

# Reexamining our Understanding of 'Forgiveness' in the light of 'Justice'

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Yahweh delights in lovingkindness (cheched<sup>1</sup>), justice (mishpat<sup>2</sup>), and righteousness (tsedaqah<sup>3</sup>).<sup>4</sup> Our Father's Word has instructed us to practice the same virtues. Christians are instructed to forgive even as our Heavenly Father forgives.<sup>5</sup> The question we must ask ourselves is, "Does Yahweh forgive an individual if the individual is not sorry nor does he repent of his sins? The answer is obviously no! A problem in our understanding occurs when we are told, in our English translations of the Bible, to forgive, whether or not the transgressor is sorry and whether or not they have restored the loss that was incurred by their actions. Our English word forgive has three or more different meanings. (Actually we should have three different words to convey the three different meanings listed below. Communication is obstructed or hindered when we do not have the vocabulary to communicate thoughts clearly or precisely.)

## **Forgive:**

1. To give up, cease to harbor (resentment, wrath).
2. To remit (a debt); to give up resentment or claim to requital for, pardon (an offence).
3. To give up resentment against, pardon (an offender).<sup>6</sup>

If we forgive, as defined in definitions 2 & 3 above, then justice and righteousness may be forfeited, thereby releasing upon society predators who will inflict upon the innocent injustice and unrighteousness. Yahweh's justice for a transgression has always required a

---

<sup>1</sup> 02617 חֶסֶד cheched *kheh'-sed* 1) goodness, kindness, faithfulness

<sup>2</sup> 04941 מִשְׁפָּט mishpat *mish-pawt'* 1) judgment, justice, ordinance 1a) judgment 1b) justice, right, rectitude (attributes of Yahweh or man)

<sup>3</sup> 06666 צְדָקָה ts@daqah *tsed-aw-kaw'* 1) justice, righteousness

<sup>4</sup> Ps 33:5 Who loveth righteousness and justice, With the lovingkindness of Yahweh, the earth is full.

Ps 89:14 Righteousness and justice, are the establishing of thy throne, Lovingkindness and faithfulness, go before thy face.

Isa 16:5 So shall be established, in lovingkindness, a throne, And one shall sit thereon, in truth, in the home of David,—Judging—and seeking justice, and speeding righteousness.

Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh.

Ho 2:19 And I will take thee unto myself, unto times age-abiding,—yea I will take thee unto myself, in righteousness and in justice, and in lovingkindness, and in abounding compassion:

<sup>5</sup> And be ye gracious one to another, tenderly affectionate, in favour forgiving one another—even as, Yahweh also, in Christ, hath in favour forgiven you; Eph. 4:32

<sup>6</sup> OED

repentant heart,<sup>7</sup> a sin-bearer, restitution and or sometimes death. Christians, under the religious misunderstanding of forgiveness, have allowed murderers, rapists, child molesters etc. to be let loose back into society where they will continually inflict wickedness upon the innocent. On January 11, 2003, the Governor of Illinois, George Ryan, who is a Catholic<sup>8</sup>, commuted the sentences of 167 inmates on death row. His actions are not practicing lovingkindness, justice and righteousness to the victims of the past crimes. We have been instructed, in the Word of Yahweh, to put a man to death if he has murdered in premeditation (Ex. 21:12). Also the State of Illinois will release these criminals back into society who will then prey upon new victims as illustrated below!<sup>9</sup>

## Lovingkindness, Justice and Righteousness

Adam and Eve were the first sinners who needed forgiveness, which they received from Yahweh but there were consequences for their sin, which affected all of mankind. Cain, an unrepentant sinner, murdered Abel, which resulted in his ground or food production being cursed.<sup>10</sup> Cain's unrepentant heart and the category of his sin, which was murder, resulted in him suffering a lifetime penalty for his actions against Abel and Yahweh. Using our definition of the word forgive, we would say that Yahweh did not forgive Cain, who

---

<sup>7</sup> And it shall become unto you, a statute age-abiding,—In the seventh month, on the tenth of the month, Shall ye humble you souls. And, no work, shall ye do, The home-born, Or the sojourner that sojourneth in your midst; For, on this day, shall a propitiatory-covering be put over you, to cleanse you,—From all your sins before Yahweh, shall ye be clean. A sabbath of sacred rest, it is, unto you, Therefore shall ye humble your souls. A statute age-abiding. Lev. 16:29-31

<sup>8</sup> In a homily at a Jan. 27, 1999 Papal Mass in St. Louis, Mo., he termed the death penalty "both cruel and unnecessary," and went on to say:"The new evangelization calls for followers of Christ who are unconditionally pro-life: who will acclaim, celebrate and serve the Gospel of life in every situation. A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform."In a declaration to the first World Congress on the Death Penalty held June 21-23, 2001 in Strasbourg, France, the Vatican termed the death penalty "a sign of desperation," and said it pursued the abolition of capital punishment as "an integral part of the defense of human life at every stage of its development... The universal abolition of the death penalty would be a courageous reaffirmation of the belief that humankind can be successful in dealing with criminality and of our refusal to succumb to despair before such forces, and as such it would regenerate new hope in our very humanity."

