

# SIN

כחטא

Sin is a riddle, a mystery, a reality that eludes definition and comprehension. Perhaps we most often think of sin as wrongdoing or transgression of **יְהוָה** (Yahuah)'s Torah (law). Sin includes a failure to do what is right. But sin also offends people; it is violence and lack of Love towards other people, and ultimately, rebellion against **יְהוָה** (Yahuah). Further, scripture teaches that sin involves a condition in which the heart is corrupted and inclined toward evil.

The Hebrew word for "sin" is **כחטא** (khatah, Strong's #2403, with the pictograph letters meaning: Outside, Divide, Surround, Contain, Separating, surrounding, Strong-Power Leader, Looking, Revealing, Breathing), and literally means "miss the mark." There are two types of sin, accidental and deliberate. Hebrew has several other words for sin beyond khatah, each with its own specific meaning. The word pasha "trespass", means a sin done out of rebelliousness. The word aveira means "transgression". And the word avone "iniquity", meaning as in done out of moral failing.

The Hebrew people were a nomadic people and their language and lifestyle is wrapped around this culture. One of the aspects of a nomad is his constant journey from one watering hole to another and one pasture to another. If you are walking on a journey (literal or figurative) and find yourself "lost from the path," which is the Hebrew word rasha, (Strong's #7563), you correct yourself and get back on the path. This was a "mistake" (accidentally missing the mark), but not deliberate. Once you are back on the right path, all is good. However, if you decide to leave the path and make your own, you are again "lost from the path", but this time, being a deliberate act, it is a purposeful mistake (missing the mark on purpose). In Scripture **יְהוָה** (Yahuah) gives his "directions" (usually translated as "commands") for the journey that his people are to be on. As long as they remain on that journey, they are tsaddiq (Strong's #6662, usually translated as "righteous," but literally means "on the correct path"), even if they accidentally leave the path, but return (this is the Hebrew verb shub, Strong's #7725, usually translated as "repentance," but literally means "to return") back to the correct path.

If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it.” (**Genesis 4:7**)

‘Say to Yoseph, Please forgive the transgression of your brothers and their sin, because they did evil to you.’ And now, please forgive the transgression of the servants of the Aluahym of your father.” Yoseph wept when they spoke to him. (**Genesis 50:17**)

Then Pharaoh sent and called Moshah (Moses) and Aaron and said to them, “This time I have sinned; **יְהוָה** (Yahuah) is in the right, and I and my people are in the wrong. (**Exodus 9:27**)

But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened his heart, he and his servants. (**Exodus 9:34**)

Then Pharaoh hastily called Moshah (Moses) and Aaron and said, “I have sinned against **יְהוָה** (Yahuah) your Aluahym, and against you. [17] Now therefore, forgive my sin, please, only this once, and plead with **יְהוָה** (Yahuah) your Aluahym only to remove this death from me.” (**Exodus 10:16-17**)

They set out from Elim, and all the congregation of the people of Yasharal (Israel) came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Mitsrayim (Egypt). (**Exodus 16:1**)

Moshah (Moses) said to the people, “Do not fear, for **יְהוָה** (Yahuah) has come to test you, that the

fear of him may be before you, that you may not sin.” (Exodus 20:20)

They shall not dwell in your land, lest they make you sin against me; for if you serve their Aluahym (gods), it will surely be a snare to you.” (Exodus 23:33)

The next day Moshah (Moses) said to the people, “You have sinned a great sin. And now I will go up to **ሕሂሕ** (Yahuah); perhaps I can make atonement for your sin.” [31] So Moshah (Moses) returned to **ሕሂሕ** (Yahuah) and said, “Alas, this people has sinned a great sin. They have made for themselves Aluahym of gold. [32] But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.” [33] But **ሕሂሕ** (Yahuah) said to Moshah (Moses), “Whoever has sinned against me, I will blot out of my book. [34] But now go, lead the people to the place about which I have spoken to you; behold, my Malak (angel) shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them.” (Exodus 32:30-34)

“Speak to the people of Yasharal (Israel), saying, If anyone sins unintentionally in any of **ሕሂሕ** (Yahuah)’s commandments about things not to be done, and does any one of them, [3] if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to **ሕሂሕ** (Yahuah) for a sin offering. (Leviticus 4:2-3)

“If the whole congregation of Yashaal (Israel) sins unintentionally and the thing is hidden from the eyes of the assembly, and they do any one of the things that by **ሕሂሕ** (Yahuah)’s commandments ought not to be done, and they realize their guilt, [14] when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. (Leviticus 4:13-14)

“If anyone commits a breach of Amunah (faith) and sins unintentionally in any of the Kadush things of **ሕሂሕ** (Yahuah), he shall bring to **ሕሂሕ** (Yahuah) as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering. (Leviticus 5:15)

