

# What Exactly is Repentance?

*Shuv – To Turn, To Return*

שׁוּבוּ



**To Turn to the Righteous Ancient Path**

**Written by Rex**

**For the Awakening Remnant**

**Walking the Ancient Path of Torah Obedience**

**Calling out Deception – Calling out Truth**

*Return to Me, and I will return to you, says YHWH. (Mal. 3:7)*

*Seek YHWH while He may be found; call upon Him while He is near.  
Let the wicked forsake his way, and the unrighteous man his  
thoughts; Let him return to YHWH, that He may have compassion  
on him, and to our God, for He will abundantly pardon. (Is. 55:6-7)*

*As Roots Nourish the Tree ~ So Torah Nourishes the Soul*

## **What Exactly is Repentance?**

### **Introduction**

When I was a Christian and attended church, I often heard sermons on repentance. During altar calls, the pastor would urge those seeking forgiveness to come forward and repent of their sins. I remember people crying and weeping, asking God for forgiveness. Sometimes, after their time of prayer, individuals would express their desire to be baptized.

What motivates people to come forward and repent? Are they driven by guilt or a desire for relief from the burden of sin, or are they really wanting to get right with God? Almost everyone has a moment when they wish to make things right with God. Some wait until they are on their deathbed. I have often been asked what happens when someone repents on their deathbed. Are they ready to meet the Most-High? How will they fare in judgment? To be honest, I could never answer that question definitively. I would often say something generic like, "It's between them and God."

If a Christian were asked, "What is repentance?" I know how I answered that question. To repent is to ask God for forgiveness of your sins. But what does that truly mean? No one ever mentioned atonement. I doubt many people fully understand what sin is. In another discussion, I will break down exactly what sin is, leaving no doubt in anyone's mind. But before we get to that, is repentance merely asking God for forgiveness? Yes, but it goes much deeper than that. This is something we are rarely told in church. The answers given are often generic, just enough to satisfy the person asking. Those asking the questions often do not know what questions to ask or what answers to accept. In time, some will study and begin asking the "hard" questions, the undesirable ones. In fact, many pastors or preachers do not know the answers themselves and try to avoid such questions.

### **Repentance**

Repentance, according to the Hebrew Scriptures, is not taught in the same way as it is in the Christian Bible or the Christian Church. In the TaNaKh, repentance is understood as a process of "returning" or "turning" Hebrew #7725 (shuv) back to the well-trodden path of righteousness walked by men of antiquity such as Abraham, Isaac, Jacob, David, and many others. When someone sins, they have strayed from this path, and repentance involves returning to it. This word "shuv" also means to restore. When one turns back to God through Torah pursuance then it can be said that God restores that person.

The Scriptures teach that those who have embraced the Covenant and are pursuing a righteous life through the Torah must return to it when they sin. This concept of returning is emphasized

throughout the TaNaKh, with God continually urging the children of Israel to return to His Torah. For those outside the Covenant, turning to the Torah means turning to God through His teachings.

**For example, Ezekiel 18:21 states,**

*But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. (Eze. 18:21)*

*And when the wicked shall turn away from all his failings of falling short and incurring guilt (sins) that he has done and guards My Statutes and commits to practice Judgement and Righteousness, he shall surely live and not die. (My translation)*

This verse highlights the importance of turning back to God's Commandments as a means of repentance and restoration.

Repentance in the Hebraic mindset is not merely an abstract concept but a concrete action of returning to God's ways. It involves a sincere commitment to follow the Torah and live by its teachings. By doing so, individuals align themselves with the righteous path long trodden by their ancestors and demonstrate their love and devotion to God.

This holistic approach to repentance is both Scriptural and beneficial, fostering a community grounded in faith, obedience, and love for God. It emphasizes the importance of concrete actions over abstract notions of love, showing that true repentance involves a genuine return to God's commandments and a commitment to live by them. This return to the Torah brings individuals back into God's favor and ensures their righteousness before Him.

## Scriptures

The Strong's number for the Hebrew word "שׁוּב" (shuv) is H77252. This verb primarily means "to return," "to turn back," "to restore," or "to repent." It is used extensively in the Old Testament to describe both physical and metaphorical returning, such as turning back to God or repenting from sin. The concept of "shuv" is central to the idea of repentance in the Hebrew Scriptures, emphasizing a heartfelt return to God's Directives and ways.

