

Forgiveness

In the Tanakh (OT), there are two (2) primary Hebrew words which are translated as “pardon”, “pardoned” “forgive”, “forgiveness”, “forgiven” or “forgiving”. These are “Salah” and “Nasa”. When referring to the Hebrew word “Salah” 5545, forgive, forgiven, pardon, pardoned, pardons or to spare, it is used of אַחַד (Yahuah)’s offer of pardon and forgiveness to the sinner (**Exodus 34:9, Numbers 14:19-20, 2 Kings 5:18, 24:4, Psalm 25:11, Isaiah 55:7, Jeremiah 5:1, 5:7, 33:8, 50:20** and **Lamentations 3:42**). Never does this word in any of its forms refer to people forgiving each other”.

Isaiah 55:7 reveals אַחַד (Yahuah) requires humans to turn from their known sinful ways and thoughts to Him in order for their sins to be pardoned: “Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to אַחַד (Yahuah), and He will have mercy on him; and to our Aluahym, for He will abundantly pardon.”

The Hebrew word Nasa” means “the taking away, forgiveness or pardon of sin, iniquity and transgression. So the characteristic of this action is of taking away sin, that it is listed as one of אַחַד (Yahuah)’s attributes (**Exodus 34:7; Numbers 14:18, Micah 7:18**)...Sin can be forgiven and forgotten, because it is taken up and carried away”. Brown, Driver and Briggs say in **Exodus 32:32, 34:7, Numbers 14:18, 1 Samuel 15:25, Job 7:21** and **Micah 7:18**, “Nasa” means “take away guilt, iniquity, transgression etc., i.e. forgive”.

There are four (4) main words used in the Greek New Testament in relation to the forgiveness or pardon of our sins or crimes against אַחַד (Yahuah). These are the verb “aphiemi”, its associated noun “aphesis”, “charizomai” and “apoluo”. The word “aphiemi” means “to send forth, send away, to remit or forgive debts and sins”, “cancel, remission of the guilt (debt) of sin...divine forgiveness” as found in **Romans 4:7, James 5:15, 1 John 1:9** and **2:12**.

The word “aphesis” means “pardon, cancellation of a punishment or guilt, forgiveness of sins.” **Matthew 26:28, Mark 1:4, Luke 1:77, 3:3, 24:47, Acts 2:38, 5:31, 10:43, 13:38, 26:18, Ephesians 1:7, Colossians 1:14, Hebrews 9:22** and **10:18. Acts 13:38** states this forgiveness or remission of sin is through **אֲחֻשָׁא (Yahusha) HaMashiach**.

Colossians 2:13 uses a form of the word “charizomai” in the phrase which speaks of אַחַד (Yahuah) “having forgiven you all trespasses...” The Greek word “charizomai” means in the context of **Colossians 2:13** “give – equalling remit, forgive, pardon” or in the context of **Luke 7:42** means “to release a person from the obligation of repaying what is owed”. In **Luke 7:42**, **אֲחֻשָׁא (Yahusha)** spoke of a creditor freely forgiving two (2) debtors their debts. Here **אֲחֻשָׁא (Yahusha)** compares forgiveness of sin to freeing a person from their responsibility to pay their debts. Because the word “charizomai” is derived from the word “charis” which means **אֲחֻשָׁא (Yahusha)**’s freely given unmerited favour, this reveals forgiveness of sin is a totally free, unmerited act of אַחַד (Yahuah).

“Apoluo” means “set free, release, pardon a prisoner...release a debtor”. This word is used in **Luke 6:37**: “...Forgive, and you will be forgiven.”

Most of the usages of “apoluo” in the Brit Hadashah (NT) relate to the legal releasing or pardoning by man. **Matthew 27:15, 17, 21, 26; Mark 15:6, 9, 11, 15; Luke 23:16, 18, 20, 22,**

25; John 18:39; 19:10, 12; and Acts 3:13.

