

# Forgiveness

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## Introduction

Forgiveness is a powerful concept that is of utmost importance in e.g. a Torah Gated Community (TGC). In a TGC, peace ... *shalom* is a premium commodity and an excellent way to achieve that is citizenry to be well practiced in the art of forgiveness.

## Gen 50:15-21 Joseph comforts his brothers, who crave his pardon <sup>A</sup>

<sup>15</sup> And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly ( וְהִשָּׁב *ve-ha-Shev* H7725 ) requite ( יִשָּׁב *ya-Shiv* H7725 ) <sup>B</sup> us אֶת all the evil ( הַרְעָה *ha-ra'Ah* ) which we did unto him.

*met was dead* מֵת *ki- for* כִּי *yo-Sef* יוֹסֵף *And when Joseph's* אֶחָיו *a-chei- brethren'* וַיִּרְאוּ *vai-yir-'U saw*  
*hate us* וְשָׂטְמוּנוּ *lu will peradventure* לוֹ *vai-Yo-me-Ru, they said* וַיֹּאמְרוּ *a-vi-Hem, that their father'* אֲבִיהֶם  
 הַרְעָה *kol- for all* כָּל־ *et'* אֶת *,La-nu* לָנוּ *ya-Shiv requite* יִשָּׁב *ve-ha-Shev and will certainly* וְהִשָּׁב *yo-Sef; Joseph* יוֹסֵף  
*.o-To* אֶתְּוֹ *ga-Mal-nu which we did* גַּמְלָנוּ *a-Sher which'* אֲשֶׁר *ha-ra-'Ah, us all the evil*

<sup>16</sup> And they sent a messenger unto Joseph, saying,

“Thy father did command before he died, saying, <sup>17</sup> So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father.” <sup>C</sup>

<sup>A</sup> Primary content for this article was pulled from Gen-49-27-to-50-the-Tribes-of-Israel, article #995.

<sup>B</sup> See Word-Study-H7725-shuv-return-G4982-sozo-saved, article #451. → Sozo <sup>G4982</sup> is never saved, it always means returned

<sup>C</sup> Sounds like a testamentary trust.

And Joseph wept when they spake unto him.<sup>18</sup> And his brethren also went and fell down before his face; and they said,

“Behold ( הִנְנִנוּ *hin-Nen-nu* ), we be thy servants ( לַעֲבָדִים *la-'a-va-Dim.* ).” [Gen 37:7-10] <sup>D</sup>

<sup>19</sup> And Joseph said unto them,

“Fear ( תִּירָאוּ *ti-Ra-'u* ) not: for am I in the place ( תַּחַת *ha-Ta-chat* )<sup>E</sup> of God?<sup>20</sup> But as for you, ye thought evil against me; but God meant it unto good, to bring to pass,<sup>[Psa 105:16-17, Rom 8:28]</sup> <sup>F</sup> as it is this day, to save much people alive.<sup>21</sup> Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.”

## And Joseph wept

Why did Joseph weep? Was it simply conjuring up a highly emotional event, or was it that he was disappointed in what they were claiming? In the shortest verse in the bible, Joh 11:35 Y'shua wept. The brothers of Yoseph are the patriarchs of Israel and they don't believe that Yoseph, a type of Messiah, is looking out for their best interest, they think he is going to do them harm. See e-Sword comments below

## Joh 11:11 Yeshua Wept

Lazarus, Martha and Mary

Joh 11:35 where Y'shua wept and it is in between the verses Joh 11:17-34 and Joh 11:38-44. The first part is about how Y'shua dialogs with Martha and Mary. The second part of the verses, Joh 11:38-44, is where Lazarus is raised from the dead. The point I am trying to make out of this is that numerous times Y'shua is challenging their belief, and he wept not for the death of Lazarus, but because they don't believe in Him and what He says. See Joh 11:15, Joh 11:26, Joh 11:40, Joh 11:42.

**ToDo:** See how this relates to Yoseph Gen 50:17, which by the way has a SAT

Interesting sidebar, Two House represented by Martha (House of Ephraim) and Mary (House of Yahuda), see Eddie Chumney.

Joh 11:20 Martha is drawn to Y'shua and Mary stay's in the House similar to the parable of the prodigal son.

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**TESTAMENTARY** <sup>Bouvier's</sup> Belonging to a testament; as a testamentary gift; a testamentary guardian, or one appointed by will or testament; letters testamentary, or a writing under seal given by an officer lawfully authorized, granting power to one named as executor to execute a last will or testament. See also [https://en.wikipedia.org/wiki/Testamentary\\_trust](https://en.wikipedia.org/wiki/Testamentary_trust)

<sup>D</sup> All of Israel will bow down to the Messiah (of which Joseph is an excellent type of)

<sup>E</sup> H8478 *tachath* <sup>KJC 431</sup> under <sup>234</sup>, (in)stead <sup>126</sup>, beneath <sup>17</sup>, place <sup>16</sup>, because <sup>12</sup>... תַּחַת

Strong's #H8478, see Word-Study-G500-antichristos-antichrist-H4899-mashiyach-anointed-messiah, article #585, and Johns-Epistles-and-the-Antichrist, article #589. Yeshua doesn't replace the Father, but rather a way for redeemed Ephraim to access the Father.

<sup>F</sup> This is the source of this famous saying. It's interesting that the men Yoseph is talking to are his own brothers. In other words, it's the people in the camp that we have the problem with, not some outside source.

This is an argument to support not having a conspiracy theory mindset.

Related? “Those who cannot remember the past are condemned to repeat it” [http://en.m.wikipedia.org/wiki/George\\_Santayana](http://en.m.wikipedia.org/wiki/George_Santayana)

## Why Joseph wept, another perspective

For the record, I think what I'm about to argue is stretch but it is a good exercise in critical thinking. If you ask another question for a number of reasons (maybe I'm being too cynical towards the brothers)

What if we take the view that Joseph's brothers were sincere that Jacob had in fact told them they need to ask Joseph for forgiveness for the wrong they had done them. Presumably, Joseph doesn't know about Gen 50:15, and we don't know if the brother's were making the whole thing up or not. But, as Martin Luther suggests (correctly I say) we should give others the benefit of the doubt<sup>G</sup> so maybe that's what Joseph felt. As a consequence the burden of holding that guilt was release which caused him to weep.

## More examples of weeping

ToDo: Work on this

### Gen 33:4 Esau fell on Jacob's neck and kissed him

**33:4** And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.,

**Gen 50:1** And Joseph fell upon his father's face, and wept upon him, and kissed him.

## ToDo – Search on "ask for forgiveness"

I've commented on this a lot before, but have not created a form document on the subject. Below is a list of articles to review and add or reference them in this document

- Gen-32
- Esau-and-Jacob (sub folder \Esau and Jacob)
- Two-House
- Torah-Equity-Ignorance-aka-Jacobs-Trouble
- Genesis-Chapter-32-Commentary

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<sup>G</sup> "...[to] not deceitfully belie, betray, slander, nor defame our neighbor, but defend him, speak well of him, and **put the best construction on everything.**"