## Example:

*He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. (Ps. 23:3, KJV)*

This verse above is just one example on how God will restore one's soul. The underlined word is the Hebrew word "shuv." In so doing the restorations made is to restore one to the way God meant someone to be.

Here are some more scriptures that illustrate how people returned to God through the Torah and how others turned to Him through the Torah:

*And when the wicked shall turn away from all his failings of falling short and incurring guilt (sins) that he has done and guards My Statutes and commits to practice Judgement and Righteousness, he shall surely live and not die. (Eze. 18:21, My Translation)*

*And return to the LORD your God and obey His voice according to all that I command you today, you and your children, with all your heart and with all your soul, that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. (Deut. 30:2-3)*

*And return as far as<sup>1</sup> YHWH your 'Elohiym and give ear in His Voice like all which I have instructed you this day, you and your sons, with all your heart and with all your soul, and YHWH your 'Elohiym will turn your exile, and show kindness on you, and return and gather you from all the peoples which YHWH your 'Elohiym has scattered you. (My translation)*

This passage highlights the promise of restoration and compassion when the people return to God and obey and guard His Commandments. The underlined word is the Hebrew word "shuv" meaning *turn or return*.

*Return, Israel, to the LORD your God. Your sins have been your downfall! Take words with you and return to the LORD. Say to Him: Forgive all our sins and receive us graciously, that we may offer the fruit of our lips. (Hosea 14:1-2)*

<sup>1</sup> The phrase "שׁוּבוּ עַד־יְהוָה אֱלֹהֵיכֶם" in Deuteronomy 30:2 can be translated literally as "you return until/as far as YHWH your God." The Hebrew word "עד" (ad) typically means "until" or "as far as," which gives the sense of returning to a point or destination. In this context, "return until/as far as YHWH your God" emphasizes the completeness and totality of the return. It suggests not just a physical or superficial return, but a deep, wholehearted return to God. The use of "עד" (ad) underscores the idea of reaching the ultimate destination, which is a full reconciliation and alignment with God's will. While "return to YHWH your God" is a common translation, the literal rendering "return until/as far as YHWH your God" captures the depth and intensity of the return, highlighting the journey and commitment involved in truly turning back to God. This phrase emphasizes the thoroughness of repentance and the goal of fully restoring one's relationship with God.

*Return, O Israel, as far as YHWH your 'Elohiym, for you have fallen into your perversity. Take with you Words and return to YHWH. Say to Him, "Lift up<sup>2</sup> all perversity and take what is good, and we will reciprocate with the bull of our lips<sup>3</sup>. (My translation)*

This scripture calls for Israel to return to God and seek forgiveness, emphasizing the importance of repentance and confession. This translation aims to capture the direct and literal meaning of the Hebrew text, emphasizing the call for Israel to return to God and seek forgiveness.

*Even now, declares the LORD, return to Me with all your heart, with fasting and weeping and mourning. Rend your heart and not your garments. Return to the LORD your God, for He is gracious and compassionate, slow to anger and abounding in love, and He relents from sending calamity. (Joel 2:12-13)*

This passage underscores the heartfelt nature of repentance and God's readiness to forgive.

*Let the wicked forsake their ways and the unrighteous their thoughts. Let them turn to the LORD, and He will have mercy on them, and to our God, for He will freely pardon. (Is. 55:7)*

This verse highlights the mercy and forgiveness available to those who turn to God.

Forgiveness in the Hebrew Scriptures involves a sincere return to God's ways and a commitment to follow His Commandments. When someone sins, they are to return (shuv) to the Torah, which means turning back to God's Teachings and Instructions. This act of returning is a demonstration of repentance and a desire to realign oneself with God's will.

By turning to the Torah and living according to its teachings, individuals show their love and devotion to God. This concrete expression of repentance brings them back into God's favor and ensures their righteousness before Him. The process of repentance involves acknowledging one's

<sup>2</sup> The Hebrew word "נָשָׂא" (nasa') means to carry, lift up, or take. While "take" is an acceptable translation, it doesn't fully capture the essence of the Hebrew term. Imagine a person carrying a heavy load, and someone comes along to remove that burden from them—this is what it means for the burden to be lifted up. Similarly, when God forgives someone, He takes away their burden of sin. This is why, when a person repents or makes things right, they often feel as though a weight has been lifted off their shoulders.

