a gift' so thoroughly giving as a gift. There's a completeness, a sense of completeness about it. From 'donum', a 'gift', from PIE 'donum', 'gift', from root 'do-', 'to give'. It would be nice to have it spelled in English so that I could understand these things!.

All right, it goes on ... Meaning a PASSING OVER OF AN OFFENCE WITHOUT PUNISHMENT. Right, so all that previous stuff, this is what it boils down to, the meaning of this word "pardon". Originally, 'a passing over of an offence without punishment'. This is from century 1300... Also, in the strictly ecclesiastical sense, the sense of 'pardon for a civil or criminal offense release from penalty or obligation' is from the late 14th century, earlier in Anglo-French. Weaker sense of 'excuse for a minor fault' is attested from about 1540s. To 'beg (one's) pardon' is to 'ask forgiveness' is by late 1640s.

Who has memories, I have memories, particularly from my grandmother, my father's mother, I think if I was rude enough to say, burp after I had a big meal, Nana would pounce on me. "I beg your pardon!" So... I upset Nanna, and I had to then apologize and seek forgiveness to appease the wrath of my Nanna. See now where this meaning is coming from ... It's ingrained into us!

Now ... the online etymology dictionary then goes on to compare the two words 'pardon' and 'forgive', and this is quite interesting. So it says "Strictly, 'pardon' expresses the act of an official or a superior, remitting all or the remainder of the PUNISHMENT that belongs to an offense: as, the queen or the governor 'pardons' a convict before the expiration of his sentence. 'Forgive' refers especially to the FEELINGS; it means that one not only resolves to overlook the offense and re-establishes amicable relations with the offender, but gives up all ill feeling against him." And that's quoted from the Century Dictionary. So what are we seeing here? According to the Century Dictionary, FORGIVING INVOLVES GIVING UP ALL THE ILL FEELINGS TOWARDS THE OFFENDER. Now, we've all been raised, we ... English speaking, have all been raised with this idea in this word, trained into us when we were young. You know if we upset an adult, you apologized right away and sought forgiveness. Why? You are appeasing the wrath, you are turning the ill feeling. So it's interesting, isn't it? That this is ingrained into us.

So ... Think about this then. So if this is the understanding most people have when they hear that God forgives. What do they understand then about what God is like? They must be thinking, God carries ill feelings towards sinners. Now, the question is this just the meaning of the century dictionary or is it more widely held? I went and had a look. I just sampled a few. So this is the Oxford Dictionary. For the word forgive: 'stop feeling angry or resentful towards someone for an offence, flaw, or mistake.' Alright? That's why you forgive.

Craig: Just stop feeling it.

Yep. The Merriam Webster's Dictionary: 'to cease to feel resentment against an offender'. Collins English Dictionary: 'If you forgive someone who has done something bad or wrong, you stop being angry with them and no longer want to punish them.'

This is forgive! The Free Dictionary.com gives us two similar meanings. Firstly, **'To give up resentment against or stop wanting to punish someone** for an offense or fault; pardon.' And the second, **'To relent in being angry or in wishing to exact punishment for an offence or a fault.'**

Gavin: So that means that every time somebody does something wrong, I'm supposed to get angry or wish they were punished. And it's like saying, well, I can't forgive them unless I've had that experience of being angry and want to punish them. Where does that leave us?

Colin: A bit of a problem isn't it?

Gavin: But I forgive you because I don't feel angry about what you just did.

Colin: And the one, the defender, has to assume that the amicable relationship has been lost and therefore we may have to **APPEASE** that person. And so we apologize and beg forgiveness so that **WE can restore the relationship**. So it's quite clear then that our English understanding of the word forgive carries with it the idea of giving up feelings of anger. And wanting to punish an offender. So when you come to a person with the good news that **God forgives**, it's very likely then that the person will understand, what you're saying is **somewhere on the spectrum between God is not going to hate me anymore or have ill feelings towards me; or two, God wants to burn me in hell**. Somewhere in between those two is their understanding probably, of what you're saying, because this is the meaning in these words. And we that have been raised speaking English, this is **hardwired into us**. That that's how we understand it. Taught right from when we were very young. Inadvertently, but nevertheless! And of course, this understanding, as we now know, it couldn't be further from the truth. There's a massive difference ... differential here, isn't there, in understanding? So we need to be mindful that when we talk to people. Because we say God forgives, we have a definition. We talked about definitions last week ... it's so important! How do they understand 'forgive'? **What's their definition of forgive?**

