

~PARDON (188)

[Hebrew, *na-sa ';*, Greek, *a-phi'e-mi*]

- The Hebrew word *na-sa ';*, sometimes translated, pardon, is also used in the Scriptures in the sense of, raise, lift, lift up.
- And you yourself are commanded; Do this. Take for yourselves wagons from the land of Egypt for your little ones and your wives, and you must **lift** your father on one and come here. (**Genesis 45:19**)
- And I shall certainly bring you into the land that I **raised** my hand in oath to give to Abraham, Isaac and Jacob, and I shall indeed give it to you as something to possess. I am Yehowah. (**Exodus 6:8**)
- And they went on to say to him; Here, now, there are with your servants fifty men, valiant persons. **Let them go**, please, and look for your master. It may be that the spirit of Yehowah has lifted him up and then thrown him upon one of the mountains or in one of the valleys. But he said; You must not send them. (**2 Kings 2:16**)
- Take
- So at this time **take**, please, your implements, your quiver and your bow, and go out to the field and hunt some venison for me. (**Genesis 27:3**)
- Take away
- At this Moses became very angry and said to Yehowah; Do not turn to look at their grain offering. Not one male ass have I **taken away** from them, nor have I harmed one of them. (**Numbers 16:15**)
- A basic meaning of the word, however, is **bear, carry**.
- And I must lie with my fathers, and you must **carry** me out of Egypt and bury me in their grave. Accordingly he said; I myself shall do in keeping with your word. (**Genesis 47:30**)

- And to Abiathar the priest the king said; Go to Anathoth to your fields! For you are deserving of death, but on this day I shall not put you to death, because you carried the ark of the Sovereign Lord Yehowah before David my father, and because you **suffered** affliction during all the time that my father **suffered** affliction. (**1 Kings 2:26**)
- For the reason that they kept ministering to them before their dungy idols and became to the house of Israel a stumbling block into error, that is why I have raised my hand against them, is the utterance of the Sovereign Lord Yehowah, and they must **bear** their error. (**Ezekiel 44:12**)
- And they will not approach to me to act as priest to me or to approach to any holy things of mine, to the most holy things, and they must **bear** their humiliation and their detestable things that they did. (**Ezekiel 44:13**)
- There is still an allusion to this in instances where *na-sa* '' is appropriately translated, **pardon**. The Scriptures speak of the goat for Azazel as **carrying away** sin, and it was foretold that the Messiah would bear the error of the people.
- And Aaron must draw lots over the two goats, the one lot for Yehowah and the other lot for Azazel. (**Leviticus 16:8**)
- But the goat over which the lot came up for Azazel should be stood alive before Yehowah to make atonement for it, so as to send it away for Azazel into the wilderness. (**Leviticus 16:10**)
- And the goat must **carry upon itself** all their errors into a desert land, and he must send the goat away into the wilderness. (**Leviticus 16:22**)
- For that reason I shall deal him a portion among the many, and it will be with the mighty ones that he will apportion the spoil, due to the fact that he poured out his soul to the very death, and it was with the transgressors that he was counted in, and he himself carried the very sin of many people, and for the transgressors he proceeded to interpose. (**Isaiah 53:12**)
- By reason of his **carrying**, or **bearing**, the error of others, **pardon** is made possible for them.

See Also AZAZEL

- Whereas the word *na-sa* ' ' may denote the **pardon**, or **forgiveness**, extended by God or by human's
- Suppose there are fifty righteous men in the midst of the city. Will you, then, sweep them away and not **pardon** the place for the sake of the fifty righteous who are inside it? (**Genesis 18:24**)
- Then Yehowah said; If I shall find in Sodom fifty righteous men in the midst of the city I will **pardon** the whole place on their account. (**Genesis 18:26**)
- This is what you are to say to Joseph; I beseech you, **pardon**, please, the revolt of your brothers and their sin in that they have rendered evil to you. And now pardon, please, the revolt of the servants of your fathers God. And Joseph burst into tears when they spoke to him. (**Genesis 50:17**)
- *Sa-lach'* is used exclusively of God's forgiveness, the act by which the sinner is restored to divine favor in answer to his sincere prayer for forgiveness or to another's intercessory prayer.
- Forgive, please, the error of this people according to the greatness of your loving-kindness, and just as you have **pardoned** this people from Egypt onward until now. (**Numbers 14:19**)
- Then Yehowah said; I do forgive according to your word. (**Numbers 14:20**)
- And you must listen to the request for favor on the part of your servant and of your people Israel with which they pray toward this place, and may you yourself hear at the place of your dwelling, in the heavens, and you must hear and forgive. (**1 Kings 8:30**)
- When the **Hebrew** *na-sa* ' ' has the sense of **pardon**, or forgiveness, the **Greek Septuagint** at times uses the word *a-phi'e-mi*. In its basic sense, *a-phi'e-mi* denotes, **let go off**. This term can signify **forgive**, **pardon**.
- Happy are those whose lawless deeds have been **pardoned** and whose sins have been covered. (**Romans 4:7**)

- The apostle Paul quoted from;
- Happy is the one whose revolt is **pardoned**, whose sin is covered. (**Psalms 32:1**)
- In you, O Yehowah, have I taken refuge. O may I never be ashamed. In your righteousness **provide escape** for me. (**Psalms 31:1**)
- Where the reference is to Yehowah's **pardoning revolt**, and he used a form of the word *a-phi'e-mi*, as does the Greek Septuagint for the Hebrew *na-sa '.*
- The term appears elsewhere in the **Christian Greek Scriptures** and is applied to God's and man's **forgiveness** of sins, including the cancellation of debts.
- And **forgive** us our debts, as we also have **forgiven** our debtors. (**Matthew 6:12**)
- For if you **forgive** men their trespasses, your heavenly Father will also **forgive** you. (**Matthew 6:14**)
- Whereas if you do not **forgive** men their trespasses, neither will your Father **forgive** your trespasses. (**Matthew 6:15**)
- Then his master summoned him and said to him; Wicked slave, I **canceled** all that debt for you, when you entreated me. (**Matthew 18:32**)
- In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts. (**Matthew 18:35**)
- Yehowah is outstandingly a God who grants **pardon** to those who seek forgiveness. But he does not withhold punishment from persons who deliberately set themselves in opposition to him and his righteous ways.
- And Yehowah went passing by before his face and declaring; Yehowah, Yehowah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth. (**Exodus 34:6**)
- Preserving loving-kindness for thousands, **pardoning** error and

transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation. ([Exodus 34:7](#))

See Also FORGIVENESS