<sup>9</sup> **Convicted KS Child Killer Confesses to New Murder -- From KAKE & WRTV, Indianapolis**

November 2 -- Danny Rouse was first questioned as a person of interest in the amber alert of a 16-year-old girl in Indiana. In court this morning, there are reports he confessed to killing the murdered teenager.

Stephanie Wagner disappeared while leaving work at a restaurant in Winimac, Indiana. Her body was found late last night. Rouse was seen leaving that restaurant at the same time as Wagner.

Rouse also worked at the restaurant, and reportedly told an investigator a feeling overcame him. He says he attempted to strangle Wagner, and realized she was not dead, so he took out his hunting knife and stabbed her. He says he then took her to a cornfield and left her.

Rouse was convicted of first degree murder and aggravated battery back in 1980, for killing a 5-year-old Wichita boy in Sedgwick County in 1979. Rouse was paroled to Indiana from a Kansas prison this past March.

Rouse's Indiana court appearance this morning was a bond hearing. He is currently being held in jail without bond. Rouse is expected to be back in court to formally hear the charges against him. <http://www.kake.com/home/headlines/4551127.html>

<sup>10</sup> Then said Yahweh unto Cain, Where is Abel thy brother? And he said, I know not, the keeper of my brother, am, I? And he said, What hast thou done? With a voice, the shed-blood of thy brother is crying out to me from the ground. Now, therefore, accursed, art thou,—from the ground, which hath opened her mouth, to receive the shed-blood of thy brother at thy hand. Though thou till the ground, it shall not go on to give its vigour to thee,—A wanderer and a fugitive, shalt thou be in the earth.

Gen. 4:9-12

was “of the wicked one,”<sup>11</sup> for murdering Abel because Cain did not repent of his offenses. David also murdered and committed adultery. These crimes were to be punishable by death.<sup>12</sup> David received, from Yahweh, a full absolution from the moral burden of the sin and also a pardon from being stoned to death because he repented of his actions.<sup>13</sup> David, although forgiven, suffered from the consequences of his sins.<sup>14</sup> King Agag and the Amalekites sinned against Yahweh. Yahweh ordered Saul to destroy them. The prophet Samuel said unto King Agag, “as women have been made childless by thy sword, So, childless among women, shall be, thine own mother. And Samuel cut Agag asunder before Yahweh, in Gilgal” (I Sam. 15:33). The prophet of Yahweh served Justice to the victims of King Agag by killing him.

Committing sin or unrighteousness is the reason for forgiveness. There is nothing to forgive if sin has not been committed. The sinner either is sorry for his actions or he is not. Yahweh does not forgive sinners who do not ask for forgiveness.<sup>15</sup> These individuals will be separated from Yahweh by experiencing the second death.<sup>16</sup> Yahweh’s lovingkindness, justice and righteousness have always required a sinner to have a repentant heart, a sin-bearer<sup>17</sup> and in many cases, to restore the loss incurred and even to die for the offense.<sup>18</sup> Sin-bearers were animals that had to die in their owner’s stead because of the owner’s sin; Christ being our present day sin-bearer.

---

<sup>11</sup> IJo 3:12 Not just as, Cain, was, of the wicked one, and slew his brother! And, for what cause, slew he him? Because, his works, were, wicked, whereas, those of his brother, were, righteous.

<sup>12</sup> He that smiteth a man, so that he die, shall, surely be put to death. (Ex. 21:12) And, any man, who committeth adultery with the wife of any other man, he that committeth adultery with the wife of his neighbour, shall, surely be put to death—the adulterer, and the adulteress. (Lev. 20:10)

<sup>13</sup> “David said unto Nathan, I have sinned against Yahweh. Then said Nathan unto David,—Yahweh also, hath put away thy sin, thou shalt not die” (II Sam. 12:13)!

<sup>14</sup> II Sam. 12:9-14

<sup>15</sup> Nu 19:20 But, in the case of the man who shall be unclean and shall not cleanse himself from sin, that person, shall be cut off, out of the midst of the convocation,—for, the sanctuary of Yahweh, hath he made unclean, the water of separation, hath not been dashed upon him, unclean, he is.