“If anyone sins, doing any of the things that by **ሕሂሕ** (Yahuah)’s commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. (Leviticus 5:17)

“If anyone sins and commits a breach of Amunah (faith) against **ሕሂሕ** (Yahuah) by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor [3] or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby (Leviticus 6:2-3)

The priest shall offer the sin offering, to make atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering. (Leviticus 14:19)

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

And this shall be a statute forever for you, that atonement may be made for the people of Yasharal (Israel) once in the year because of all their sins.” And Moshah (Moses) did as **ሕሂሕ** (Yahuah) commanded him. (Leviticus 16:34)

“You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. (Leviticus 19:17)

If a man lies with his uncle’s wife, he has uncovered his uncle’s nakedness; they shall bear their sin; they shall die childless. (Leviticus 20:20)

They shall therefore keep my charge, lest they bear sin for it and die thereby when they profane it: I am

יְהוָה (Yahuah) who sanctifies them. (**Leviticus 22:9**)

And speak to the people of Yasharal (Israel), saying, Whoever curses his Aluahym shall bear his sin. (**Leviticus 24:15**)

And if in spite of this you will not listen to me, then I will discipline you again seven fold for your sins, (**Leviticus 26:18**)

“Then if you walk contrary to me and will not listen to me, I will continue striking you, seven fold for your sins. (**Leviticus 26:21**)

Then I also will walk contrary to you, and I myself will strike you seven fold for your sins. (**Leviticus 26:24**)

Then I will walk contrary to you in fury, and I myself will discipline you seven fold for your sins. (**Leviticus 26:28**)

“Speak to the people of Yasharal (Israel), When a man or woman commits any of the sins that people commit by breaking Amuanah (faith) with יְהוָה (Yahuah), and that person realizes his guilt, [7] he shall confess his sin that he has committed. And he shall make full restitution for his wrong, adding a fifth to it and giving it to him to whom he did the wrong. (**Numbers 5:6-7**)

And the Levites purified themselves from sin and washed their clothes, and Aaron offered them as a wave offering before יְהוָה (Yahuah), and Aaron made atonement for them to cleanse them. (**Numbers 8:21**)

But if anyone who is clean and is not on a journey fails to keep the Pesah (Passover), that person shall be cut off from his people because he did not bring יְהוָה (Yahuah)’s offering at its appointed time; that man shall bear his sin. (**Numbers 9:13**)

And Aaron said to Moshah (Moses), “Oh, יְהוָה (Yahuah), do not punish us because we have done foolishly and have sinned. (**Numbers 12:11**)

“But if you sin unintentionally, and do not observe all these commandments that יְהוָה (Yahuah) has spoken to Moshah (Moses), (**Numbers 15:22**)

And they fell on their faces and said, “O יְהוָה (Yahuah), the Aluahym of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?” (**Numbers 16:22**)

And he spoke to the congregation, saying, “Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be swept away with all their sins.” (**Numbers 16:26**)

And you shall bear no sin by reason of it, when you have contributed the best of it. But you shall not profane the Kadush things of the people of Yasharal (Israel), lest you die.’” (**Numbers 18:32**)

And the people came to Moshah (Moses) and said, “We have sinned, for we have spoken against יְהוָה (Yahuah) and against you. Pray to יְהוָה (Yahuah), that he take away the serpents from us.” So Moshah (Moses) prayed for the people. (**Numbers 21:7**)

But if you will not do so, behold, you have sinned against יְהוָה (Yahuah), and be sure your sin will find you out. (**Numbers 32:23**)

And I looked, and behold, you had sinned against יְהוָה (Yahuah) your Aluahym. You had made yourselves a golden calf. You had turned aside quickly from the way that יְהוָה (Yahuah) had commanded you. (**Deuteronomy 9:16**)

Then I took the sinful thing, the calf that you had made, and burned it with fire and crushed it, grinding it very small, until it was as fine as dust. And I threw the dust of it into the brook that ran down from

the mountain. **(Deuteronomy 9:21)**

Take care lest there be an unworthy thought in your heart and you say, 'The seventh year, the year of release is near,' and your eye look grudgingly on your poor brother, and you give him nothing, and he cry to **יְהוָה** (Yahuah) against you, and you be guilty of sin. **(Deuteronomy 15:9)**

That they may not teach you to do according to all their abominable practices that they have done for their Aluahym, and so you sin against **יְהוָה** (Yahuah) your Aluahym. **(Deuteronomy 20:18)**

"If you make a vow to **יְהוָה** (Yahuah) your Aluahym, you shall not delay fulfilling it, for **יְהוָה** (Yahuah) your Aluahym will surely require it of you, and you will be guilty of sin. [22] But if you refrain from vowing, you will not be guilty of sin. **(Deuteronomy 23:21-22)**

