

Forgiveness in the Tanakh

By Yochanan Zaqantov

When many people come from former beliefs we take with us concept and ideas of the former belief. Unless we examine the Tanakh to see what it really says on a subject then we cannot what Yehovah wants from us. This is one of those topics. In other writings it tell their followers to turn the other cheek if you will. Forgiveness is required. Even their Elohim is required to forgive them if they ask for it. Yet, is this the way of our Elohim? Is he required to forgive? Are we as a people or individually required to forgive? What are the requirements for forgiveness to happen?

Today we will be searching the Tanakh to examine this. The first word in Hebrew that really denotes forgiveness is Salach (Samech-Lamed-Chet), which is reference number 5545. It is a verb and found in the NEHC on page 877 and in the BDB on page 699. Its meaning is to forgive.

First we will examine the Kal (Active/stative simple) – preterite form. (Past)

Shemot/Exodus 34:9

9 and said, “If I have gained Your favor, Yehovah, pray, let Yehovah go in our midst, even though this is a stiffnecked people. **Pardon** (v’salach’ta וְסָלַחְתָּ) our iniquity and our sin, and take us for Your own!”

Here we see Moshe asking forgiveness to pardon someone is to forgive.

Melekhim Aleph/I Kings 8:30, 34, 36, 39, 50

30 And when You hear the supplications which Your servant and Your people Israel offer toward this place, give heed in Your heavenly abode—give heed **and pardon** (v’salach’ta וְסָלַחְתָּ).

33 “Should Your people Israel be routed by an enemy because they have sinned against You, and then turn back to You and acknowledge Your name, and they offer prayer and supplication to You in this House, 34 oh, hear in heaven **and pardon** (v’salach’ta וְסָלַחְתָּ) the sin of Your people Israel, and restore them to the land that You gave to their fathers.

35 “Should the heavens be shut up and there be no rain, because they have sinned against You, and then they pray toward this place and acknowledge Your name and repent of their sins, when You answer them, 36 oh, hear in heaven **and pardon** (v’salach’ta וְסָלַחְתָּ) the sin of Your servants, Your people Israel, after You have

shown them the proper way in which they are to walk; and send down rain upon the land which You gave to Your people as their heritage. 37 So, too, if there is a famine in the land, if there is pestilence, blight, mildew, locusts or caterpillars, or if an enemy oppresses them in any of the settlements of the land. “In any plague and in any disease, 38 in any prayer or supplication offered by any person among all Your people Israel—each of whom knows his own affliction—when he spreads his palms toward this House, 39 oh, hear in Your heavenly abode, **and pardon** (v’salach’ta וְסַלַחְתָּ) and take action! Render to each man according to his ways as You know his heart to be—for You alone know the hearts of all men

46 “When they sin against You—for there is no man who does not sin—and You are angry with them and deliver them to the enemy, and their captors carry them off to an enemy land, near or far; 47 and then they take it to heart in the land to which they have been carried off, and they repent and make supplication to You in the land of their captors, saying: ‘We have sinned, we have acted perversely, we have acted wickedly,’ 48 and they turn back to You with all their heart and soul, in the land of the enemies who have carried them off, and they pray to You in the direction of their land which You gave to their fathers, of the city which You have chosen, and of the House which I have built to Your name—49 oh, give heed in Your heavenly abode to their prayer and supplication, uphold their cause, 50 **and pardon** (v’salach’ta וְסַלַחְתָּ) Your people who have sinned against You for all the transgressions that they have committed against You. Grant them mercy in the sight of their captors that they may be merciful to them.

We see here that in the prayer of Melekh Shlomo that salach’ta is to “you pardon/forgive” us. But notice this forgiveness is not just being sorry one must act to show they have now chosen a different way from before. It shows it is not automatic. Here we see the same even in Divrei HaYamim Bet.