“aphiemi”, “aphesis” and “apoluo” all mean “to remove the guilt resulting from wrongdoing... It is extremely important to note that the focus in the meanings of ‘aphiemi’, ‘aphesis’ and ‘apoluo’ is upon the guilt of the wrongdoer and not upon the wrongdoing itself. When אַיָּאֵל (Yahuah) forgives the wrongdoer, the event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove the guilt resulting from wrongdoing”.

We forgive others when we let go of resentment and give up any claim to be compensated for the hurt or loss we have suffered. Scripture teaches that unselfish love is the basis for true forgiveness, since love “does not keep account of the injury.” **1 Corinthians 13:4-5.**

HOW TO FORGIVE

Remember what forgiveness involves. You are not condoning the wrong or acting as if it never happened, you are simply letting it go.

Recognize the benefits of forgiving. Letting go of anger and resentment can help you to keep calm, improve your health, and increase your happiness. (**Proverbs 14:30; Matthew 5:9**) Even more important, forgiving others is a key to receiving אַיָּאֵל (Yahuah)’s forgiveness for your own sins. **Matthew 6:14-15.**

Be empathetic. All of us are imperfect. (**James 3:2**) Just as we appreciate being forgiven, we should likewise forgive the mistakes of others. **Matthew 7:12.**

Be reasonable. When we have a minor cause for complaint, we can apply Scripture’s counsel: “Continue putting up with one (1) another.” **Colossians 3:13.**

Act quickly. Work to forgive as soon as you can rather than letting your anger fester. **Ephesians 4:26-27.**

Your past history and all of your hurts are no longer here in your physical reality. Don’t allow them to be here in your mind, muddying your present moments. Your life is like a play with several acts. Some of the characters who enter have short roles to play, others, much larger. Some are villains and others are good guys. But all of them are necessary, otherwise they wouldn’t be in the play. Embrace them all, and move on to the next act.

Be a giver of forgiveness as scripture teaches: Bring love to hate, light to darkness, and pardon to injury. Read these words daily, for they’ll help you overcome your ego’s demands and know the fullness of life.

If you have enough Amunah (faith) in your own beliefs, you’ll find that it’s impossible to be offended by the beliefs and conduct of others.

Not being offended is a way of saying, “I have control over how I’m going to feel, and I choose to feel Shalum (Peace) regardless of what I observe going on. When you feel offended, you’re practicing judgment. You judge someone else to be stupid, insensitive, rude, arrogant, inconsiderate, or foolish, and then you find yourself upset and offended by their conduct. What you may not realize is that when you judge another person, you do not define them. You define yourself as someone who needs to judge others.

DONT'T LIVE IN THE PAST- BE PRESENT

When we find it difficult to forgive, often it is because we are not living in the present, and instead, we assign more importance to the past. We assign a good portion of our energy and attention lamenting the good old days that are gone forever as the reason why we can't be happy and fulfilled today. "Everything has changed," "No one respects anyone else like they used to..." This is assigning responsibility to the past for why you can't be happy today.

REFRAIN FROM JUDGMENT

When you stop judging and simply become an observer, you will know inner Shalum (Peace). With that sense of inner Shalum (Peace), you'll find yourself happier and free of the negative energy of resentment. A bonus is that you'll find that others are much more attracted to you. A peaceful person attracts peaceful energy.

If I'm to be a being of love living from my highest self, that means that love is all I have inside of me and all that I have to give away. If someone I love chooses to be something other than what my ego would prefer, I must send them the ingredients of my righteousness, which is אַחָבָה (Yahuah), because אַחָבָה (Yahuah) is Ahabah (love).

Now I know that we are all human: you, me, all of us. We do occasionally slip and retreat from our righteous self into judgment, criticism, and condemnation, but this is not a rationale for choosing to practice that kind of interaction. I can only tell you that when I finally got it, and I sent only love to another of אַחָבָה (Yahuah)'s children whom I had been judging and criticizing, I got the immediate result of inner contentment.