Ok ... So to examine this further, we'll turn to the Bible. And see how the words are used and we're going to look at the Greek and perhaps probably just one Hebrew word, but the words are translated into English as forgive and forgiveness. Now, because the New Testament is the channel to understanding the Old Testament, we will start with the New Testament. Now, there are **three Greek words translated, 'forgive' in the New Testament**. And the one that's used most commonly is this one. [pointing to the power point slide]. Which is Strong's number G863. I believe it's pronounced something like 'af-ee-ay-mee'. **'aphiemi'**, has 23 times out of a 28 uses. So if you're going to E-Sword search on 'forgive' and the KJB plus, you'll get 28 usages and 23 of those is the Greek word 'aphiemi'. Now, according to Strong's this is what it means. It comes from Strong's G7575 'apo', which means 'off' that is, 'away' (from something near) and Greek word [written in Cyrillic], Greek word [in Cyrillic] 'to send': an intensive form of Greek words [in Cyrillic], 'to go'. Right ...so the meaning, or the base meaning is to 'send forth' is what this is telling us. **The base meaning of 'aphiemi' is to 'send forth' or 'send away'**, in various applications:- 'cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put, (send) away, remit, suffer, yield up.' They are the various ways it's

translated. But the base meaning in it and this is important is TO SEND FORTH and you'll see why it's important in a moment.

Now, we've already mentioned 1John 1:9 "*If we confess our sins, He is faithful and just to **forgive** us our sins*". That word forgive is translated from 'aphiemi'. I want to look at examples, this word found in Matthew 6:14,15. It appears here three times. Four times I didn't highlight that one did I? OK, Matthew six, verse 14, "*For if ye **forgive**, (aphiemi) men their trespasses, your heavenly Father will also **forgive** (same word) you: But if ye **forgive** not men their trespasses, neither will your father **forgive** your trespasses.*"

All right. Now the book of Matthew. You're probably aware that the church fathers are Irenaeus, Irenaeus of Lyons and Eusebius of Caesarea all say the book of Matthew was first written in Hebrew. Jerome also says Matthew was originally written in Hebrew. And there's other evidence around too. There was always a dispute between the Jews who had the Hebrew version of Matthew and the Greek version of Matthew in relation to Matthew 28:19 and 20. Because the Hebrew version did not have these words about baptizing, didn't have the baptismal formula in it, but the Greek version did. So it's clear **there was a Hebrew version of Matthew and according to the church fathers, it was written first**. So it had their Greek version of Matthew translated from Hebrew. And we now have our English Matthew translated from Greek. If you search the internet, you'll find there is a Hebrew version of Matthew from a Greek Jewish rabbi from about 300. I've seen some extracts from it. It's not a safe version I would think, from what I've read, and I certainly don't believe it's the original one. It doesn't bear a lot of resemblance in some of its cases to our understanding, of the book of Matthew in its present understanding in the way it's written.

All right, so ... the question is then, so if Matthew was originally written in Hebrew, why was 'aphiemi' with this meaning, the base meaning of 'send forth or send away'? **Why was 'aphiemi' the word of choice for the Greek translators, when it came to describing forgiveness?** Why did they use that word? Well, we can find the answer to that ... It's in the Old Testament I believe. And we'll start in the book of Isaiah. There is a couple of examples. We'll look at the testimony of Hezekiah the King, as recorded by Isaiah and it's in Isaiah 38:17. And this is what Hezekiah says, "*Behold, for peace, I had great bitterness: but thou hast **IN LOVE TO MY SOUL** delivered it from the pit of corruption: **FOR THOU HAST CAST ALL MY SINS BEHIND THY BACK.**" So what did God do to Isaiah's sins? We call it what? "Throw it over your shoulder." Is that what it is saying? "...cast all my sins behind your back." Do you see the idea of 'send forth' in that idea? And notice also God's reaction to the sinner. "*Thou hast **in love** to my soul delivered it from the pit of corruption:*" What did He have for his soul? He had love! So this I put to you, this picture of God's forgiveness has got no room in it for Him giving up ill feelings towards the sinner. Because his feelings towards Hezekiah's soul was love! **God did NOT have ill feelings towards Hezekiah, nor did He have a desire to punish him. God wanted to save Hezekiah!***

