Forgiveness *and* Reconciliation

Walking in Truth and Love



Pastor Dr. Emmanuel Mukisa, D.D.

WOT PUBLISHING

Forgiveness and Reconciliation

Walking in Truth and Love

Pastor Dr. Emmanuel Mukisa D.D.

Published by WOT Publishing, a ministry of Word of Truth Ministries International.

WOT PUBLISHING

Copyright © 2026 Emmanuel Mukisa. All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher, except in the case of brief quotations used in articles or reviews.

Published by WOT Publishing, a ministry of Word of Truth Ministries International.

www.wotpublishing.com

Interior formatting: WOT Publishing

First English mini-book edition 2026

Scripture quotations are taken from the King James Version (KJV) of the Bible.

For inquiries, permissions, or bulk orders:
Email: books@wotmi.org
Web: www.wotpublishing.com
Tel: +256 742 302 566 / +256 786 821 888

Contents

Introduction

1 Forgiven in Christ 1

2 Forgive as You Have Been Forgiven 4

3 Release Revenge and Overcome Evil 7

4 Truth and Repentance 10

5 Forgiveness and the Rebuilding of Trust 13

6 Reconciliation and the Pursuit of Peace 16

Continuing in the Word 19

Notes on Words and Passages 21

Scripture Index 23

Prayer of Salvation 24

About the Author 25

About the Ministry 27

Introduction

The believer's understanding of forgiveness begins with what God has done in Christ. Before we consider the offence, we must see the grace we have received. In Him we have redemption through His blood, the forgiveness of sins. That received grace governs our response to the person who has wronged us.

Yet the Scriptures speak carefully. They call us to forgive, to speak truth, to correct wrongdoing and to pursue peace. They also speak of repentance, discipline and the restoration of a person who has been corrected. We must allow all these instructions to speak. A message that asks the injured person to be silent has not explained biblical forgiveness. A message that gives bitterness permission to remain has not explained it either.

Forgiveness concerns the offence and our response to it before God. Reconciliation concerns the restoration of a relationship. Trust concerns whether someone can be relied upon. These matters belong together, but they are not interchangeable. You can refuse revenge before another person admits the wrong. You cannot make that person become truthful by your decision alone. Restored fellowship requires an honest response to what damaged it.

This short study follows the movement of Scripture through six chapters. We begin with forgiveness in Christ, consider the command to forgive one another, and examine how that command works alongside truth and repentance. We then consider the rebuilding of trust and the pursuit of peace. Read the passages in their setting. Let the Word establish both your confidence in Christ and the conduct that should proceed from it.

The purpose is practical: to know the truth well enough to act upon it. You belong to Christ. His love is already in your heart, and His Word gives light for the next faithful response.

CHAPTER ONE

Forgiven in Christ

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 1:7 (KJV)

Read Ephesians 1:3–8; Psalm 32:1–5; Romans 4:1–8

Paul begins Ephesians by blessing God for what He has given us in Christ. Before the letter tells believers how to walk, it declares where they stand. They are blessed in Christ, chosen in Him and accepted in the Beloved. Forgiveness belongs within that account of grace. Paul writes as one who possesses redemption, not as one trying to persuade God to begin it.

The words “we have” in Ephesians 1:7 place redemption and forgiveness in the believer’s present possession. Their ground is the blood of Christ. Their measure is the riches of God’s grace. Do not move the ground from His sacrifice to your performance. An obedient response to the Word is necessary, but it does not become a second payment for what His blood has accomplished.

What forgiveness means here

The Greek noun aphesis appears in the form aphesin, ἄφεσιν, in this verse. In this setting it means forgiveness or remission of trespasses. Its wider usage includes release, but Paul specifies what is forgiven and how: our trespasses, through Christ’s blood.

We should not fill the word with every possible dictionary meaning. The sentence itself directs us to the removal of guilt through the redemption accomplished in Christ.

This is more than God deciding to overlook an awkward matter. The Cross declares that sin required a righteous answer, and that answer has been given in the Lord Jesus. Paul can therefore address the believer as forgiven without calling sin harmless. Grace is not careless about truth. It meets us through the saving work of Christ.

Psalm 32 helps us see this clearly. David describes the blessedness of the person whose transgression is forgiven and whose sin is covered. The Hebrew expression translated "forgiven" uses a form of nasa, the verb for lifting or carrying. Here the transgression is lifted away. The language speaks of release from guilt; it does not describe permission to continue concealing a wrong.

The psalm itself guards the distinction. In verse 5, David ceases covering his own iniquity and acknowledges it to the Lord. God's covering of sin in verse 1 and David's attempted concealment in verse 5 must not be confused. One describes the blessing of forgiveness; the other describes the dishonesty he abandoned. The person who has received mercy can face the truth without making concealment a refuge.

The blessing Paul recognises

In the Greek Old Testament, the Septuagint, Psalm 32 is numbered Psalm 31. Its opening uses aphethesan, ἀφέθησαν, from aphiemi, for sins being forgiven. Paul cites this language in Romans 4:7–8 while explaining righteousness apart from works. The connection is established by Paul himself. David's words bear witness to the blessedness of the person to whom the Lord does not reckon sin.

That does not mean every use of a Hebrew word is identical to every use of its Greek translation. It means that in these actual passages the language serves a shared claim: God's forgiveness gives the guilty person a standing that self-justification cannot produce. Abraham's faith and David's testimony both serve Paul's argument about grace. The believer receives; he does not purchase his acceptance by constructing a record of merit.

Begin your dealings with others from that settled reality. You have been forgiven in Christ. You need not defend yourself by denying every fault, and you need not hold another person's offence as the foundation of your own importance. The Father's grace has already established your standing in His Son.

When you have done wrong, acknowledge it. When you have been wronged, remember the mercy you have received. Neither response requires you to abandon truth. Forgiveness in Christ gives you the ground from which to walk truthfully, with confidence before the Father and grace towards your neighbour.