<sup>3</sup> The phrase "וְנִשְׁלַמְהָ פָּרִים סִפְתֵּינוּ" (u'neshalmah parim sefateinu) from Hosea 14:2 can be translated more literally as "and we will repay the bulls of our lips." The word "פָּרִים" (parim) means "bulls," and "סִפְתֵּינוּ" (sefateinu) means "our lips." The phrase is metaphorical, suggesting that the offerings of their lips (prayers and praises) will replace the physical sacrifices of bulls. The translation, "and we will reciprocate with the bull of our lips," captures the essence of this metaphor. It conveys the idea that their verbal expressions of repentance and praise are being offered in place of animal sacrifices. This translation maintains the poetic and metaphorical nature of the original Hebrew text while making it understandable in English. This is only one place that shows proof that a blood sacrifice is not the only acceptable way to receive forgiveness of sins. Other verses such as, Ps. 51:17; Micah 6:6-8 and others prove otherwise.

sins, seeking forgiveness, and making a sincere effort to turn to Torah according to God's Commandments, and be restored.

In summary, the Hebrew Scriptures teach that repentance is not just about asking for forgiveness but involves a genuine return to God's Ways through the Torah. This holistic approach to repentance is both Scriptural and beneficial, fostering a community grounded in faith, obedience, and love for God.

### What about Forgiveness?

We do know one thing is for sure is that one cannot have a discussion about repentance without talking about forgiveness. There are several Hebrew words that pertain to forgiveness, each with its own nuance and context. Here are some of the key words and examples of scriptures where they are used:

**סָלַח (salah):** This word means "to forgive" or "to pardon." It is often used in the context of divine forgiveness. Nuance and Essence: The word "salah" means "to forgive" or "to pardon." It is often used in the context of divine forgiveness, where God forgives the sins of individuals. The nuance of "salah" involves the idea of being indulgent or lenient towards someone who has committed a wrong. The essence of "salah" is about showing mercy and granting pardon, emphasizing the compassionate nature of forgiveness.

*And YHWH said, I have forgiven as your word.  
(Num. 14:20, My translation)*

**כָּפַר (kaphar):** This word means "to cover up," "to atone," or "to make atonement." It is like someone taking a shovel and putting something into the ground and covering it up with dirt. It is often used in the context of atonement for sins.

*For in this day, an atonement is made over you to cleanse you from  
all offenses before the Face of YHWH, to purify you.  
(Lev. 16:30, My translation)*

**נָסָא (nasa'):**

**Nuance and Essence:** The word "nasa'" means "to carry," "to lift up," or "to take." It conveys the idea of bearing a burden or lifting something off someone. In the context of forgiveness, it implies that God is lifting the burden of sin from an individual, providing relief and freedom from guilt. The essence of "nasa'" is about removing a heavy load, symbolizing the act of forgiveness and the resulting sense of liberation.

*And YHWH passed before him and called out, 'YHWH, YHWH, 'El Compassionate and Gracious, slow to flare His Nose<sup>4</sup>, and abounding in steadfast love and devotion and firmness. Guarding steadfast love and devotion for thousands, forgiving perversity, rebellion and missing the mark, and by no means acquitting the guilty, upon of the father's sons, and the son's son, to the third and the fourth (generation). (Ex. 34:6-7, My translation)*

### מָחַל (machal):

**Nuance and Essence:** "מָחַל" is primarily used to describe the act of forgiving someone for a personal offense or wrongdoing. It emphasizes the relational aspect of forgiveness between individuals. The term also carries the idea of pardoning someone, which involves releasing them from the consequences or guilt of their actions. The essence of "מָחַל" is about mending and restoring relationships that have been damaged by wrongdoing. It highlights the importance of reconciliation and moving past offenses. Forgiveness through "מָחַל" involves showing compassion and mercy towards the offender. It reflects a willingness to let go of resentment and offer a fresh start. By forgiving, individuals can achieve emotional healing and inner peace. "מָחַל" underscores the transformative power of forgiveness in bringing about personal and relational harmony.

In summary, "מָחַל" captures the profound act of forgiving and pardoning someone, emphasizing the restoration of relationships, compassion, and the pursuit of peace and healing.