I urge you to send love in place of those judgments and criticisms to others when you feel they impede your joy and happiness, and hold them in that place of love. Notice that if you stay steadfast, when you change the way you look at things, the things you look at change.

Picture yourself at the end of a quarrel or major dispute. Rather than reacting with old patterns of residual anger, revenge, and hurt, visualize offering kindness, love, and forgiveness.

WHAT FORGIVENESS DOES NOT MEAN

- Condoning the offense.** Scripture actually condemns those who claim that bad actions are harmless or acceptable.—**Isaiah 5:20.**
- Pretending that the offense never happened.** אַחָבָה (Yahuah) forgave King David of serious sins, but he did not shield David from the consequences of his actions. אַחָבָה (Yahuah) even had David's sins recorded so that they are remembered today.—**2 Samuel 12:9-13.**
- Allowing others to take advantage of you.** Suppose, for example, that you loan money to someone, but they wastes it and then cannot repay you as they had promised. They are very sorry and apologizes to you. You could choose to forgive them by not harboring resentment, not rehashing the matter with them continually, and perhaps even canceling the debt altogether. However, you might also choose not to loan them any more money.—**Psalms 37:21; Proverbs 14:15; 22:3; Galatians 6:7.**
- Pardoning with no valid basis.** אַחָבָה (Yahuah) does not forgive people who are guilty of willful, malicious sin and who refuse to acknowledge their mistakes, change their ways, and apologize to those whom they have hurt. (**Proverbs 28:13; Acts 26:20; Hebrews 10:26**) Such

unrepentant ones become **אֲיָאֵל** (Yahuah)'s enemies (**Psalm 139:21-22**).

What if you are the victim of cruel mistreatment by someone who refuses to apologize or even admit to what he has done? Scripture advises: "Let go of anger and abandon rage." (**Psalm 37:8**) While not excusing the error, you can refuse to be consumed with anger. Trust that **אֲיָאֵל** (Yahuah) will bring the person to account. (**Hebrews 10:30-31**) You can also take comfort in knowing that **אֲיָאֵל** (Yahuah) will bring a time when we will no longer feel the deep pain or hurt that may burden us now.—**Isaiah 65:17; Revelation 21:4**.

SCRIPTURES OF FORGIVENESS

Ephesians 4:32 Be kind to one another, tenderhearted, forgiving one another, as **אֲיָאֵל** (Yahuah) in Mashiach forgave you.

Mark 11:25 And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in Shamyim may forgive you your trespasses."

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Matthew 6:15 But if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Matthew 18:21-22 Then Peter came up and said to him, "Adon, how often will my brother sin against me, and I forgive him? As many as seven (7) times?" **וַיֹּאמֶר** (Yahusha) said to him, "I do not say to you seven (7) times, but seventy (70) times seven (7). (490)

Matthew 6:14-15 For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Luke 6:37 "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

James 5:16 Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

Colossians 3:13 Bearing with one another and, if one has a complaint against another, forgiving each other; as **אֲיָאֵל** (Yahuah) has forgiven you, so you also must forgive.

Luke 6:27 "But I say to you who hear, Love your enemies, do good to those who hate you,

Psalm 103:10-14 He does not deal with us according to our sins, nor repay us according to our iniquities. For as high as the Shamyim (heavens) are above the earth, so great is his steadfast love toward those who fear him; as far as the east is from the west, so far does he remove our transgressions from us. As a father shows compassion to his children, so **אֲיָאֵל** (Yahuah) shows compassion to those who fear him. For he knows our frame; he remembers that we are dust.

Proverbs 10:12 Hatred stirs up strife, but love covers all offenses.

Romans 3:23 For all have sinned and fall short of the esteem of **אֲיָאֵל** (Yahuah),

Matthew 6:12 Forgive us our debts, as we also have forgiven our debtors.

