

Sin, Repentance & Atonement -

A Comparison, Christianity vs. Judisam

Sin - Avera is Hebrew for Transgression in English. There are two types of Avera or transgressions: intentional and unintentional. Webster defines Transgress as:

transitive verb. 1 : to go beyond limits set or prescribed by : violate transgress divine law. 2 : to pass beyond or go over (a limit or boundary).

Intentional

Pesha (crime) or Mered (rebellion) - This is an intentional Avera against G-d. This person is referred to as B'mezid.

Avon (iniquity) - This is an intentional Avera that is not against G-d. It could be an uncontrollable emotion, or something similar. This person is referred to as B'shogeg.

Unintentional

Chet (sin) - This is an unintentional Avera. The person was trying to keep G-d's commandments, but missed the mark. Like an archer trying to hit the target, but missed. An example is someone unaware of a commandment, or did not know that today is the Shabbot, they thought it was Friday. A person committing Chet is referred to as Tinok Shenishba.

Scriptural Examples

Num 14:41 And Moses said, Wherefore now do ye transgress **(Avara)** the commandment of the LORD? but it shall not prosper. (KJV)

Lev 16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions **(Pesha)** in all their sins: and so shall he do for the tabernacle of the congregation, that

remaineth among them in the midst of their uncleanness.
(KJV)

Lev 26:40 If they shall confess their iniquity, **(Avon)** and the iniquity **(Avon)** of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; (KJV)

Lev 4:2 Speak unto the children of Israel, saying, If a soul shall sin **(Chet)** through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: (KJV)

Psa 119:11 Thy word have I hid in mine heart, that I might not sin **(Chet)** against thee.

Psa 32:5 I acknowledged my sin **(Chet)** unto thee, and mine iniquity **(Avon)** have I not hid. I said, I will confess my transgressions **(Pesha)** unto the LORD; and thou forgavest the iniquity **(Avon)** of my sin **(Chettah)**. Selah. (KJV)

Repentance is seeing the error of my way, acknowledging my sin, humbling myself before God, turning from what took me off target and adjusting my aim back on target again.

Atonement is: **at - one - ment**, this is done by reconciliation with God. As God is holy, man must be pure in order to remain in communication with Him. Because of our transgressions and defilement we fall out of relationship with our Creator. Through repentance and reparation (making amends for a wrong) restores this relationship, and we become **at - one** with Him again.

The typical Christian view

The Christian doctrine of "**original sin**" sets the stage or rather is the foundation for the Christian belief pertaining to sin and atonement. Original sin is the belief that because Adam and Eve disobeyed God and sinned by eating the fruit from the tree of "the knowledge of good and evil", thus being thrown out of the Garden of Eden. This sin was then transferred within each person from generation to generation. Everybody therefore is sinful upon birth and doomed for hell because of Adam and Eves sin in the garden. This doctrine was established by St. Augustine, and has remained a foundational doctrine in Christianity.

Because everyone is born into sin and doomed for hell, the place prepared for Satan (Lucifer), and the demons, to be tormented by them, one must accept Jesus of Nazareth as there savior, and Christ (messiah).

Romans 5:12-21 (NAS)

¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— ¹³for until the Law sin was in the world, but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. ¹⁵But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. ¹⁶The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. ¹⁷For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ ¹⁸So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. ¹⁹For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. ²⁰The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

This passage is difficult to read and understand, so I did a paraphrase of the verses to help bring a better understanding.

Romans 5:12-21		
Verse	Romans	Paraphrase
12	Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—	Sin entered the world through Adam, and death entered because of sin, therefore death spread to everyone, because everyone had sinned.
13	for until the Law sin was in the world, but sin is not imputed when there is no law.	Sin was a part of the world until Torah, but sin was not ascribed before there was a Torah.
14	Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.	However death and sin reigned before the Torah, even for those who did not sin like Adam, who is a foreshadow of the messiah.
15	But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.	The free gift of righteousness is not like when the initial transgression happened.
16	The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.	Because of that transgression many people died, however, because of Gods grace and the gift of righteousness of the man Jesus Christ, grace abounds to many.
17	For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ	This gift of righteousness is not like the circumstance of what came through Adam.
18	So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.	On the one hand transgression came from Adam, resulting in condemnation.
		But on the other hand the free gift of salvation arose from many transgressions, giving us justification.
		Because of Adams transgression, death reigned, but those who receive the abundance of grace and the gift of righteousness will reign in life through Jesus Christ.
19	For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.	Therefore because of Adam's transgression came condemnation to all men, and because of Jesus's righteousness came justification to all men.

Romans 5:12-21		
		Because of Adams disobedience many were made sinners, and because of Jesus's obedience many will be made righteous.
20	The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,	Torah came to make transgression increase, but where sin increased grace increased even more. So as sin reigned in death, grace reigns in righteousness to eternal life in Jesus Christ.
21	so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.	As sin reigns in death, likewise grace reigns through righteousness in eternal life through Jesus the messiah.