Divrei HaYamim Bet/2 Chronicles 6:21, 25, 27, 30, 39

20 May Your eyes be open day and night toward this House, toward the place where You have resolved to make Your name abide; may You heed the prayers that Your servant offers toward this place. 21 And when You hear the supplications that Your servant and Your people Israel offer toward this place, give heed in Your heavenly abode—give heed **and pardon** (v’salach’ta וְסַלַחְתָּ).

24 “Should Your people Israel be defeated by an enemy because they have sinned against You, and then once again acknowledge Your name and offer prayer and supplication to You in this House, 25 may You hear in heaven and pardon the sin of Your people Israel, and restore them to the land that You gave to them and to their fathers.

26 “Should the heavens be shut up and there be no rain because they have sinned against You, and then they pray toward this place and acknowledge Your name and repent of their sins, because You humbled them, 27 may You hear in heaven and

pardon the sin of Your servants, Your people Israel, when You have shown them the proper way in which they are to walk, and send down rain upon the land that You gave to Your people as their heritage. 28 So, too, if there is a famine in the land, if there is pestilence, blight, mildew, locusts, or caterpillars, or if an enemy oppresses them in any of the settlements of their land.

“In any plague and in any disease, 29 any prayer or supplication offered by any person among all Your people Israel—each of whom knows his affliction and his pain—when he spreads forth his hands toward this House, 30 may You hear in Your heavenly abode, **and pardon** (v’salach’ta וְסַלַחְתָּ). Deal with each man according to his ways as You know his heart to be—for You alone know the hearts of all men

36 “When they sin against You—for there is no person who does not sin—and You are angry with them and deliver them to the enemy, and their captors carry them off to an enemy land, near or far; 37 and they take it to heart in the land to which they have been carried off, and repent and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have acted perversely, we have acted wickedly,’ 38 and they turn back to You with all their heart and soul, in the land of their captivity where they were carried off, and pray in the direction of their land which You gave to their fathers and the city which You have chosen, and toward the House which I have built for Your name— 39 may You hear their prayer and supplication in Your heavenly abode, uphold their cause, **and pardon** (v’salach’ta וְסַלַחְתָּ) Your people who have sinned against You.

Here we see the exact same Hebrew word used here to show that forgiveness of us even in far off lands.

Tehillim/Psalms 25:11

11 As befits Your name, Yehovah, **pardon** (v’salach’ta וְסַלַחְתָּ) my iniquity though it be great.

Here we see the same form of verb, which means and forgive you.

Yermiyahu/Jeremiah 33:8

8 And I will purge them of all the sins which they committed against Me, **and I will pardon** (v’salach’tiy וְסַלַחְתִּי) all the sins which they committed against Me, by which they rebelled against Me.

This is Yehovah conveying that it is his forgiveness or pardon which he gives.

Yermiyahu/Jeremiah 36:3

3 Perhaps when the House of Judah hear of all the disasters I intend to bring upon them, they will turn back from their wicked ways, **and I will pardon (v'salach'tiy וְסַלַחְתִּי)** their iniquity and their sin.

Again like earlier we see the same usage him saying his forgiveness.

Lamentations 3:42

41 Let us lift up our hearts with our hands To Elohim in heaven: 42 We have transgressed and rebelled, And You have **not forgiven (lo salach'ta לֹא סַלַחְתָּ)**.

Here Yermiyahu states that Yehovah had not forgiven them. Thus, showing that not always is Yehovah bound to provide forgiveness.

Kal (Active/stative simple) - infinitive form (to add emphasis)

Devarim/Deuteronomy 29: 20 (19)

18 When such a one hears the words of these sanctions, he may fancy himself immune, thinking, "I shall be safe, though I follow my own willful heart"—to the utter ruin of moist and dry alike. 19 Yehovah will never **forgive (saloch סַלַח)** him; rather will Yehovah 's anger and passion rage against that man, till every sanction recorded in this book comes down upon him, and Yehovah blots out his name from under heaven. 20 Yehovah will single them out from all the tribes of Israel for misfortune, in accordance with all the sanctions of the covenant recorded in this book of Teaching.