Matthew 6:14 For if you forgive others their trespasses, your heavenly Father will also forgive you,

Acts 2:38 And Peter said to them, “Repent and be baptized every one of you in the name of **OWYAZL** (Yahusha) HaMashiach for the forgiveness of your sins, and you will receive the gift of the Ruach HaKodesh.

1 John 1:9-10 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.

Psalms 32:5 I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to **AYAZL** (Yahuah),” and you forgave the iniquity of my sin. Selah

Proverbs 17:9 Whoever covers an offense seeks love, but he who repeats a matter separates close friends.

Luke 17:3-4 Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven (7) times in the day, and turns to you seven (7) times, saying, ‘I repent,’ you must forgive him.”

Luke 7:44-50 Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” And he said to her, “Your sins are forgiven.” ...

John 13:34 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

Ephesians 1:7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his unmerited favour,

Proverbs 28:13 Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.

John 3:16 “For **AYAZL** (Yahuah) so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Isaiah 1:18 “Come now, let us reason together, says **AYAZL** (Yahuah): though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.

Romans 6:23 For the wages of sin is death, but the free gift of **AYAZL** (Yahuah) is eternal life in **OWYAZL** (Yahusha) HaMashiach our Adon.

Matthew 26:28 For this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Acts 10:43 To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his Name.”

Luke 23:34 And **OWYAZL** (Yahusha) said, “Father, forgive them, for they know not what they

do.” And they cast lots to divide his garments.

1 John 2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, **OWYAZL** (Yahusha) HaMashiach the righteous.

Romans 12:20 To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.”

Romans 8:1 There is therefore now no condemnation for those who are in **OWYAZL** (Yahusha) HaMashiach.

Daniel 9:9 To **AYAZL** (Yahuah) our Aluahym belong mercy and forgiveness, for we have rebelled against him

Psalms 103:12 As far as the east is from the west, so far does he remove our transgressions from us.

Acts 3:19 Repent therefore, and turn again, that your sins may be blotted out,

Psalms 51:2-5 Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Isaiah 53:5 But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us Shalum (Peace), and with his stripes we are healed.

Jeremiah 31:34 And no longer shall each one teach his neighbor and each his brother, saying, ‘Know **AYAZL** (Yahuah),’ for they shall all know me, from the least of them to the greatest, declares **AYAZL** (Yahuah). For I will forgive their iniquity, and I will remember their sin no more.”

2 Corinthians 2:5-11 Now if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to all of you. For such a one, this punishment by the majority is enough, so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him. For this is why I wrote, that I might test you and know whether you are obedient in everything. ...

James 2:8 If you really fulfill the royal Torah according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.

Isaiah 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to **AYAZL** (Yahuah), that he may have compassion on him, and to our Aluahym, for he will abundantly pardon.

Galatians 5:22 But the fruit of the Ruach is Ahabah (love), joy, Shalum (peace), patience, kindness, goodness, faithfulness,

Ephesians 4:31-32 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as **AYAZL** (Yahuah) in Mashiach forgave you.

Ephesians 2:8 For by unmerited favour you have been saved through Amunah (faith). And this

is not your own doing; it is the gift of אַיָּהוָה (Yahuah),

Micah 7:18-20 Who is a Aluahym like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. You will show faithfulness to Yaqoob (Jacob) and steadfast love to Abraham, as you have sworn to our fathers from the days of old.

2 Corinthians 5:17 Therefore, if anyone is in Mashiach, he is a new creation. The old has passed away; behold, the new has come.

1 Kings 8:46-50 “If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, ‘We have sinned and have acted perversely and wickedly,’ if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name, then hear in Shamyim (Heavens) your dwelling place their prayer and their plea, and maintain their cause and forgive your people who have sinned against you, and all their transgressions that they have committed against you, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them.

Psalms 38:3-4 There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin. For my iniquities have gone over my head; like a heavy burden, they are too heavy for me.