*And Joseph said to them, 'Do not fear, for am I in the place of God? As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones.' Thus he comforted them and spoke kindly to them. (Gen. 50:19-21)*

### סָלַח (slicah):

**Nuance and Essence:** The word "slicah" means "forgiveness" or "pardon." It is derived from the root "סָלַח" (salah) and carries a similar meaning. "Slicah" is often used in the context of asking for forgiveness or granting it. The nuance of "slicah" involves the act of seeking or offering forgiveness, highlighting the relational aspect of reconciliation. The essence of "slicah" is about mending relationships and restoring harmony through the act of forgiving.

<sup>4</sup> the Hebrew word "אָפּ" ('aph), which literally means "nose" or "nostrils," is often used metaphorically in the Hebrew Scriptures to describe anger. The phrase "אָפּ אֶפְיָיִם" (erech apayim) is commonly translated as "slow to anger," but a more literal translation would indeed be "slow to flare His nose." In ancient Hebrew culture, the imagery of flaring nostrils was a vivid way to describe the physical manifestation of anger, as when someone is breathing heavily or snorting in rage. This metaphor captures the intensity and physicality of the emotion.

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*Because with you is the forgiveness, in order to be revered.  
(Ps. 130:4)*

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These words highlight the different aspects of forgiveness in the Hebrew Scriptures, from divine pardon to interpersonal reconciliation. These words collectively emphasize the importance of forgiveness in the Hebrew Scriptures, highlighting the compassionate and merciful nature of God in lifting burdens, granting pardon, and restoring relationships.

### **What About the Other Hebrew Word for Forgive?**

The Hebrew word "נָחַם" (nacham) is a rich and multifaceted term that can be translated in various ways depending on the context. Here are some of the key nuances and essences of "nacham":

**To Comfort:** One of the primary meanings of "nacham" is to comfort or console. This usage often appears in contexts where someone is offering solace to another person who is grieving or distressed.

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*Comfort, comfort my people, says your God. (Is. 40:1)*

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**To Repent:** "Nacham" can also mean to repent or to feel regret. This usage is often associated with a change of heart or mind, leading to a turning away from sin and a return to righteous behavior.

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*And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. (Jonah 3:10)*

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**To Relent:** In some contexts, "nacham" can mean to relent or to change one's mind, often in the sense of showing mercy or withholding judgment.

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*And the LORD repented of the evil which he thought to do unto his people. (Ex. 32:14)*

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The essence of "nacham" encompasses a range of emotions and actions, from offering comfort and consolation to experiencing regret and repentance. It highlights the dynamic nature of human and divine responses to situations of distress, wrongdoing, and the need for change.



*And also now, utters the oracle<sup>5</sup> of YHWH, Return as far as Me, with all your heart, and with fasting, and with lamenting. Tear to your heart and not your clothes, and return to YHWH your 'Elohiym because gracious and compassionate, slow to flare at the nose, and great with steadfastness of love and devotion and relents over the evil. (Joel 2:12-13, My translation)*

In the above verse the underlined words of return use the Hebrew word, “shuv” meaning to return. To “relent” means to become less severe, harsh, or strict about something. It involves softening one's stance or attitude, often showing mercy or compassion. When someone relents, they may change their mind about a decision, especially one that involves punishment or strictness, and instead choose a more lenient or forgiving approach.

In the context of the Hebrew Scriptures, when it says that God “relents from sending calamity (KJV),” it means that God decides to withhold or reduce the severity of a punishment or disaster that was initially intended, often in response to sincere repentance and a change of heart from the people. This highlights God's merciful and compassionate nature.

In the Hebrew Scriptures, the term “oracle of God” refers to a divine message or declaration delivered by God through His prophets. The Hebrew word often used for “oracle” is “נְאֻם” (ne'um), which means “utterance” or “declaration.” This term signifies that the message being conveyed is not of human origin but is a direct communication from God.

## Summary

The Hebrew Scriptures use various words to describe the concept of forgiveness, each with its own nuance and context. Key terms include “נָשָׂא” (nasa'), which means to carry or lift up, emphasizing the removal of burdens; “סָלַח” (salah), which means to forgive or pardon, highlighting divine mercy; “כָּפַר” (kaphar), which means to cover or atone, focusing on atonement for sins; “מָחַל” (machal), which means to forgive or pardon in interpersonal contexts; “סָלַח” (slicah), which means forgiveness or pardon, often used in prayers; and “נָחַם” (nacham), which means to comfort, repent, or relent, emphasizing consolation and change of heart. These scriptures emphasize the themes of repentance and forgiveness, portraying God as merciful and compassionate. They highlight the importance of sincere repentance, turning away from sin, and seeking God's

