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### Concept of Sin New Testament

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THE CONCEPT OF SIN  
IN THE NEW TESTAMENT

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Exegetical Theology

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Sacred Theology

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by  
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December 1944

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C. Adikein, adikos, adikia, adikeema, and their antonyms

dikaos, dikalooma, dikalosyne

D. Anomia (incl. nomos), paranomia, parabasis, parerchomai

E. Asebein, asebeia, asebees, and antonym eusebeia

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THE CONCEPT OF SIN  
IN THE NEW TESTAMENT

Introduction

The proper concept of sin is basic in true religion; for only where there is an adequate concept of sin can there be a correct evaluation of the necessity of the deliverance from sin and the boon of salvation from sin and its consequences. This is very evident from the fact that even where there is a knowledge of the facts of Redemption from sin, the Gospel of Salvation is often emasculated, and the Savior from sin is represented only as a Teacher of morals, an Example, a Martyr to His principles. "The offense which ~~all~~ people of all times and races take at the evangelical Gospel is directed not so much against the metaphysical articles of faith concerning the existence of God and eternal life, but chiefly against what the Bible says about man's guilt. Insistence on the reality of sin is the stumbling-block in Christianity.... If the natural man, as such, becomes religious, he turns involuntarily to a religion which gives the highest expression to his self-confidence and



self-respect. That is, he arrives at an optimistic faith: I am, by nature, noble, helpful, and good.... If the once-born natural man hears the message that man is impure and guilty before God, he instinctively sets up a defence against it. It seems to him to be a mischievous attempt to rob him of his self-respect without which he cannot live." <sup>1</sup>

### The Sin-concept of the Unbeliever

Every sane man has, at least in moments of reflection, some conception of sin and its guilt. Observation proves that no thinking human being will deny some, however small, measure of wrong-doing, if and when he is honest with himself; and it is a sad reflection that the adherents of the great heathen religions often have a clearer concept of sin and a deeper sense of its guilt than the unbelievers in so-called Christian lands, which is evident from the length to which they go to make personal atonement for their sins. This is one of the outstanding characteristics of Hinduism and Buddhism.

Our observation here merely corroborates what the Holy Scriptures tell us of the religion of natural man. Particularly two statements of Scriptures must be considered: 1) that natural man has a knowledge of God, and 2) that he has a sense of sin and guilt. We read Rom. 1, 19 and 20: "That which may be known of God is manifest in them [the heathen]; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and

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1. Karl Heim, The Church of Christ and the Problems of the Day, p. 75f.



Godhead; so that they are without excuse." From this passage we gather that even without the written Law man has a knowledge of God, inadequate though it be. This knowledge has two sources: 1) Creation. The invisible God is "clearly seen" (kathoratai) from the creation of the world, being understood by the things that are made, for "Every house is builded by some man; but He that built all things is God," Hebr. 3, 4. Indeed, "The heavens declare the glory of God and the firmament sheweth His handiwork," Ps. 19, 1; 2) Man's conscience. Thus even the physically blind heathen who cannot see Creation, and though he were deaf, dumb, and without the ability to feel matter, has some conception of God. In the first and second chapter of his Letter to the Romans Paul gives us a vivid description of heathenism in all its repulsiveness. The heathen have "changed the glory of the incorruptible God into an image," 1, 22, and "changed the truth of God into a lie and worshipped and served the creature more than the Creator (tee ktisee para ton ktisanta)." However, because the voice of conscience which, indeed, may have been reduced to a 'still, small voice', which convicts them of their guilt before God, would not be quieted, "they did not like to retain God in their knowledge," 1, 28.

What is the extent of the knowledge of God which the heathen possess? "Even His eternal power and Godhead," says Paul, 1, 20. Three things are named: God's eternity, His power, and His divinity (theiotees). From Creation natural man deduces that God is eternal; for the Creator must have been before Creation. Secondly, He must be powerful, yes, almighty, to be able to create the world; and since no creature has the power to create the universe (and even if that were possible, even that creature would have to have a Creator), this being must be God, and thus His



Divinity is evident from His works.

But "when they knew God, they glorified Him not as God," 1, 21. Recognizing a Supreme Being to whom they owed allegiance, they deliberately disowned Him, glorified Him not, neither in word nor deed. Forced to admit His rightful claims upon their lives by the very fact that He is God, they "became vain in their imaginations and their foolish heart was darkened," 1, 21.

But not only the existence of God is known to natural man, from which he deduces His divine claims upon him, but his conscience also rebukes him of sin. Man, indeed, has travelled a far way from the perfect knowledge of God and of His will before the Fall into sin, which was "written in man's heart", but there is still a vestige of that knowledge left, however incomplete. "For the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the mean while accusing or else excusing one another," Rom. 2, 14-15. Thus, if the heathen has become guilty of one of the gross sins listed in that horrible catalog of crimes, Rom. 1, 21-32, though he will try to excuse himself, his conscience continues to bear witness and his reasonings (logismoi) accuse him.

Yes, natural man has not only a concept of sin, but also a knowledge, however vague, of the consequences of sin. Paul states that the heathen knows "the judgment of God, that they which commit such things are worthy of death," 1, 32. But, in spite of this knowledge, they "not only do the same, but have pleasure in them that do them," which shows not only the abyss of iniquity



to which he has fallen, but also his utterly inadequate concept of sin.

Again it is a sad reflection that also among the thinkers of the world we often encounter a deeper sense of sin among the heathen than among our modern 'Christian' philosophers and psychologists. The Stoic philosopher Seneca writes:

"We are wicked; we have been wicked; we shall be wicked. Our ancestors complained of the decline in morals; we complain of their decline: our posterity will utter the very same complaint. The limits within which morality oscillated are not far apart; the modes in which vice shows itself change, but the power of vice remains the same. All men are wicked; and he who has as yet done nothing wicked is at least in a condition to commit wickedness. All are thankless, avaricious, cowardly, impious; all are mad. We have all done wrong -- one in a less, the other in a greater degree: and we shall all do wrong to the end of the chapter. One drives the other unto folly, and the foolish are so numerous that they allow no chance for improvement to individuals. He who would be angry with the vices of men instead of pitying their faults, would never stop. So great is the amount of iniquity." <sup>2</sup>

Contrast with Seneca's concept of the sinfulness of mankind that of a few of our more modern thinkers. To Spinoza the whole universe represents the action of God, therefore there is for him no place in it for sin. He writes, "For my part I cannot admit that sin and evil have any positive existence, for less than anything can exist or come to pass contrary to the will of God. I also maintain that only in speaking improperly or humanly can we say that we sin against God." Letter XXXII (Elwes edition) <sup>3</sup>

Of Kant, who is considered by many the greatest thinker of modern times, writes Dr. Zeller: "Man belongs to the world of phenomena, that is of the things which we know through the senses. Therefore all his actions, empirically considered, are but links in a

<sup>2</sup> Quoted in Dr. E. Zeller, "The Stoics, Epicureans and Sceptics," in The Church Quarterly Review, Vol. CXXIX, No. 257, p. 3.

<sup>3</sup> ibid. p. 5.



chain of cause and effect. All are therefore determined, and there is no place for freedom or moral responsibility, and therefore there is no room for sin.... There is in man, Kant agreed, an universal propensity to evil, a radical badness. We must, however, be careful not to take it to mean that human nature is itself evil. Every bad action, when we enquire into its rational origin must be looked at as if a man had fallen into it from a state of innocence. Kant will not allow that this radical evil is the same as the Church doctrine of original sin. His reason for rejecting this doctrine is that it implies that moral qualities would be transmitted by natural generation." <sup>4</sup> Also for Hegel, the exponent of the philosophy of the Absolute, sin is not really sin. It is obvious that if God be all things and all things God, there is no real place for sin or evil, and sin is relatively good. There is not really any individual responsibility for sin. Sin is to him, as to Spinoza, appearance only. "These two philosophical systems of Kant and Hegel show us how philosophy concerns itself with the problem of sin. Perhaps the most important point about them is the fact that they recognize that there is a problem.... They are both hampered by the fact that the rationalism of the day found no place for human freedom. Kant therefore had to have recourse to a transcendental idea of the Fall to find a place for the ethical nature of man and his capacity to sin in a noumenal world, and becomes dangerously close to dualism. Hegel is compelled to make sin, or what passes as such, a necessary element in divine

4. Ibid. p. 6.

5. Ibid., p. 9f.



existence, to take away human responsibility and therefore guilt, and to make sin a mere stage in human progress--a perversion of something which is true." 5

We meet the same perversion in most modern schools of psychology. Thus, to the Behaviorist life is merely a reaction to inherited stimuli. But "if life is a mere mechanism without a soul, then it has no high value or special significance. If conduct is an automatic response to stimuli, then sin is nobody's fault, or rather, there is no such thing as sin."<sup>6</sup> The more recent psycho-analysis school will admit the sinfulness of wilful sin, a sin against better knowledge, but not a sin of ignorance. And this in spite of the prayer of the Savior: "Father, forgive them, for they know not what they do." Writes Horatio W. Dresser: "It was customary to condemn acts as wrong or sinful in themselves solely on the ground that they were transgressions of divine law, whether or not the individual could reasonably be held accountable.... No man sins with his whole nature. No man sins in spirit." 7

"Ethical criticism has shown that, strictly speaking, the individual is responsible when, in the presence of higher and lower alternatives, either of which could be chosen, man is able to pass judgment upon himself. The implication is that in some respects man is morally free. The acceptance or rejection of an alternative will depend on the degree of enlightenment, in the presence of nature, nurture, and tradition. Thus an act which was approved in one age might be condemned in another."<sup>8</sup> And of original sin Dresser holds: "The assumption that man possesses a primary in-

5. *ibid.*, p. 9f.

6. William P. King, in Methodist Quarterly Review, Vol. LXXIX, No. 1, p. 10.

7. Horatio W. Dresser, Outlines of the Psychology of Religion, p. 339.

8. *ibid.*, p. 339.



centive to sin having been rejected, all original desires being in themselves neutral, the situation within an individual is reduced to an antithesis between lower and higher tendencies." <sup>9</sup>

"It was not 'sin', not guilt or immorality that was racially transmitted to us; it was the problem pertaining to our biological nature, granted the incentive to live as moral beings in a social milieu of customs and conventions." <sup>10</sup> "The raw material of both vice and virtue is to be found in the mass of desires and cravings with which we are endowed, namely, tendencies with which in themselves are neither moral nor immoral, but 'natural and self-regarding.'" <sup>11</sup> "This terminology means in turn that while instincts "propel", these are not in themselves signs of depravity, but of hidden energy utilized in relation to raw material for either good or evil." "It follows that man does not sin with his entire nature, but when he subordinates his ideal to a lower motive, misusing his propulsive instincts. Reformation begins with the desire for it, with the redirecting (sublimation) of his energies." <sup>12</sup>

"Thus sin is 'analyzed' away. "Although doctrinally sin may be rebellion against "God alone", practically speaking it is a question of motives capable of being psychologically analyzed.... If no longer a question of our original structure, as if human nature could be changed only by a miracle of grace, [underscoring ours] it is not really a matter of origin at all." "Sin is primarily a fall-back to past levels of conduct and experience, a

9. *ibid.*, p. 340.

10. *ibid.*, p. 341.

11. *ibid.*, p. 343.

12. *ibid.*, p. 343.



defeat of the spirit of the future in its conflict with the 'undying past.' Hence man needs 'pull-back' from his racial origin, that the 'pull-forward' of his spiritual destiny may come into power." Our difficulty lies in "failure to correspond with the light we possess." We need to "change the direction of our passionate cravings for satisfaction, to harmonize and devote them to spiritual ends. This is true regeneration. [Underlining ours.] <sup>13</sup> As a consequence the doctrine of Conversion and Regeneration by the grace of God is rejected." Sin may then be described as a condition or state due to disjunction within the self." <sup>14</sup> In its place we are offered a purely human expedient: "The whole outlook changes when, instead of the old ideas of repentance and purification we substitute: 1) the identification of our instinctive powers, 2) the sublimation of these tendencies, and 3) their detachment from egoistic desires and dedication to new purposes." <sup>15</sup>

The Sin-concept of Modernism.  
secular

"A certain writer has well said:

'Certain of our wise men of today have shaded away sin till it becomes an expression of our temperament. They tell us we sin because our grandfather sinned and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the sinner <sup>to con-</sup> ~~one~~ <sup>trou-</sup> in all despair. He does not ask that his sin be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown." <sup>16</sup>

The tendency of Modernism is to soft-pedal sin and to direct the activities of the Church into social realms and into the sphere of world affairs; to save, not the individual, but 'society'. The 'de-emphasis' of sin, the emptying of that word of its Biblical

13. ibid. p. 342.

14. and 15. ibid., p. 343.

16. Horsch, Modern Religious Liberalism, p. 90.



content, has grown to such proportions in Modernistic circles, that even such a liberal theologian as Ralph W. Sockman becomes alarmed. He writes:

"The word sin is losing its scarlet color. Even Church congregations see red when the pulpits denounce it. There is a change going on within the sanctuary somewhat comparable to that outside, which may be symbolized by the contrast between Hawthorne's 'Scarlet Letter' and Ellen Glasgow's 'They Stopped to Folly.' If one were to listen intently at the door of the modern place of worship he would not hear the old-fashioned agonizing of conscience which caused Walt Whitman to pay his tribute to the dumb beast in contrast:

They do not sweat and whine about their condition;  
They do not lie awake and weep for their sins." 17

"Another fact observable in the situation is that the denunciation of sin has lessened in passion and volume. When the pulpit and pew lose their vivid sense of a personal God, with his definite laws and visible punishments, there is an abatement in the tone and temperature of their discussion of sin. The modern man, of course, cannot lay claim to culture unless he shows some interest in social evil and crime waves. He expects and endorses sermons filled with general indictments of these. But in the court of God, as in a court of law, men are not convicted on general charges. It is safe to assume that Sunday morning discourses on America's lawlessness or the gambling spirit or the jazz age do not send many sinners home in agony of conscience. It is an equally safe assumption that few, if any, souls are stirred to searching repentance by the congregational repetitions of the line in the Lord's Prayer, 'Forgive us our trespasses.' Yet it is about the nearest to a confession of sins that the average Protestant churchman comes today." 18

What, then, is the Modernist concept of sin? That is rather difficult to determine on account of the language of vague generality so dear to the Modernist's heart. Furthermore, Modernism appears in various hues, from a light pink to a dark crimson. However all seem to agree in the attempt of 'explaining' sin by heredity or environment, thereby, at least to a large extent, removing the 'sinfulness' of sin out of the sin-concept, and advocating various human expedients for the 'removal' of sin out of the world.

