

# Compassion, Forgiveness, Repentance and the nature of Adawm (Man)

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The Way of the Most High

“Exalting belief in our Father, the Most High YAHUAH, through His Turah, the 5 scrolls  
of M'shih (Moses).”

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## COMPASSION, FORGIVENESS, REPENTANCE AND THE NATURE OF ADAWM (MAN)



Compassion and forgiveness are two qualities which people in our modern society often seem to lack. It is a general principle of most religions and people in today's "new world" era often refer to the need for peace and love. But amidst all of the new age spirituality and "love" the rate of divorce throughout numerous countries attests to the fact that people seem unable to find a measure of compassion and forgiveness within themselves to reconcile with their partners. This most often happens in countries where love is believed to be a feeling or that marriage is disposable as opposed to a lifetime contract in which one does their best to achieve openness, love through action and counseling through family or other outside parties. Broken families and relationships around the world could have been healed with a little compassion, tenderness and forgiveness. In truth, it was in looking upon all of the divorce, suicide, suffering and hurt in our world that inspired me to write this article. We find amazing examples of compassion and forgiveness within the Government of **יאה** (YaH) in the Turah (Scripture - Gen. to Deut.) as a Compassionate Judge and to a lesser degree in secular government courts of this world.

I would say that compassion is the ability to look from someone else's perspective and to empathize or sympathize passionately with that being. Empathy is an appeal to emotion, to understand or suffer with another. Sympathy is to be together (Greek - syn) with someone in support of their emotional state or being. To see the heart and know where they are coming from. To understand perhaps what led them to that point of transgression or point where they are at, whatever that may be. But more than that, it is to have pity or to express love to them which is not earned or merited by anything they have done. Such unmerited love, compassion and forgiveness are rare commodities. They are only instilled in us by the Creator whose compassion is shown throughout the Turah (Scripture), in whose image we are created. We can only manifest His compassion by being engulfed in it and in reflecting His image.

Quite often in secular courts of the governments of this world we see a compassion and forgiveness that seems to be lacking outside of them, even among

supposed “religious” or “spiritual” people. The government courts of this world will often take someone, even a repeat offender and extend compassion and forgiveness to them. This is often based on their admission to their wrong-doings with visible guilt, proof of counseling or commitment to rehabilitation, acts of community service and so forth. Now if secular governments can understand such concepts and extend compassion and forgiveness, how much more יהוה (YaH) and those who claim to follow Him?

Today is the 29<sup>th</sup> day of the 10<sup>th</sup> Moon cycle of the Scriptural year (1/20/2015), and I was reading from D'bayrim (Deut.) chapter nine. The writer focuses on a time period of 40 years of desert wilderness survival, at a time when the pillar of fire of the presence of יהוה (YaHUAH) was directly in the midst of a group of wanderers completely dependent upon His leading and kindness. Yet even though they were before the face of the Most High, they provoked Him with various transgressions of which they were specifically commanded not to do. Very few think of the depth of these true moments of history, recorded verily in archaeology throughout the Saudi Arabian desert. One must understand that these people had children in the wilderness. Children who literally grew up hearing and knowing the events and commands of the people of the Aibreem (Hebrews). Far different from us in our modern age, especially growing under a Western mindset of secular atheism and selfish indulgence. These wilderness children grew into adulthood knowing the commands of the Most High, and yet still they transgressed His commands. What was their reward or punishment? The Creator was kind and compassionate unto His people.