Matthew 18:33-35 And should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

Colossians 1:13-14 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Acts 22:16 And now why do you wait? Rise and be baptized and wash away your sins, calling on his Name (Yahusha).’

Matthew 18:23-35 “Therefore the kingdom of Shamyim (Heaven) may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the master of that servant released him and forgave him the debt. ...

Hebrews 10:17 Then he adds, “I will remember their sins and their lawless deeds no more.”

Galatians 6:1 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.

Psalms 86:5 For you, O אַיָּהוָה (Yahuah), are good and forgiving, abounding in steadfast love to

all who call upon you.

Acts 7:59-60 And as they were stoning Stephen, he called out, “Adon **OWYAZL** (Yahusha) , receive my ruach (spirit).” And falling to his knees he cried out with a loud voice, “Adon, do not hold this sin against them.” And when he had said this, he fell asleep.

Matthew 5:23-24 So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First (1st) be reconciled to your brother, and then come and offer your gift.

Romans 3:21-26 But now the righteousness of **AYAZL** (Yahuah) has been manifested apart from the Torah, although the Torah and the Prophets bear witness to it— the righteousness of **AYAZL** (Yahuah) through Amunah (faith) in **OWYAZL** (Yahusha) HaMashiach for all who believe. For there is no distinction: for all have sinned and fall short of the esteem of **AYAZL** (Yahuah), and are justified by his unmerited favour as a gift, through the redemption that is in **OWYAZL** (Yahusha) HaMashiach, whom **AYAZL** (Yahuah) put forward as a propitiation by his blood, to be received by Amunah (faith). This was to show **AYAZL** (Yahuah)'s righteousness, because in his divine forbearance he had passed over former sins. ...

Romans 12:17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all.

Matthew 5:44 But I say to you, Love your enemies and pray for those who persecute you,

Isaiah 43:25-26 “I, I am he who blots out your transgressions for my own sake, and I will not remember your sins. Put me in remembrance; let us argue together; set forth your case, that you may be proved right.

2 Chronicles 7:14 If 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 Shamyim (Heavens) and will forgive their sin and heal their land.

Genesis 50:15-21 When Yoseph's brothers saw that their father was dead, they said, “It may be that Yoseph will hate us and pay us back for all the evil that we did to him.” So they sent a message to Yoseph, saying, “Your father gave this command before he died, ‘Say to Yoseph, Please forgive the transgression of your brothers and their sin, because they did evil to you.’ And now, please forgive the transgression of the servants of the Aluahym of your father.” Yoseph wept when they spoke to him. His brothers also came and fell down before him and said, “Behold, we are your servants.” But Yoseph said to them, “Do not fear, for am I in the place of **AYAZL** (Yahuah)? ...

Isaiah 43:25 “I, I am he who blots out your transgressions for my own sake, and I will not remember your sins.

Psalms 130:3 If you, O **AYAZL** (Yahuah), should mark iniquities, O **AYAZL** (Yahuah), who could stand?

1 John 2:12 I am writing to you, little children, because your sins are forgiven for his Name's sake.

Matthew 7:21-23 “Not everyone who says to me, ‘Adon (Lord), Adon (Lord),’ will enter the kingdom of Shamyim, but the one who does the will of my Father who is in Shamyim. On that

day many will say to me, ‘Adon (Lord), Adon (Lord), did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness (Breakers of the Commandments/Torah).’

Matthew 5:7 “Baruk (Blessed) are the merciful, for they shall receive mercy.

Psalms 40:12 For evils have encompassed me beyond number; my iniquities have overtaken me, and I cannot see; they are more than the hairs of my head; my heart fails me.

Psalms 38:5-6 My wounds stink and fester because of my foolishness, I am utterly bowed down and prostrate; all the day I go about mourning.

Isaiah 45:22 “Turn to me and be saved, all the ends of the earth! For I am **יהוה** (Yahuah), and there is no other.