You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to **יְהוָה** (Yahuah), and you be guilty of sin. [16] "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin. **(Deuteronomy 24:15-16)**

And the people of Yasharal (Israel) cried out to **יְהוָה** (Yahuah), saying, "We have sinned against you, because we have forsaken our Aluahym and have served the Ba'al (The Lord)." **Judges 10:10**

If someone sins against a man, **יְהוָה** (Yahuah) will mediate for him, but if someone sins against **יְהוָה** (Yahuah), who can intercede for him?" But they would not listen to the voice of their father, for it was the will of **יְהוָה** (Yahuah) to put them to death. **1 Samuel 2:25**

And they cried out to **יְהוָה** (Yahuah) and said, 'We have sinned, because we have forsaken **יְהוָה** (Yahuah) and have served Ba'al (The Lord) and Ashtaroth. But now deliver us out of the hand of our enemies, that we may serve you.' **1 Samuel 12:10**

Moreover, as for me, far be it from me that I should sin against **יְהוָה** (Yahuah) by ceasing to pray for you, and I will instruct you in the good and the right way. **1 Samuel 12:23**

For rebellion is as the sin of divination, and presumption is as iniquity and idolatry. Because you have rejected the word of **יְהוָה** (Yahuah), he has also rejected you from being king." [24] Saul said to Samuel, "I have sinned, for I have transgressed the commandment of **יְהוָה** (Yahuah) and your words, because I feared the people and obeyed their voice. [25] Now therefore, please pardon my sin and return with me that I may worship **יְהוָה** (Yahuah)." **1 Samuel 15:23-25**

Then he said, "I have sinned; yet honor me now before the elders of my people and before Yasharal (Israel), and return with me, that I may bow before **יְהוָה** (Yahuah) your Aluahym." **1 Samuel 15:30**

"When your people Yasharal (Israel) are defeated before the enemy because they have sinned against you, and if they turn again to you and acknowledge your name and pray and plead with you in this house, [34] then hear in Shamyim (heavens) and forgive the sin of your people Yasharal (Israel) and bring them again to the land that you gave to their fathers. [35] "When Shamyim (heavens) are shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them, [36] then hear in Shamyim (heavens) and forgive the sin of your servants, your people Yasharal (Israel), when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance. **(1 Kings 8:33-36)**

And Yahudah (Judah) did what was evil in the sight of **יְהוָה** (Yahuah), and they provoked him to jealousy with their sins that they committed, more than all that their fathers had done. **(1 Kings 14:22)**

For all the sins of Baasha and the sins of Elah his son, which they sinned and which they made Yasharal

(Israel) to sin, provoking יהוה (Yahuah) Aluahym of Yasharal (Israel) to anger with their idols. **1 Kings 16:13**

For he walked in all the way of Yeroboam the son of Nebat, and in the sins that he made Yasharal (Israel) to sin, provoking יהוה (Yahuah), the Aluahym of Yasharal (Israel), to anger by their idols. **1 Kings 16:26**

But he did not put to death the children of the murderers, according to what is written in the Book of the Torah (Law) of Moshah (Moses), where יהוה (Yahuah) commanded, “Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. But each one shall die for his own sin.” **2 Kings 14:6**

“Because Manasseh king of Yahudah (Judah) has committed these abominations and has done things more evil than all that the Amorites did, who were before him, and has made Yahudah (Judah) also to sin with his idols, **(2 Kings 21:11)**

And David said to יהוה (Yahuah), “I have sinned greatly in that I have done this thing. But now, please take away the iniquity of your servant, for I have acted very foolishly.” **(1 Chronicles 21:8)**

Then hear from Shamyim (heavens) your dwelling place their prayer and their pleas, and maintain their cause and forgive your people who have sinned against you. **(2 Chronicles 6:39)**

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 Shamyim (Heavens) and will forgive their sin and heal their land. **(2 Chronicles 7:14)**

Let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Yasharal (Israel) your servants, confessing the sins of the people of Yasharal (Israel), which we have sinned against you. Even I and my father’s house have sinned. **(Nehemiah 1:6)**

And the Yasharalites (Israelites) separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. **(Nehemiah 9:2)**

And you warned them in order to turn them back to your Torah (law). Yet they acted presumptuously and did not obey your commandments, but sinned against your rules, which if a person does them, he shall live by them, and they turned a stubborn shoulder and stiffened their neck and would not obey. **(Nehemiah 9:29)**

Did not Solomon king of Yasharal (Israel) sin on account of such women? Among the many nations there was no king like him, and he was beloved by his Aluahym, and יהוה (Yahuah) made him king over all Yasharal (Israel). Nevertheless, foreign women made even him to sin. **(Nehemiah 13:26)**