And now let's look at another one. We'll go Micah 7:19. And it says, "*He will turn again, He will have **compassion** upon us; He will subdue our iniquities; and Thou wilt **cast all their sins into the depths of the sea.**" Here we see it again, don't we? That this is what God does with ALL our sins. He casts ALL their sins into the depths of the sea. I put to you, this is how God forgives. He sends forth, He sends away our sins. Notice also in this verse, **it's God who will subdue our iniquities, not us**. God will do it. And he doesn't burn people in hell because the verse says "*He will have **COMPASSION** upon us*". And when **He has compassion, these people are still sinners at the time, God has compassion on them, and so it's with compassion that He wants to draw them out of their sinfulness.***

Now, what else does the Bible tell us about how God forgives? Well, let's have a look now in Jeremiah, chapter 31. And we'll read verses 33 and 34. "*But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*" **A great statement in the new covenant**, isn't it? Beautifully expressed! "*And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD, for they shall all know Me, from the least of them unto the greatest of them, saith the LORD; for I will **forgive** their iniquity, and I will remember their sin...*" For how long? "...no more." So we can see why this Greek word [aphiemi] with the meaning 'send forth' or 'send away' was used. **The Old**

Testament teaches us this is how God forgives our sins. He casts them away. He remembers them no more. THIS I BELIEVE IS THE RECEIVING OF GOD'S FORGIVENESS, WHICH IS THE TAKING AWAY OF OUR GUILT. So surely this is what the Bible means when God forgives or sends away our sins. **Surely He's talking about taking away our guilt, for the actual event, the sin itself is gone, and what's left with us is guilt.** So the **receiving** of God's forgiveness has to be the **taking away**, the sending away of **our guilt**.

The same promise, of course, of God not remembering our sins is repeated for us in the book of Hebrews. And it's said there twice. And Hebrews 8:12 "*For I will be **merciful** to their unrighteousness*". This doesn't sound like a God who has ill feelings towards the unrighteous, does it? It doesn't feel like a God is just waiting to get them and burn them in hell because they are unrighteous. He "*will be **merciful** to their unrighteousness, and their sins and inequities will I remember no more.*" And Hebrews 10:17 "*And all their sins and Iniquities will I remember no more*". Do you think God has said it often enough that we should know? Say, can we see then that the idea of COMPLETELY FORGIVE, TO COMPLETELY GIVE, in that ORIGINAL idea of the meaning of FOR-GIVE? In that there's really **no** room for the giving up of ILL FEELING or the desire to PUNISH.

Ruben: Colin also "merciful" in Hebrews 8:12 carries the Hebrew meaning 'to be far away from'.

It just keeps supporting the whole idea doesn't it? Yes, I would like to do a similar study in Hebrew ... Just the words forgive and merciful... there's a number of words that I think just beautifully support where we're going at the moment. Thanks Ruben.

All right, so now the second Greek word also translated as forgive or forgiven is this word G630. It is the word '**apoluo**'. It comes from G575 and G3089. Meaning 'TO FREE FULLY', that is (literally) 'relieve, release, dismiss' (reflexively depart), or (figuratively) 'let die, PARDON' or (specifically) 'divorce: - (let) depart, dismiss, divorce, FORGIVE, let go, loose, put (send) away, **release**, set at liberty'. So there are various translations of this particular word 'apoluo' which **means 'to free fully'**. Now this word is translated 'forgive' once only in the KJV. It's translated as 'forgiven' once only in the KJV. And both the occurrences appear in the same verse and we'll have a look at this. It's of great interest to us because this verse in which we see both these words appear, is the parallel verse to Matthew 7:1. Matthew 7:1 says, "*Judge not, that ye not be judged*". The parallel verse is Luke 6:37 which says, "*Judge not, and ye shall not be judged: condemn not, and you shall not be condemned: **forgive, (apoluo)** and ye shall be **forgiven (apoluo)***". Now, remember, 'apoluo' means 'to free fully' or 'to release'. So if we put that meaning into Luke 6:37, what does it look like? We don't need to wonder because Young's Literal Translation has done exactly that. Which says in the **Young's Literal Translation** "*And judge, not that ye may not be judged, condemn not and ye may not be condemned; **release**, and ye shall be **released***." Released from what?