Outright disobedience is seen as not forgivable by Yehovah.

Melekhim Bet/2 Kings 24:4

1 In his days, King Nebuchadnezzar of Babylon came up, and Jehoiakim became his vassal for three years. Then he turned and rebelled against him. 2 Yehovah let loose against him the raiding bands of the Chaldeans, Arameans, Moabites, and Ammonites; He let them loose against Judah to destroy it, in accordance with the word that Yehovah had spoken through His servants the prophets. 3 All this befell Judah at the command of Yehovah, who banished [them] from His presence because of all the sins that Manasseh had committed, 4 and also because of the blood of the innocent that he shed. For he filled Jerusalem with the blood of the innocent, and Yehovah would not **forgive (lis'lo'ach לִסְלוֹ'אֵח)**.

Here we see that also shedding innocent's blood is also something he will not forgive.

Yeshayahu/Isaiah 55:7

7 Let the wicked give up his ways, The sinful man his plans; Let him turn back to Yehovah, And He **will pardon him** (lis'lo'ach לִסְלוֹחַ); To Eloheynu, For he freely forgives

He we see that forgiveness requires one to change their ways and return to a right way.

Kal (Active/stative simple) – Imperative form (command/directing)

Bamidbar/Numbers 14:19

18 ‘Yehovah! slow to anger and abounding in kindness; **forgiving** (nose נִשְׂאֵ) iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of fathers upon children, upon the third and fourth generations.’ 19 **Pardon** (salach סָלַח), I pray, the iniquity of this people according to Your great kindness, as **You have forgiven** (nasa'tah נִשְׂאֵתָה) this people ever since Egypt.” 20 And Yehovah said, “**I pardon** (salechhatiy סָלַחְתִּי), as you have asked.

Here Moshe is reminding Yehovah of his own words. He reminds him that first that he lifts up/bears iniquity and transgression and then asks forgiveness or pardon for the iniquity. It shows us there is a difference in these words nasa and salach. They are seen as related in the fact that nasa is lifting up/bearing which would be the removal. When one nasa chattat (bears sin) it is like it weights upon him. Whereas, salach is forgive or pardon to forget about what is done.

Kal (Active/stative simple) Future

Bamidbar/Numbers 30: 5,8,12 (6,9,13)

6 But if her father restrains her on the day he finds out, none of her vows or self-imposed obligations shall stand; and Yehovah **will forgive** (yis'lah יִסְלַח) her, since her father restrained her.

9 But if her husband restrains her on the day that he learns of it, he thereby annuls her vow which was in force or the commitment to which she bound herself; and Yehovah **will forgive** (yis'lah יִסְלַח) her.

13 But if her husband does annul them on the day he finds out, then nothing that has crossed her lips shall stand, whether vows or self-imposed obligations. Her husband has annulled them, and Yehovah **will forgive** (yis'lah יִסְלַח) her.

All these forms who that normally when one does not keep their vows then sin is placed upon them. But here the Father or Husband over ride that vow and so Yehovah forgives or forgets about it.

Divrei HaYamim Bet/2 Chronicles 7:14

12 Yehovah appeared to Solomon at night and said to him, “I have heard your prayer and have chosen this site as My House of sacrifice. 13 If I shut up the heavens and there is no rain; if I command the locusts to ravage the land; or if I let loose pestilence against My people, 14 when My people, who bear My name, humble themselves, pray, and seek My favor and turn from their evil ways, I will hear in My heavenly abode **and [I will] forgive** (v’es’lah אָסַלְהָ) their sins and heal their land.

He forgives on the condition they do something first. Thus, forgiveness requires action by the person he desires it.

Yermiyahu/Jeremiah 5:1,7

1 Roam the streets of Jerusalem, Search its squares, Look about and take note: You will not find a man, There is none who acts justly, Who seeks integrity—**That I should pardon** (v’es’lah אָסַלְהָ) her.