But he said to her, “You speak as one of the foolish women would speak. Shall we receive good from יהוה (Yahuah), and shall we not receive evil?” In all this Job did not sin with his lips. **(Job 2:10)**

How many are my iniquities and my sins? Make me know my transgression and my sin. **(Job 13:23)**

Drought and heat snatch away the snow waters; so does Sheol those who have sinned. **(Job 24:19)**

Be angry, and do not sin; ponder in your own hearts on your beds, and be silent. Selah **(Psalms 4:4)**

Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression. **(Psalms 19:13)**

Remember not the sins of my youth or my transgressions; according to your steadfast love remember me, for the sake of your goodness, O יהוה (Yahuah)! **(Psalms 25:7)**

Consider my affliction and my trouble, and forgive all my sins. **(Psalms 25:18)**

Baruk (Blessed) is the one whose transgression is forgiven, whose sin is covered. **(Psalms 32:1)**

I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to יהוה (Yahuah),” and you forgave the iniquity of my sin. Selah **(Psalms 32:5)**

There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin. **(Psalms 38:3)**

I confess my iniquity; I am sorry for my sin. **(Psalms 38:18)**

I said, “I will guard my ways, that I may not sin with my tongue; I will guard my mouth with a muzzle, so long as the wicked are in my presence.” **(Psalms 39:1)**

As for me, I said, “O יהוה (Yahuah), be gracious to me; heal me, for I have sinned against you!” **(Psalms 41:4)**

Wash me thoroughly from my iniquity, and cleanse me from my sin! [3] For I know my transgressions, and my sin is ever before me. [4] Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. [5] Behold, I was brought forth in iniquity, and in sin did my mother conceive me. **(Psalms 51:2-5)**

Hide your face from my sins, and blot out all my iniquities. **(Psalms 51:9)**

For the sin of their mouths, the words of their lips, let them be trapped in their pride. For the cursing and lies that they utter, **(Psalms 59:12)**

In spite of all this, they still sinned; despite his wonders, they did not believe. **(Psalms 78:32)**

Help us, O Aluahym of our salvation, for the glory of your name; deliver us, and atone for our sins, for your name’s sake! **(Psalms 79:9)**

You forgave the iniquity of your people; you covered all their sin. Selah **(Psalms 85:2)**

You have set our iniquities before you, our secret sins in the light of your presence. **(Psalms 90:8)**

He does not deal with us according to our sins, nor repay us according to our iniquities. **(Psalms 103:10)**

I have stored up your word in my heart, that I might not sin against you. **(Psalms 119:11)**

Righteousness guards him whose way is blameless, but sin overthrows the wicked. **(Proverbs 13:6)**

Righteousness exalts a nation, but sin is a reproach to any people. **(Proverbs 14:34)**

Haughty eyes and a proud heart, the lamp of the wicked, are sin. **(Proverbs 21:4)**

Let not your mouth lead you into sin, and do not say before the messenger that it was a mistake. Why should יהוה (Yahuah) be angry at your voice and destroy the work of your hands? **(Ecclesiastes 5:6)**

Surely there is not a righteous man on earth who does good and never sins. **(Ecclesiastes 7:20)**

Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken יהוה (Yahuah), they have despised the Kadush One of Yasharal (Israel), they are utterly estranged. **(Isaiah 1:4)**

“Come now, let us reason together, says יהוה (Yahuah): though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. **(Isaiah 1:18)**

And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and

your sin atoned for.” (Isaiah 6:7)

“Ah, stubborn children,” declares יהוה (Yahuah), “who carry out a plan, but not mine, and who make an alliance, but not of my Ruch, that they may add sin to sin; (Isaiah 30:1)

For in that day everyone shall cast away his idols of silver and his idols of gold, which your hands have sinfully made for you. (Isaiah 31:7)

Who gave up Yaqoob (Jacob) to the looter, and Yasharal (Israel) to the plunderers? Was it not יהוה (Yahuah), against whom we have sinned, in whose ways they would not walk, and whose Torah (law) they would not obey? (Isaiah 42:24)

You have not bought me sweet cane with money, or satisfied me with the fat of your sacrifices. But you have burdened me with your sins; you have wearied me with your iniquities. [25] “I, I am he who blots out your transgressions for my own sake, and I will not remember your sins. (Isaiah 43:24-25)

I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you. (Isaiah 44:22)

But your iniquities have made a separation between you and your Aluahym, and your sins have hidden his face from you so that he does not hear. (Isaiah 59:2)

For our transgressions are multiplied before you, and our sins testify against us; for our transgressions are with us, and we know our iniquities: (Isaiah 59:12)

You meet him who joyfully works righteousness, those who remember you in your ways. Behold, you were angry, and we sinned; in our sins we have been a long time, and shall we be saved? (Isaiah 64:5)