Near mount Kh'rab (Horeb), the Aibreem (Hebrews) angered the Creator while M'shih (Moses) was away receiving the commandments, in the most famous story of rebellion known as the “golden calf” transgression. They had so soon forgotten that the Creator had delivered them from bondage through signs and wonders. They turned to other mighty ones (alahym), and the evidence of the destroyed golden calf is still upon the false rock altar in Saudi Arabia, fenced off by their government.<sup>1</sup> One ought to consider Ahayran (Aaron) at the forefront of this golden calf debacle. Here was a male, the brother of M'shih (Moses) and the mouthpiece of M'shih (Moses) in the confrontations with p'rai'h (pharaoh). He was a priest for יהוה (YaHUAH). He was at the forefront of leading the Aibreem (Hebrews) out of bondage and slavery. He was taught much of what came down to him through the oral teachings and way of life of Abrahaym (Abraham), Y'tsakheq (Isaac) and Yaiqob (Jacob). And yet he led the rebellion of the golden calf incident in Sh'moot (Ex.) 32. The Creator desired to destroy Ahayran (Aaron) and all who had joined in the spiritual adultery in idolatry. But ultimately He was compassionate, as the text says “wa-y'n'khem” (and He relented – Sh'moot (Ex.) 32:18). This desire to destroy Ahayran (Aaron) is repeated in the text that I was reading, D'bayrim (Deut.) 9:20. Now it isn't that Ahayran (Aaron) was not punished in any form, as he too died in the wilderness (B'medbayr (Num.) 20:22-26). There are quite often consequences to our actions, even though compassion and forgiveness are extended. The hard part is giving praise to the Great One for the hard things that happen to us, as well as for the wonderful things He grants us in this life. That is called character. This lesson of character will hardly be learned by most of Adawm (Man), who treat the Most High as One whom they only praise when they need something or when things are

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<sup>1</sup>[http://www.thewayofthemosthigh.ca/resources/PDF\\_files/PDF\\_General\\_Articles/REALMountSeeneeinSaudiArabia.pdf](http://www.thewayofthemosthigh.ca/resources/PDF_files/PDF_General_Articles/REALMountSeeneeinSaudiArabia.pdf).

going well.

What can we learn from the golden calf incident and from the 40 years that the Aibreem (Hebrews) provoked יהוה (YaHUAH)? Well for one thing that is 7 years more than my own current age. I can't imagine a people or group provoking the Creator to anger, directly in His presence of a pillar of fire, being raised in the Turah (Law), for quite longer than I have lived. Yet He was compassionate to these repeat offenders, and eventually cleansed them and brought them to a place of peace and prosperity at Sh'kam (Shechem). We also have two groups in the story of the Exodus. We have the people who grew up in M'tsrayim (Egypt), idolaters who knew nothing of the Turah (Law) but accepted the Passover (Paysawkh). And then those who were raised in the Turah (Law) and knew better. Clearly the Creator is impartial, even though both groups transgressed and provoked Him. What this should tell us is that we often need to be patient, compassionate and forgiving with those we love, and perhaps even our enemies.

Were the Aibreem (Hebrews) able to deliver themselves from bondage? Was their arm of flesh strong enough? Were they able to change their past mistakes? The answer to all of these is no. But the Creator brought them to the promised land, delivered them and was compassionate, cleansed them and prospered them. So don't beat yourself up too badly if you were raised in our modern idolatrous world like the people of M'tsrayim (Egypt) who joined the Aibreem (Hebrews) at Passover in the Exodus, and then went on to transgress the commands of the Most High. Don't even beat yourself up too badly if you were raised like Ahayran (Aaron) to know the Turah (Law – Scripture) but forsook the Creator's commandments. But there must come a time when the Creator cleans you up and brings you to a new place. Be careful that you are not avoiding giving up things you know you should, or changing and repenting to learn the lessons of the Creator in your life. Careful that you are indeed being made cleaner and better every day, set-apart for יהוה (YaH). Do not give up when people goad you to follow the world or recognizing the reality that living for the Great One is often a lonely path that only the few and strong will follow. Refuse to give in when others bring up your past or try to bring you down because they have no compassion, love or forgiveness towards you or within themselves. They don't understand that you have changed, or rather that יהוה (YaH) has changed you and is bringing you to a place of peace and prosperity where you serve Him with the whole heart and being. I believe, much like one of my favourite songs, that יהוה (YaH) will not relent until He has it all, when your whole heart is His... including that small tiny part, the foreskin of the heart of Adawm (male and female). I pray that you have gained compassion, peace and love with the Creator, and extend this to those around you in service to others.