The land at this time lacks a righteous man like in the days of Sodom and Gemorah, There are other places where Israel and Judah are compared to them. Just like when Avraham asked for the lives of all if a number of righteous persons are found Yehovah tells Yermiyahu that not 1 exists.

7 Why should **I forgive** (es’lah אָסַלְהָ) you? Your children have forsaken Me And sworn by no-gods. When I fed them their fill, They committed adultery And went trooping to the harlot’s house.

Here Yehovah tells them he will not forgive them. He even tells them why. Thus, again shows Yehovah is not required to forgive.

Yermiyahu/Jeremiah 31:34

34 No longer will they need to teach one another and say to one another, “Heed Yehovah“; for all of them, from the least of them to the greatest, shall heed Me—declares Yehovah. For **I will forgive** (es’lah אָסַלְהָ) their iniquities, And remember their sins no more.

Here we see that the reason he forgives them is they know the way to walk in and it shows that forgive is the forgetting of sins, iniquity,

Yermiyahu/Jeremiah 50:20

20 In those days and at that time—declares Yehovah—The iniquity of Israel shall be sought, And there shall be none; The sins of Judah, And none shall be found; For **I will pardon** (es'lah אֶסְלַח) those I allow to survive.

The iniquity will not be found, why because they have done the returning to him and he will forgive.

Niphil (reflexive simple) – Preterite (Past)

Vayiqra/Leviticus 4:20, 26, 31, 35

13 If it is the whole community of Israel that has erred and the matter escapes the notice of the congregation, so that they do any of the things which by Yehovah's commandments ought not to be done, and they realize their guilt—**14** when the sin through which they incurred guilt becomes known, the congregation shall offer a bull of the herd as a sin offering, and bring it before the Tent of Meeting. **15** The elders of the community shall lay their hands upon the head of the bull before Yehovah, and the bull shall be slaughtered before Yehovah.

20 He shall do with this bull just as is done with the [priest's] bull of sin offering; he shall do the same with it. Thus the priest shall make expiation for them, **and they shall be forgiven** (v'nis'lah וְנִסְלַח).

This deals with forgiveness of the community. The elders represent the community in this offering. The atonement/expiation causes them to be forgiven.

22 In case it is a chieftain who incurs guilt by doing unwittingly any of the things which by the commandment of Yehovah Elohay ought not to be done, and he realizes his guilt

26 All its fat he shall turn into smoke on the altar, like the fat of the sacrifice of well-being. Thus the priest shall make expiation on his behalf for his sin, **and he shall be forgiven** (v'nis'lah וְנִסְלַח).

This time it is for the leader but the same process.

27 If any person from among the populace unwittingly incurs guilt by doing any of the things which by Yehovah's commandments ought not to be done, and he realizes his guilt

31 He shall remove all its fat, just as the fat is removed from the sacrifice of well-being; and the priest shall turn it into smoke on the altar, for a pleasing odor to Yehovah.

Thus the priest shall make expiation for him, **and he shall be forgiven (v'nis'lah וְנִסְלַח)**.

35 And all its fat he shall remove just as the fat of the sheep of the sacrifice of well-being is removed; and this the priest shall turn into smoke on the altar, over Yehovah's offering by fire. Thus the priest shall make expiation on his behalf for the sin of which he is guilty, **and he shall be forgiven (v'nis'lah וְנִסְלַח)**.

These are for the individual. Again the expiation/atonement is done by the Kohen for him.

Vayiqra/Leviticus 5:10, 13, 16, 18

1 If a person incurs guilt—

When he has heard a public imprecation and—although able to testify as one who has either seen or learned of the matter—he does not give information, so that he is subject to punishment;

2 Or when a person touches any unclean thing—be it the carcass of an unclean beast or the carcass of unclean cattle or the carcass of an unclean creeping thing—and the fact has escaped him, and then, being unclean, he realizes his guilt;

3 Or when he touches human uncleanness—any such uncleanness whereby one becomes unclean—and, though he has known it, the fact has escaped him, but later he realizes his guilt;

4 Or when a person utters an oath to bad or good purpose—whatever a man may utter in an oath—and, though he has known it, the fact has escaped him, but later he realizes his guilt in any of these matters—

5 when he realizes his guilt in any of these matters, he shall confess that wherein he has sinned.