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17. Ralph W. Sockmann, Morals of Tomorrow, p. 23.

18. ibid., p. 29f.



One of the more common Modernist definitions of sin is that if any wilful transgression against the voice of conscience, or not living up to whatever light a man may have. Thus L. Humphrey Walz states: "Conscience, which is the consciousness of oneself as a moral being and therefore subject to moral law, is present in every one and any deliberate transgression of its revelation is sin."<sup>19</sup> To this the Rev. Edw. J. Young pertinently answers: "Of course, Mr. Walz is cognizant of the fact that it is difficult always to recognize the voice of conscience. As given to us, he says, our consciences are 'as small as Jiminy', which we suppose is fairly small, and they are 'often as hard to understand as the chirping of the common-or-garden variety of cricket'. Since this is the case, we wonder how anyone can possibly be expected to understand his conscience." <sup>20</sup>

To quote one more of our contemporary liberals on this point: "The realization of sin and the responsibility for sinful acts will depend greatly upon birth, education and environment.... Where there is no enlightenment and no free will, there can be no sin. Sin is the voluntary transgression of God's Law. Sin unconsciously committed through ignorance may help to destroy moral character and cultivate evil appetite, and make right difficult and sin easier, when the mind becomes enlightened, but it is not sin in the real sense." <sup>21</sup>

Going back to the beginnings of the Modernistic movement, let us examine briefly the concept of sin of its early protagonists. Schleiermacher, the theologian of religious experience, is usually regarded as the father of Modernism. It was his aim to study

19. The Presbyterian Tribune, March 1941.

20. "What is Sin?" The Presbyterian Guardian, May 1941.

21. Richard H.K. Gill, The Psychology of Christian Experience, p. 8. 13.



religion per se, independent of both philosophy and morality; but he philosophizes nevertheless, in fact he cannot avoid it as Modernism, essentially, is an attempt to harmonize religion with philosophy, i.e. human reason, and thus is a revival of the Age of Rationalism. It is always the tendency of the philosopher to develop a theory on insufficient premises and to try to fit the facts of the world into it; and Schleiermacher, no less than others, is guilty of this grave fault. And, obviously, as sin directly concerns our moral nature and the theology of Redemption deals with sin, religion dare not, and can not, be divorced from morality; the latter is an essential part of the former.

Schleiermacher looks upon God as the sole and absolute cause of the universe. From this premise he develops the theory that man, therefore, is absolutely dependent upon Him as Creator and that he has no will of his own. God, then, must be the author of sin, though by God it is not regarded as sin; because God knows its cause, sin has no "objective" reality. It is real only to our consciences. "We are conscious of sin as the power and works of a time in which the leaning towards a God-consciousness had not yet sprung up in us." 22

Ritschl's concept of sin seems somewhat of an improvement over that of Schleiermacher. He writes: "Sin is not an end in itself, not a good, it is the opposite of universal good. It is not an original law of the human will, for it is the striving, desiring, and acting against God. In the individual it comes to be the principle of the will's direction, for it establishes itself as the resultant of particular appetites and propensities. For as a personal bias in the life of the individual, it originates,

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22. Schleiermacher, quoted in Zeller, op.cit., p. 11.



so far as we are able to observe, in sinful desire and actions, which as such has its sufficient ground in the determination of the individual will."<sup>23</sup> This vague definition still leaves us wondering what, according to Ritschl, sin is, and what is its origin.

Original sin, to both Schleiermacher and Ritschl, was a "corporate or social sinfulness", the influence on the individual of the sin of surrounding society; in other words, the evil example. Naturally, if a man's sin is due to his environment, this tends greatly to diminish the guilt of sin. Ritschl, who strongly objects to the expression 'original sin', substitutes for it "the Kingdom of Sin", has virtually the same theory of original sin as Schleiermacher. Society, by its low standards of moral action, sets up a bad example. Men influence one another. It is natural for a man to accommodate himself to his surroundings. Hence new sin results.

Thus Schleiermacher's and Ritschl's views of the origin of sin are practically identical. The former says that the sensual nature develops sooner than the religious nature and therefore man is always handicapped; the latter holds that it is not that man's sensual nature is stronger, but that man is simply ignorant, and thus arises a sense of sin. But for both, sin is not really sin; it is either, as with Schleiermacher, a remembrance of a pre-conscience stage of development, or, as with Ritschl, it arises from ignorance.

Just one more example will suffice. Tennant, one of the Empiricists, tells us that sin is an activity of the will, which is contrary to the individual conscience, to his notion of what is

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<sup>23</sup>. Quoted in The Church Quarterly Review, Vol. CXXIX, No. 257, p. 3.



right."The sinfulness of acts may be judged in two ways. Objectively it depends upon the relationship to the actual code which is transgressed. Subjectively it depends not upon the moral value of the code, but upon the degree in which the transgressor recognizes himself to be bound thereby, as is shown by the sense of shame and wrong-doing that he is capable of feeling after his transgression."<sup>24</sup>.

At the root of these utterly inadequate concepts of sin lies a false view of God. The idea of God tempers the concept of sin. To the Modernist God is good and indulgent, but not just and holy. "The liberalistic view of God's fatherhood leaves out of consideration the fact that, unless God is truth and holiness as well as love, he cannot be love in any real sense. This new doctrine ignores "the sinfulness of sin". It stands for an indulgent, but soft and weak fatherhood of God; too weak to deal appropriately with sin; too sentimental to insist on the sinner taking the only way of salvation from sin. But all the glib modern talk of God's love, which ignores the Scripture teaching of sin and salvation, is nothing beyond a sickly sentimentalism which has never saved a soul and never will."<sup>25</sup>

In the same category with Modernism we find the advocates of the Social Gospel. They contend that the Christian Church has been making a mistake by insisting on the conversion and betterment of the individual and that its message must be directed to the masses. They insist that the Christian Church,

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24. *ibid.*, p.5.

25. Horsch, *op. cit.*, p.91.



in order to accomplish its world-mission must set up and espouse a program of social reforms. Such a program should include better labor-management relationships, public health service, slum clearance, elimination of poverty, sanitation, prohibition of alcoholic beverages, international altruism, and the like. The introduction of such reforms is referred to as "the ushering in of the Kingdom of God" into the world. They want to make this world "a fit place to live in", and thus bring "heaven down to earth". The Social Gospel has been called "the last hope of the world". It is, obviously, purely a present-world religion (Dieseitsreligion).

Many of the social reforms are, in themselves, good and fitting to be espoused by civic organizations. The fatal mistake of the proponents of the social gospel is that they make this the business of the Church, and place reform, both of the individual as well as of society, in place of regeneration. In the final analysis, according to this 'gospel', the individual and that section of society that cooperates in the attempted reform is 'Christian', and that section which does not cooperate is composed of sinners. Sin, then, is refusal to reform personally and externally, and to refuse cooperation in group movements for the external betterment of society. The social gospel substitutes civic righteousness for the righteousness of Christian faith and life.

Writes an ardent advocate of the social gospel: "There is no room for the old conception of sin .... Sin is, in the last analysis, not a personal, but a social evil. It is the result of improper social conditions. So long as our social order is not



Christianized, sin will ever be present with us. It is impossible to lead a Christian life except in a Christianized society. Yet if we accept the thought of divine immanence, sin and evil cannot be quite so bad as they seem to be, considered from the viewpoint of the social gospel the thought that God would damn a man because of sin is offensive." 26.

"Behind the optimism of the protagonist of the social gospel lies an inadequate conception of sin. The proponent of this new gospel seems to think we need simply to put a program of Christian social reconstruction before men and persuade them to follow it. But sin is too deep-rooted a thing in human life to be overcome by a mere program of social improvement. Things are not so easily rectified as that. Individual experience bears this out. Paul does not stand alone in his discovery that while approving the Law of God after the inward man he was in bondage to the law of sin in his members, that defeated his best efforts to live up to God's revealed will. Personal Christian experience bears witness to the fact that knowing and approving a program of righteousness is not enough to ensure its being carried out. And if the law of the spirit of life in Christ Jesus alone can make possible in the believer a walk in the way of life, how then can we expect to succeed in an effort to bring society in general, while so large a proportion of its individual units are yet unregenerate, into the Christian way of living? As are the atoms composing it, so will be the mass; and while so many individual atoms of society remain under the power of sin, how can we expect any sweeping triumph of a

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26. Quoted in Horsch, op. cit., p. 127.



program of Christian social reconstruction?...It is a grave weakness of the social gospel that it does not take sufficient cognizance of the factor of human sin in its reckonings. Only the New Testament Gospel of personal salvation is adequate for this stubborn resistance of the human heart to good; but the social gospellers cannot wait for the one-by-one work of an individual salvation; and in their insistence upon a speedy 'Christianization of men's social relationships' they cannot venture to look too closely at the deterrent factor of individual sinfulness. And therein lies their weakness." 27

It is refreshing to find occasionally, among our modern writers a correct estimate of the situation. Heim writes: "If we have become aware of the reality of our guilt over which we have no control, then the door is opened by which we may enter the holy of holies of the Christian faith, the mystery of reconciliation. For we then see if there is to be any help for us at all, any salvation from the despair and dispeace of conscience, the deliverance can come to us only from the outside. Only God can be its source." 28

Even in avowedly Fundamentalist quarters the Biblical concept of sin as taught in the Lutheran Church is considered 'exaggerated', and it is freely admitted that to them the problem of sin is of little moment. "The prevalence of the Lutheran Theology [in Germany] with its exaggerated teaching on the subject of sin presented many problems that demand solution. In England there has been less interest in this side of theology.

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27. Joseph E. Harris, "Sin, Satan, and the Social Gospel" in *Bibliotheca Sacra*, Vol. 91 (1934), p. 451f.  
 28. Heim, op. cit., p. 84.



The teaching about sin has not been exaggerated. Philosophers have paid little attention to the question that it raises." 29

### The Old Testament Sin-Concept.

It remains, by way of introduction, to touch upon the concept of sin in the Old Testament, because it forms the basis of that in the New Testament, or better, the New Testament sin-concept is a continuation of, and harmonizes with, that of the Old Testament.

Many wrong theories as to the Old Testament sin-concept are current. One of the more common ones is that the sin-concept of the Old Testament was developed and deepened through the ages. It is asserted that, at first, sin was viewed only as disobedience to existing law; that sin was purely objective, consisting in the performance or neglect of certain external acts; that at first religion was largely a matter of the tribe or nation and that only gradually did sin become personalized and the concept deepened.<sup>30</sup> However, even a superficial examination of the Old Testament will show that this theory of development of the sin-concept, as well as that of the development of religion in general, is untenable.

In the first place we note that in the very first mention of sin (Gen. 2, 17), sin is viewed as wilful disobedience to a good, a just and holy God, not merely as the breaking of a rule; hence also the threatened punishment is most severe: "In the day that thou eatest thereof, thou shalt surely die"; and, after man had committed sin, the terrible curse of God upon it, Gen. 3, 14-19,

29. The Church Quarterly Review, Vol. CXXIX, No. 257, p. 5.

30. cf. Journal of Theology, A. L. C., Vol. VII, p. 245.



leaves no doubt as to the view God takes of sin.

Again, with the very first use of a word in the Old Testament connoting sin (chattah), sin is pictured as a wild animal crouching at the door, eager to destroy Cain (lapethach chattah robez). Again, already in the sixth chapter of Genesis God gives an estimate of human nature in general by the use of the term 'flesh' (bashar), a term consistently employed both in the Old and New Testament to denote the utter depravity of natural man. This is also evident from v. 5, in which it is related that "God saw that the wickedness (raath) of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually," so that "it repented the Lord (jinaches-regretted) that he had made man on the earth and it grieved him in his heart (el-lebaw-unto his heart)," so that He decided on the terrible punishment of the utter destruction of the wicked from the face of the earth by the deluge. Who can find a 'mild' view of sin in these very first references in Scripture to sin? On the contrary, the most severe estimate of sin is here very emphatically portrayed. Sin is not only the external transgression of a rule, an outward act, but a matter of the human heart which is evil (ra) "the whole day (kol-hajom)".