<sup>5</sup> **Divine Authority:** An oracle of God carries the weight of divine authority. It is a message that comes directly from God, often introduced with phrases like “Thus says the LORD” or “declares YHWH.” This indicates that the words spoken are not the prophet's own but are inspired by God. **Prophetic Revelation:** Oracles are often delivered by prophets, who serve as God's messengers. These revelations can include warnings, judgments, promises, or instructions. The role of the prophet is to faithfully convey God's message to the people. **Purpose and Impact:** The purpose of an oracle is to communicate God's will, intentions, and plans. It can serve to call people to repentance, provide guidance, offer comfort, or pronounce judgment. The impact of an oracle is significant, as it demands a response from the audience—whether it be obedience, repentance, or faith. An example would be in aforementioned verse of Joel 2:12-13. This oracle emphasizes God's call for genuine repentance and highlights His merciful and compassionate nature. It reassures the people that if they sincerely turn back to God, He will show them grace and forgiveness. In summary, an oracle of God in the Hebrew Scriptures is a divine message delivered through prophets, carrying the authority and revelation of God. It serves to communicate God's will and elicit a response from the people, whether it be repentance, obedience, or faith.

forgiveness. The Hebrew Scriptures underscore God's readiness to forgive and restore those who genuinely repent, demonstrating His boundless mercy and love.

## **Conclusion**

The Hebrew Scriptures present a multifaceted understanding of forgiveness through various terms that capture different aspects of this profound concept. "נָשָׂא" (nasa') illustrates the lifting of burdens, symbolizing the relief and freedom that come with divine forgiveness. "סָלַח" (salah) emphasizes God's merciful nature in granting pardon. "כָּפַר" (kaphar) focuses on the act of atonement, covering sins to restore purity. "מָחַל" (machal) highlights the importance of interpersonal forgiveness, fostering reconciliation among individuals. "סָלַחְתָּה" (slicah) underscores the relational aspect of seeking and offering forgiveness, while "נָחַם" (nacham) encompasses comfort, repentance, and the willingness to relent, reflecting the dynamic responses to wrongdoing and the need for change. Together, these words paint a comprehensive picture of forgiveness, emphasizing the importance of repentance, mercy, and the restoration of relationships in the journey toward spiritual and moral renewal.

The Hebrew Scriptures teach that God's mercy and forgiveness are central to His relationship with humanity. Through various terms and narratives, they convey that true repentance involves a heartfelt turning away from sin and a sincere return to God's ways. God's willingness to forgive is depicted as an act of lifting burdens, covering sins, and offering comfort and consolation. The scriptures emphasize that God's mercy is not limited to ritual sacrifices but extends to those who seek Him with a contrite heart and a genuine desire to change. This portrayal of God as merciful and forgiving encourages individuals to seek reconciliation with Him, knowing that He is always ready to forgive and restore them to a state of righteousness and harmony.

## **What About Atonement?**

Imagine a world where every misstep, every wrong turn, and every moment of regret could be wiped away, offering a fresh start and a renewed sense of purpose. This is the transformative power of atonement as depicted in the Hebrew Scriptures. Atonement is not just a ritualistic practice but a profound journey of reconciliation, healing, and divine mercy. It is the bridge that connects humanity's imperfections with God's boundless compassion, offering hope and restoration to those who seek it with a sincere heart. As we delve into the depths of this ancient concept, we uncover timeless truths that resonate with our deepest desires for forgiveness, renewal, and a harmonious relationship with the Divine. Join me as we explore the rich tapestry of atonement in the Hebrew Scriptures, where every thread tells a story of grace, redemption, and the unwavering love of God.

Atonement and repentance are two distinct yet interconnected concepts in the Hebrew Scriptures, both essential for realigning with the Will of God. Atonement, often achieved through rituals and sacrifices, focuses on the act of covering or removing sin to restore purity and reconcile with God.

It symbolizes the divine provision for cleansing and forgiveness, as seen in the sacrificial system and the Day of Atonement (Lev. 16:30). On the other hand, repentance is a personal, heartfelt turning away from sin through returning to Torah Pursuance and a sincere return to God's ways. It involves a change of heart and behavior, demonstrating genuine remorse and a commitment to live righteously (II Chron. 7:14). While atonement addresses the need for purification and reconciliation, repentance emphasizes the individual's responsibility to seek forgiveness and transform their life. Together, they form a comprehensive approach to spiritual renewal, where atonement provides the means for divine forgiveness, and repentance ensures a lasting change in alignment with God's will.