You say, ‘I am innocent; surely his anger has turned from me.’ Behold, I will bring you to judgment for saying, ‘I have not sinned.’ (Jeremiah 2:35)

Let us lie down in our shame, and let our dishonor cover us. For we have sinned against יהוה (Yahuah) our Aluahym, we and our fathers, from our youth even to this day, and we have not obeyed the voice of יהוה (Yahuah) our Aluahym.” (Jeremiah 3:25)

Your iniquities have turned these away, and your sins have kept good from you. (Jeremiah 5:25)

“Though our iniquities testify against us, act, O יהוה (Yahuah), for your name’s sake; for our back slidings are many; we have sinned against you. (Jeremiah 14:7)

We acknowledge our wickedness, O יהוה (Yahuah), and the iniquity of our fathers, for we have sinned against you. (Jeremiah 14:20)

But first I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.” (Jeremiah 16:18)

And no longer shall each one teach his neighbor and each his brother, saying, ‘Know יהוה (Yahuah),’ for they shall all know me, from the least of them to the greatest, declares יהוה (Yahuah). For I will forgive their iniquity, and I will remember their sin no more.”(Jeremiah 31:34)

I will cleanse them from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me. (Jeremiah 33:8)

יהוה (Yahuah) has brought it about, and has done as he said. Because you sinned against יהוה (Yahuah) and did not obey his voice, this thing has come upon you. (Jeremiah 40:3)

It is because you made offerings and because you sinned against יהוה (Yahuah) and did not obey the voice of יהוה (Yahuah) or walk in his Torah (law) and in his statutes and in his testimonies

that this disaster has happened to you, as at this day.” (Jeremiah 44:23)

In those days and in that time, declares יהוה (Yahuah), iniquity shall be sought in Yasharal (Israel), and there shall be none, and sin in Yahudah (Judah), and none shall be found, for I will pardon those whom I leave as a remnant. (Jeremiah 50:20)

Again, if a righteous person turns from his righteousness and commits injustice, and I lay a stumbling block before him, he shall die. Because you have not warned him, he shall die for his sin, and his righteous deeds that he has done shall not be remembered, but his blood I will require at your hand. [21] But if you warn the righteous person not to sin, and he does not sin, he shall surely live, because he took warning, and you will have delivered your soul.” (Ezekiel 3:20-21)

Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die. (Ezekiel 18:4)

The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. [21] “But if a wicked person turns away from all his sins that he has committed and keeps all my statutes and does what is just and right, he shall surely live; he shall not die. (Ezekiel 18:20-21)

And they shall return your lewdness upon you, and you shall bear the penalty for your sinful idolatry, and you shall know that I am יהוה (Yahuah) Aluahym.” (Ezekiel 23:49)

“And you, son of man, say to your people, The righteousness of the righteous shall not deliver him when he transgresses, and as for the wickedness of the wicked, he shall not fall by it when he turns from his wickedness, and the righteous shall not be able to live by his righteousness when he sins. (Ezekiel 33:12)

Again, though I say to the wicked, ‘You shall surely die,’ yet if he turns from his sin and does what is just and right, if the wicked restores the pledge, gives back what he has taken by robbery, and walks in the statutes of life, not doing injustice, he shall surely live; he shall not die. None of the sins that he has committed shall be remembered against him. He has done what is just and right; he shall surely live. (Ezekiel 33:14-16)

They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backsliding in which they have sinned, and will cleanse them; and they shall be my people, and I will be their Aluahym. (Ezekiel 37:23)

We have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. (Daniel 9:5)

To us, O יהוה (Yahuah), belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. (Daniel 9:8)

All Yasharal (Israel) has transgressed your Turah (law) and turned aside, refusing to obey your voice. And the curse and oath that are written in the Turah (Law) of Moshah (Moses) the servant of יהוה (Yahuah) have been poured out upon us, because we have sinned against him. (Daniel 9:11)

“Seventy weeks are decreed about your people and your Qadush city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most Qadush place. (Daniel 9:24)

And now they sin more and more, and make for themselves metal images, idols skillfully made of their silver, all of them the work of craftsmen. It is said of them, “Those who offer human sacrifice kiss calves!” (Hosea 13:2)

He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. (**Micah 7:19**)

She will bear a son, and you shall call his name **ܐܫܘܫܐ** (Yahusha), for he will save his people from their sins.” (**Matthew 1:21**)

The Son of Man will send his Malakym (Angels), and they will gather out of his kingdom all causes of sin and all Torah (law) breakers, (**Matthew 13:41**)

But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. [7] “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! [8] And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. [9] And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into sheol. (**Matthew 18:6-9**)

“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. (**Matthew 18:15**)

For this is my blood of the covenant, which is poured out for many for the forgiveness of sins. (**Matthew 26:28**)

“Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, [29] but whoever blasphemes against the Ruch Qadush never has forgiveness, but is guilty of an eternal sin” (**Mark 3:28-29**)

And forgive us our sins, as we ourselves forgive everyone who has sinned against us us. And lead us not into temptation.” (**Luke 11:4**)

That repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Yarusalym (Jerusalem). (**Luke 24:47**)

The next day he saw **ܐܫܘܫܐ** (Yahusha) coming toward him, and said, “Behold, the Lamb of **ܕܘܫܐ** (Yahuah), who takes away the sin of the world! (**John 1:29**)

Afterward **ܐܫܘܫܐ** (Yahusha) found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” (**John 5:14**)

I told you that you would die in your sins, for unless you believe that I am he you will die in your sins.” (**John 8:24**)

**ܐܫܘܫܐ** (Yahusha) answered them, “Truly, truly, I say to you, everyone who commits sin is a slave to sin. (**John 8:34**)

And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” [3] **ܐܫܘܫܐ** (Yahusha) answered, “It was not that this man sinned, or his parents, but that the works of Aluahym might be displayed in him. (**John 9:2-3**)

And when he comes, he will convict the world concerning sin and righteousness and judgment: [9] concerning sin, because they do not believe in me; (**John 16:8-9**)

And Kepha (Peter) said to them, “Repent and be baptized every one of you in the name of **ܐܫܘܫܐ** (Yahusha) HaMashiach for the forgiveness of your sins, and you will receive the gift of the Ruch Qadush. (**Acts 2:38**)

Repent therefore, and turn again, that your sins may be blotted out, (**Acts 3:19**)

יְהוָה (Yahuah) exalted him at his right hand as Leader and Savior, to give repentance to Yasharal (Israel) and forgiveness of sins. **(Acts 5:31)**

To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.” **(Acts 10:43)**

Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, **(Acts 13:38)**

And now why do you wait? Rise and be immersed (baptized) and wash away your sins, calling on his name (יְהוֹשֻׁעַ (Yahusha).’ **(Acts 22:16)**

To open their eyes, so that they may turn from darkness to light and from the power of HaSatan to יְהוָה (Yahuah), that they may receive forgiveness of sins and a place among those who are sanctified by Amunah (faith) in me.’ **(Acts 26:18)**

For all who have sinned without the Turah (law) will also perish without the Turah (law), and all who have sinned under the Turah (law) will be judged by the Turah (law). **(Romans 2:12)**

What then? Are we Hebrews any better off? No, not at all. For we have already charged that all, both Hebrews and Gentiles, are under sin, **(Romans 3:9)**

For by works of the Turah (law) no human being will be justified in his sight, since through the Turah (law) comes knowledge of sin. **(Romans 3:20)**

For all have sinned and fall short of the esteem of יְהוָה (Yahuah), **(Romans 3:23)**

Whom יְהוָה (Yahuah) put forward as an atoning sacrifice by his blood, to be received by Amunah (faith). This was to show יְהוָה (Yahuah)’s righteousness, because in his divine forbearance he had passed over former sins. **(Romans 3:25)**

“Baruk (Blessed) are those whose lawless deeds are forgiven, and whose sins are covered; [8] baruk (blessed) is the man against whom יְהוֹשֻׁעַ (Yahusha) will not count his sin.” **(Romans 4:7-8)**

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— [13] for sin indeed was in the world before the Turah (law) was given, but sin is not counted where there is no Torah (law). [14] Yet death reigned from Adam to Moshah (Moses), even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. **(Romans 5:12-14)**

And the free gift is not like the result of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. **(Romans 5:16)**

Now the Turah (law) came in to increase the trespass, but where sin increased, Chen (unmerited favor) abounded all the more, [21] so that, as sin reigned in death, Chen (unmerited favor) also might reign through righteousness leading to eternal life through יְהוֹשֻׁעַ (Yahusha) HaMashiach our Adon. **(Romans 5:20-21)**

What shall we say then? Are we to continue in sin that Chen (unmerited favor) may abound? [2] By no means! How can we who died to sin still live in it? **(Romans 6:1-2)**

We know that our old self was put to death with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. [7] For one who has died has been set free from sin. **(Romans 6:6-7)**

For the death he died he died to sin, once for all, but the life he lives he lives to יְהוָה (Yahuah). [11] So you also must consider yourselves dead to sin and alive to יְהוָה (Yahuah) in יְהוֹשֻׁעַ (Yahusha)

(Yahusha) HaMashich. [12] Let not sin therefore reign in your mortal body, to make you obey its passions. [13] Do not present your members to sin as instruments for unrighteousness, but present yourselves to **ሕህህ** (Yahuah) as those who have been brought from death to life, and your members to **ሕህህ** (Yahuah) as instruments for righteousness. [14] For sin will have no dominion over you, since you are not under Turah (the penalty of the law) but under Chen (unmerited favor). [15] What then? Are we to sin because we are not under Turah (the penalty of the law) but under Chen (unmerited favor)? By no means! [16] Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? [17] But thanks be to **ሕህህ** (Yahuah), that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, [18] and, having been set free from sin, have become slaves of righteousness. **(Romans 6:10-18)**