Num. 15:30-31 But, as for the person who acteth with a high hand—of the native born or of the sojourners, Yahweh himself, he, reproacheth,—therefore shall that person be cut off out of the midst of his people.

31 Because, the word of Yahweh, hath he despised, and, his commandment, hath he broken, that person shall be, surely cut off, his iniquity, is in himself.

<sup>16</sup> Re 21:8 But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death.

<sup>17</sup> Le 4:2-3 Speak thou unto the sons of Israel, saying—When, any person, shall sin by mistake, departing from any of the commandments of Yahweh, as to things which should not be done, and shall do any one of them,— If, the anointed priest, shall sin, so as to bring guilt upon the people, then shall he bring near, for his sin which he hath committed, a choice young bullock without defect, unto Yahweh, as a sin-bearer.

<sup>18</sup> If we say—Sin, have we none! we are deceiving, ourselves, and, the truth, is not in us. If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness. If we say—We have not sinned! false, are we making, him, and, his word, is not in us. My dear children! these things, am I writing unto you, in order that ye may not be committing sin. And, if anyone should commit sin, an Advocate, have we, with the Father, Yahshua Christ, the Righteous; And, he, is, a propitiation, concerning our sins,—and, not concerning our own only, but, also concerning those of the whole world. I Jn. 1:8-2:2

Restitution<sup>19</sup> to a victim is part of the lovingkindness, justice and righteousness of Yahweh. Yahweh does not allow a person, who harms an individual, even if he is sorry, to walk away from the damage he has caused. We see Yahweh’s justice unveiled in Exodus chapter 21-22. For example, “when men strive together, and one shall smite the other, with a stone or with his fist,—and he die not, but shall fall to his bed; — if he rise, and shall walk abroad on his staff, then shall he that smote him be acquitted,—only, for his loss of time, he shall pay, and, shall surely heal, him” (Ex. 21:18-19). Another example of restitution is, “when a man stealeth an ox or a sheep, and slayeth it, or selleth it, with five of the herd, shall he make good” (Ex. 22:1). Restitution is justice served to the damaged party.

The penalties of some sins are death as we read above concerning King Agag. The death penalty was the sentence for the sins of premeditated murder, adultery, homosexuality, kidnapping, bestiality etc.<sup>20</sup> The death penalty was enacted by Yahweh after the flood, through Noah and also Moses.<sup>21</sup> Even though a man repented of his sin, the death penalty was still required by Yahweh for certain offenses because He is the Elohim of Mishpat (Justice). Their blood was to be upon their own heads.<sup>22</sup>

Justice means, “Exercise of authority or power in maintenance of right; vindication of right by assignment of reward or punishment; the quality of being righteous, impartiality, fairness; reward or penalty as deserved.” The Hebrew word translated justice or judgment is ‘mishpat.’ (See Appendix A) Abraham was trying to save Lot and his family by pleading with Yahweh to save Sodom. Abraham said, “Far be it from thee [Yahweh]! to do after this manner, to put to death the righteous with the lawless! Then should righteous

---

<sup>19</sup> Ex 22:3 should the sun have arisen upon him, there would be shedding of blood due for him,—he is, surely to make restitution, if he hath nothing, then is he to be sold, for his theft.

Ex 22:4 If the thing stolen is, found in his hand—whether ox, or ass, or sheep, alive, with two, shall he make restitution.

Ex 22:5 When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another, he shall, surely make restitution, out of his own field, according to the yield thereof; or, if, all the field, he depasture, with the best of his own field, or with the best of his own vineyard, shall he make restitution.

Ex 22:6 When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field, he that kindled the fire, shall surely make restitution.

Ex 22:8 if the thief be found, he shall give in restitution, double: if the thief be not found, then shall the owner of the house be brought near unto Elohim *to swear* that he hath not laid his hand on the property of his neighbour.

Ex 22:9 For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is, it, unto Elohim, shall come the affair of them both,—he whom Elohim shall condemn, shall make restitution of double, to his neighbour.

Ex 22:11 the oath of Yahweh, shall come between them both, That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it, and he shall not make restitution.

Ex 22:12 But, if it be, verily stolen, from him, he shall make restitution to the owner thereof.

Ex 22:14 And, when a man asketh aught of his neighbour, and it is fractured or dieth, its owner, not being with it, he shall, surely make restitution.

Ex 22:15 If, its owner, was with it, he shall not make restitution,—if it is, hired, it cometh into its hire.