Another argument of the proponents of the development of the sin-concept in the Old Testament is that the most common term for sin in the Old Testament is chattah, one of the weakest terms for sin, denoting a missing of the mark, a blunder, a misstep, the equivalent of which is the Greek hamartia. With its derivatives it is used 315 times. It is true that this



term is, occasionally, also used in a purely secular sense of missing the mark.<sup>31</sup> Yet we must remember that in the first use of the word in scripture, Gen. 4, 7, it is used in a connection which leaves no doubt as to its gravity. Also Kittel in his exhaustive investigation comes to the conclusion: "Das A.T. verwendet chattah, wenn auch nur in beschränktem Umfang, in der profanen Umgangssprache als ein Verbum der Bewegung im Sinne von den richtigen Punkt verfehlen. Diese Verwendung aber kann weder aus dem religiösen noch dem rechtlichen Sprachgebrauch verstanden werden, sondern muss als Grundlage fuer jene angesehen werden."<sup>32</sup>

We must also note that beside such - in themselves - milder terms for sin as: avon-transgression; aven-a vain, empty thing; akol-crooked ways (Ps. 125, 5); abar-to pass by, or over (which is also said of God, Micah 7, 18; Hosea 10, 11; and in a good sense of man, Prov. 19, 11); that we also have the very strong terms: pescha-rebellion against God, treuloses Handeln, which is used 104 times;<sup>33</sup> rascha-asebeia, Gottlosigkeit, used 285 times, nearly as often as chattah; marah-open rebellion, widerspenstig sein, which includes especially the idea of deliberateness and premeditation; bagad-to act deceitfully (fifteen times); and when sin is described as amal-toil, labor, poneria, sich abplagen. Furthermore we must note that these forceful terms are not employed only in the later periods of Israel's history, but are found interspersed throughout the Old Testament. Also Kittel comes to the conclusion: "Dagegen kommt eine Wurzel wie pescha, "sich

31. cf. Judges 20, 16: "Every one could sling stones at an hair breadth and not miss (we-lo-jachath)." 

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32. Gerhard Kittel, Theologisches Wörterbuch zum Neuen Testament, sub loco hamartia.

33. cf. Job 34, 37: "He added rebellion unto his sin."



auflehnen", dem wirklichen Sündenproblem, naemlich der Frage nach dem Ursprung u.d. Bedeutung des religioesen Vorgangs viel naeher, indem sie das den suendigen Menschen bestimmende Motiv unmissverstaendlich benennt." 34

For a thorough study of the concept of sin in the Old Testament a study of the article by C. Gaenzle, "Die Hauptbegriffe fuer Sünde in Hebraeischen" 35 is both profitable and conclusive. The author, at the hand of a great number of references traces the exact meaning of chattah, pescha, marah and marad, avon, aval, aven, and raa.

In regard to the natural, concrete sense of chattah as "missing the mark", the author adduces Judg. 20, 16; Prov. 8, 36; Job 5, 24; and Prov. 19, 2 and states: "Im Interesse einer naturalistischen Schrifterklaerung, wobei das Entwicklungsprinzip der alles bestimmende Faktor ist, sucht man nun auch in neuerer Zeit den Begriff chattah abzuschwaechen und seines sittlichen Inhalts zu entleeren." 36 "Wir erklæaren daher mit Recht, dass an allen alttestamentlichen Stellen, wo das Wort chattah nicht in seiner urspruenglichen sinnlichen Bedeutung steht, damit, <sup>ein fehlerhaftes, sündliches Verhalten des Menschen,</sup> ein Verfehlen des durch den goettlichen Willen gesteckten Zieles, eine Abirrung von dem durch das Gesetz vorgeschriebenen Wege bezeichnet." 37

Gaenzle also finds that chattah is used also of unintentional sins. Of the story related in Gen. 20 he states: "Haette der Philisterkoenig Abimelech die Sara zum Weibe

34. Kittel, op. cit., p. 280.

35. Lehre und Wehre, Vol. 57, No. 1ff.

36. ibid. p. 12.

37. ibid. p. 14.



genommen, so haette er sich einer Suende schuldig gemacht, wiewohl er, wie er sagt, in Einfalt seines Herzens (bethamlebay) handelte. Demnach ist die Tat an sich, ohne die Beteiligung des Willens und boese Absicht eine Suende... Die Suendhaftigkeit einer Tat haengt nicht ab von der Intention oder Willensrichtung des Taeters, sondern von ihrer objektiven Gesetzwidrigkeit." <sup>38</sup> He then adduces as proof of the grave tenor of chattah "die widernatuerlichen Laster von Sodom und Gomorra heissen 'ihre Suenden (Chattatham);" that David, after the double sin of adultery and murder confesses, 'I have sinned (chattathi)'; that the verb chette is used to denote the rebellion of Korah; and that the worship of the golden calf, Ex. 32, 21, is referred to as chattah g'dolah.

Of pescha he holds: "Als religioeser Begriff bezeichnet pascha folgerichtig die mutwillige Untraue wider Gott, vorsaeztliche Auflehnung wider seinen Willen, die Aufhebung des Bundesverhaeltnisses mit Ihm, gleichsam die Unabhaengigkeitserklaerung des Menschen Gott gegenueber. Pascha drueckt die Gesinnung und das Verhalten derer aus, die da sprechen: 'Lasst uns zerreißen die Bande und von uns werfen die Seile, die uns an Gott und sein Gesetz binden.'" <sup>39</sup> cf. Is. 1, 2; 43, 27; Jer. 2, 8; 2, 29; Hos. 8, 1; Lam. 3, 42. Pescha is used particularly to denote the sin of idolatry, cf. Micah 1, 5 and Amos 4, 4. Its strong meaning is particularly evident from the references where it is used in connection with other Hebrew terms denoting sin, as Ex. 34, 7: "forgiveth iniquity, transgression, and sin, avon,

<sup>38</sup>. ibid., p. 14

<sup>39</sup>. ibid., p. 14. 49



pescha, chattah; and Job 34, 37: "He addeth rebellion (pescha) unto his sin (chattah)."

Comparing the two concepts: "Verglichen mit chattah ist daher pascha im allgemeinen schärfer umgrenzt und bestimmter. Es bezeichnet nicht sowohl ein Vermissten des Zieles (was auch unwissentlich geschehen kann) als vielmehr eine bewusste Auflehnung wider Gott und mutwillige Uebertretung seines Gesetzes. Es drueckt nicht ein blosses Unterlassen des Guten aus, sondern die vorsätzliche <sup>Ausübung</sup> ~~Küßelung~~ des Bösen und Gott Missfaelligen. Auch hat es der Begriff eher mit dem Verhaeltnis des Menschen zu Gott zu tun, als mit dem zu seinen Naechsten." 40

Marah and marad. To illustrate the exact meaning of these words, the latter of which is employed only three times in the Old Testament, the author adduces the following references: Ezek. 2, 3; 20, 38; Ex. 23, 20. 21; and especially Jer. 5, 23 and Num. 20, 10.

Avon has two roots. The verb is infrequent, the noun more common. It means 'to twist, to make crooked', cf. Job. 33, 27; Jer. 3, 21; or 'to err from the right way', cf. Dan 9, 5; 1 Kings 8, 47; Esther 1, 16. "Avon ist eine der haeufigsten hebraeischen Bezeichnungen fuer Suende." The Septuagint translates it promiscue with hamartia, adikia, anomia, also aitia, guilt. "Es heisst nicht nur 'Vergehen', 'Missetat', an sich, sondern involviert den weiteren Begriff der aus dem Vergehen resultierenden Verschuldigung vor Gott, cf. Ps. 32, avon chattathi, the guilt of my sin. Es bezeichnet die Suende mit ihren Folgen, besagt dass die Suende Schuld und Strafe nach sich zieht. Dies letzte Moment tritt an vielen



Stellen so stark hervor dass --wenigstens nach unserem Gefuehl-- 'Schuld' oder 'Strafe' als adaequate Uebersetzung geboten ist. Dies ist in Anbetracht vielfacher Versuche fuer die Suende gleichsam Existenzrecht zu vindizieren, von hoechster Wichtigkeit. Begrueudet die Suende Schuld vor Gott, so ist sie auch etwas, was schlechthin nicht sein sollte. Sie ist nicht ein blosser Defekt der dem Menschen als sinnlicher und endlicher Kreatur notwendig anhafte. Auch ist sie nicht, wie die Pantheisten wollen, nur die Folie des Guten, die notwendige Bedingung des letzteren, damit durch sie das Gute zur Erscheinung und Entwicklung kommen koennte. Die Suende ist etwas Positives und Selbststaendiges, von dem Guten durch eine unuebersteigliche Kluft geschieden." 41

Aval. This term is used only twice as verb, more frequently as a verb-noun. "Auch bei diesem Begriff handelt es sich nach seiner Grundbedeutung um eine Abweichung und Abirrung..... Eine naechere Untersuchung des vorliegenden Materials berechtigt zu der Erklaerung dass mit diesem Begriff ein in grossen und ganzen hoeherer Grad von Suendhaftigkeit bezeichnet werde als mit avon. Alles falsche, unlautere, krumme Wesen im Handel und Wandel, Wort und Tat, ein schoedees Sichwegsetzen ueber alle Forderungen des Rechts und der Billigkeit, eine bewusste, boeswillige, zuweilen freche und ruecksichtslose Misachtung aller Gerechtigkeit und Redlichkeit, wobei die <sup>Aussprueche</sup> Aenderer mit Fuessen getreten, Hilflose und Elende vergewaltigt werden, usw. ---- das alles liegt in unserem Wort. Saehr haeufig erscheint daher aval als Gegensatz zu jaschar, gerade sein,



und zadok, gerecht sein.<sup>42</sup> Cf. Prov. 29, 27; Ps. 107, 42; Ps. 125, 3; Ps. 92, 16; Deut. 32, 4; Zeph. 3, 1-5; Is. 26, 10. Hence it is quite natural that aval is used in contrast to mischpat, right, thamim, perfect, emeth, faithfulness. Cf. Is. 61, 8; Ezek. 28, 15; Mal. 2, 6.

Aven, in its primary meaning, connotes misfortune, toil, labor, evil, in the physical sense. Cf. Job. 5, 6; Ps. 90, 10; Gen. 35, 18; Job 18, 12. "Der Uebergang zur sittlichen Bedeutung des Begriffes wird dadurch vermittelt dass Unheil oder Elend oft auf die Bosheit eines menschlichen Urhebers zurueckzufuehren ist. Ist der Mensch schuld an dem 'Unheil', dass einen anderen trifft, so bekommt aven ethischen Gehalt und bezeichnet eine grobe Verletzung der Naechstenliebe, und dann Unrecht, Frevel, Suende ueberhaupt." <sup>43</sup> Cf. Is. 10, 1; Hab. 1, 3; Num. 23, 21; Job 4, 8; Prov. 30, 20; Jer. 4, 14. "Suendentat, Suendenschuld und Suendenstrafe' sind, wie Delitsch bemerkt, und wie wir bereits beim Sprachgebrauch von avon gesehen haben; Haeufig ineinander uebergehende Begriffe.' Das gilt auch in gewissem Grade von aven. Das Wort bezeichnet zuweilen das Unheil, das die Suende mit innerer Notwendigkeit als ihre Frucht und Folge hervorbringt. Suende und Suendenstrafe sind miteinander unlaesslich verbunden."<sup>44</sup> Cf. Job 15, 35; Is. 59, 4; Job 21, 19; Ps. 94, 23; Prov. 12, 21.

Aven, at times, means 'vanity, nothingness', especially in connection with idols and idolatry. Cf. 1 Cor. 8, 6; Is. 41, 29; 66, 3; Jer. 18, 15; Deut. 32, 21; Ps. 36, 4; 41, 7 (Septuagint: mateen elalei); Ps. 120, 2.

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42. *ibid.*, p. 119.  
 43. *ibid.*, p. 170.  
 44. *ibid.*, p. 171.



Raa "bezeichnet....in vielen Faellen zunaechst 'Leid,Not, Unglueck' im physischen Sinn." Ps. 34,20;Ecol.12,1.Wie bereits angedeutet hat raa ungefaehr denselben Entwicklungsgang durchgemacht wie aven....Ist naemlich das Boese nicht im gewoehnlichen Lauf der Dinge begruendet, sondern ist es duch menschliche Bosheit veranlasst und einem anderen bereitet, so ist der Begriff aus der natuerlichen in die moralische Sphaere uebergegangen." Gen. 50,20;Ps.140,3;1 Sam.23,9;Prov. 3,29.

"Wie zu erwarten ist raa eine ziemlich weite und umfassende Bedeutung fuer Suende.Es ist auf jede Art von Suende angewandt" Gen.6,5;39,9;Judg.20,13;1 Sam.24,12."Auch Abfall von Gott, Abtruennigkeit, Abgoetterei, wird haeufig mit dem Ausdruck Boeses, Boeses tun, bezeichnet.cf.1 Kings 14,9." 45

Rescha. "Nach seiner Grundbedeutung heisst das Wort, 'locker sein', 'schlaff sein',...Die Uebertragung auf das religioese und ethische Gebiet liegt hier sehr nahe.Auch im Deutschen gebraucht man ja 'locker' und 'lax' als sittliche Begriffe. Ebenso im Englischen (lax morality, dissolute conduct).Rascha heisst demnach so viel wie Mangel an sittlicher Festigkeit, Zuegellosigkeit, wobei der Mensch, ohne festen, inneren Halt, sich von seinen suendlichen Begierden umhertreiben laesst, ohne Zaun und Gebiss anzulegen." 46 Is.57,19 (cf.Jude 13). "Es wird nicht auf einzelne suedliche Taten angewandt, sondern bedeutet die Gottlosigkeit, Frevelhaftigkeit schlechthin, und zwar in der Regel die gewohnheitsmaessige und habituell gewordene." 47 Ezek. 3,19;1 Sam.24,14;Prov.4,16;8,7;3,33;

45. *ibid.*, p.208.

46. *ibid.*, p.209.

47. *ibid.*, p.209.



Mal. 3, 18; Is. 48, 22; 57, 21. "Wie aus diesen und noch unzähligen anderen Stellen ersichtlich, ist zadik, der Gerechte, fast durchgängig der Gegensatz zu rascha. Denn wie dem Begriff rascha das Lossein, die Lockerheit als Grundbedeutung zugrunde liegt, so ist zadik ursprünglich der Begriff der Straffheit, der Festigkeit eigen."<sup>48</sup> Cf. Ps. 1, 1. 2; 119, 53; 61, 110; In regard to the use of the verb see 1 Kings 8, 47; Dan. 9, 5; Ps. 106, 6; Dan. 9, 15.