For when you were slaves of sin, you were free in regard to righteousness. **(Romans 6:20)**

But now that you have been set free from sin and have become slaves of **ሕህህ** (Yahuah), the fruit you get leads to sanctification and its end, eternal life. [23] For the wages of sin is death, but the free gift of **ሕህህ** (Yahuah) is eternal life in **ሐሠህ** (Yahusha) HaMashiach our Adon. **(Romans 6:22-23)**

For while we were living in the flesh, our sinful passions, aroused by the Turah (law), were at work in our members to bear fruit for death. **(Romans 7:5)**

What then shall we say? That the Turah (law) is sin? By no means! Yet if it had not been for the Turah (law), I would not have known sin. For I would not have known what it is to covet if the Turah (law) had not said, "You shall not covet." [8] But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the Turah (law), sin lies dead. [9] I was once alive apart from the Turah (law), but when the commandment came, sin came alive and I died. **(Romans 7:7-9)**

Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. **(Romans 7:13)**

For we know that the Turah (law) is spiritual, but I am of the flesh, sold under sin. **(Romans 7:14)**

So now it is no longer I who do it, but sin that dwells within me. **(Romans 7:17)**

Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. **(Romans 7:20)**

But I see in my members another Turah (law) waging war against the Turah (law) of my mind and making me captive to the Turah (law) of sin that dwells in my members. **(Romans 7:23)**

Thanks be to **ሕህህ** (Yahuah) through **ሐሠህ** (Yahusha) HaMashiach our Adon! So then, I myself serve the Turah (law) of **ሕህህ** (Yahuah) with my mind, but with my flesh I serve the Turah (law) of sin. **(Romans 7:25)**

For the Turah (law) of the Ruch of life has set you free in **ሐሠህ** (Yahusha) HaMashiach from the Turah (law) of sin and death. [3] For **ሕህህ** (Yahuah) has done what the Turah (law), weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, **(Romans 8:2-3)**

But if Mashiach is in you, although the body is dead because of sin, the Ruch is life because of righteousness. **(Romans 8:10)**

“And this will be my covenant with them when I take away their sins.” **(Romans 11:27)**

But whoever has doubts is condemned if he eats, because the eating is not from Amunah (faith). For whatever does not proceed from Amunah (faith) is sin. **(Romans 14:23)**

Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. **(1 Corinthians 6:18)**

Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Mashiach. **(1 Corinthians 8:12)**

For I delivered to you as of first importance what I also received: that Mashiach died for our sins in accordance with the Scriptures, **(1 Corinthians 15:3)**

And if Mashiach has not been raised, your Amunah (faith) is futile and you are still in your sins. **(1 Corinthians 15:17)**

The sting of death is sin, and the power of sin is the Turah (law). **(1 Corinthians 15:56)**

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of **יְהוָה** (Yahuah). **(2 Corinthians 5:21)**

Who gave himself for our sins to deliver us from the present evil age, according to the will of our Aluahym and Father, **(Galatians 1:4)**

But if, in our endeavor to be justified in Mashiach, we too were found to be sinners, is Mashiach then a servant of sin? Certainly not! **(Galatians 2:17)**

But the Scripture imprisoned everything under sin, so that the promise by Amunah (faith) in **יְהוֹשֻׁעַ** (Yahusha) HaMashiach might be given to those who believe. **(Galatians 3:22)**

Be angry and do not sin; do not let the sun go down on your anger, **(Ephesians 4:26)**

As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. **(1 Timothy 5:20)**

Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure. **(1 Timothy 5:22)**

He **יְהוֹשֻׁעַ** (Yahusha) is the radiance of the esteem of **יְהוָה** (Yahuah) and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, **(Hebrews 1:3)**

Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of **יְהוָה** (Yahuah), to make atonement for the sins of the people. **(Hebrews 2:17)**

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. **(Hebrews 4:15)**

He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. **(Hebrews 7:27)**

Indeed, under the Turah (law) almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. **(Hebrews 9:22)**

For then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. **(Hebrews 9:26)**

So Mashiach, having been offered once to bear the sins of many, will appear a second time, not to deal

with sin but to save those who are eagerly waiting for him. (**Hebrews 9:28**)

And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. [12] But when Mashiach had offered for all time a single sacrifice for sins, he sat down at the right hand of **ሕሁሕ** (Yahuah), (**Hebrews 10:11-12**)

Then he adds, "I will remember their sins and their lawless deeds no more." [18] Where there is forgiveness of these, there is no longer any offering for sin. (**Hebrews 10:17-18**)