<sup>20</sup> Ex. 21:12-14,15-17, 29; 31:14; Lev. 20:2, 10-16, 27; 24:16; Deu. 13:5, 22:25, 17:2-7; 21:18-21; 24:7; Num. 3:10; 35:31; 15:35;

<sup>21</sup> He that sheddeth man’s blood, by man, shall his blood be shed,—For, in the image of Elohim, made he man. Gen. 9:6

<sup>22</sup> Le 20:9 When, any man whatsoever, curseth his father or his mother, he shall, surely be put to death,—his father or his mother, hath he cursed, his blood, shall be upon himself.

and lawless be alike, Far be it from thee! Shall, the Judge of all the earth not do justice [mishpat]” (Gen.18:25)? The Judge of all the earth did do mishpat (justice) by allowing the righteous to flee and the lawless to die. Killing the lawless appears to be unforgiving, as we understand the English word but destroying the lawless that dwelled in Sodom and Gomorrah was Yahweh performing His justice. “As I live, Declareth Adonay, Yahweh, Surely, I can take no pleasure in the death of the lawless man, But that the lawless man turn, from his way, and live,—Turn ye, turn ye, from your wicked ways...” (Ez. 33:11). Yahweh uses the word repent (mnemoneuo)<sup>23</sup> ten times in the Book of Revelations but “neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts” (Rev. 9:21). Those who do not repent in the Book of Revelations will be killed.

Yahweh is a judge who renders to the oppressed, justice. “For a Elohim of justice [mishpat], is, Yahweh” (Is. 30:18). Exodus chapter 21-24 is an example of Yahweh’s justice to the victims of unrighteousness. To pardon criminal acts would serve injustice to the victims. “I know that Yahweh will execute, the right of the oppressed one, the vindication [mishpat] of the needy” (Ps. 140:12). Righteousness and justice lie at the very heart of a true understanding of our Heavenly Father. The breastplate worn by the high priest is called a ‘breastplate of justice [mishpat].’<sup>24</sup> In understanding forgiveness we must remember that Yahweh delights in lovingkindness, justice and righteousness.

## Correcting our Understanding of Forgiveness

When translating a word, thought or idiom from one language to another, misunderstanding can occur when the second language does not have an equivalent expression. This has happened with the word, ‘forgive.’ Confusion is caused by translating the Hebrew words, salah (*saw-lakh*’) and nasa (*naw-saw*’) and the Greek words, aphiemi

---

<sup>23</sup> Re 2:5 Remember, therefore, whence thou hast fallen, and repent, and do, thy first works; otherwise, I come unto thee, and will remove thy lamp out of its place, except thou repent.

Re 2:16 Repent, therefore, otherwise, I come unto thee speedily,—and will fight against them, with the sword of my mouth.

Re 2:21 and I gave her time, that she might repent, and she willeth not to repent out of her lewdness.

Re 2:22 Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation,—except they repent out of her works;

Re 3:3 Remember, therefore, how thou hast received, and didst hear, and keep it and repent. If then thou shall not watch, I will have come as a thief, and in nowise shalt thou get to know, during what sort of hour, I will have come upon thee.

Re 3:19 I, as many as I tenderly love, I convict and put under discipline: be zealous, therefore, and repent.

Re 9:20 And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,—that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk;

Re 9:21 Neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts.

Re 16:9 and mankind were scorched with a great scorching heat, and they blasphemed the name of Yahweh who had authority over these plagues, and repented not to give him glory.

Re 16:11 and they blasphemed the Elohim of heaven, by reason of their pain, and by reason of their ulcers, and repented not of their works.

<sup>24</sup> So shall Aaron bear the names of the sons of Israel, in the breastpiece for giving sentence [mishpat], upon his heart, when he goeth into the holy place,—for a memorial before Yahweh, continually. Thus shalt thou place, in the breastpiece for giving sentence [mishpat], the lights and the perfections, so shall they be upon the heart of Aaron, when he goeth in before Yahweh,—so shall Aaron bear the sentence [mishpat] of the sons of Israel, upon his heart, before Yahweh, continually. Ex. 28:29-30

(*af-ee'-ay-mee*) and charizomai (*khar-id'-zom-ahee*), forgive. Our definition of the word, 'forgive,' does not reflect the above four Hebrew and Greek words used by Yahweh in His Word. We will begin by distinguishing between an offender and the offended and by sins that have victims and those that do not.