Gaenszle concludes: "Es springt sofort in die Augen, dass an allen diesen Stellen chattah als der allgemeinste Ausdruck fuer Sünde voransteht, während die folgenden offenbar als intensivere Bezeichnungen empfunden werden. Mit anderen Worten, die Begriffe sind klimakterisch geworden, sodass der Höhepunkt der Sündhaftigkeit mit rascha erreicht und ausgedrückt ist."<sup>49</sup>

Thus the study of the Hebrew terms for sin will compel us to agree with Gaenszle: "Zunächst muss schon die grosse Manigfaltigkeit der hebraeischen Bezeichnungen fuer Sünde ins Auge fallen.... Man denke nur z. B., wie weit und tiefgehend das kleine Wortlein aven ist, wie es alles blos auserliche Wesen, allen Schein im Gegensatz zum Sein, in seiner ganzen nichtigen Hohlheit, Wertlosigkeit und Verdammungswürdigkeit aufzeigt..... Gegenüber der modernen Verflachung der Idee der Sünde ist ferner zu beachten, dass die alttestamentliche Lehre von der Sünde durchaus (wie ja nicht anders denkbar) auf religioesem Boden ruht, religioes fundamntiert ist. Die Sünde besteht nicht etwa, wie man heute so gerne und gerade nach in bezug auf die alttestamentliche Anschauung

<sup>48</sup>. ibid., p. 211.

<sup>49</sup>. ~~and 50~~. ibid., p. 212f.



behauptet, in der Ueberschreitung der durch Konvention oder althergebrachte Sitte gesetzten Schranken, noch auch ist sie in blossen Utilitaetsruecksichten begruendet, sondern sie ist wesentlich Uebertretung des Gesetzes Gottes." 50.

Even sins of ignorance are not, by any means, viewed mildly in the Old Testament. "Man muss nicht Suender im Sinne des auf Grund eigenen Willensentschlusses gegen Gottes Ordnung sich auflehrenden Menschen sein, um in Schuld zu geraten. Man faellt in Schuld, ohne es zu wollen, durch Irrtum.... Gleichwohl werden die Folgen solches Irrtums kaum geringer bewertet als die anderer Suenden. Vgl. Lv. 4, 2; 5, 15; Nu. 15, 22 und Nu. 15, 30. 31; cf. Lv. 5, 2.... Der Beseitigung der Schuld sucht demnach dasselbe Ritual zu dienen, welches die Reinheit wiederherstellt." 51

And, finally, we find that the ideas of sin and guilt are so intimately connected in the Old Testament, that in many instances a Hebrew word may be translated either way; yes, the context compels the translation: guilt. "Das ist immer der Fall, wenn die Woerter in Zusammenhaengen auftraten, welche deutlich erkennen lassen, das der hebr. Autor beim Gebrauch von chattah, avon, rescha u. a. nicht an eine Handlung denkt, sondern von den Folgen der suendigen, also negativen, fehlerhaften u. ordnungswidrigen Handlung spricht, von dem Zustand der durch Suendigen bereit und bestimmt ist, oder von der inneren Haltung, aus der suendiges Handeln erwachst. Die Promiskuitaet des Sprachgebrauchs in dieser Hinsicht lehrt, dass an einer scharfen begrifflichen Unterscheidung von Suende u. Schuld dem

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50. *ibid.* p. 212f.

51. Kittel, *op. cit.* p. 281.



Hebraeër nicht gelegen war, da der kausale Zusammenhang zwischen normwidriger Handlung und normwidrigen Zustand nicht dem mindesten Zweifel ausgesetzt war." 52.

To summarize, we find: 1) that the concept of sin of the unbelieving, natural man is utterly inadequate; 2) that the sin-concept of the various shades of Modernism is seldom more satisfactory, and is usually identical with that of the natural man; and 3) that the Old Testament concept of sin is not only adequate but also consistent from Genesis to Malachi and harmonizes with that of the New Testament, to which we shall now direct our attention.

Also in the New Testament a great number of terms are employed to denote sin, and for the same reason. The doctrine of sin - and grace - are the cardinal doctrines of Scripture, and the use of various terms more light is shed on what man must know of his condition by nature, to deepen his sense of guilt, to drive him to despair in himself, and to cause him

52. 1883, p. 280.  
 §2.1b1d., p. 280.



### The Concept of Sin in the New Testament

We have seen that in the Old Testament sin was regarded as very real. A great number of words are employed to connote sin, because sin can, and must, be viewed from various viewpoints. Some of these terms are, naturally, stronger and more intense than others. But none of them leave any doubt as to the gravity of the offense against God. The forceful terms speak for themselves. In the case of the so-called 'mild' terms for sin, the context invariably qualifies the words employed to the effect that the seriousness of sin is uniformly taught. It is evident that the entire Old Testament is a positive unity in its concept of sin, and that sin is never considered a light matter.

Also in the New Testament a great number of terms are employed to connote sin, and for the same reason. The doctrine of sin - and grace - are the cardinal doctrines of Scripture, and <sup>by</sup> the use of various terms more light is shed on what man must know of his condition by nature, to deepen his sense of guilt, to drive him to despair in himself, and to cause him to realize the need of a Savior from sin.

"For sin....may be regarded under an infinite number of aspects, and in all languages has been so regarded; and as the



diagnosis of it belongs above all to the Scriptures, nowhere else are we likely to find it contemplated on so many sides, set forth under such various images. It may be contemplated as the missing of a mark or aim; it is then hamartia or hamarteuma; the overpassing or transgressing of a line: it is then parabasis; the disobedience to a voice: in which case it is parakoe; the falling where one should have stood upright: this will be paraptooma; ignorance of what one ought to have known: This will be agnoeuma; diminishing of what should have been rendered in full measure, which is heetteuma; non-observance of a law, which is anomia or paranomia; a discord, and then it is plemmeleia; and in other ways almost out of number." 53

When, after the conquests of Alexander the Great, Greek became the well-nigh universal language of the Mediterranean world, it became highly desirable to have a translation of the Old Testament in that language, particularly for the Jews of North Africa, who with many other Jews both of the Western as well as of the Eastern Dispersion had gradually lost familiarity with the Hebrew language, as also for the purpose of the defense of the faith, and for gaining converts. The translators in Alexandria of what has come to be known as the Septuagint met with the same difficulties that all translators have encountered. One of the greatest of these was to find adequate terms concisely to reproduce the thought of the text in the new language. Secular words had to be spiritualized. None of the words for sin had any deep ethical

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53. Richard Ch. Trench, Synonyms of the New Testament, p. 224.



meaning among the pagan Greeks, and a new content had to be poured into them. In order to arrive at a full understanding of the sin-concept of the New Testament it is necessary to add together the contributions that each word makes to the concept of sin, to view the sum total of these ideas, and to see what the New Testament writers say of sin and its consequences.

#### A. Sarx.

The term most fully describing the entire human being as to his natural condition is sarx. The word is used in various meanings in the New Testament. It sometimes denotes simply the earthly, material substance of man (cf. Matt. 19, 6; 1 Cor. 15, 39; Eph. 5, 39) or man's body, including his mind (cf. Rom. 3, 20; Matt. 24, 22). In John 1, 14 sarx means simply 'human being.' But in a great number of references it designates the sinfulness of natural man, separated from God, and subject to His wrath and eternal damnation. It includes original as well as actual sin, wilful sins as well as sins of ignorance. It may be noted in passing, that the Scriptures, both of the Old and New Testament, never views the human body, flesh per se, as unclean and vile, as did some philosophies and Mystic religions of old, but only by virtue of the Fall into sin and its consequent depravity.

We shall examine a number of the many passages in which sarx is used to connote the sinfulness of natural man as well as the Old Adam of the new men.

Sarx is described as weak, Rom. 16, 19: "because of the infirmity (asthenia) of your flesh"; as filthy, 1 Peter 3, 21:



"filth of the flesh", and 2 Peter 2,10: "them that walk after the flesh in the lust of uncleanness." That such uncleanness does not refer only to sexual sins, but to moral uncleanness in general, is evident from the fact that Peter names as examples "the despising of government, being presumptuous and self-willed"; that sarx consists in evil desires, Eph.2,3, and results in a conduct "according to the course of the world" and "according to the prince of the air, the spirit that now worketh in the children of disobedience," Eph.2,2, which is Satan.

That the flesh is not only weak but entirely powerless, is evident from Paul's confession in regard to his Old Adam: "In my flesh dwelleth no good thing," Rom.7,18; that it is "enmity against God", and "insubordination to the law of God," Rom.8,7; and, as a consequence, man, by nature, is "sold under sin", Rom.7,4.

Hence the flesh, which is rotten to the core, is incapable of any good actions. Hence we read of natural man as "living after the flesh", Rom.8,12; as "walking according to the flesh", 2 Cor.10,2; a "conversation.... in the lusts of the flesh", Eph.2,3; as an abuse of liberty, Gal.5,13. Hence we have, also, the shocking catalog of "the works of the flesh", Gal.5,19-21, which is contrasted with the fruits of the Spirit, vv.22 and 23.

The being and walking in the flesh is therefore described as spiritual death, Rom.8,6; Eph.2,1 (see ff.); which "cannot please God", Rom.8,8; and which "cannot inherit the kingdom of God," 1 Cor.15,50.

The nature of sarx is also evident from those passages



which contrast the flesh and the Spirit. Christ, Himself, names the conditio sine qua non of the regeneration of the flesh when He said to Nicodemus: "Except a man be born of water and the Spirit, he cannot enter the kingdom of heaven God," and names as the reason, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," John 3, 5, 6. Hence, the mind serves the Law of God, but the flesh the law of sin, Rom. 7, 25. There is "no condemnation" to them "who walk not after the flesh", who are identified with "them which are in Christ Jesus"---but after the Spirit, Rom. 8, 1. Walking in the Spirit "ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit and the spirit against the flesh; and these two are contrary the one to the other," Eph. 5, 16, 17; fleshly lusts "war against the soul", 1 Peter 2, 11, and "he that soweth to his flesh shall of his flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. 6, 8; "For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit," Rom. 8, 5. And, finally, the result of the "mind of the flesh" is death; but to be spiritually minded is life and peace," Rom. 8, 6.

This being the case it is imperative that the new man "crucify the flesh with the affections and lusts," Eph. 5, 24, and that the sarx be "destroyed", 1 Cor. 5, 5.

Thus sarx, the entire and complete depravity of man by nature, the sinful condition resulting in nothing but sinful desires, words, and acts, is clearly and unmistakeably described in the New Testament as utterly corrupt and wicked, placing



man under the wrath of God and subjecting him to eternal damnation. Truly, sarx is never viewed mildly, but pictured in its full hideousness and hopelessness.

B. Hamartia, hamartēma, hamartanein.

The root hamart- is the main carrier of the sin-concept in the New Testament. It is employed 276 times and occurs in every book of the New Testament with the exception of Philippians, Philemon, and 2 and 3 John. <sup>54</sup>

Classical Usage.

The etymology of hamartanoō and its derivatives is uncertain, and it is impossible to shed any light from this angle on its meaning, either in the profane or religious usage. In the early classical Greek hamartanein was commonly used to designate "a missing of the mark or goal", being the exact synonym of apotychanein and antonym of tychanein. Homer uses it frequently in this concrete sense when he employs it to express the missing of the mark of the warrior who throws his spear or shoots his arrow without hitting the enemy at whom they were aimed. In Plato we find the expression tau skopou hamartanein, to miss the goal, and in Aristophanes and Thucydides tees hodou hamartanein, to miss the (right) road. Aristoteles defines hamartia as a 'missing' of virtue by reason of weakness or ignorance, a hamartia without kakia.

Later the root hamart- was also employed in a metaphorical sense of an intellectual mistake, erring; and the hamartinoos is the insane. That poet, for instance, who tries to treat poetically a subject which does not readily lend itself to



such treatment, hamartanei. Already, however, in the Iliad (9,501) it assumes an ethical shading: "hote tis ken hyperbeeee kai hamartee. Already Aeschylus employs hamartia in the sense of crime.

"Der christliche Begriff der Sünde ist im klassischen Griechentum nicht vorhanden. Es kennt keine Sünde des Menschen im Sinne der Feindschaft wider Gott, der darin besteht, dass der Mensch das Rechte nicht verstehen will." 55 "Der Spielraum den die Begriffsgruppe hamart- hat, ist weit. Von ihr wird alles 'vom Verbrechen bis zum harmlosen Vergehen' eingeschlossen, moralische Handlungen genau so wie intellektuelle und künstlerische Fehler, und das jeweils bei den einzelnen Schriftstellern. Das hamartanein war eben ein rein negatives Begriffswort geworden: etwas tun was kein orthon ist, wobei das orthon sowohl im Sinne der Sitte wie des formalen Rechts, aber auch nach der Seite des Intellektuellen (geistig oder technisch Richtigen) genommen werden konnte." 56

In regard to any sense of guilt being attached to hamartanein, Kittel states: "Am eintretenden Unheil wurde eine begangene Schuld erkannt. Schuld oder Verfehlung ist eigene Tathandlung. In der homerischen Zeit besteht sie in kultischer Vernachlässigung, Meineid, Verletzung des Gastrechts, im Verstoss gegen göttliche und menschliche timee; bei Hesiod ist der Kreis erweitert und als Verfehlung, Verletzung und Verunehrung der Eltern, Ehebruch, Gewalttat gegen die Waisen, ueberhaupt sociale Ungerechtigkeit betrachtet. (Hes. Op. 327ff)

55. Kittel, op. cit., p. 299, l. 6-9.

56. ibid., p. 299, l. 14-20.