Fiona: Guilt

In the context of the verse, one could easily conclude that **Jesus is saying that if you release or fully free others from your spirit of condemnation (judgement), then you will be released from the torture in your mind of thinking that others are judging and condemning you.** WHAT A BLESSING THERE IS IN THAT IDEA! No more fretting when someone calls by at home and the lawn is just not looking as good as it could, and you think to yourself, "Oh, I hope they're not noticing the state of my yard". Maybe I am the only one that does this. Aren't I doing this to myself? First at home by me saying, "Heh if you think my yard is in a mess because Colin's yard seems to be so good! It is not for me to go putting those thoughts in someone's mind. But in that attitude I am assuming the other person has that same attitude. This is what we are talking about, isn't it? RELEASE AND YOU WILL BE RELEASED! Is not this the message of how it works?

Ruben: So what was the meaning of the G20630? Is that the second one you brought up?

Colin: Yeah, '**apoluo**'. Yeah, it means '**to release or free fully**'... 'to free fully'. It comes from G575 and G3089 to free fully. That is literally relieve, release, dismiss... So, yes, release OTHERS from YOUR condemning and judgmental thoughts and YOU will be released from the mental torture of your OWN

thinking that someone else is thinking that way about you. **And "JUDGE NOT that ye may not be judged" and "CONDEMN NOT that you may not be condemned" ... "RELEASE and ye shall be released",** Jesus said.

Now, the third Greek word. Need a bit of help with this one. So this one is G5483 '**charizomai**', and it's pronounced something like 'khar-id-zom-ahee' this is in the square brackets [on the power point slide] showing how you pronounce it, to the extent that helps... 'khar-id-zom-ahee', I suspect, to my best Australian Greek. So according to Strong's, the meaning is and it's called a middle voice from G5485 - 'graciousness'; to grant as a favor, that is, gratuitously, in kindness, pardon or rescue:- deliver, (frankly) forgive, (freely) give, grant. So there are the words translated from it. Now I also looked at Thayer for this one. And this is how Thayer defines it: to do something pleasant or agreeable (to one), to do a favor to, gratify. To show one's self gracious, kind, benevolent: to grant forgiveness, to pardon: to give graciously, give freely, bestow; to forgive, graciously restore one to another, and to preserve for one a person in peril. Some interesting definitions there, isn't it? Ok, let's go have a look at some examples of this. I we will turn to the first one in Ephesians 4:30-32. Which says, "*And grieve not the Holy Spirit of God, whereby ye are sealed until the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender hearted, **forgiving** [charizomai] ...*" There's that word. How did we say it? inaudible from congregation ...Yes, thank you, something like that ..."*...be ye KIND to one another, TENDER HEARTED, **forgiving** [charizomai] one another, even AS GOD for Christ's sake hath, **forgiven** [charizomai]*" ... Same word again.

Let's have a look at another example of it. Colossians 3, verse 13. Because this word doesn't get used a lot. Because you know that **most** of them is '**aphiemi**'. Twenty three out of twenty six. Colossians 3:13, "*Forbearing one another, and **forgiving**,*" ... there's the word '**charizomai**'... "*one another, if any man have a quarrel against any: even AS CHRIST **forgave**" ['**charizomai**']... same word ..."you, so also ye do." So here we have another insight into HOW GOD FORGIVES. Now, notice the context of these verses. The context of these verses ... **this is BEHAVIOURAL**. Look at the way it's talked about here, this is behavioral. **This is CHARACTER**. It's about having the MIND OF JESUS and graciously, benevolently, freely forgiving the things about others in the **SAME GRACIOUS BENEVOLENT WAY CHRIST FREELY FORGIVES YOU**. Is that correct? So this word describes **THE BEHAVIOUR OF THE CONVERTED HEART**, I would put to you. The context in which 'aphiemi' is used is more about dealing with the PROBLEM OF SIN. If you go and carefully examine all the examples of both, you'll see there's a **different context** to the way the words are used. This one, '**charizomai**', to me, it appears related to **behavioral character**, to a description of behavior. And certainly '**aphiemi**' is to do with the **sinner coming to God, repenting for forgiveness**.*

So there's one more Greek word. Now, this is the word that is translated as **forgiveness**. Given of course, as a **noun** and this word is G859 '**aphesis**'. Now with one exception, it's also translated as '**remission**'. So it's either translated 'forgiveness' or 'remission'. With one exception, it is translated as a different word. According to Strong's, its meaning is from G863 which means 'freedom' (figuratively) 'pardon', translated as 'deliverance, forgiveness, liberty, remission'. The basic use of 'aphesis' is the **same** as the verb 'aphiemi', which is 'release'. So at the base, it means the same thing. So Thayer defines it as 'release from bondage or imprisonment', '**forgiveness or pardon, of sins (letting them go as if they had never been committed)**', '**remission of the penalty**'. [Hmm... From congregation].