### **I am the Offender**

- 1.) I have sinned against Yahweh. (lust<sup>25</sup>) (I am harmed but others are not)
- 2.) I have sinned against Yahweh and mankind, whereby victims have been harmed. (murder, theft, destruction etc.<sup>26</sup>)

### **I am the Victim**

- 1.) I have been sinned against. (lies were told about me where no physical harm was incurred)
- 2.) I have been sinned against, whereby physical harm is incurred. (stealing of property)

**Salah** (*saw-lakh'*) has been translated into English as forgive. (See Appendix A) "This verb, together with a few others, such as 'bara' 'to create,' is used in Scriptures solely of Yahweh. Salah is used of Yahweh's offer of pardon and forgiveness to the sinner. Never does this word in any of its forms refer to people forgiving each other."<sup>27</sup> The Greek language, as well as the English language, does not have a word for salah. The Greeks used the word 'aphiemi,'<sup>28</sup> while the English used the word 'forgive.' Aphiemi and forgive can be used in the forgiving of people, unlike salah. Salah should have been transliterated instead of translated. A better translation of salah into English would be the word, absolve, modified for our purpose. The modified meaning of absolved would be to, set free, cleansing, pronounce free from blame, guilt or moral burden but not from the penalties and consequences of the crime or sin. (Salah is translated, 'forgive,' more than any other Hebrew word.) Absolution, which implies a cleansing, is conditioned upon the repentance (to change one's mind or direction) of an individual for the sin committed. Salah is only used when Yahweh absolves by way of a priest or Himself. The first usage of 'salah' is used in Exodus 34:9. Moses said, "If, I pray thee, I have found favour in thine eyes, O My Lord, I pray thee let My Lord go on in our midst,—although a stiff-necked people, it is, so wilt thou pardon [salah] our iniquity and our sin and take us as thine own." The second usage is in Leviticus 4:20. "And, if the whole assembly of Israel, shall make a mistake, and a matter be hidden from the eyes of the convocation,—and so they do something, whereby they depart from any of the commandments of Yahweh as to things which should not be done, and become guilty; and the sin shall become known, which they have

---

<sup>25</sup> "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

<sup>26</sup> "He that smiteth a man, so that he die, shall be surely put to death" (Ex. 21:12).

<sup>27</sup> Theological Wordbook of the Old Testament by Harris, Archer and Waltke; Pg. 626

<sup>28</sup> Mr 2:7,10 Why doth, this, man thus talk? he is speaking profanely! Who can forgive [aphiemi] sins, save one, Yahweh...But, that ye may know that the Son of Man hath authority to be forgiving [aphiemi] sins upon the earth, he saith to the paralytic:

committed therein, then shall the convocation bring near a choice young bullock as a sin-bearer...and the priest shall put a propitiatory-covering over them, and it shall be forgiven [ salah] them” (Lev. 4:13-20). The wages or penalty of sin is death (Rm. 6:23). Without absolution from Yahweh, all mankind would pay the penalty of sin, which is to be thrown into the Lake of Fire, the second death. Natural men receive an absolution when they confess and believe Romans 10:9. They become children of Yahweh and receive a remission of their sins because of the substitutional work of Yahshua. When a believer sins against Yahweh, he can repent and receive absolution (cleansing) from Yahweh, through the blood of Yahshua (I Jn. 1:9).

Even though Yahweh salah (absolved) an individual from his sin upon repentance, the restitution for certain sins still has to be paid because a victim was involved. In Leviticus chapter twenty, the consequence for nine different sins was death. The blood of the sinner was to be upon themselves (Lev. 20:12). In these cases the absolution was in a setting free from moral burden but not from the consequences of certain sins. An example of this kind of absolution would be the story of Achan. The sin of Achan and his family resulted in the death of thirty-six men of Israel (Joshua 7:5). Achan disobeyed Yahweh and took spoil from Jericho, which was devoted to Yahweh (Joshua 6:17).. “And Joshua said unto Achan—My son give I pray thee glory unto Yahweh Elohim of Israel and make to him confession,—and tell me I pray thee what thou hast done, do not hide it from me. And Achan answered Joshua and said,—Of a truth, I, have sinned against Yahweh Elohim of Israel, and, thus and thus, have I done: When I saw among the spoil a certain goodly mantle of Babylonia and two hundred shekels of silver and a certain wedge of gold—fifty shekels the weight thereof, then I coveted them, then I took them,—and, there they are, hid in the earth, in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent,—and, there it was, hid in his tent, and, the silver, under it. And they took them out of the midst of the tent, and brought them in unto Joshua, and unto all the sons of Israel,—and poured them out before Yahweh. And Joshua, and all Israel with him, took Achan—son of Zerah, and the silver and the mantle and the wedge of gold, and his sons and his daughters, and his oxen and his asses and his sheep and his tent, and all that he had, and brought them up the valley of Achor. And Joshua said—Why hast thou troubled us? Yahweh, will trouble thee, this day. And all Israel stoned him with stones, and burned them up with fire, and covered them with stones” (Joshua 7:19-25). Achan and his family paid the penalty for the death of the thirty-six men, which is justice, even though he repented of his sin and received absolution. According to our understanding of the word forgive, we would say that, “these people were not forgiven by Yahweh because they were put to death even though they repented.” Our English word, ‘forgiveness,’ implies giving up all claims to punishment, which is not necessarily the case when someone is salahed in the Old Covenant.