Solche Dinge rufen den Zorn der Goetter hervor, die Hueter und Garanten des Rechtes und der Ordnung sind." 57

With the entrance of the oriental Mystic religions, especially Orphism and Mithraism, the concept of sin became even more weakened. All guilt is the result of ignorance. This guilt, however, is not personal, but has its basis in the very human existence. At the basis of this concept was the belief in the existence of a good and evil world-principle (Weltprinzip), according to which man was not held personally responsible for his acts. "Aus der Begrenztheit des menschlichen Wissens folgt die menschliche Schuld, nicht persoenliche, moralische Schuld, sondern eine mit dem Dasein gegebene Schuld." 58

Also with the rationalistic concept of gnosis of the later Greek philosophy, as we find it, for instance in Plato and Socrates, any serious idea of sin in the sense of guilt is destroyed. It pictures the world as a place of "the cosmic power" of kakia, by which man is subject to vice, out of which only the gift of gnosis can deliver him. "Die Folge dieses beherrschenden Schicksalsgedankens ist das Zuruecktreten von Schuld in persoenlicher Verantwortlichkeit." 59

#### Hamartia in the Septuagint.

"Gegenueber dem schillernden gemeingriechischen Gebrauch und dem 'tragischen' Gebrauch des Aristoteles wird hamartia wie hamartanoo erst in der LXX zu einem moralischen und religioesen Schuldbegriff, indem Schuld als aus boesem Willen,

57. ibid., p. 299, l. 36 to p. 300, l. 6.

58. ibid., p. 301, l. 7-9.

59. ibid., p. 304, l. 9-12.



boeser Absicht, dh. aus bewusstem Abfall von u. Widerspruch gegen Gott einsehend, erkannt ist (Synonym adikia). Dadurch, dass gerade dieses in der profanen Sprache allgemeinste und am wenigsten scharfe Wort fuer Unrecht -- wohl nur z.T. wegen seiner konkreten Sinnverwandschaft mit chattah -- zum Haupttraeger des unerbittlichen biblischen Suendgedankens ausersehen wurde, wurde hamartia zum schwerstwiegenden Begriff unter allen seinen zahlreichen Synonyma, der die Gottesbeziehung der Suende viel reiner zum Ausdruck zu bringen geeignet war als zB die primaer ethischen Begriffe adikia und kakia." <sup>60</sup>

While the Septuagint occasionally place hamartanein and hamartia for pescha, assam, and rascha, in the vast majority of cases it is the rendition of chattah, of which it is the literal translation. Thus the idea both of chattah and hamartia may be traced from its first 'natural' use to its final deeply religious significance. "Chattah gelangte ueber fehlgehen und dem uebertragenen Sinn verfehlen, nicht finden zu dem dann beherrschenden religiösen Sinn sich verfehlen, suendigen. Erst durch sein Eintreten fuer chattah in LXX wurde hamartia selbst zu einem ausgesprochenen religiösen Begriff." <sup>61</sup>

It is significant in regard to the sin-concept of the Septuagint that also other, related, concepts are translated with hamartia. Thus 'pride' is sometimes so rendered. In Sir. 11,9 dsed and in 15,7 dsedon is translated hamartoloos. Sin

60. *ibid.*, p. 296, l. 43-297, l. 9.

61. *ibid.*, p. 295, l. 23-27.



is viewed as sickness when in Is.53,4 chali is translated hamartia; and foolishness, likewise, is sometimes rendered hamartia (cf. Prov.26,11). Such translations form a commentary on the Septuagint concept of sin.<sup>62</sup>

hamarteema, as a verb-noun ending in -ma expresses the result of the hamartanein. It expresses sin as individual acts, while hamartia denotes not so much sin as an action, but the quality of that action, sinfulness. Thus, original sin is hamartia, a defect of our nature. Whereas in secular Greek hamarteema is very common, in the New Testament it is used infrequently.

"So praegt die LXX einen einheitlichen Suendenbegriff aus. Und die Einheit des Wortes zielt ab auf die Einheit der Sache. Gegenueber der Zersplitterung der Suendigkeit des Menschen in Einzelsuenden, wie sie auch fuer das Spaetjudentum charakteristisch ist, entsteht hier und da der Versuch, zu der Grundsuede zurueckzustossen, die den Menschen von Gott trennt als eine Macht (Sir.21,2;27,10) die den Menschen beherrscht, solange er nicht durch Gott sich retten laesst."<sup>63</sup>

#### Hamartia in the New Testament

The root hamart- is the most frequent term for sin in the New Testament, being found about 240 times, of which the writer has found 159 as the noun hamartia. As with its Hebrew equivalent chattah we find that also in the New Testament hamartia has a far deeper and fuller significance than its etymology and classical usage would suggest. To substantiate this assertion it will be necessary to examine a number of passages

62. *ibid.*, p.288 *passim*.

63. *ibid.*, p.290, l.38-44.



in which the term is employed, in order to see what the New Testament says of hamartia and the connections in which it is used.

### Definitions

1 John 3,4: "Whosoever committeth sin (hamartia) transgresseth also the law; for sin is the transgression of the law (hee hamartia estin anomia)."

Here we have the New Testament's own definition. Anomia is, literally, lawlessness, Gesetzwidrigkeit. This meaning of hamartia is basic. Every sin is an act against God's holy Law, an act in opposition to the nomos. This may be a sin of omission or commission. For "to him that knoweth to do good and doeth it not to him it is sin (hamartia)," James 4,17. It may be done wilfully or in ignorance. "Through the Law is knowledge of sin (hamartia)," Rom. 3,20.

Cf. also Rom. 7,13: "that it might appear sin (hamartia)," Rom. (hina phanee hamartia, i.e. that it might be manifest as sin). Sin, then, is present and real, whether the sinner realizes it or not; the Law causes man to know that a certain thought, word, or act is a sin. Thus also Christ prayed the Father to forgive them that performed, and were responsible for, his crucifixion, "for they know not what they do", Luke 23,34, and Peter castigated the sins of the Jews in severe terms, although admitting, "I wot that in ignorance ye acted," Acts. 3,17. This position of the New Testament is in exact harmony with that of the Old, which demanded that 'atonement' be made also for sins of ignorance, cf. Num. 15,24 and Lev. 4,2. Hence, a transgression of God's Law, even though ignorant of that Law, is still damnable sin.



It may be well at this place, particularly for the benefit of Modernists of all shades and hues who deny the sinfulness of sins of ignorance, to state the position of Scriptures in regard to wilful sins vs. sins of ignorance. This is stated in Luke 12, 47-48: "The servant which knew his lord's will and prepared not himself, shall be beaten with many stripes. But he that knew not (mee gnous), and did things worthy of stripes, shall be beaten with few stripes." Cf. also Ex. 21, 28-36. It is often claimed that this is unjust and unfair. But who are we to sit in judgment over God? And, furthermore, the same principle is applied in jurisprudence: "Ignorance of the law is no excuse." Throughout the Scriptures, while indeed sins of ignorance are never condoned but always condemned, a more lenient view of them is taken and a less severe punishment threatened. However, sins of ignorance also damn -- but the suffering in hell will not be as severe as that for wilful, malicious sins.

1 John. 5, 17: "Every unrighteousness (adikia) is sin (hamartia)!" This definition stresses the ethical and personal nature of sin, the matter of right and wrong of which the nomos is the criterion. Adikia, as we shall see, is one of the strong terms for sin in the New Testament, signifying, according to Thayer, "injustice, unrighteousness of heart and life", and the verb adikeoo, "to act unjustly or wickedly; to be a criminal." Paul, therefore, speaks of "yielding your members as instruments of unrighteousness (adikias) unto sin (hee hamartia)," Rom. 6, 13. Cf. also Luke 5, 32, where dikaioi and hamartoloi are contrasted. If, then, every adikia is hamartia, the word takes on a deep scarlet hue.



2 Peter 1,9 speaks of the purging from sin (hamartioon) Hence hamartia is filth, of which man must be purified. This view of sin, also, is identical with that of the Old Testament. Ps. 14, 3: "They are all gone aside, they are altogether become filthy: there is none that doeth good; no not one;" Is. 64, 6: "We are all as an unclean thing"; and Job. 14, 4: "Who can bring a clean thing out of an unclean?" In harmony with this aspect of sin as moral filth are all those texts that speak of Christ's redemptive work, and particularly of subjective justification, as a cleansing and purging from sin. 1 John 1, 7: "The blood of Jesus Christ, His son, cleanses (katharizei) us from all sin (hamartias)"; Acts 22, 16: "Be baptized and wash away (apolousai) thy sins (hamartias)"; Rev. 1, 5: "Unto Him that ... washed (lousanti) us from our sins (hamartioon) in His own blood." Hence hamartias must be "blotted out", Acts. 3, 19 and the "multitude of sins" must be "covered", James 5, 20. Cf. also Ps. 51, esp. vv. 1, 2, 7.

Rom. 14, 23: "Whatever is not of faith is sin (hamartia)" Scripture here goes so far as to state that every act not in harmony with a certainty and confidence of a good conscience, is sin. For "whatsoever is born of God doth not commit sin (hamartian) and cannot sin (hamartanein)," 1 John 3, 9. And "if Christ be not raised" faith and hope in the resurrection of the dead unto eternal life "is vain (mataia), ye are yet in your sins (hamartiais)," 1 Cor. 15, 17. That, consequently, also hamartia subjects man to God's wrath and eternal damnation is stated 1 John 3, 8: "He that committeth sin (hamartia) is of the devil"; and James 1, 15: "sin (hamartia) ... bringeth forth death"; Rom. 6, 17: "Sin unto death (hamartias eis tha-



natou); John 8,21.24: "ye shall die in your sin (hamartia)"; Rom.5,13: "by hamartia death entered into the world"; and Rom.6,23: "The wages (opsonia) of sin (tees hamartias) is death." This last passage leaves no doubt that not only temporal, but eternal death is referred to, because it is contrasted with "the gift of God, life eternal in Christ Jesus, our Lord."

### The Dominion of Hamartia

Hamartia, therefore, is our worst enemy, and he who lives in hamartia is a "slave of sin", John 8,34; Rom.6,19.20. It has "reigned unto death", Rom.5,21; it reigns "in your mortal body", Rom.6,12; by nature man "serves hamartias", Rom.6,7; he is "sold under hamartian", Rom.7,14; and he is under the "law of hamartias", Rom.7,25; 8,2; is dead "tois paraptoomasin kai tais hamartiais", Eph.2,1; cannot "cease from hamartias", 2 Peter 2,14. On the other hand, of the new man it is said that "hamartia shall not rule over you", Rom.6,14.

### Gravity of hamartia.

That hamartia is no mild term for sin in spite of its derivation is also evident from John 19,11, where the terrible sin of the Jews, their insistence on Christ's being executed, by comparison with that of Pilate, is called meizona hamartia; and Revel.8,5, where it is said of 'Babylon', that her hamartiai "have reached unto heaven." So hamartiai are what the Germans picturesquely call 'himmelschreiende Suenden.' And Paul speaks of hee hamartia becoming "exceedingly sinful (kath' hyperboleen hamartoloos)".<sup>Rom.7,13.</sup> Finally, in Mark 3,28.29 blasphemia against the Holy Ghost is listed among the hamarteemata.



We would anticipate to speak in this connection at length of the guilt and consequences of hamartia, as well as of the necessity of redemption from, and the forgiveness of hamartias. Suffice it to quote here a number of passages which contain the term under consideration. 1) That Christ came to redeem mankind also from hamartias: Matt. 1, 21: "He shall save His people from toon hamartioon autoon"; and John 1, 29: "The Lamb of God... taketh away teen hamartian tou kosmou"; 2) that man, on account of hamartia is guilty before God: John 16, 8, "The Spirit will reprove the world peri hamartias"; and Acts 7, 60: Stephen prayed that "teen hamartian touteen" might not be "laid to the charge" of his murderers. 3) That, therefore, also hamartia must be repented of: "I came to call ... sinners (hamartoolous) to repentance," Matt. 9, 13, and confessed, Matt. 3, 6 and Mark 1, 5: "confessing tas hamartias autoon"; 4) and forgiven: Matt. 9, 2: "Thy hamartia be forgiven thee"; Rom. 4, 7. 8: "Blessed are they whose anomia are forgiven and whose hamartiai are covered. Blessed is the man to whom the Lord will not impute hamartian."

C. Adikia, adikos, and its derivatives,

Adikos, with the alpha privativum prefixed before dikaio, "righteous, observing divine and human law", is, therefore, its antonym. In profane Greek adikia has the meaning of 1) wrong, in the abstract, wrongfulness, unrighteousness; and 2) a wrong and unrighteous act. The concrete meaning had its origin in the plural use of adikia. In juridical usage the content of the term is narrowed down to 'lawlessness, infringement of law', and in this sense adikia and anomia became synonymous.



In judicial language the verb adikein meant to have an unjust cause. However also in classical Greek adikia is used in contrast to dikaioyne and aletheia. Adikeo, then, means to be adikos, to do wrong, chiefly in the juridical sense; to act contrary to law and order. Thus Aristotle uses it: "Estoo to adikein to blaptein kekonta para tou nomou."<sup>64</sup> Herodotus uses the term of unjustly begun wars. But already in classical Greek the term is used of man's relation to the gods. Thus Xenophon: "Adikia Sokratees, hous men hee polis nomizei theous ou nomizoon," (Mem. I, 111). There are instances in which it is used synonymously with asebeia, contempt for the gods (Gottesverachtung). Josephus and Philo place ~~it~~ adikein alongside of hamartanein.

In the LXX adikia is, preferably, the translation for avon, the guilt of sin; thus Jer. 2, 22; 3, 13; 11, 10. Sheker, a lie, is also frequently translated with adikia; thus Ps. 52, 5; 119, 69. 163; 144, 8. 11. Rescha is translated adikia, Is. 58, 6, as well as ra, Prov. 8, 13. These translations form an interesting side-light and instructive commentary on the grave concept of adikia of the Septuagint translators. "Es ist ein Grundton des A.T. dass die adikia Suende gegen Gott ist."<sup>65</sup> "In LXX wird adikein in unbedingter Weise Ausdruck fuer das Suendigen gegen Gott bezeichnenden at. lichen Grundworte. Es steht fuer maal (2 Ch. 26, 16). Haeufig fuer aval (Jer. 3, 21). 3 K 8, 47 (-2 Ch. 6, 37) steht es synonym mit hamartanein und anomein."<sup>66</sup>

64. Kittel, op. cit., p. 159.

65. ibid., p. 154.