Proverbs 15:30 The light of the eyes rejoices the heart, and good news refreshes the bones.

Hebrews 8:12 For I will be merciful toward their iniquities, and I will remember their sins no more.”

James 5:14-15 Is anyone among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of **יהוה** (Yahuah). And the prayer of Amunah (faith) will save the one who is sick, and **יהוה** (Yahuah) will raise him up. And if he has committed sins, he will be forgiven.

Romans 6:4 We were buried therefore with him by baptism into death, in order that, just as Mashiach was raised from the dead by the esteem of the Father, we too might walk in newness of life.

Zechariah 7:9 “Thus says **יהוה** (Yahuah) of hosts, Render true judgments, show kindness and mercy to one another,

Hosea 11:9 I will not execute my burning anger; I will not again destroy Ephraim; for I am Aluahym and not a man, the Kadosh One in your midst, and I will not come in wrath.

Psalms 32:1-2 Baruk (Blessed) is the one whose transgression is forgiven, whose sin is covered. Baruk (Blessed) is the man against whom **יהוה** (Yahuah) counts no iniquity, and in whose ruach (spirit) there is no deceit.

Ezekiel 18:23 Have I any pleasure in the death of the wicked, declares **יהוה** (Yahuah) Aluahym, and not rather that he should turn from his way and live?

Job 42:10 And **יהוה** (Yahuah) restored the fortunes of Iyob (Job), when he had prayed for his friends. And **יהוה** (Yahuah) gave Iyob (Job) twice as much as he had before.

Proverbs 15:1 A soft answer turns away wrath, but a harsh word stirs up anger.

Galatians 3:27 For as many of you as were baptized into Mashiach have put on Mashiach.

Deuteronomy 24:16 “Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.

FORGIVING OTHERS

Forgiving others is essential for spiritual growth. Your experience of someone who has hurt

you, while painful, is now nothing more than a thought or feeling that you carry around. These thoughts of resentment, anger, and hatred represent slow, debilitating energies that will disempower you if you continue to let these thoughts occupy space in your head. If you could release them, you would know more Shalom (Peace).

If you're a believer, seeking and granting forgiveness are not optional. **OWYAZL** (Yahusha) said that if you do not forgive others, the heavenly Father will not forgive you (**Matthew 6:15; Mark 11:25**). Scholars are divided over whether that refers to being under **AYAZL** (Yahuah)'s eternal judgment or to your relationship with the Father as His child. I favor the second (2nd) option. But either way, you don't want to miss out on the Father's forgiveness!

OWYAZL (Yahusha) said that forgiving others is so important that if you are worshiping **AYAZL** (Yahuah) when you remember that your brother has something against you, you should first (1st) go be reconciled to your brother and then come back to worship **AYAZL** (Yahuah) (**Matthew 5:23-24**). So it is vital for you as a believer to grapple with understanding and practicing forgiveness.

Paul teaches specific ways that we are to put on the new man, "which in the likeness of Aluahym has been created in righteousness and holiness of the truth" (4:24). We are to put away all bitterness, wrath, anger, clamor, and slander (4:31). We are to replace these sins with kindness, tenderheartedness, and forgiveness, just as **AYAZL** in Mashiach also has forgiven you (4:32). Now we want to focus on what it means to forgive and how we can practically apply it.

To forgive others, we must understand the nature of forgiveness and the perspective needed for it, and we must take action to demonstrate forgiveness. To forgive others, we must understand the nature of forgiveness.

WHAT DOES IT MEANTO ASK FOR FORGIVENESS OR TO FORGIVE SOMEONE?

There is a lot of misunderstanding here. Apologizing is the world's substitute for forgiving. There is not a single reference in the scripture for apologizing. It is an unscriptural concept. It allows the wrongdoer to tell you how he feels ("I'm sorry") without acknowledging his sin.