**Nasa** (*naw-saw*’) does not mean absolution but to “to lift, bear up, carry, take.” This word is used 674 times but is only translated, ‘forgive,’ sixteen times. The first place that it is

translated, ‘forgive,’ is in Genesis 50:17. “Thus, shall ye say to Joseph—Ah now! do forgive [nasa] we pray thee the transgression of thy brethren and their sin in that with evil, they requited thee. Now, therefore grant forgiveness [nasa] we pray thee, for the transgression of the servants of the Elohim of thy father! And Joseph wept when they spake unto him.”

**Charizomai** (*khar-id’-zom-ahee*) does not mean absolution but “to do something pleasant or agreeable (to one), to do a favor to, gratify.” This is the same word used in 1 Corinthians 2:12. “But, as for us,—not the spirit of the world, have we received, but the spirit which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favor [charizomai] unto us.” So when we read charizomai, in Ephesians 4:32, we could possibly change the translation from, ‘forgiven’ to, ‘be giving to.’ “And be ye gracious one to another, tenderly affectionate, in favor forgiving [be giving to, charizomai] one another—even as, Yahweh also, in Christ, hath in favor forgiven [was giving to, charizomai] you.” Charizomai comes from charis<sup>29</sup> which is translated, ‘grace.’

**Aphiemi**<sup>30</sup> (*af-ee’-ay-mee*) does not mean absolution, but to send away, to bid going away, depart, dismiss, as of a husband divorcing his wife. (Aphiemi is the most common word translated, ‘forgive,’ in the New Testament.) When I have been sinned against or unfairly treated, I am to send away or dismiss from my mind the incident. In Matthew 27:50 aphiemi is translated dismissed. “And, Yahshua, again crying out with a loud voice, dismissed [aphiemi] the spirit.” “And, dismissing [aphiemi] the multitude, they take him with them, as he was, in the boat, and, other boats, were with him” (Mk 4:36). We are to let go, send away or dismiss from our minds any offense that has been committed against us. This action has no bearing on whether the person repented. Even if they do not repent, I am to let go or dismiss from my mind the offense lest the adversary gets an advantage of us.<sup>31</sup> I will not be brought under the power of another, by continually thinking about the sin committed against me, or about the one who sinned against me.

Salah (absolution) of sin, which is conditional upon repentance, can only come from Yahweh or Yahshua and not from men. Aphiemi could have been used, in the Greek Text, in the sense of absolution when there is a cleansing of sin by Yahweh or Yahshua, as in the account of Mark 2:5-11. (I will insert the word absolve for the word forgive.) “Yahshua, seeing their faith, saith unto the paralytic—Child! Absolved [aphiemi] are thy sins! Now there were certain of the Scribes there, sitting and deliberating in their hearts,— Why doth, this, man thus talk? he is speaking profanely! Who can absolve [aphiemi] sins, save one, Yahweh? And Yahshua, straightway, taking note...saith...Which is easier—to say unto

---

<sup>29</sup> <sup>29</sup> 5485 χάρις charis *khar’-ece* 1) grace 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech 2) good will, loving-kindness, favor

<sup>30</sup> Aphiemi was translated something other than forgive over two-thirds of the time. (See Appendix A)

<sup>31</sup> Now, to whom ye forgive anything, I, also; for, I also, what I have forgiven, if, anything, I have forgiven, for your sake, in the person of Christ, *have I forgiven it*. Lest we should be overreached by Satan, for, of his thoughts, we are not ignorant. II Cor. 2:11-11

the paralytic, Absolved [aphiemi] are thy sins, or to say, Rise, and take up thy couch, and be walking? But, that ye may know that the Son of Man hath authority to be absolving [aphiemi] sins upon the earth, he saith to the paralytic: To thee, I say, Rise...” Another example would be I John 1:9. “If we are confessing our sins, faithful, is he and, righteous—that he should absolve [aphiemi] us our sins, and cleanse us from all unrighteousness.” A penalty (justice), imposed by Yahweh or society, can still be enforced upon the sinner even if the sin is absolved.