While these examples serve to us as Scriptural believers, they are a witness to the world of the kind of character that we should reflect to those around us in secular society. But we can only be LIKE the Creator when we seek His face and give Him the whole heart. It is easier to be LIKE the Creator when we understand His relationship to the original Adawm (Adam – male and female), and the nature of this creation. I think that within every person on the face of the land is a desire to know the Creator, and yet an opposing belief that we cannot follow His ways fully. Compromise with family on things like Christmas or unrighteous movies or indulging in self rather than living as a servant to Him and to others. If we stop to analyze the nature of Adawm (male and female), we would see a little place in the back of their heart, or a place we might call the foreskin of

the heart. It is a place that is sensitive or pleasure-seeking. A place that thinks like Khuah (Eve) that they can indulge in something they were commanded not to do without it altering their being or relationship with the Creator. It is a place that thinks that they are missing out on something, that the Creator is withholding pleasure or something from them by His command not to do such things. And in our modern society, it would be a place in our hearts that thinks that we are missing out on everything the world offers in secular society by following **יְהוָה** (YaHUAH) and the Turah (Scripture). But here is the amazing thing. Did the Creator cut off Adawm (Adam) and his wife from the land of the living even though they knew the command regarding the tree of life and did it anyway? No. If it were not for the compassion of **יְהוָה** (YaHUAH), none of us would be here today.

It is only that tiny part of the heart that holds people back. The “SELF” of selfishness which errs in ignorance, making foolish mistakes or thinks it can survive without the Creator. The “self” which does not consider the commandments of **יְהוָה** (YaHUAH) in all of their ways. It is a hard part to give up, but I speak from experience that there is a freedom and a joy you will experience when the foreskin of your heart is taken from you, when the “self” is no longer within the heart. When you realize your purpose in life is to reflect the image and likeness of **יְהוָה** (YaHUAH) in service to Him and to others. When you realize that your life could be so much greater if you would simply allow Him to “have it all,” and that He has sought after you your whole life and won't relent until He has it all. It took me most of my life to have realized these lessons. But I can tell you that I have a complete peace, understand my purpose and don't fight things with my own arm of flesh. Yes, we are strong and can accomplish much in the strength of the Creator... but it is His arm that gives us strength and wisdom to “get wealth” or prosperity (D'bayrim (Deut.) 8:18). If we give Him the credit and praise Him for both the pain and suffering as well as the great and wonderful things in our lives, then we are truly free of “self.” The Creator says that these things often come upon us “that He might try you by hardships to learn what was in your hearts: whether you would keep His commandments or not” (D'bayrim (Deut.) 8:2). Hard as it may be, will you serve the Creator even when the harshness of life and this world crowd out your optimism, your best efforts or when you are stripped of all that you love or suffer greatly? I can answer that with a yes, because I have been there.

With a little compassion and forgiveness, we would be able to save numerous families from breakdown. We would save future generations from not knowing their Creator and being intimate with Him. We can help stave off future generations from alcoholism, suicide, depression and all the negative side effects of not knowing and following the Creator and His Turah (Law). They would be derailed from a path of transgression and confusion of the modern secular world. Our modern world deceives people into thinking that they cannot “cope” if they don't have that cigarette. The world tells us that we are missing out on the parties and fun. But are all of these things the true nature for which **יְהוָה** (YaHUAH) made Adawm (Man)? Or is it rather that we understand His creation, take care of it, serve the ground and serve Him and others? May **יְהוָה** (YaHUAH) defend the cause of the fatherless, the widows and the poor. May He be praised in suffering and also in joy, and may His redemption be near to those who call upon His Name.

Bell Hooks had a great summary for the relationship of forgiveness to

compassion. “For me, forgiveness and compassion are always linked: How do we hold people accountable for wrongdoing and yet at the same time remain in touch with their humanity enough to believe in their capacity to be transformed?”<sup>2</sup> With this we can conclude that we have the capacity to allow, help and believe in the transformation of our loved ones and our enemies, if we can simply tap into the love and compassion of the Creator. If we can serve Him with the whole heart, and if we ourselves are transformed, we can transform others. We can change our world.

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<sup>2</sup><http://thinkexist.com/quotation/for-me-forgiveness-and-compassion-are-always/369062.html>.