10 And the second he shall prepare as a burnt offering, according to regulation. Thus the priest shall make expiation on his behalf for the sin of which he is guilty, **and he shall be forgiven (v'nis'lah וְנִסְלַח)**.

Verse 5 gives us a condition of bring the sacrifice. He shall confess. It is also for forgotten or unrealized sin.

13 Thus the priest shall make expiation on his behalf for whichever of these sins he is guilty, **and he shall be forgiven (v'nis'lah וְנִסְלַח)**. It shall belong to the priest, like the meal offering.

15 When a person commits a trespass, being unwittingly remiss about any of Yehovah's sacred things, he shall bring as his penalty to Yehovah a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a guilt offering. 16 He shall make restitution for that wherein he was remiss about the sacred

things, and he shall add a fifth part to it and give it to the priest. The priest shall make expiation on his behalf with the ram of the guilt offering, **and he shall be forgiven** (v'nis'lah וְנִסְלַח).

17 And when a person, without knowing it, sins in regard to any of Yehovah's commandments about things not to be done, and then realizes his guilt, he shall be subject to punishment. 18 He shall bring to the priest a ram without blemish from the flock, or the equivalent, as a guilt offering. The priest shall make expiation on his behalf for the error that he committed unwittingly, **and he shall be forgiven** (v'nis'lah וְנִסְלַח).

These rest in this area show the priest making atonements and the person getting forgiveness after one confesses their sin. Part of forgiveness is to state what one is to be forgiven of. Verse 17 shows us that even unknowingly sinning and realizing it causes us to be under punishment. The sacrifice is the payment for the sin he committed and he is forgiven once everything the person or community is suppose to do is done.

Vayiqra/Leviticus 6:7 (5:26)

21 When a person sins and commits a trespass against Yehovah by dealing deceitfully with his fellow in the matter of a deposit or a pledge, or through robbery, or by defrauding his fellow, 22 or by finding something lost and lying about it; if he swears falsely regarding any one of the various things that one may do and sin thereby— 23 when one has thus sinned and, realizing his guilt, would restore that which he got through robbery or fraud, or the deposit that was entrusted to him, or the lost thing that he found, 24 or anything else about which he swore falsely, he shall repay the principal amount and add a fifth part to it. He shall pay it to its owner when he realizes his guilt. 25 Then he shall bring to the priest, as his penalty to Yehovah, a ram without blemish from the flock, or the equivalent, as a guilt offering. 26 The priest shall make expiation on his behalf before Yehovah, **and he shall be forgiven** (v'nis'lah וְנִסְלַח) for whatever he may have done to draw blame thereby.

Here this is the dealing with another. If one does one of these he must first repay the principal, the actual value of what was misused or stolen. Then add a 5th part to it. He is to take it to the person offended. Thus, he has to tell him what this is for (Confess sin). And lastly, he must make the penalty to Yehovah for his forgiveness.

Bamidbar/Numbers 15: 25, 26, 28

22 If you unwittingly fail to observe any one of the commandments that Yehovah has declared to Moses 23 —anything that Yehovah has enjoined upon you through Moses—from the day that Yehovah gave the commandment and on through the ages:

Notice here that the choq, mishpat, mitzvah, torah that occurs when the Day Yehovah gave it to Moshe, is when it comes into effect. Thus, this precludes that the whole base of the commandments, statutes, judgements, and teachings that were taught to Beni Yisrael were pre-existent.

24 If this was done unwittingly, through the inadvertence of the community, the whole community shall present one bull of the herd as a burnt offering of pleasing odor to Yehovah, with its proper meal offering and libation, and one he-goat as a sin offering.