From verses 20 and 21:

Torah came to make transgressions or sin increase. Therefore we need righteousness, which is found in the grace of Jesus Christ. Righteousness and grace are not found in the Torah of Moses.

1 Corinthians 15:22

For as in Adam all die, so also in Christ all will be made alive.

From these two New Testament passages the doctrine of original sin was developed. In the 1 Corinthians passage Paul is saying that all will die because of Adam, but because of Christ all will live. Therefore it is because of Adam that everyone is going to die, but because Christ raised from the dead everyone now has life (vs 23).

Acknowledging that Jesus not only forgives you of your sins, but also died for your sins, or atoned for your sins, as a sacrificial lamb (John 1:9). Sin can only be forgiven by the shedding of blood (Heb. 9:22). You cannot keep the the commandments in the Torah of Moses, therefore man is no longer under the Torah, but under grace (Gal 3:11), therefore Jesus died for our sin (Rom 5:8), thus setting man free from the Torah (Gal 3:21).

The typical Jewish view

Judaism says that man has been given the Torah by God as an instruction manual on how He desires for us to live our lives. Each of us has the choice to either follow it or not to. If we follow Torah and occasionally “miss the mark”, we can repent, and return to right standing before Him again. Forgiveness for sin can be accomplished by either **repentance**, **good works**, or **sacrifice**.

Repentance -

Manasseh repents - 2 Chronicles 33:10 - 14

David repents - 2 Sam 12:13

Nineveh repents - Jonah 3:5-10

Good works -

Prov 10:2, 11:4, 16:6, 21:3;

Hosea 6:6;

Dan 4:24 (4:27 C.B.)

Sacrifice (karbanot) -

For unintentional sins only,

Lev 4:1 - 2

Num. 15:24-31

Repentance

Repentance is the primary form of forgiveness. An example may be that I don't realize that today is the Sabbath and I am doing some form of work, my friend notices and draws my attention to my error, I realize that I “missed the mark”, I then repent for this error, and know that I am forgiven. Another example is found in the Bible when David had the husband of Bath-Sheba, Uriah the Hittite killed because he wanted her for himself. The Prophet Nathan went to him and pointed out the error of his actions. David came to a place of repentance, asked God for forgiveness, and was forgiven for

his sin. Another example is the wicked Israeli King Manasseh, was bound up and being taken into bondage. While in route he realized his wickedness and sinfulness, came to repentance, and asked God to forgive him. The Prophet Jonah was sent to a Gentile city, Nineveh. His mission was to draw their attention to the sin in their lives and bring them to repentance. The people of Nineveh were receptive, repented, and God forgave them for their sins. Take note that Nineveh was not a Jewish city, but by G-ds grace a prophet (Jonah) was sent to bring repentance.

Good Works/Kindness

Another avenue to the forgiveness of sin is "Good Works", or "Kindness". Some examples are given to us in Scripture, such as Proverbs 10:2,

"Treasures of wickedness will not avail, but charity rescues from death.",

and 11:4,

"Wealth will not avail in the day of wrath, but charity will rescue from death."

We can learn from these verses that wickedness nor wealth will prevail in the end, but our charity can become our rescue. In Proverbs 16:6 we read,

"Through kindness and truth iniquity will be forgiven, if through fear of Hashem one turns from evil."

From here we learn that kindness when coupled with the "fear of The Lord", and turning from evil brings forgiveness. In Proverbs 21:3,

"Doing what is right and just is preferable to Hashem than any offering."

When we do error we need to go back and do what is right and just, to bring things back to where they should be. In this process forgiveness transpires. Hashem prefers this over any sacrificial offering. According to Hosah 6:6,

"For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings."

He is speaking about **our** mercy, not Gods. He wants **our** mercy to be given to others, more than coming to God with a burnt offering for forgiveness. The last example is from Daniel 4:27 in the Christian Bible or verse 24 in the Jewish Bible. Daniel is speaking to King Nebuchadnezzar about a dream he is interpreting for him,

"Therefore, O king, let my advice be acceptable to you; break off your sins by being righteous, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your prosperity."

The advice that Daniel is giving Nebuchadnezzar is to be righteous, and to show mercy, to have his sins broken off.

Sacrifice (Kurbanot)

The third method of forgiveness is the sacrifice which is for **unintentional** sins only, and it requires atonement (Heb. kippur). To be "at-one" again or to reconcile would only be logical after realizing that you have accidentally missed the mark. This would not be the case with intentional sin. The person making the sacrifice must first sincerely repent of their actions and make any restitution to others involved that may have been harmed by this transgression.

A sacrifice was accomplished by bringing an offering to the Temple. There are four major categories of Offerings.

- Animal
- Bird
- Minichah (flour)
- Non - Alter Baked

The two Offerings associated with reconciling with G-d after realizing that you had unintentionally broke a commandment are:

Chatas (Sin Offering)

Asham (Guilt Offering)

Both of these Offerings could be accomplished with the Animal, Bird, or Minichah (flour) depending on what the person presenting the Offering could afford.