For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, (**Hebrews 10:26**)

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, (**Hebrews 12:1**)

In your struggle against sin you have not yet resisted to the point of shedding your blood. (**Hebrews 12:4**)

Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. (**James 1:15**)

So whoever knows the right thing to do and fails to do it, for him it is sin. (**James 4:17**)

And the prayer of Amunah (faith) will save the one who is sick, and **ሕሁሕ** (Yahuah) will raise him up. And if he has committed sins, he will be forgiven. [16] Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. (**James 5:15-16**)

Let the one be sure that whoever turns a sinner from his evil course will save [that one's] soul from death and will cover a multitude of sins. (**James 5:20**)

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. (**1 Peter 2:24**)

For Mashiach also suffered once for sins, the righteous for the unrighteous, that he might bring us to **ሕሁሕ** (Yahuah, being put to death in the flesh but made alive in the Ruch, (**1 Peter 3:18**)

Since therefore Mashiach suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, (**1 Peter 4:1**)

By which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. (**2 Peter 1:4**)

For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. (**2 Peter 1:9**)

Knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. (**2 Peter 3:3**)

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of **ሕሁሕ** (Yahusha) his Son cleanses us from all sin. [8] If we say we have no sin, we deceive ourselves, and the truth is not in us. - (**1 John 1:7-8**)

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. [10] If we say we have not sinned, we make him a liar, and his word is not in us. (**1 John 1:9-10**)

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, **𐤏𐤍𐤅𐤔𐤁** (Yahusha) HaMashiach the righteous. [2] He is the atonement for our sins, and not for ours only but also for the sins of the whole world. **(1 John 2:1-2)**

I am writing to you, little children, because your sins are forgiven for his name's sake. **(1 John 2:12)**

Everyone who makes a practice of sinning also practices Turahlessness (lawlessness); sin is Turahlessness (lawlessness). [5] You know that he appeared to take away sins, and in him there is no sin. [6] No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. **(1 John 3:4-6)**

Whoever makes a practice of sinning is of HaSatan (the devil), for HaSatan (the devil) has been sinning from the beginning. The reason the Son of **𐤏𐤅𐤔𐤁** (Yahuah) appeared was to destroy the works of HaSatan (the devil). [9] No one born of Aluahym makes a practice of sinning, for **𐤏𐤅𐤔𐤁** (Yahuah)'s seed abides in him, and he cannot keep on sinning because he has been born of **𐤏𐤅𐤔𐤁** (Yahuah). **(1 John 3:8-9)**

In this is love, not that we have loved **𐤏𐤅𐤔𐤁** (Yahuah) but that he loved us and sent his Son to be the atonement for our sins. **(1 John 4:10)**

If anyone sees his brother committing a sin not leading to death, he shall ask, and **𐤏𐤅𐤔𐤁** (Yahuah) will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. [17] All wrongdoing is sin, but there is sin that does not lead to death. [18] We know that everyone who has been born of **𐤏𐤅𐤔𐤁** (Yahuah) does not keep on sinning, but he who was born of **𐤏𐤅𐤔𐤁** (Yahuah) protects him, and the evil one does not touch him. **(1 John 5:16-18)**

And from **𐤏𐤍𐤅𐤔𐤁** (Yahusha) HaMashiach the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood **(Revelation 1:5)**

Then I heard another voice from Shamyim (Heavens) saying, “Come out of her, my people, lest you take part in her sins, lest you share in her plagues; [5] for her sins are heaped high as Shamyim (heavens), and **𐤏𐤅𐤔𐤁** (Yahuah) has remembered her iniquities. **(Revelation 18:4-5)**

“Not everyone who says to me, ‘Adon (Lord), Adon (Lord),’ will enter the kingdom of Shamyim (Heaven), but the one who does the will of my Father who is in Shamyim (heavens).<sup>22</sup> On that day many will say to me, ‘Adon (Lord), Adon (Lord),’ did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ <sup>23</sup> And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness (Breakers of the Torah). **Matthew 7:21-23**

It should be the goal of every believer to “sin no more,” although we recognize that, while we are in the flesh, we will still stumble **(1 John 1:8)**. **𐤏𐤅𐤔𐤁** (Yahuah)'s desire for each of us is to be Kadush as He is Kadush **(1 Peter 1:16)**. When we fail, we can come to **𐤏𐤅𐤔𐤁** (Yahuah) and ask forgiveness **(1 John 1:9; 1 Peter 4:1–2)**. And if we are truly **𐤏𐤅𐤔𐤁** (Yahuah)'s children, He will correct us, disciplining us when we need it **(Hebrews 12:6–11)**. His work is to conform us to the image of His Son **(Romans 8:29)** free from sin in our lives, go and Sin no more.