25 The priest shall make expiation for the whole Israelite community **and they shall be forgiven** (v'nis'lah וְנִסְּלוּ); for it was an error, and for their error they have brought their offering, an offering by fire to Yehovah and their sin offering before Yehovah.

26 The whole Israelite community and the stranger residing among them **shall be forgiven** (v'nis'lah וְנִסְּלוּ), for it happened to the entire people through error.

27 In case it is an individual who has sinned unwittingly, he shall offer a she-goat in its first year as a sin offering. 28 The priest shall make expiation before Yehovah on behalf of the person who erred, for he sinned unwittingly, making such expiation for him that he **may be forgiven** (v'nis'lah וְנִסְּלוּ). 29 For the citizen among the Israelites and for the stranger who resides among them—you shall have one ritual for anyone who acts in error.

There is one statute for both citizen and sojourner in the land. This is very similar to before. Once brought after sinning was inadvertently done, the offering is brought the confessing of sin was made and the atoning of the offering by the Kohen and then the forgiveness is done.

30 But the person, be he citizen or stranger, who acts defiantly reviles Yehovah; that person shall be cut off from among his people. 31 Because he has spurned the word of Yehovah and violated His commandment, that person **shall be [utterly] cut off** (hikkaret tikkaret הַכִּרְתָּ תִּכְרֹתָ)—he bears his guilt.

Willing sin, sin done in defiance of what Yehovah commands, there is no sacrifice. They are to be utterly cut-off. In the general understanding the utterly cutting off of one is death. Here we see the guilt is born by the person.

The related Masculine Noun to the verb is sallach (Samech-Lamed-Chet) and is found on page 877 in the NEHC and on page 699 in the BDB.

Tehillim/Psalms 86:5

1 A prayer of David. Incline Your ear, Yehovah, answer me, for I am poor and needy.
2 Preserve my life, for I am steadfast; O You, Elohay, deliver Your servant who trusts in You. 3 Have mercy on me, Yehovah, for I call to You all day long; 4 bring joy to Your servant's life, for on You, Yehovah, I set my hope.

5 For You, Yehovah, are good **and forgiving** (v'sallach וְסָלַח), abounding in steadfast love to all who call on You. 6 Give ear, Yehovah, to my prayer; heed my plea for mercy. 7 In my time of trouble I call You, for You will answer me. 8 There is none like You among the gods, Yehovah, and there are no deeds like Yours. 9 All the nations You have made will come to bow down before You, Yehovah, and they will pay honor to Your name. 10 For You are great and perform wonders; You alone are Elohim. 11 Teach me Your way, Yehovah; I will walk in Your truth; let my heart be undivided in reverence for Your name. 12 I will praise You, Yehovah, Elohay, with all my heart and pay honor to Your name forever. 13 For Your steadfast love toward me is great; You have saved me from the depths of Sheol. 14 Elohim, arrogant men have risen against me; a band of ruthless men seek my life; they are not mindful of You. 15 But You, Yehovah, are a Elohim compassionate and merciful, slow to anger, abounding in steadfast love and faithfulness. 16 Turn to me and have mercy on me; grant Your strength to Your servant and deliver the son of Your maidservant. 17 Show me a sign of Your favor, that my enemies may see and be frustrated because You, Yehovah, have given me aid and comfort.

David states that Yehovah forgives for those who call upon him. Many people use this to say all you need to do is call out or pray alone. Yet, we have seen that one must do more, you must be changing one's ways, you must repay those who you have wronged with a penalty, you must pay another penalty to Yehovah, and then you will be forgiven.

There is another verb that while does not directly mean forgive it relates to forgive in that a burden is lifted up from a person. The verb is Nasa (Nun-Sin-Aleph) and is found on page 840-845 in the NEHC and starts on page 669 in the BDB. To carry or bear is the general meaning of this verb.