For example, if an unbeliever steals \$10,000 from me, I must dismiss (aphiemi) from my mind or let go of the evil that has occurred to me. However I will also file charges against the individual and try to retrieve my \$10,000, plus damages. He may need to serve time in jail. If the individual is a Christian, I am instructed that I can take the wrong or I can bring the case to the saints.<sup>32</sup> The individual can repent or not repent. If he repents, he will be absolved (salah) from his sin by Yahweh, through the blood of Christ (I Jn. 1:9). Justice (mishpat) is to be served to me by restoring my loss or by paying a penalty; “for any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is, it, unto Elohim, shall come the affair of them both,—he whom Elohim shall condemn, shall make restitution of double, to his neighbour. (Ex. 22:9). Yahweh ahabs (loves) the oppressed by providing justice to them; “alas! for them who ordain iniquitous decree,—And, busy writers, who make a business of writing mischief: Turning aside from judgment, the poor, And robbing, of justice [mishpat], the oppressed of my people,—So that, widows, become, their spoil, And of the fatherless, they make prey” (Is. 10:1-2). “Yahweh is one, who executeth righteousness, Yea vindication [mishpat] for all the oppressed” (Ps. 103:6).

## Conclusion

We have been taught by the Church that Father’s will for us is to forgive, which entails no punishment or restitution. If this word, ‘forgive,’ means to give up all claims to punishment, then there can be no judgment. If there can be no judgment then there can be no justice. If Yahweh is our Judge and He issues judgments, which He does, then Yahweh does not forgive us, as we understand the word (II Thes. 2:12, II Tim. 4:1). We are to be imitators of Yahweh, the Righteous Judge who loves justice (Eph. 5:10). He has made us judges and has given us His laws to enforce, whereby we can issue forth justice to the oppressed (I Cor. 6). Aphiemi must be understood in the light of mishpat (justice).

Yahweh and Christ are the only ones who can salah (absolve) an individual from sin. Salah is used forty-six times and is always associated with a setting free from a moral burden of sin but not necessarily from the penalties associated with the sin. When a person is salahed, Yahweh has cleansed him from unrighteousness. Nasa means, “to lift, bear up,

---

<sup>32</sup> “Dare any of you, having, a matter against his brother, sue for judgment before the unrighteous, and not before the saints” (I Cor. 6:1)?

carry, take.” Charizomai means, “to do something pleasant or agreeable (to one), to do a favor to, gratify.” Aphiemi means, “to send away.” All of these words, at sometime, have been translated, ‘forgive.’ The above four words do not mean pardon or forgive, as we understand the word, which is “to release from punishment for an offense.” For certain sins, justice must be served. If I murder someone with premeditation, I must pay the price of death, even though my Father, upon my repentance, will salah (absolve) my sin. If I lust, I can be absolved without any physical consequences because no loss was incurred. If I steal, I am required to make restitution to my victim. Yahweh is a just Elohim. Mishpat (justice) is to be served to the victim, their family and society. “For, Yahweh, loves justice [mishpat], and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off” (Ps. 37:28). We must dismiss or send forth from our minds evil that has occurred to us while at the same time pursuing the justice of Yahweh, when a victim of sin has incurred harm.

# Appendix A

## Justice

04941 מִשְׁפָּט mishpat *mish-pawt'*

1) judgment, justice, ordinance

Jud 4:5 she used to sit, therefore, under the palm-tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim,—and the sons of Israel came up to her, for justice [mishpat] .

2Sa 8:15 And David reigned over all Israel,—and so it was that David used to execute justice [mishpat] and righteousness for all his people;

1Ki 10:9 Yahweh thy God be blessed, who delighted in thee, to set thee upon the throne of Israel,—because Yahweh loveth Israel unto times age-abiding, therefore hath he appointed thee to be king, to execute justice [mishpat] and righteousness.

Job 8:3 Should, El, pervert justice [mishpat] ? Or, the Almighty, pervert righteousness?

Psa 37:28 For, Yahweh, loveth justice [mishpat] , and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Psa 106:3 How happy! They who observe justice [mishpat] , He that executeth righteousness at all times.

Pr 21:3 To do righteousness and justice [mishpat] , is more choice to Yahweh than sacrifice.

Isa 1:17 Learn to do well—Seek justice [mishpat] , Correct the oppressor,—Vindicate the fatherless, Plead the cause of the widow.

Isa 10:2 Turning aside, from judgment, the poor, And robbing, of justice [mishpat] , the oppressed of my people,—So that, widows, become, their spoil, And, of the fatherless, they make prey.

Jer 7:5 But, if ye shall, thoroughly amend, your ways, and your doings,—Shall, thoroughly execute, justice [mishpat] , between a man and his neighbour;

Jer 23:5 Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud, And he shall reign as, king, and prosper, And shall execute justice [mishpat] and righteousness in the land.