Hmm ... so here's an example now of where it is used as 'forgiveness'. Ephesians 1:7 "*In whom we have redemption through his blood, the **forgiveness** [aphesis] of sins ...*" that is release of sins ... "*according to the riches of His grace.*" So you can see how the meaning is in there.

Now, I have another example. That was its use as 'forgiveness'. Now we've got another example where it is written or its use is 'remission'. And it's Acts 2:38, "*Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the **remission** ...*" there's that word again '**aphesis**' that is 'release' ... "*for the **release** of sins, and ye shall receive the gift of the Holy Ghost.*" All right, so you can see fairly consistent ideas coming through these words... release, send away, completely to give ... all these ideas are coming through.

Now, we'll make this interesting. Well I found it very interesting and I hope you will as well. I did a search on the **use of this word 'aphesis'** in the Apostolic Bible Polyglot and the Septuagint, which are the **Greek language versions of the Old Testament**. Now in both versions there is a consistent application of 'aphesis', that teaches us much about forgiveness. So, 44 times on my count in E-Sword, in both the LXX and the Apostolic Bible Polyglot. Both of which are Greek Old Testaments, by the way. About half of the times 'aphesis' is used, the **Hebrew word it translates to is this ... 'yobel'** ... you've heard of it. Adrian talked about it just very recently. Strong's defines it as, apparently from H2986 'the blast of a horn (from its continuous sound); specifically the signal of the silver trumpets; hence the instrument itself and the festival thus introduced:- jubilee, ram's horn, trumpet'. So **this word was linked to 'JUBILEE'**.

Now, Brown Driver Briggs is another Greek Old Testament dictionary. Their definition of the word 'yobel' is 'ram, ram's horn, trumpet, cornet. 'Ram' (only in combination); ram's horn, trumpet; jubilee year' (marked by the blowing of cornets), which is a 'metonymy'. So I looked up what earth that is and I can actually tell you. Oh I am so thankful for Dr Google! They say 'metonymy' is "a figure of speech in which a thing or concept is referred to by the name of something closely associated with that thing or concept". SO THE THING OR CONCEPT [ASSOCIATED WITH 'YOBEL'] IS THE JUBILEE... So it is referred to, by the blowing of the horn, the ram's horn. So 'jubilee'... Now where's the linking? What's the 'jubilee' all about? So we need to look at **the jubilee** to find out how this all links together. So we turn to Leviticus, Chapter 25. So we'll read first verses 8 through to 13. There's much we could read in Leviticus and elsewhere about the year of Jubilee So I picked out these verses, which will give us the flavor of it. OK, we'll start at verse 8 *"And thou shalt number, seven sabbaths of years unto thee, seven time seven years; and the space of the seven sabbaths of years, shall be unto thee forty and nine years. 9. Then shalt thou cause the TRUMPET OF THE JUBILEE to sound on the tenth [day] of the seventh month"*. What day is that? It says, *"in the day of atonement shall ye make the trumpet sound throughout all your land"* OK, next one. *"And ye shall hallow the fiftieth year, and PROCLAIM LIBERTY throughout [all] the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man under his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather [the grapes] in it of thy vine undressed. For it [is] the jubilee; it shall be wholly unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession."* OK, so there's a short snapshot synopsis of the Jubilee. So it's a special year which happened every 50th year ... For the whole year!

Jenni: So does it start on the Day of Atonement by the sound of that? Doesn't the year start earlier?

Colin: The Day of Atonement signaled, as I understand it, that the next year is the Jubilee.

Craig: Normally it started after Tabernacles.

Colin: Yes. That's right. OK. So it wouldn't start until the first of the aviv month. But it's signaling that next year is the jubilee. Right? You're getting warned in advance because remember, you don't sow, you just take what naturally grows. The land is at rest. Now, verse nine tells us that loud trumpets shall "proclaim liberty" throughout the country on the 10th day of the seventh month each forty 49th year. The Hebrew Bible calls this year, the **YEAR OF 'YOBEL'**, if I'm pronouncing that correctly. Now, the translators of both the Apostolic Bible Polyglot and the Septuagint call this the **YEAR OF 'APHESIS'**. And by using 'aphesis' for this base meaning of 'release', they express the religious significance of the year, namely the **YEAR OF LIBERTY ... the YEAR OF RELEASE**. The year of Jubilee restored personal liberty to those who had become slaves ... and returned their land. They were **returned their INHERITANCE**. Their inheritance was returned to them. So the same word 'aphesis' with its base meaning of 'release', is translated to English as 'forgiveness'! Is God trying to teach us something here, do you think? By the Jubilee, is God trying to show us that **entering into his forgiveness**: where He has sent forth or released our sins; where we are **NO LONGER SLAVES TO SIN?** Where we can enter into **HIS REST**, where He has **CAST AWAY OUR SINS AND REMEMBERS THEM NO MORE**. This is a precious teaching that God gave to Israel and which has been lost to humanity. Is there a precious teaching here? Is He now bringing that teaching to us? So I'll leave you with those thoughts.