## **An Illustration of What Atonement is**

### **Story 1: The Thief's Redemption**

In a bustling city, a young man named Alex found himself in desperate circumstances. Struggling to make ends meet, he succumbed to temptation and stole a valuable watch from a local jeweler. Consumed by guilt, Alex couldn't shake the feeling of remorse. He knew he had to make things right.

One day, Alex mustered the courage to return to the jeweler. With the watch in hand, he approached the owner, Mr. Thompson, and confessed his wrongdoing. "I stole this from you," Alex admitted, his voice trembling. "I'm deeply sorry for what I did. Please forgive me."

Mr. Thompson, taken aback by Alex's honesty, saw the sincerity in his eyes. "Thank you for returning the watch," he said. "It takes a lot of courage to admit your mistakes. I forgive you."

But Alex knew that words alone were not enough. He offered to work for Mr. Thompson to repay the value of the watch. Over the next few months, Alex diligently worked at the jewelry store, earning back the trust he had broken. Through his actions, he demonstrated genuine repentance and made atonement for his theft.

### **Story 2: Healing a Broken Friendship**

Emma and Sarah had been best friends since childhood. However, a misunderstanding led to a heated argument, and hurtful words were exchanged. Emma, in a moment of anger, said things she didn't mean, deeply wounding Sarah. The friendship that once brought them joy was now strained and distant.

Realizing the gravity of her actions, Emma felt a profound sense of regret. She knew she had to make amends. Emma reached out to Sarah, asking to meet and talk. "I'm truly sorry for what I

said," Emma began, her voice filled with remorse. "I never meant to hurt you. Can you forgive me?"

Sarah, still hurt, listened to Emma's heartfelt apology. "It hurt a lot," Sarah admitted. "But I can see that you're genuinely sorry."

Emma didn't stop at just an apology. She made a conscious effort to rebuild their friendship. She showed kindness, patience, and understanding, proving through her actions that she was committed to making things right. Over time, their bond grew stronger, and the wounds began to heal. Emma's sincere repentance and efforts to atone for her hurtful words restored their friendship.

## Two Stories in the Hebrew Scriptures about Repentance and Atonement

### David and Bathsheba (2 Samuel 11-12)

**Story:** King David committed adultery with Bathsheba and then arranged for her husband, Uriah, to be killed in battle to cover up his sin. When the prophet Nathan confronted David with his wrongdoing, David was deeply remorseful and repented for his actions.

**Repentance:** David's repentance is vividly expressed in Psalm 51, where he pleads for God's mercy and forgiveness, acknowledging his sin and seeking a clean heart and renewed spirit.

**Atonement:** Although David faced severe consequences for his actions, including the death of the child born from his union with Bathsheba, his sincere repentance led to God's forgiveness. David's heartfelt plea for mercy and his willingness to accept the consequences of his actions demonstrate the process of atonement.

*Have mercy on me, O God, according to your steadfast love;  
according to your abundant mercy blot out my transgressions.  
Wash me thoroughly from my iniquity, and cleanse me from my sin!  
(Psalm 51:1-2)*

### Jonah and the People of Nineveh (Jonah 3)

**Story:** The prophet Jonah was sent by God to the city of Nineveh to proclaim a message of impending judgment due to their wickedness. Upon hearing Jonah's warning, the people of Nineveh, from the king to the commoners, believed in God, fasted, and put on sackcloth as a sign of their repentance.

**Repentance:** God told Jonah to go to the City of Nineveh to preach repentance from their wicked ways. The king of Nineveh issued a decree for everyone to turn from their evil ways and violence, hoping that God would relent and spare the city from destruction.

**Atonement:** God saw their genuine repentance and relented from bringing the disaster He had threatened. The collective repentance of the people of Nineveh and their actions to seek forgiveness led to their atonement and the sparing of their city.

*When God saw what they did, how they turned from their evil way,  
God relented of the disaster that he had said he would do to them,  
and he did not do it. (Jonah 3:10)*

These stories illustrate the powerful themes of repentance and atonement in the Hebrew Scriptures, showing how sincere repentance and seeking forgiveness can lead to divine mercy and restoration.