66. ibid., p. 158.



Adikia in the New Testament.

In the New Testament adikia and its derivatives are found especially in the Epistles of Paul and in 2 John. It is used in a threefold sense: 1) juridical, meaning the injustice of a judge; 2) unrighteousness of heart and life; 3) a deed whereby law and justice is violated, an act of unrighteousness.

In the judicial sense we find adikia in Luke 18,6, in the story of the unjust judge; and in Rom. 9,14 the question is asked in regard to God in His capacity as Judge: "Is there adikia with God?" and Hebr. 6,10: "For God is not adikos to forget your work and labor of love." In 2 Cor. 12,13 Paul speaks of his not having burdened the Corinthian congregation as an adikia, injustice, and Peter calls it acceptable to God if anyone suffers adikos, unjustly, 1 Peter 2,19.

But the most common use of adikia is that of unrighteous attitude or act. It is translated in the A.V. either iniquity, unrighteousness, or wrong.

In 1 John 5,17 we have, first of all, a definition of adikia, in which adikia and hamartia are identified. Since we have treated this reference under hamartia, suffice it to say here, if hamartia is as grave an offense as we have seen above, then certainly also adikia is no small matter.

We shall proceed to investigate a number of passages in which adikeo and its derivatives <sup>connate</sup> unrighteousness, the unrighteous condition or attitude. In Acts 8,23 Peter speaks of Simon the sorcerer as being "a gall of bitterness and a bond (bundle) of adikias", for which he must repent. In Rom. 1,18 it is stated that the wrath of God is revealed from heaven upon all asebeian kai adikian; and in 6,13 Paul warns against "yielding the



members as instruments of adikias, by which unrighteous acts are performed; and in 2 Tim. 2, 19 he admonishes everyone who names the name of Christ to "depart apo adikias", which, obviously, does not mean that the Christian must reform and externally abstain from sinful acts, but to cleanse his heart and be regenerate. In James 3, 6 the tongue is called "a fire, a world of adikias", not because per se it is sinful, but because it results in sinful acts. In John 1, 19 tas hamartias, various sinful acts, are connected with adikia, the sinful condition which God forgives and from which He cleanses those who confess their sins. Finally, in 1 Cor. 6, 9 the adikiai, the unrighteous ones, are told that they shall not inherit the kingdom of heaven.

Hence adikia is placed in opposition to dikaioyne. adikia is placed at the head of the catalog of vices in Rom. 1, 29 as the infringement of the divine Law and its norm. In Rom. 3, 5 our adikia is placed in opposition to God's dikaioyne and in Hebr. 1, 9 (T) it is stated that God loved dikaioyne and hated adikia. In Matt 5, 45 and Acts 24, 15 the dikaioi and the adikoi are contrasted. Cf. also 2 Peter 2, 9.

Especially Paul frequently places adikia in opposition to aletheia. In these passages the deceit of adikia is stressed. Thus, in Rom. 1, 18 he speaks of the adikian of men who hold the truth en adikia; in 2, 8 of those "who disobey the truth, but obey adikia"; in 1 Cor. 13, the great hymn of love, he states in v. 6 that love rejoices not in tee adikia, but rejoices in tee aletheia. In 2 Thess. 2, 10 Paul speaks of the apatee, the deceit of adikia, "because the love of the



truth they received not" and in v.12 he states that they who "believed not tee aleetheia, but delighted in tee adikia" will be judged. John states ch.7,18: "He (God) is aleethees and adikia is not in Him."

We proceed to examine a few of the many references in which adikia is used in a concrete sense, connoting acts of unrighteousness? Jesus, at the Last Judgment, will say to those at His left: "Depart from me, ye workers tees adikias," Luke 13,27. The particular sin of Judas, the Betrayal, is called adikia in Acts 1,18. In Rom.1,29, as stated above, adikia is mentioned as the first of a list of grossly sinful acts. The Epistle to the Hebrews uses the plural tais adikiais, ch.8,12, their unrighteousnesses, their unrighteous acts, over which God will be merciful. Thus also the verb adikein is used of particular acts. Cf. Matt.20,13: "Friend, I do thee no wrong"; Acts. 7,26: "Why do ye wrong one another?" Acts 25,10: "To the Jews I have done no wrong"; 1 Cor.6,8: "But ye do wrong and defraud."

Kittel <sup>67</sup> makes the point that adikia particularly connotes sin as an offense against God. The following passages may be adduced: I John 1,10: "God is dikaios .... to cleanse us from our adikia (gottwidrige Ungerechtigkeit)"; in Acts. 1,18 the potter's field is called the reward of adikia, which unrighteousness was the betrayal of the Son of God.

Also those passages enter in here which speak of the reward of adikia. 1 Cor.3,25: "But he that doeth wrong (ho adikoon) shall receive for the wrong which he hath done (ho eedikeesen)"; 2 Peter 2,13 and 15: "misthou adikias". And what the reward of adikia will be is evident from Luke 13,37ff, where hai ergatai tees adikias are consigned to hell.

<sup>67</sup>.Kittel, op.cit., p.156.



Comparing adikia with asebeia we find the two expressions used in apposition in Rom. I, 18, where the idolatrous practices of the heathen are referred to (cf. vv. 19. 24. 32). "Jedoch ist gerade aus dem ganzen Gedankengang ersichtlich wie aus dem verkehrten Gottesdienst die adikia herauswächst." <sup>68</sup> "Asebeia joined with adikia.....is positive and active irreligion, and this contemplated as a deliberate withholding from God of His dues of prayer and of service, a standing, so to speak, in battle array against Him." <sup>69</sup>

Adikeema is used only three times in the New Testament. In Acts 18, 14 it refers to a flagrant transgression of Roman law, a radiourgeema. In Acts 24, 20 it refers to an offense against Jewish law. However, in Revel. 18, 5, where it is used in the plural, it definitely refers to sinful acts against God on the part of 'Babylon', "die flagrante Konkretheit zahlreicher, nachweisbarer, gesetzwidriger Freveltaten." <sup>70</sup> Adikeema, then, like hamarteema, refers to sinful acts, rather than to sinful attitude or condition.

It is interesting to note that adikein was the more common expression for wrong-doing in profane Greek, while hamartanein is the most frequent word in the Koinee. "Das hat offenbar seinen Grund in dem Sieg des hamartanein ueber das adikein, mit dem es schon in der LXX konkurriert. Adikein wurde sozusagen dem vulgaeren Gebrauch des Tageslebens belassen.....Darum bleibt hier auch begrifflich der nt.liche Gebrauch fast ganz der allgemeinen Graezitaet konform." <sup>71</sup>

<sup>68</sup>. *ibid.*, p. 156  
<sup>69</sup>. Trench, *op. cit.*, p. 227.  
<sup>70</sup>. Kittel, *op. cit.*, p. 163.  
<sup>71</sup>. *ibid.*, p. 158.



In concluding our study of adikia we may add that also this term depicts sin as a grave offense against God, of which man must repent, Acts 8, 23; that Christ died also for men's adikias, "dikaioi hyper adikoon", 1 Peter 3, 18, and adikia are the objects of God's forgiveness, 1 John 1, 19; finally, that adikia subjects man to eternal damnation, Luke 13, 27ff; 2 Pet. 2, 9.

D. Anomia, paranomia, parabasis, parerchomai.

For the correct understanding of these words it is necessary to enquire briefly into the meaning of nomos. We find the word used in the New Testament in four different meanings:

1) Law in general, any law whatsoever. Thus, for instance, it is used Rom. 3, 27, where it is contrasted with "the law of faith". In the next verse the Apostle becomes specific and speaks of the deeds of the Law (Mosaic). Hebr. 7, 16 speaks, very generally, of "the law of carnal (sarkikees) commandment," a general rule, principle, or custom. In Rom. 7, 23 Paul speaks of the nomon in his members and in his mind, and in v. 25 of the nomou hamartias (gen. auct.), the principle and power of sin. Finally, in Rom. 8, 2 the nomos of the Spirit of life is contrasted with the nomos of sin and death.

The 2) and most common use of nomos is as a designation of the Mosaic Law, especially the Moral and Ceremonial part. This includes and presupposes the "Law written in man's heart," Rom. 2, 14, 15. In this use we almost invariably find nomos preceded by the article. A few references will suffice: Matt. 5, 18; 12, 5; 22, 36; Luke 2, 27; 10, 26; John 7, 49; 10, 34; Acts 13, 15; and Rom. 3, 19.



3) By metonymy not only the Pentateuch, but the entire Scriptures of the Old Testament is called nomos. Thus it is used John 10, 34; 12, 34; 15, 25; 1 Cor. 14, 21, and others. (3)

4) Finally nomos, in certain connections, denotes the Christian religion. Cf. Rom. 3, 27: "the law of faith"; James 1, 25: "the perfect law of liberty"; 2, 12: "the law of liberty". The meaning under 1) enters in here. (3)

With the terms for sin under consideration we are interested only in those meanings which connote an expression of the will of God, expressed in Creation, man's conscience, or the written Law.

The Alpha in anomia is the alpha privativum, which gives a negative meaning to the word to which it is prefixed, or signifies that it is contrary to it. Anomia, therefore, means unlawfulness, lawlessness. This may have two connotations:

1) To be without law, in the sense of ignorance of the Mosaic Law. Rom. 2, 12 anomoos is contrasted with ennooos, within law. Cf. 1 Cor. 9, 21. In Acts 19, 39 enomoos evidently means 'lawful' in the sense of a regularly called meeting.

2) To be without law in the sense of being aside of, or contrary to, law, a violation of law, even 'to have contempt for law'. The noun anomia is used only in this sense in the New Testament. It never connotes a condition chooris nomou, Rom. 3, 21. "Anomia is never...the condition of one living without law, but always the condition or deed of one who acts contrary to law." <sup>72</sup> Anomia, paranomia, as well as the following parabasis, denote, not sins of ignorance, but sins against

72. Trench, op. cit., p. 228.



better knowledge, conscious, wilful sins. In general we might state that in these terms the idea of guilt predominates.

### Classical Usage

The classical usage also made the two distinctions in meaning referred to above. Preuschen-Bauer gives the following definition of anomos: "gesetzlos, gesetzwidrig, 1) mit <sup>a.</sup> bezug auf jedes Gesetz; 2) Mosaische: als solches die es nicht kennen, ohne dass ihnen daraus ein Vorwurf erwuechse (Plato Polit. 306E). Doch auch b. mit dem Beigeschmack Gottlosigkeit." And of anomia: "Gesetzlosigkeit, 1. als Gesinnung, 2. gesetzlose taten." Schirlitz: "Gesetzwidrigkeit, Ungerechtigkeit, Schlechtigkeit." <sup>73</sup> In the LXX it is the usual translation for pescha, at times also for avon. In the New Testament it is generally translated "iniquity"; once "unrighteousness" (2. Cor. 4, 14) and once "transgression of law" (John 3, 4). <sup>75</sup> Says Trench; "It will follow that where there is no law (Rom. 5, 13) there may be hamartia,<sup>anomia</sup> but not anomia... Thus the Gentiles, not having a law (Rom. 2, 14) might be charged with sin, but they, sinning without law (anomoos-chooris nomou, Rom. 2, 12; 3, 21) [i.e., the revealed Law] could not be charged with anomia." <sup>76</sup> However, he also pertinently adds that on account of natural law all sin is, in a secondary sense, anomia.

### Definition.

In 1 John 3, 4 we have a definition both of hamartia as well as anomia, for in it the two are identified: "Whosoever practices hamartian, practices also lawlessness (teen anomian)

73. Preuschen-Bauer, Griechisch-Deutsches Woerterbuch zu d. Schr. d. N. T., sub loc.

74. S. Ch. Schirlitz, Griechisch-Deutsches Woerterbuch zum N. T., sub. *loc.*

75. Trench, op. cit., p. 220.

76. *ibid.*, p. 228.



poiei);" and "hee hamartia is hee anomia." Consequently all that we have said above of hamartia and its sinfulness therefore also applies to anomia; and the anomos could be correctly called by the modern terms "outlaw" or "scofflaw."

We shall proceed to investigate the passages in which anomia occurs. The force of anomia is evident 1) from those passages in which anomia is connected with other words denoting sin. In addition to 1 John 3,4, treated above, we have Matt. 23,28. In the terrible denouncement of the Pharisees, the connection of hypokrisis and anomia express not two distinct concepts, but denotes that hypocrisy is anomia. The same is true in Rom. 6,19 of the connection tee akkatharsia kai tee anomia, where the phrase eis teen anomian is added, denoting a condition of lawlessness resulting in lawless acts. In Hebr. 10,17 God promises not to remember toon hamartioon autoon kai toon anomioon autoon, thereby placing them on the same plane. And in 1 Tim. 1,9 the same thing is done of the anomois and the anypotaktois, asebesin kai hamartoolois.

In a number of passages anomia is placed in opposition to dikaioyneen. Thus in Matt. 23,28, referred to above, it is said of the hypocritical Pharisees, that outwardly they appear to men dikaioi, but within they are full of hypocrisy and enomias. In 1 Tim. 1,9 it is stated that dikaioo law is not given, but anomois. Hebr. 1,9 (TR, but not T) it is stated of God that He loves dikaioyneen, but hates anomian. Finally, 2 Peter 2,8 states that Lot "ho dikaios vexed his righteous (dikaioi) soul with their lawless (anomois) works."