Scriptural forgiveness does not mean accepting the other person in his sin, which often amounts to condoning sin. Again, this is often the world's way. The world brushes aside the concept of sin by saying, "Hey, no problem! Don't worry about it, we all make mistakes!" But there is no acknowledgment or confession of sin.

In scriptural forgiveness, the wrongdoer admits, "I sinned against you," and asks, "Will you forgive me?" The one wronged must respond by promising, "I forgive you." This is very different than just saying you're sorry or saying to the one who wronged you, "Hey, don't worry about it!"

Paul says that we are to forgive each other "just as **AYAZL** (Yahuah) in Mashiach also has forgiven you." **AYAZL** (Yahuah) didn't say, "Hey, don't worry about it, we all make mistakes!" He didn't just brush our sin aside. Rather, our sin renders us truly guilty before **AYAZL** (Yahuah)'s Kadosh justice. We have violated His Kadosh Torah. He requires that the penalty be paid. But in love, He sent His own Son to bear the penalty that we deserved. When the guilty sinner repents of his sin and lays hold of Mashiach by Amunah (faith), **AYAZL** (Yahuah) graciously and totally forgives the debt of sin. He releases the sinner from the guilt of his sin.

He promises not to remember those sins against him, in the sense of not bringing them up again for judgment. And, He is reconciled to the sinner through the blood of Mashiah. Because of **יְהוָה** (Yahuah)'s forgiveness of us, we can say the following about our forgiveness of others:

TO BE RECONCILED WITH THE OFFENDER AS FAR AS IS SCRIPTURALLY POSSIBLE.

יְהוָה (Yahuah) forgives us so that we may be reconciled to Him and enjoy a close relationship with Him. When we forgive others, we should also seek to restore the broken relationship. This does not always mean becoming best of friends, but it should at least mean that we are cordial and friendly towards the person. To say, "I forgive you, but I never want to see your ugly face again," is not to forgive as **יְהוָה** (Yahuah) forgives! Of course, if the offender does not truly repent of his sin, we cannot be truly reconciled or be in a close relationship. But even then, we are still commanded to love our enemies, do good to those who hate us, barak (bless) those who curse us, and pray for those who mistreat us **Luke 6:27-28**.

So, scriptural forgiveness is a decision to release the offender from the guilt of his sin, to refuse to bring up the offense to use against him, to refuse to think about the offense, to refuse to talk to others about the offense, and to be reconciled to the offender if possible. Also, to understand forgiveness we must realize that...

SCRIPTURALAL FORGIVENESS IS COSTLY.

It cost **יְהוָה** (Yahuah) the death of His beloved Son. It will not usually cost us that much, but it still may be very costly. I have read stories of parents who have forgiven the murderer or molester of their child. That is costly! At the very least, it costs us the time and effort to go to the offender and try to work on reconciliation. It does not happen automatically or when you are passive.

SCRIPTURALAL FORGIVENESS IS UNDESERVED.

יְהוָה (Yahuah) forgives us by unmerited favor alone, which is undeserved favor. If someone has to earn it, it's not forgiveness. If you make him pay or do penance, it's not forgiveness.

SCRIPTURAL FORGIVENESS IS TOTAL.

יְהוָה (Yahuah) doesn't forgive just some of our sins, saving some others to bring up later when He needs some leverage against us! He forgives them all (**1 John 1:9**). So we can't say, "I forgive you for this, but I'm not going to forgive you for that!" It must be total.

SCRIPTURAL FORGIVENESS IS FINAL.

יְהוָה (Yahuah) doesn't say, "If you do that again, I'm revoking your previous forgiveness!" He says (**Hebrews 10:17**), "Their sins and lawless deeds I will remember no more." To forgive someone is to dismiss the case against him. You can't bring it up again.

Much more could be said, but that gives us some understanding of the nature of Scriptural forgiveness. But, how do we put it into practice? We need the right perspective or mindset:

To forgive others, we must understand the perspective needed for forgiveness.