Eze 18:27 But, when a lawless man, turneth away, from his lawlessness which he hath done, And hath done justice [mishpat] and righteousness, He, shall save, his own soul, alive:

Am 5:15 Hate wrong, and love right, and station, Justice [mishpat] , in the gate,—Peradventure, Yahweh, God of hosts, will be gracious unto the remnant of Joseph.

Am 5:24 But let, justice [mishpat] , roll along like water,—and, righteousness, as a torrent over flowing.

Mic 6:8 He hath told thee, O son of earth, what is good,—what then is, Yahweh, seeking of thee, but, to do justice [mishpat] , to delight in lovingkindness, and humbly to walk with thy God?

Hab 1:4 For which cause, benumbed is the law, and there is never any going forth of justice [mishpat] ,—for, the lawless, doth circumvent the righteous, for which cause, justice [mishpat] doth go forth perverted?

Zec 7:9 Thus, spake Yahweh of hosts, saying,—With true justice [mishpat] , give ye judgment, and, lovingkindness and compassions, observe ye, one with another;

## Words translated, 'forgive,' in the Word of Yahweh

### Hebrew

05545 סָלַח salah *saw-lakh'*

1) to forgive, pardon

05375 נָשָׂא nasa' *naw-saw'* or נָסַח nacah (# Ps 4:6) *naw-saw'*

1) to lift, bear up, carry, take

### Greek

863 ἀφίημι aphiemī *af-ee'-ay-mee*

1) to send away 1a) to bid going away or depart 1a1) of a husband divorcing his wife 1b) to send forth, yield up, to expire 1c) to let go, let alone, let be

5483 χαρίζομαι charizomai *khar-id'-zom-ahee*

1) to do something pleasant or agreeable (to one), to do a favour to, gratify 1a) to show one's self gracious, kind, benevolent 1b) to grant forgiveness, to pardon 1c) to give graciously, give freely, bestow

# Appendix B

# Aphiemi

**(We have replaced forgive with dismiss.)**

Matthew 6:12 And dismiss [aphiemi] us our debts [what is owed], as, we also, have dismissed our debtors [what is owed us];

Matthew 6:14 For, if ye dismiss [aphiemi] men their faults, Your Father who is in the heavens, will dismiss, even you;

Matthew 6:15 But, if ye dismiss [aphiemi] not men their faults, neither will your Father dismiss, your faults.

Matthew 18:21 ¶ Then, coming near, Peter said to him—Lord! how many times, shall my brother sin against me, and I dismiss [aphiemi] him? Until, seven, times?

Matthew 18:35 Thus, my heavenly Father also, will do unto you, if ye dismiss [aphiemi] not each one his brother, from your hearts.

Mark 11:25 And, when ye stand praying, dismiss [aphiemi], if aught ye have against any,—that, your Father also, who is in the heavens, may dismiss [aphiemi] you your offences.

Luke 11:4 And dismiss [aphiemi] us our sins, for, even we ourselves, dismiss [aphiemi] every one indebted [owes] to us; And bring us not into temptation.

Luke 17:3 Be taking heed to yourselves,—If thy brother sin, rebuke him, and, if he repent, dismiss [aphiemi] him;

Luke 17:4 Even if, seven times a day, he sin against thee, and, seven times, turn to thee, saying, I repent, thou shalt dismiss [aphiemi] him.

## Verses associated with Yahweh and Yahshua

**(We have replaced forgive with absolve because of the context of these verses.)**

Matthew 9:6 But, that ye may know, that the Son of Man hath, authority, upon the earth, to be absolving [aphiemi] sins, then, saith he to the paralytic,—Rise! take up thy couch, and withdraw unto thy house.

Mark 2:7 Why doth, this, man thus talk? he is speaking profanely! Who can absolve [aphiemi] sins, save one, Yahweh?

Mark 2:10 But, that ye may know that the Son of Man hath authority to be absolving [aphiemi] sins upon the earth, he saith to the paralytic:

Luke 5:21 And the Scribes and the Pharisees began to reason, saying—Who is this that speaketh profanities? Who can absolve [aphiemi], sins, save, Yahweh alone?

Luke 5:24 But, that ye may know that, the Son of Man, hath, authority, upon the earth to absolve [aphiemi] sins—he said to the paralyzed man—To thee, I say, Arise, and, taking up thy couch, be going thy way unto thy house.

1 John 1:9 If we are confessing our sins, faithful, is he and, righteous—that he should absolve [aphiemi] us our sins, and cleanse us from all unrighteousness.