### Definition of Atonement

Atonement in the Hebrew Scriptures refers to the process of reconciling with God by metaphorically covering up or burying sins, symbolizing their removal and the restoration of purity. This also includes action to making things right with our fellow person. It involves making right what went wrong, addressing and correcting any wrongdoing to achieve reconciliation and cleansing. The Hebrew word for atonement is "כָּפַר" (kaphar), which means "to cover" or "to make atonement."

*For on this day shall atonement be made for you to cleanse you.  
You shall be clean before the LORD from all your sins.  
(Lev. 16:30)*

### Day of Atonement (Yom Kippur)

The Day of Atonement, or Yom Kippur, is the holiest day in the Jewish calendar. It is a day dedicated to fasting, prayer, and seeking forgiveness for sins.

*And it shall be a statute to you forever that in the seventh month,  
on the tenth day of the month, you shall afflict yourselves and shall  
do no work, either the native or the stranger who sojourns among  
you. For on this day shall atonement be made for you to cleanse  
you. You shall be clean before the LORD from all your sins.  
(Lev. 16:29-30)*

## Sacrificial System

The sacrificial system was central to the concept of atonement in the Hebrew Scriptures. Various offerings, such as sin offerings and burnt offerings, were made to atone for sins and restore the relationship between God and His people.

*And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. (Lev. 1:4)*

## Scapegoat Ritual

On the Day of Atonement, a scapegoat was used to symbolically carry the sins of the people into the wilderness, signifying the removal of their sins.

*And Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. (Lev. 16:21)*

## Atonement through Repentance

Atonement is not only achieved through sacrifices but also through sincere repentance and turning away from sin. The Hebrew Scriptures emphasize the importance of a contrite heart and genuine repentance.

*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 heaven and will forgive their sin and heal their land. (II Chron. 7:14)*

## YHWH's Mercy and Forgiveness

The concept of atonement highlights God's mercy and willingness to forgive those who genuinely repent. It underscores the compassionate nature of God and His desire to restore His people.

*The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin. (Ex. 34:6-7)*

These talking points provide a comprehensive understanding of atonement in the Hebrew Scriptures, emphasizing the importance of reconciliation, repentance, and God's boundless mercy.

### **God Will sometimes Forgive Even When Forgiveness is not Asked For**

Here are a couple of examples from the Hebrew Scriptures where God shows forgiveness even when it is not explicitly asked for:

#### **God's Mercy on the Israelites in the Wilderness**

In the wilderness, the Israelites repeatedly sinned against God by complaining and rebelling. Despite their lack of repentance, God often showed mercy and forgave them, providing for their needs and guiding them.

*But they and our fathers acted presumptuously and stiffened their neck and did not obey your commandments. They refused to obey and were not mindful of the wonders that you performed among them, but they stiffened their neck and appointed a leader to return to their slavery in Egypt. But you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and did not forsake them. (Neh. 9:16-17)*

#### **God's Forgiveness of the People of Nineveh**

Although the people of Nineveh did repent after hearing Jonah's warning, it is noteworthy that God's decision to forgive them was based on their actions rather than a formal request for forgiveness. Their repentance was shown through their behavior, and God responded with mercy.

*When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it. (Jonah 3:10)*

These examples illustrate that God's mercy and forgiveness can extend even when explicit requests for forgiveness are not made, highlighting His compassionate and gracious nature.

#### **Atonement and the High Priest**

The role of the High Priest was crucial in the atonement process. On the Day of Atonement, the High Priest would enter the Holy of Holies to make atonement for the sins of the people.

*And Aaron shall make atonement upon its horns once a year; with the blood of the sin offering of atonement once a year he shall*

*make atonement upon it throughout your generations. It is most holy to the LORD. (Ex. 30:10)*

### **Blood as a Means of Atonement**

Blood was considered a vital element in the atonement process. The shedding of blood symbolized the payment for sin and the purification of the sinner.

*For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life. (Lev. 17:11)*

### **Atonement for the Altar and Sanctuary**

Atonement was not only made for individuals but also for the altar and sanctuary to cleanse them from the impurities of the people.

*Thus, he shall make atonement for the Holy Place because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleanness. (Lev. 16:16)*

### **Atonement for Unintentional Sins**

The Hebrew Scriptures make a distinction between intentional and unintentional sins, with specific provisions for atonement for unintentional sins.