Craig: Of course with the land release, likewise, the earth will be restored and returned...

Colin: And that's yeah, that's right. And that's where we go... it's pardoned. We know that in the Spirit of Prophecy, we're told that in the second coming, a Jubilee begins and the land is at rest. There is peace ... there is release ... the captives are set free. Those who are in the grave are set free. They rise. There's a lot in it, isn't there? It's a lot of stuff tying this together. SO IT'S REALLY IMPORTANT THAT WE UNDERSTAND, TRULY, WHAT WE MEAN WHEN WE SAY "FORGIVE"... WHEN WE SAY "PARDON". What's actually meant by that? When you're talking to someone who doesn't have the understandings we have, we need to be sensitive to the fact that they are perhaps seeing the use of this word in a different context to what we are. Not through any fault of theirs ... we can all relate to it...

Craig: It's a cultural thing. The implications are overlaid aren't they?

Colin: It is! That's right. We can see ... we see the GROSS DECEPTION OF SATAN here. And going back a lot of years now and GRADUALLY BRINGING IN CHANGE IN THE LANGUAGE.. So the time we get down here, now, when we say 'forgive', our ancestors, those that come from English and Scottish heritage, the language when they said 'forgive' back then, they had a different idea in their mind to what most of us think now when we use the word 'forgive'. **Because the meanings change over time, which is why definitions are so important.** I thank you Errol if you're watching from your talk last week, DEFINITIONS ARE SO VITAL TO UNDERSTAND. Otherwise, you're talking over here and the person is listening over here and never the twain shall meet. So I want to leave you with those thoughts. I think this fertile ground for more study. There's I think, a great avenue for studying the Hebrew side, which I haven't yet done. And then Craig just alluded there's another piece of study, I think, around moving forward and looking at the second coming, the Jubilee at the second coming. So I trust you found that of interest and you managed to stay awake.

Fiona: Yes!

Colin: Those here in Australia have a terrible time after lunch ... For those who are overseas are probably a bit more bright eyed and bushy tailed than we are right here in Australia at the moment. I trust it was a blessing for you. Something to think about ... something to study some more. It's very, very important. It would be interesting, I guess, to get some of the understandings of what that word means in some of the other languages. Perhaps some of the folk who might be watching this, might be able to share that with us some other time. It would be really, really interesting.

Fiona: Next time you do an afternoon one, we'll have a fast.

Colin: Yes true! All right ... well, let's kneel and we'll ask the Lord to be with us as we leave.

Colin: PRAYER: Our Father in Heaven we come before You. With thoughts of great gratitude as we look into the scriptures, and we see how it is that You forgive. We see that You don't harbor ill feelings towards us. You don't have a desire to punish us. You have compassion for us, you have compassion for our souls. You want all of us to be saved. Not willing that any should perish. And You've taught us this ... The lessons are simply laid out before us, if we would take the time to read it. And I pray for the understanding to come to us. We read, Father, we're confident, we know that You cast our sins away, You remember them no more, YOU RELEASE US FROM THE BURDEN OF GUILT ... which is the RECEIVING of Your forgiveness. And Father, I pray as we move forward now and think about these things, I pray Father that Your Spirit will continue to turn these things in our mind. That we may grasp a FULL AND COMPLETE view of Your forgiveness, and **what it means, when we come to you and repent, and confess.** And you forgive us, our sins cleanse us from all our unrighteousness, that we have a better understanding Father of what that means.

So Father, I pray for everyone here and online. I pray for those who are still at their Sabbath ahead of them for their blessings through this Sabbath. Those of us coming to the end of the Sabbath, Father, we look back

with fondness at the wonderful day you've given us. Father I pray for your Spirit to be upon all, guide, bless, lead, Father, as we move forward to the new week. I ask this in the precious Name of your dear son, Amen.