The gravity and seriousness of anomia is evident also



from the following passages: Matt. 24, 12: "iniquity (anomia) shall abound (pleethyntheenai-shall be multiplied)"; in 2 Thess. 2 the Antichrist is called ho anthroppos tees anomias (thus T & WH, TR: hamartias), ho hyos tees apoleias; again, in v. 7, "the mystery tees anomias", and in v. 8 he is streightway called ho anomos, "whom the Lord shall consume with the Spirit of His mouth." Acts 2, 23 states of the sin of the Capture and Crucifixion of our Lord that it was done dia cheiron anomioon, "by wicked hands", and Mark. 15, 28 and Luke 22, 37 state that Christ was numbered meta anomoon, whose sin was no less than murder and insurrection.

That also anomia is damnable, is clear from the following references. On Judgment Day the Judge will say to the hypocrites "Depart from me, ye that work teen anomian," Matt. 7, 23, and in ch. 13, 41 it is stated that they "who do teen anomian will be cast into the furnace of fire."

Hence Christ died to redeem men also apo pasees anomias, Tit. 2, 14. Anomia must be forgiven, for "Blessed are they whose anomiai are forgiven," Rom. 4, 7; and in Hebr. 8, 12 God promises to remember the believers' anomioon no more.

Paranomia and paranomeeo are each used only once in the New Testament. In Acts 23, 3 an act contrary to Mosaic Law is referred to, and in 2 Peter 2, 16 the sin of Balaam is called paranomia, sin, wickedness, which is further characterized as paraphronia at the end of the verse.

### Parabasis

Parabainein means, literally, to go by the side of, to go past or to pass over, and is found, occasionally, in this sense in classical usage. Tropically it means to 'overstep, neglect,



violate.' We thus have the same development from the natural to the tropical meaning as with the English words 'transgress' and 'trespass', and the German uebertreten. We treat this word in connection with anomia and paranomia on account of the similarity of viewpoint. The verb parabainoo is found four times, the noun parabasis seven, and the derivative parabatees ~~seven~~ six times in the New Testament. It refers most frequently to the transgressing of the Mosaic Law. Thus Rom. 2, 23: "Thou that makest thy boast of the law, through tees parabaseoos tou nomou dishonorest thou God"; Hebr. 2, 2: "Every parabasis and parakoe, (which, incidentally, identifies parabasis with disobedience) received a just reward." In this reference the contrast with New Testament times shows that parabasis refers to the Mosaic Law; and Hebr. 9, 15 speaks definitely of the redemption toon epi tee protee diatheekee parabaseoon. The verb is used of transgression of the Law of Moses in Matt. 15, 3: "Why do ye also parabainete the commandment of God?" Thus also Acts 1, 25; Rom. 2, 25, 27; James 9, 11.

The word is used of transgression of law in general, any law, in Rom. 4, 15: "Where no law is, there is oude parabasis." In Gal. 3, 19 we have an unusual use of the word: "Wherefore serveth the law? toon parabaseoon charin it was added"; 'on account of transgressions, to create transgressions', i. e., that sin might take on the character of transgression and thereby consciousness of sin be intensified and the desire for redemption be aroused. <sup>77</sup> In Rom. 5, 14 parabasis is used of the transgression of Adam, and in 1 Tim. 2, 14 of that of

77. Thayer, Joseph Henry, Greek English Lexicon, ad loc.



Eve in the Fall. Hence parabasis is sin, not only against the written Law of God, and subjects to death and damnation. In Matt. 15, 2 the verb is used of the non-observance of "the tradition of the elders" on the part of the disciples, and in 2 John 9 of transgressing the teaching of Christ.

The noun parabatees is used by Paul in Gal. 2, 18 in the sense of 'backslider'. In James 2, 9, those who commit hamartia are called parabatai.

As with anomia, 'an attitude or act against law', so with parabasis there must be something to transgress, before there can be transgression; cf. Rom. 5, 14. In the opinion of Trench: "In the constant language of St. Paul this parabasis as transgression of a commandment distinctly given, is more serious than hamartia." <sup>78</sup> But that depends upon the viewpoint. After all, hamartia includes original sin, while parabasis does not, although, indeed, presupposing it.

Another word that comes under this same head is parerchomai, which has the same meaning, 'to pass, or go past.' It is frequently used in a general sense; locally, as ex. gr. Acts 16, 8: "having passed by Mysia"; of time, Matt. 14, 15: "The time is already parelthen." It is frequently used in the sense of 'pass away, perish.' But it is also used in the tropical sense of passing by or over a commandment. Thus Luke 15, 29 the brother of the Prodigal Son says that he has never parelthon the <sup>ac-</sup>commandment of his father; and in ch. 11, 42, where Christ ~~re-~~ <sup>cuses</sup> ~~sure~~ the Pharisees that they parerchesthe "judgment and the love of God". In this reference it obviously refers to a transgression of the Moral Law.

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78. Trench, op. cit., p. 228.



E. Asebeia, asebeoo, asebees.

In order to arrive at the exact meaning of this group of words we shall, first of all, investigate their common root. They are derived from the verb-root seboo and sebomai. Only the passive form occurs in the New Testament. It is a common word in classical Greek from Homer down and connotes: "to revere, worship (tina, a deity)". That is also the meaning in the New Testament. Thus it is employed of the worship of "the great goddess Artemis, whom Asia and all the world sebetai," Acts. 19, 27. In the foregoing chapter Paul is accused before Gallio by the Jews: "This fellow persuadeth men sebesthai God contrary to law," v. 13. In Matt. 15, 9 and Mark 7, 7, where Christ Himself uses it of the worship of the true God, when He denounces the Pharisees that mateen de sebontai me, teaching for doctrines the commandments of men. "In the Book of Acts the word is employed six times to connote the 'God-fearers', the Proselytes that had accepted Jehovah as the true God, but did not submit to all Jewish ceremony, especially circumcision. Thus Lydia of Thyatira is called sebomenee ton theon, Acts 16, 4; Justus sebomenou ton theon, "whose house (significantly) joined hard to the synagogue," Acts 18, 7. Polloi toon sebomenoon proseelytoon followed Paul and Barnabas at Antioch, Acts 13, 43, and the Jews stirred up tas sebomenas gynaikas there, v. 50. At Thessalonica Paul found of the sebomenoon Hellenoon poly pleethos, and at Athens Paul disputed with tois Ioudaiois kai tois sebomenois, Acts 17, 17. Paul calls objects of the worship of idols sebasmata, Acts 17, 23.

In the LXX jare, 'to fear Jehovah, to be God-fearing', is usually translated sebomai, ex. gr. Joshua 4, 24; 22, 25; Jona 1, 9. Beliyaal, 'worthless, without value', is translated with asebees,



Prov.19,28;so also is avil, 'perverse', Job 16,11: "paredooke gar me ho kyrios eis chairas adikoon, epi de asebesin erripse me;" and also rascha, 'wicked', Job 34,18 and throughout Psalm 1. Cf. vv.1.4.5.6.

Beside sebomai we find eusebeoo twice in the New Testament, meaning 'to be eusebees, to be or act piously or reverently, to worship.' Paul uses it in the latter sense of the "unknown God, whom therefore ye ignorantly eusebeite," Acts 17,23. In 1 Tim. 4,4 it is used in the first sense when Paul tells Timothy that children of widows should first learn to eusebein, to be pious, and support their parent.

The meaning of the adjective eusebees, which is found four times in the New Testament, and the adverb euseboos, two times, then, is: "pious, dutiful, devout, godly, god-fearing." Cornelius was eusebees, Acts 10,2, and he called his eusebee soldier, v.7. Of Annanias of Damascus it is stated Acts 22,12, that he was "eusebees kata tou nomou." 2 Tim.3,12 living in Christ Jesus is called euseboos zeen, and in Tit.2,12 asebeia is contrasted with living euseboos.

As the noun for eusebeoo we find eusebeia in the New Testament. In profane Greek it denoted simply 'reverence, respect'; in the New Testament everywhere 'piety toward God, godliness, Gottseligkeit!' In the LXX nadib, 'noble', as well as tsadiq, 'righteous', are translated eusebees.

A few examples of the use of eusebeia will also be helpful in determining the force of its antonym asebeia. It is employed especially by Paul and Peter. In Acts 3,12 Peter states that he healed the lame man not by his own power or eusebeia; 1 Tim.2,2 we are admonished to lead a life en pasee eusebeia kai semnoteeti,



honorableness, purity, sanctity (A.V. honesty). In 1 Tim<sup>3</sup>, 16 the Incarnation is called mysteetion eusebeias; in ch. 4, 7 "profane and old wives fables" are contrasted with eusebeian; and in v. 8 with soomatika gymnasia; eusebeia is called profitable for the present as well as the future life, ch. 4, 8; in ch. 6, 3 "sound words of Our Lord Jesus Christ are called the teaching kat' eusebeian; in v. 5 eusebeia is contrasted with parismon, gain, and in the following verse eusebeia meta autarkeias, contentment, is called "great gain", the true gain; in v. 11 the "man of God" is admonished to flee covetousness and to pursue after dikaioyneen, eusebeian, pistin, agapeen, hypomoneen, praoteeta. In 1 Tim. 1, 1 Paul states that faith and knowledge of truth is kat' eusebeian.

Another chapter in which the word recurs frequently is 2 Peter 1. In v. 3 Peter states that divine power has given us all things which pertain pros zoon kai eusebeian; in v. 6, 7. eusebeia is listed as a fruit of faith; and ch. 3, 11 we are admonished to be en hagiis anastrophais kai eusebeiais.

We are now ready to investigate asebeoo and its derivatives. We are devoting more space to these terms because they are, without doubt, the gravest and most forceful of all the New Testament words denoting sin. "These words bring in the idea especially of opposition to God and to His plan for man. Again, it shows the state of man's heart, and not particularly his sinful acts. Here the vertical and religious aspect of sin is revealed, the horizontal relationships being shown more in the other words used. Sin is not only a transgression of God's moral law, but a desecration of His very existence. This emphasizes how at the very foundation all sin is against God. "For against Thee, Thee only have I sinned." Sin is breaking away from God and His plan for man." 79



Definition

The dictionaries define asebeia as 'a want of reverence toward God, impiety, ungodliness'; plural: 'ungodly thoughts, words, and deeds'. Asebeoo is used from Xenophon and Plato down in the sense of 'to be ungodly, to act impiously'. It is the equivalent of pescha, Zeph. 3, 11; Jer. 5, 6; Prov. 4, 17; and of rascha, Dan 9, 5, where the LXX translates: "heemartomen, eedikeesamen, heenoesomen, kai apesteemen kai exeklijamen apo toon entoloon sou kai toon krimatoon sou." Asebees and asebeos, therefore, mean: "destitute of reverential awe towards God, impious":<sup>80</sup> Robinson:<sup>81</sup> "irreverence toward God, ungodliness, in heart and deed; vb. to be irreverent, to live ungodly; adj. ungodly, wicked." Bauer<sup>82</sup>: "Gottlosigkeit in Gesinnung und Handlung." Trench<sup>83</sup>: "Asebeia, joined with adikia... is positive and active irreligion, and this is contemplated as deliberate withholding from God of his dues in prayer and of service, a standing, so to speak, in battle array against Him. We have always rendered it ungodliness... The asebees and dikaioi are constantly set over against one another (thus Gen. 18, 23), as the two wage the great warfare between light and darkness, right and wrong."

After what we have seen in regard to eusebeia, its antonym asebeia is already quite clear. Eusebeia being piety and godliness, asebeia with the alpha privativum, is impiety and godlessness, Gottlosigkeit and Gottwidrigkeit, as either acknowledging no God, atheoi, or living as though there were no God, who has just demands on man's heart and life and should be revered by him.

79. Olaf K. Storassli, "The Greek Words for Sin and their Contribution to the N.T. Sin-Concept?" Journal of Theology of A.L.C., Vol. 7, No. 4.  
80. Thayer, sub. loc.  
81. Lexicon of the New Testament, sub. loc.  
82. op. cit., sub. loc.  
83. op. cit., p. 227.



It remains to investigate the connections in which these terms are employed in the New Testament. In the Epistle of Jude the asebees who "turn the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ" are compared with the unbelievers among Israel in the desert, the evil angels, Sodom and Gomorrah, brute beasts, Cain, Balaam, Korah; and denounced as "filthy dreamers, clouds without water, trees without fruit, twice dead and rooted up, wild waves of the sea, foaming out their own shames, wandering stars, to whom the gloom of darkness has been reserved; mockers, after their own lusts toon asebeicon walking," v. 18. and the judgment of God is predicted upon pantes tous asebeis autoonj peri pantoon toon ergoon asebeias autoon hoon hesebesan, kai peri pantoon toon skleeroon, hoon elaleesan kat' autou hamartolai asebeis." This massing of the term is significant and instructive. It leaves no doubt about the utter heinousness of asebeia.

In 2 Tim. 2, 16 it is stated of those who engage in "profane and vain babblings", that they will increase epi pleion asebeias; 1 Tim. 1, 9 the asebees are enumerated with the anomoi and hamartoloi, the disobedient, the unholy, the profane, the murderers of fathers and mothers, manslayers, whoremongers and selfabusers, kidnapers, liars, perjurers," and if there be any other thing that is contrary to sound doctrine."

Hence asebeia, also, is the direct opposite of dikaioyne. "If the dikaioi will scarcely be saved, where shall ho asebees kai hamartolos appear?" <sup>1</sup> X Peter 4, 18. "The grace of God that bringeth salvation has appeared to all men, teaching us, that denying teen asebeian and worldly lusts, we should live sophronoos kai dikaios in this present world," Titus 2, 12.