Again like we did for the previous word lets look at the verb forms and just the verse that are used to designate the lifting of a burden like the lifting of sin.

Kal – Preterite

Bereshit/Genesis 18:26

26 And Yehovah answered, “If I find within the city of Sodom fifty innocent ones, **I will forgive** (v'nasa' tiy וְנָשָׂאתִי) the whole place for their sake.”

If we look only at the English we would think this is the same as the previous word we studied. Yet, this is Nasa or in other places it is Ss where the verb is irregular. Thus, he says here he will bear the sin or lift up the sin from the place. They are guilty deserving punishment. Yet, for the righteous among them he is willing.

Shemot/Exodus 28:38

38 It is to be on Aharon's brow. So Aharon is **to bear** (v'nasa נָשָׂא) the iniquity of the holy-offerings that the Children of Israel offer-as-holy, all their gifts of holiness; it is to be on his brow regularly, for (receiving) favor for them, before the presence of Yehovah.

I show this not to show forgiveness but to show that the meaning of this word is to bear or carry. As in the act of lifting up. Aharon bears the iniquity of the holy offerings or lift them up.

Vayiqra/Leviticus 5:1, 17

1 Now a person-when he sins: should he hear the public-voice (carrying) a threat and though he was a witness, either seeing or knowing, he does not tell, he is **to bear** (v'nasa נָשָׂא) his iniquity;

Here again it states that the person who does the sin bears/carries his iniquity.

17 But if a person-when he sins, by doing any one of the commandments of Yehovah that are not to be done, (even) if he did not know that he incurred-guilt, he **must bear** (v'nasa נָשָׂא) his iniquity;

Here again it states that the person who does the sin bears/carries his iniquity. Thus, showing that the word used here for forgive is in actuality is to bear/carry or lift up.

Tehillim/Psalms 32:5

5 Then I acknowledged my sin to You; I did not cover up my guilt; I resolved, "I will confess my transgressions to Yehovah," and **You forgave** (nasa'ta נָשָׂאתָ) the guilt of my sin. *Selah.*

Again we see the acknowledging of sin (confess sin). Yehovah lifts up the guilt our sin thus removing it from us.

Tehillim/Psalms 85: 2(3)

3 **You will forgive** (nasa'ta נָשָׂאתָ) Your people's iniquity, **pardon** (salach סָלַח) all their sins; *Selah.*

Yehovah lifts up the iniquity and then forgives us our sin.

Kal – imperative

Bereshit/Genesis 50:17

15 When Yosef's brothers saw that their father was dead, they said: What if Yosef holds a grudge against us and repays, yes, repays us for all the ill that we caused him! 16 So they charged Yosef, saying: Your father commanded before his death, saying: 17 Say thus to Yosef: Ah, pray **forgive** (saִנָּשׁ) your brothers' offense and their sin, that they caused you ill! Now, pray **forgive** (saִנָּשׁ) the offense of the servants of your father's Elohim! Yosef wept as they spoke to him.

Here we see the Sa, which is the irregular form of the verb the Nun, is assimilated in the word. Yosef's brothers are asking Na Sa, please lift up, asking for the removal of the wrong they did. Their fear was his power now that he was a head of Egypt and could do wrong to them.

Shemot/Exodus 10:17

17 **Forgive** (saִנָּשׁ) my offense just this once, and plead with Yehovah Eloheykhem that He but remove this death from me.”

Here Pharaoh is asking Moshe to lift up this offence or wrong he has done.

Shemuel Aleph/I Samuel 15:25

24 Saul said to Samuel, “I did wrong to transgress Yehovah’s command and your instructions; but I was afraid of the troops and I yielded to them. 25 Please, **forgive** (saִנָּשׁ) my offense and come back with me, and I will bow low to Yehovah.”

Here Saul is asking that Samuel to remove the offense he caused and therefore make things right with him.

Kal – Future

Bereshit/Genesis 18:24

24 What if there should be fifty innocent within the city; will You then wipe out the place **and not forgive** (valo tissa וְלֹאֲנָשׂוּ) it for the sake of the innocent fifty who are in it?