Unintentional sins according to Leviticus 4:2 & 3,

"Speak to the children of Israel, saying: 'If a person sins **unintentionally** against any of the commandments of the Lord in anything which ought not to be done, and does any of them, if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering."

Again in verse 13 -

'Now if the whole congregation of Israel sins **unintentionally**, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of the Lord in anything which should not be done, and are guilty;

Verses 22 & 23

²² "When a ruler has sinned, and done something **unintentionally** against any of the commandments of the Lord his God in anything which should not be done, and is guilty, ²³ or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish".

Verses 27 & 28

²⁷ 'If anyone of the common people sins **unintentionally** by doing something against any of the commandments of the Lord in anything which ought not to be done, and is guilty, ²⁸ or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed."

But what if this person is poor, and can not afford the above sacrifices for the unintentional sin? God provides an alternative in chapter 5 verses 7 through 13,

⁷ 'If he is not able to bring a lamb, then he shall bring to the Lord, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering. ⁸ And he shall bring them to the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it completely. ⁹ Then he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar.

It is a sin offering. ¹⁰ And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him. ¹¹ 'But if he is not able to bring two turtledoves or two young pigeons, then he who sinned **shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering.** ¹² Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn it on the altar according to the offerings made by fire to the Lord. It is a sin offering. ¹³ The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. The rest shall be the priest's as a grain offering.'"

What makes this most interesting is that if this person cannot afford the two turtle doves he can bring a grain offering. For those who see the sacrificial offering as requires the shedding of blood, apparently have not read the alternative offering given for the poor. It can be the grain offering. **Blood is not required for the forgiveness of sin in the Sacrificial Offering.**

The author of the book of Hebrews has a different view on the requirement of blood for forgiveness of sin. Hebrews 9:22 says,

"22 And according to the law almost all things are purified with blood, **and without shedding of blood there is no remission.**"

However this is not consistent with the Tanach (Old Testament). This verse is referring to Leviticus chapter 17. The portion we need to review are verses 10 - 16.

¹⁰. 'And whatever man of the house of Israel, or of the strangers who dwell among you, **who eats any blood**, I will set My face against that person who eats blood, and will cut him off from among his people. ¹¹. **For the life of the flesh is in the blood**, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.' ¹². Therefore I said to the children of Israel, '**No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.**' ¹³. "Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may

be eaten, he shall pour out its blood and cover it with dust; ¹⁴ for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.' ¹⁵ "And every person who eats what died naturally or what was torn by beasts, whether he is a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean. ¹⁶ But if he does not wash them or bathe his body, then he shall bear his guilty."

The first question to ask is what is the subject in these verses? The subject is about blood, and that blood is to not be consumed. The verses in Leviticus 17 does not say that there is no remission without the shedding of blood, as the writer of Hebrews would like to have us believe. But it gives us direction on what to do with blood:

because the life is in the blood,

and **if** an animal is being used as the Sacrificial Offering,

then "the blood makes atonement for the soul". It is directing us not to eat or consume blood. If an eatable animal is killed to be eaten, its blood is to be poured out into the ground and buried. As we read in chapter 5 of Leviticus, blood **isn't** always required if you can't afford a lamb, goat or turtle doves.

In the Jewish belief each person can only be held responsible for there own sins, nobody else can pay for another's sins.

This is based on Scripture from Ezekiel 18:20,

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself."

One cannot be held responsible for another's sin.

Another example is Jeremiah 31:29 & 30,

²⁹. In those days they will not say again, 'The fathers have eaten sour grapes, And the children's teeth are set on edge.' ³⁰. "But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge."

Exodus 32:32-35 (Begins with Moses crying out to God)

³². "But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!" ³³. The LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. ³⁴. "But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin." ³⁵. Then the LORD smote the people, because of what they did with the calf which Aaron had made.

Deuteronomy 24:16

Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin

The bottom line is - One cannot die for another's sins or iniquity.

In summary

There is a vast difference between the Christian and Jewish view on sin, repentance and atonement. The Christian believes that because of Adams original sin that is passed down from generation to generation in every family, everyone is doomed for hell and torment unless they accept Jesus Christ as their Savior, and God. Upon confessing your sins to him, he will forgive you for all of your sins and you will then be assured of going to heaven. This is all based on the teaching from the Apostle Paul, he does not gather any Biblical support from the Jewish Scriptures for this belief.

On the other hand the Jewish belief is drawn from several Scriptures from the the Tanach (Jewish Bible). Man is **not** born in sin, he learns Torah - Gods teaching as a guide for living life. When he misses the mark, he goes before God with a repentant heart, confesses his sin and returns to the mark. Each person is responsible for their

own sin, nobody can die for another's sin. Upon confession, God is then faithful to forgive us.

By, Jim Behnke

www.studyingtorah.com