*If anyone sins unintentionally in any of the LORD's commandments about things not to be done, and does any one of them, then he shall offer for his sin that he has committed a bull from the herd without blemish to the LORD for a sin offering. (Lev. 4:2-3)*

### **Atonement and the Jubilee Year**

The Jubilee Year, which occurred every 50 years, was a time of liberation and restoration, symbolizing a form of atonement for the land and the people.

*And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. (Lev. 25:10)*



## Atonement and the Covenant Relationship

Atonement is closely tied to the covenant relationship between God and His people. It serves to restore and maintain this relationship by addressing the issue of sin.

*And I will establish my covenant with you, and you shall know that I am the LORD, that you may remember and be confounded, and never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord GOD.*  
(Eze. 16:62-63)

These points provide a deeper understanding of the concept of atonement in the Hebrew Scriptures, highlighting the roles of the High Priest, the significance of blood, the cleansing of sacred spaces, provisions for unintentional sins, the Jubilee Year, and the covenant relationship.

## Summary

Atonement in the Hebrew Scriptures encompasses a multifaceted process of reconciling with God through various types of sacrifices and offerings. These include the sin offering for unintentional sins, the guilt offering for certain intentional sins, and the burnt offering symbolizing complete dedication to God. Additionally, the peace offering fosters communal fellowship, while the grain offering expresses devotion and thanksgiving. The Day of Atonement (Yom Kippur) serves as a significant annual event for collective atonement, emphasizing the importance of purification and reconciliation with God. Each type of offering and sacrifice plays a unique role in addressing different aspects of sin and devotion, highlighting the comprehensive nature of atonement in the Hebrew Scriptures.

## Conclusion

The concept of atonement in the Hebrew Scriptures is a profound and intricate system designed to restore the relationship between humanity, the Divine and one's fellow person. It underscores the necessity of both ritualistic practices and sincere repentance to achieve true reconciliation with God. By addressing various types of sins and emphasizing the importance of a contrite heart, the sacrificial system provides a holistic approach to spiritual renewal. In the 21st century, these ancient practices continue to offer valuable insights into the timeless principles of forgiveness, mercy, and the pursuit of a harmonious relationship with the Divine. Through understanding and applying these principles, individuals can find a path to spiritual and moral renewal, aligning themselves with the will of God.

## Questions to Ponder

### Is repentance just saying “I’m sorry”?

No. Biblical repentance (teshuvah) is not just remorse—it’s a full turning back to YHWH. It involves recognition of sin, remorse, confession, and most importantly, real change of direction. Repentance is not complete unless it leads to obedience and restoration to the path of Torah.

### Can someone repent without keeping the Torah?

Repentance is not simply regret or moral adjustment. True teshuvah means returning—and the only path to return is the one YHWH Himself established: His Torah. To claim repentance while rejecting Torah is like turning around but continuing to wander off the path. It may look like change, but it never leads home. Repentance is not complete until it brings the soul back under Covenant. Without guarding and observing Torah, there is no Covenant, and without Covenant, there is no repentance.

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***Whisper Nugget:***  
***Repentance without Torah is an illusion***  
***—it comforts the conscience but does not restore the soul.***

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The short answer? Without Torah, no one repents.

### Why is repentance more than a one-time act?

Because repentance is a posture of life. As humans, we stray. Teshuvah is ongoing—it is the daily choice to walk in alignment with YHWH’s heart, to examine ourselves, and to respond when we are convicted. It’s not about perfection, but persistence in returning.

### How does YHWH view a repentant heart?

YHWH delights in a broken and contrite heart (Tehillim / Psalm 51:17). When someone truly repents, turning from sin and submitting to His instructions, He is faithful to forgive and restore. His mercy is abundant—but never cheap.

### **What are signs that repentance is genuine?**

- A desire to obey YHWH's Commandments
- Restitution or making wrongs right when possible
- Deep humility and brokenness over sin
- Consistent turning away from old ways
- Fruit of righteousness and a hunger for holiness

### **Can someone repent too late?**

Scripture shows that while YHWH is patient, His judgment is real. There comes a time when repentance is no longer accepted (e.g., Esav in Hebrews 12:17; the flood in Noah's day). The call is always to repent in the very moment, now—not later.

### **How do we help others understand true repentance?**

By walking it out ourselves. Repentance must be lived, not just taught. When others see the transformation in us—our humility, reverence, and obedience—they will see the weight and beauty of teshuvah, and be drawn to the same return.

*As Blood is to the Body – So Torah is to the Soul*