Here we see Avraham asking Yehovah to bear the cities iniquity for the righteous ones found.

Shemot/Exodus 23:21

20 I am sending an angel [messenger] before you to guard you on the way and to bring you to the place that I have made ready. 21 Pay heed to him and obey him. Do not defy

him, for **he will not pardon (lo yissa אֲשִׁי אֲלֵ) your offenses, since My Name is in him;**

Yehovah warns that his messenger will not lift up the offences so what the punishment is will be done to them.

Shemot/Exodus 32:32

31 Moses went back to Yehovah and said, “Alas, this people is guilty of a great sin in making for themselves a god of gold. **32** Now, if **You will forgive (tissa אֲשִׁי) their sin [well and good]; but if not, erase me from the record which You have written!”**

33 But Yehovah said to Moses, “He who has sinned against Me, him only will I erase from My record.

Here is Moshe is asking Yehovah to bear their iniquity and if not them remove him from his sefer (scroll).

Yehoshua/Joshua 24:19

19 Joshua, however, said to the people, “You will not be able to serve Yehovah, for He is a holy Elohim. He is a jealous Elohim; He **will not forgive (lo yissa אֲשִׁי אֲלֵ) your transgressions and your sins.**

Yehoshua is telling the people that there is no way they can keep his ways and he will not bear up their sins.

Hosea 14:2 (3)

3 Take words with you And return to Yehovah. Say to Him: “**Forgive (tissa אֲשִׁי) all guilt And accept what is good; Instead of bulls we will pay [The offering of] our lips.**

Again like we have seen earlier the lifting up of the sin like that of the chattat offering is lifted up to atone for sin.

Kal – Participle Peol

Shemot/Exodus 34:7

6 Yehovah passed before him and proclaimed: “Yehovah! Yehovah! El compassionate and gracious, slow to anger, abounding in kindness and faithfulness, **7** extending kindness to the thousandth generation, **forgiving (nose אֲשִׁי) iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generations.”**

Notice this is the actual statement told to Moshe as Yehovah passed before him. Notice it says that he lifts up, or bears iniquity and transgression but does not remit all punishment. Unless he forgives through the sacrifice, punishment remains though sin is removed. The Sacrifice is what makes atonement and therefore effects forgiveness as you are paying for the sin.

Tehillim/Psalms 99:8

8 Yehovah Eloheynu, You answered them; You were a **forgiving** (nose **נָשָׂא**) El for them, but You exacted retribution for their misdeeds.

Here again it says he lifts up/bears but still punishes.

Kal – Participle Paul

Tehillim/Psalms 32:1

1 Of David. A *maskil*. Happy is he whose transgression is **forgiven** (nasoy **נָשָׂא**), whose sin is covered over.

Here we see that transgression is lifted up/beared up. Sin is removed.

For Yehovah to forgive we have seen. There are many points we have seen. First one confesses what they have done. This applies to the community as well as the individual done wrong to. Thus, a person must accept they did wrong. Without accepting that they are not confessing they did it. The next step is they must repay what was taken, stolen, damaged, misplaced, etc... and add the fifth part of its value. If it was to Elohim then it would go to the Kohen, if to the community to the elders for the community, and if to the individual then to the individual. Then the sacrifice must be brought. That is the penalty for the guilt. Today we bring our prayers. After that has their sin lifted up (nasa) and forgiven (salach).

We also saw that Yehovah will not forgive a person who does not do these things. Therefore, can an individual or community forgive where Yehovah won't forgive? Thus, if one is unrepentant of sin then the community or individual is not required to forgive. They are not to hate their brother as stated in Vayiqra/Leviticus 19:17-18

17 You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. 18 You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am Yehovah.

Thus, hate is not to be in your heart but it never says one is required to forgive. Yehovah loves those who obey his commandments. We should love those who are in alignment with those commandments also.