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“And if the wicked man repent of all his sins that he has committed and keeps all My laws and executes justice and righteousness, he shall surely live, he shall not die. All his transgressions that he has committed shall not be remembered regarding him: through his righteousness that he has done he shall live.” (Ezekiel 18:21-22)

“Return, O Israel, to the Lord your God, for you have stumbled in your iniquity. Take words with yourselves and return to the Lord. Say, “you shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips.” (Hosea 14:2-3)

## What is Kol Chesed HaTorah?

Meaning “Community of the Mercy of Torah”, Kol Chesed HaTorah is a communal labor of love and unity. With leadership ranging the Jewish world from Modern Orthodox to Traditional Karaite and everywhere in between and beyond, Kol Chesed is open to all – Jew and ger toshav (righteous non-Jew) alike. Join us for services, classes, or conferences – either online or in-person at our headquarters in Camden, NY or at one of our many family satellite locations throughout the United States.



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### References:

Mjl. “Teshuvah, or Repentance.” My Jewish Learning, My Jewish Learning, 2 Aug. 2002, [www.myjewishlearning.com/article/repentance/](http://www.myjewishlearning.com/article/repentance/).

## What is the Jewish Concept of Sin and Salvation?

### KOL CHESED HATORAH

Author: Rabbi Ludemann

Editor: Cari Howell



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## Contact Us

We would love to hear from you. If you have any questions or comments let us know.

**Kol Chesed**

**P.O. Box 83**

**Camden, NY 13316**

Email: [kolchesed@gmail.com](mailto:kolchesed@gmail.com)

Web: <http://kolchesed.org>



## What is the Difference?

### Unintentional Sin

In Judaism there are two types of sins an individual can commit: unintentional and intentional.

Unintentional ones are ones that are committed by mistake. These types of sins are the ones that can be forgiven. Once the wrong has been righted a “Korbanot/Sacrifice” is offered. An interesting fact is that blood is not required for the unintentional sin.

In every case, flour is sufficient for public remission of the sin (Leviticus 5:11-13). All that is required to be forgiven by God for any sin is repentance and restitution (Ezekiel 18:21-22, Hosea 6:1-6). The Hebrew word for “Repentance” is “TeShuvah”. TeShuvah literally means to “Turn Around (on the path)”. In Judaism, sins are forgiven when the individual sincerely stops doing what is wrong, turns around and heads back to observance.

The true penitent, Maimonides says, is the one who finds himself with the opportunity to commit the same sin again yet declines to do so. (Mjl, 2002)

### Intentional Sin

Intentional sins are ones that are done with malice of forethought. The individual knowingly does what is wrong and commits the act with impunity. This type of sin has no Korbanot/Sacrifice.

Intentional sins fall into two levels of punishment: “Kareth”/Cutting off or Shunning, and Capital offenses, (Death Penalty).

The Shunning Offenses are those where an individual may fail to observe the Sabbath or Passover, eats un-kosher foods, or other requirements that as a Jewish person they are commanded to do. For example, circumcising a son at 8 days (Gen. 17:14, Exodus 12:19, 31:14, Lev. 7:20, etc. ). This individual can always be returned to the community if they sincerely redeem their actions. Those with a death penalty, for the most part, are ones we put people in jail for: Murder, Rape, Theft, etc.

## Sin is both a Personal and National Issue.

Yom Kippur is the day the Jewish people as a nation repent together. Our actions are those that are personal and also collective actions as a community. Its purpose is to join together and share the burdens of our sins together.

Repentance of sins and salvation are different. Salvation, which is “Yeshuah” in Hebrew, literally means “God is our deliverance”. Salvation is a national not a person action. One can be forgiven for a sin, but it is our communal repentance that gives our national salvation. We see in Isaiah, Jeremiah, Hosea, and the other prophets that Salvation and punishment is a national action. This is why Israel is warned that if we don’t keep the commandments that we will be removed from the Land (of Israel) (Deut. 28, 30:1-21, Psalm 9:14-16) The “Salvation” that King David sings of in the Psalms is due to the fact he is King and as such he represents the entire nation of Israel. Salvation in the Hebrew Scriptures is quite clear: it’s about changing our lives now, for the better, for ourselves, our community and the world.