Many emphasize the benefits that forgiving others will bring to you. It's true, you will benefit by forgiving others. You will get rid of your bitterness, which eats at your soul. You will enjoy

restored relationships with others, along with many other barakah (blessings). But, the benefits for you are really the by-products of forgiveness. Your focus should not be on what's in it for you, but rather on glorifying אֱלֹהִים (Yahuah) and loving others.

REMEMBER THAT אֱלֹהִים (YAHUAH) IS THE SOVEREIGN OVER ALL THAT HAPPENS AND HE IS THE RIGHTEOUS JUDGE OF ALL.

When someone wrongs you, it helps to control your anger, root out bitterness, and make you ready to forgive if you remember that אֱלֹהִים (Yahuah) has allowed this to happen for His purpose and your ultimate good (**Romans 8:28**). When Yoseph's brothers sold him into slavery, he could have become a very bitter young man. Instead, he chose to forgive his brothers. After their father died, they feared that now he would use his position of power to get revenge. But Yoseph acknowledged אֱלֹהִים (Yahuah)'s sovereignty and goodness when he said to them (**Genesis 50:19-20**), "Do not be afraid, for am I in Aluahym's place? As for you, you meant evil against me, but אֱלֹהִים (Yahuah) meant it for good in order to bring about this present result, to preserve many people alive." By the way, it is blasphemous to say that we must forgive אֱלֹהִים (Yahuah). We only must forgive those who wrong us, and the Judge of the earth always does what is right!

Also, while we should not wish for or pray for אֱלֹהִים (Yahuah) to judge our enemies, but rather to save them, we can take comfort in the fact that if they do not repent, they will face אֱלֹהִים (Yahuah)'s justice someday (**1 Peter 4:17-19; Revelation 18:20; 19:1-3**). Vengeance belongs to אֱלֹהִים (Yahuah) and He will repay; so we are free to forgive **Romans 12:19**.

To forgive others, we must take action to demonstrate forgiveness. Forgiveness is not really so much for others that have wronged us, as much as it is for ourselves. For if you forgive other people when they sin against you, your heavenly Father will also forgive you. **15** But if you do not forgive others their sins, your Father will not forgive your sins. **Matthew 6:14-15**

I need to make two (2) distinctions, which are vital for understanding and implementing scriptural forgiveness.

FIRST (1ST) DISTINCTION: THERE IS A DIFFERENCE BETWEEN GRANTING FORGIVENESS AND RE-ESTABLISHING TRUST.

When someone sins against you, he destroys trust in the relationship. Forgiveness is granted freely and graciously, but trust is earned over time. If a husband is unfaithful to his wife, she may forgive him freely, but she doesn't trust him. That is not a contradiction! He must demonstrate repentance and integrity to earn back her trust and it will take time.

SECOND (2ND) DISTINCTION: THERE IS A DIFFERENCE BETWEEN FORGIVING SOMEONE IN YOUR HEART AND EXTENDING THAT FORGIVENESS TO HIM VERBALLY.

We are to forgive others as אֱלֹהִים (Yahuah) has forgiven us. Question: Does אֱלֹהִים (Yahuah) forgive sinners apart from their repentance and confession of sin? Answer: No. אֱלֹהִים (Yahuah) is ready to forgive sinners the instant they repent. He has made provision so that any sinner that repents is promised mercy and abundant forgiveness (**Isaiah 55:6-7**). He shows kindness towards sinners to lead them to repentance. But אֱלֹהִים (Yahuah) does not forgive sinners unless they repent (Turn away from their sinful acts).

Thus I conclude that as imitators of **OWYֿֿ** (Yahusha) (**Ephesians 5:1**), we must forgive in our hearts those who have wronged us. We must be praying for their repentance and be ready to forgive the instant that they do repent. Have a heart of forgiveness and you will be freed from your burdens and yokes, then you will be free to love more. Forgive and be forgiven.