The divine punishment for asebeia is, therefore, stated in no uncertain terms. "The wrath of God from heaven is revealed upon pasan asebeian kai adikian anthropoon," Rom. 1, 18. The Flood, which came upon kosmoo aseboon, and Sodom and Gomorrah are held before the asebesin as a terrible warning and hypodeigma, 2 Peter 2, 5. 6.; and in ch. 3, 7 it is stated that the scoffers, who walk after their own lusts, being wilfully ignorant of God's punishment over their sins of the world in the Flood, "are reserved for fire to a day of judgment and destruction toon aseboon anthropoon." We must shudder at this terrible denouncement and the inescapable doom of the asebeis. But thanks be to God! In due time Christ died also hyper aseboon, Rom. 5, 6, and God justifies ton asebee, Rom. 4, 5; and "He shall turn asebeias from Jacob," Rom. 11, 26 (where Is. 59, 20 is quoted, in which passage pescha is used).

Surely this term for sin leaves positively no room for a 'mild' concept of sin and a mollycoddling of the sinner to anyone who "has ears to hear."

#### F. Paraptooma, parapiptein.

We now come to the word that is the joy of the Modernists, because they think that it gives them grounds for their lenient and indulgent concept of sin. But we propose to turn their joy into sadness. Surely the words of Christ to the Saducees of old here apply forcefully to the modern Saducees, "Ye do err (planasthe), not knowing the Scriptures nor the power of God," Matt. 22, 29. Mark 12, 24. 27 has poly planasthe. Cf. also Hebr. 3, 10.

Modernists think that here they have 'something', because the verb parapiptein, from which paraptooma is derived, in classical Greek may, <sup>mean</sup> "to fall beside, so slip aside." But in profane Greek it also means 2) 'to deviate from the right path, to turn aside, to err.' ax. gr. tees hodou, tees aletheias (cf. Xenophon Hell. I, 6. 4).



"Philo (Vol.2,p.648,ed.Mang.) distinctly calls it paraptooma when a man, having reached an acknowledged pitch of godliness and virtue, falls back from and out of this." <sup>84</sup> In the Scriptures it is never used in the first, natural, sense, but always in the second, metaphorical sense, 'to fall away from the true faith.' Thus it is used for maal, to fall away from the worship of Jehovah, Ez.14,13, where the LXX translates: "Hyle anthroopou, gee hee ean hamartee moi tou parapesein paraptooma (A.V.:trespassing grievously)," and ch. 15,8: "Kai dooâoo teen geen eis aphanismon anth' hoon parepeson paraptoomati;" and for pescha, Ezek.14,11: "Hina mee miainontai eti en pasi tois paraptoomasin autoon (A.V.: "neither be polluted any more with all their transgressions"), cf. also v.10; and Job 36,9: "Anaggelei autois ta erga autoon kai ta paraptoomata autoon hoti ischysousin."

Also the noun paraptooma is never used in the natural sense, 'a fall beside or near something', in the New Testament, but always in the tropical sense of 'a lapse or deviation from truth and uprightness, a sin, as misdeed', differing from hamartia in figure, but not in force (Fritsche). <sup>85</sup> Thus also Robinson: <sup>86</sup> "In N.T. trop., vb. to fall away from the path of duty, from the faith, to apostatize; n., a falling aside or away from right, truth, duty." And Preuschen-Bauer: "vb. danebenfallen, abirren, verfehlen, abfallen, suendigen; n. Fehltritt, Vergehen, Suende, l. gegen Menschen; in der Regel 2. gegen Gott." <sup>87</sup> We cannot agree with Trench that "paraptooma is sometimes used to designate sins not of the deepest dye and the worst enormity," for which he can quote only Gal.6,1.

84. Trench, op. cit., p. 230.

85. Thayer, ad. loc.

86. op. cit., ad loc.

87. op. cit. ad loc.



(Thus also Stoorali, op. cit. p. 259: "Sometimes it appears to mean a willful sin, and generally is used in a milder sense than the preceding word parabasis .") But Trench redeems himself somewhat, when he continues: "But this milder subaudition is very far from belonging always to the word." 88

Gal. 6, 1 reads literally: "Brethren, if also a man proleephthee en tini paraptoomati, restore such a one in the spirit of meekness. "The alleged 'mildness' of this passage, then, would have to lie in the verb prolambanoo. The preposition pro means 'before', both in time and place, hence prolambanein literally means 'to take before'. In this literal sense it is employed 1 Cor. 11, 21: "Each one his own supper prolambanei (takes first, before) in the eating." Another use of the word is found Mark 14, 8: "She proelaben, 'anticipated', (A.V.: is come beforehand; Luther: zuvor-kommen) to anoint my body." The two, and the passage under consideration, are the only references in the New Testament in which the word occurs. However, some light is shed on the verb in the LXX, where, Sapt. 17, 16 is translated: "Ei te gar georgos een tis ee poimeen ee toon kat' eremian ergatees mochttoon, proleephtheis teen dysalykton emenen anagkeen," "Whether he were farmer, or shepherd, or laborer in the desert, he was overtaken and endured the calamity." The pro in the compound verb evidently means 'before' they could do anything about it, before they could go to their homes, etc. (the darkness in Egypt falling suddenly). They were 'surprised', overtaken, by it. Hence prolambanein may mean over-take in this verse (Gal. 6, 1), but not necessarily in the sense of a sin overtaking a person unawares, a sin of inadvertance, rashness, or overhastiness (Uebereilungssuende). Also in English, which we believe to be a parallel in this case, we speak of a storm - or

88. op. cit., p 230.



a vehicle -overtaking us, which simply means come over, or upon, us. In that case overtake in Gal. 6, 1 means the same as 'take' as also some translators have rendered it. <sup>89</sup> This concept is not foreign to the New Testament. Ex. gr., 1 Cor. 10, 13: "Temptation has not eileephen, 'taken; come over; you.'" But even if understood in the sense of "if a brother be surprised" by paraptooma, the figure lies in prolambanein, not in paraptooma. A person may be 'overtaken' by the most heinous crimes. In this case the paraptooma, no doubt, refers to the "works of the flesh" catalogued in ch. 5, vv. 19-21. Well does the Pulpit Commentary comment: "But there is no palliation indicated by the word 'fault' or 'trespass'. Not once in the fifteen other passages [the word is used twenty-one times] in the New Testament in which the noun paraptooma occurs is there any token of such palliation being intended. The petition, "forgive us our trespasses" is sufficient to exemplify this statement. The trespass may be nothing less than one of the works of the flesh before specified. The preposition en - 'in', not 'by' - points to the unhappy condition in which the delinquent is supposed to be, out of which it is the business of Christian charity to extricate him. Compare the expressions, "die in your sins"; "dead in sins"; and the imagery of a "snare of the devil" in 2 Tim. 2, 26." <sup>90</sup>

We shall now proceed briefly to investigate the fourteen other passages in which the noun paraptooma, and the one in which the verb parapiptein, are used.

Rom. 5, 14-21: "But reigned death from Adam until Moses, even upon

89. of. Berry, George Ricker, A New New Testament, ad loc.

90. The Pulpit Commentary, ad loc.



those who had not sinned (hamarteesantos) in the likeness tees parabaseoos of Adam, who is a figure of the Coming One. But not as to paraptooma, so also the free gift. For if by the paraptoomati of one the many died, much more the grace of God and the gift in grace which of the One Man Jesus Christ to the many did abound (eperisseusen), and ~~shall~~ not as by one hamarteesantos the gift. For the judgment indeed was one to condemnation, but the gift is ek polloon paraptoomatoon eis dikaiooma. For if by the paraptoomati of one death reigned by the one, much more those the abundance of grace and of the gift tees dikaiosynees receiving, in life shall reign by the one Jesus Christ. So then, as by one paraptoomatos towards all men condemnation, so also by one dikaioomatos towards all men eis dikaioosin of life. For as by tees parakooes of the <sup>one</sup> man hamartoloi were constituted, so also by tees hypakooes of the one dikaioi shall be constituted the many. But the Law entered, that to paraptooma might abound; but where hee hamartia abounded, overabounded grace; that, as hamartia reigned in death, so also the grace might reign through dikaioynees to eternal life through Jesus Christ, our Lord."

In this section we have paraptooma used six times, used promiscue with parabasis, hamartia and parakoe (see also v.13), and contrasted with hypakoe, dikaiooma, and dikaioyne. It is also stated that paraptooma is unto death. Hence the paraptoomata were so great, that the great free gift of God abounded to remove them.--Note also that the sin of Adam which in a sense, can be called the greatest sin ever committed, because it was done against perfect knowledge and was of the most terrible and farreaching consequences, is called paraptooma.

The condition of one under, and living in, paraptoomata is,



therefore, one of spiritual death. Eph. 2, 1: "dead in tois paraptoomasin kai tais hamartiais," and v. 5, "being dead in tois paraptoomasin, He has quickened us." Col. 2, 13: "And you, being dead in tois paraptoomasin and the uncircumcision tees sarkos hymoon, he has quickened together with Him, having forgiven us panta ta paraptoomata." Thus, also paraptoomata are offenses against a just and holy God and must be forgiven. Eph. 1, 7: "In Whom we have redemption through His blood, teen aphasin toon paraptoomatoon. 2 Cor. 5, 19: "God was in Christ, reconciling the world unto Himself (universal, objective justification), not imputing to them ta paraptoomata autoon." Paraptoomata must be confessed, James 5, 16: "Confess ta paraptoomata (T, WH: hamartias) one to another;" and forgiven, Matt 6, 14 (immediately following upon the Lord's Prayer, in which Christ had taught His disciples to pray: "Forgive us ta ophelleemata heemoon as we also forgive tois opheletais heemoon"): "For if ye forgive men ta paraptoomata autoon, will forgive also your heavenly Father (sc. paraptoomata); but if ye will not forgive ta paraptoomata autoon, neither will your Father forgive ta paraptoomata hymoon." Matt. 18, 35: "Thus also My heavenly Father will do unto you, unless ye forgive each one his brother from the heart ta paraptoomata autoon" (which in the preceding verses are called tee ophellee and to ophellomenon, the debt). Cf. also the parallel passage, Mark 11, 25, 26., where paraptooma is used twice.

Hence, Christ died also for our paraptoomata. Rom. 4, 25: Christ "was delivered dia ta paraptoomata heemoon, and raised dia teen dikaiosin heemoon."

Finally, to make the case for paraptooma the strongest possible, the term is used of no less a sin than the sin of hardening



of the heart. In Rom. 11, 7, 10: Paul speaks of the "hardening" of the "rest" of Israel and then continues in v. 11: "I say then, Did they stumble, that they might fall? God forbid: but by their paraptooma salvation to the nations, for to provoke them to jealousy. But if, then, to paraptooma be the wealth of the world and to heetteema autoon wealth of the nations, how much more their fulness? " Note that paraptooma is also called heetteema here, eis skandalon, cause of offense in v. 9, hee apobalee, casting away, in v. 15.

In Hebr. 6, 6 the participle of the verb parapiptein is used of the same sin. We read vv. 4-6: "For it is impossible, those once enlightened, who have tasted of the heavenly gift, and partakers become of the Holy Spirit, and tasted the good Word of God and the powers of the world to come, and parapesontas -having fallen away - again to renew to repentance, crucifying for themselves the Son of God to public shame." Finally, in v. 8, those guilty of this paraptooma are compared with "thorns and thistles, rejected and near to a curse, of which the end is burning."

Paraptooma a mild concept for sin? Why, it vies with asebeia as the strongest term for sin in the entire New Testament. It must make every honest Bible student's hair stand on end in horror, when reading how God views paraptooma.

#### G. Parakoe, parakouein.

The verb akouein, beside its primary meaning of 'being endowed with the physical faculty of hearing, not to be deaf', also means, 'to attend, to consider what has been said, to understand', as well as 'to lend a willing ear (esp. with gen.), to yield obedience.' Thus it is also used in other languages. In



English we have, beside 'hear', the related word 'hearken', "to listen", from the Anglo-Saxon 'hearan', "to hear", ex. gr. in the sentence, "Hearken unto thy father," which does not merely mean, "Pay attention to him," but, "Obey him." In German we have, beside "hoeren", "'to hear', (also in the sense of 'obeying': "Warum hast du nicht gehoert?") the derivative 'horchen', "to listen", and 'gehorschen', "to obey;" the underlying thought being in all these languages, that it behooves inferiors to obey immediately on having heard. Cf. the German "auf's Wort gehorchen." Also in the New Testament akouein is used in this special sense. In John 10, 27: "My sheep hear (akouei) my voice," evidently means, "They believe and obey my Word," for Christ continues, "and they follow me," and the promise to them is eternal life. Cf. also v. 16: "And my voice they will hear, and there shall be one flock and one shepherd." John 18, 37: "Every one that is of the truth, hears my voice;" Revel. 3, 20: "Behold, I stand at the door and knock; if anyone hear my voice and open the door, I will come in to him and will sup with him and He with Me."

The preposition para as a prefix connotes violation, neglect, aberration. Thus it is employed in the combinations parabainoo, paranomeeo, paraphronia, etc. So also in parakouoo. Parakouein, then, means 1) 'to hear amiss', but 2) (and thus always in the New Testament) 'to be unwilling to hear, to disobey.' Thus, also, the noun parakoeo, of which hypakoeo, 'obedience', is the antonym.

"Parakoeo is, in its strictest sense, a failing to hear, or a hearing amiss', the notion of active hearing being superinduced upon the word; or, it may be, the sin being regarded as already committed in the failing to listen when God is speaking.... It need hardly be observed how continually in the O.T. disobedience is



described as refusal to hear (Jer.11,10;35,17); and it appears literally as such at Acts 7,57. Joined with and following parabasis at Hebr.2,2, it would there imply, in the intention of the writer, that not merely every actual transgression, embodying itself in an outward act of disobedience, was punished, but every refusal to hear, even though it might not have asserted itself in such overt acts of disobedience." 91

We shall investigate the few passages in which the word is used. The verb is used only once, Matt.18,17 (T and WH have it also in Mark 5,36, where, if genuine, it would mean 'disregard'): "But if he parakousee," fail to hear, neglect to hear. It is here used in contrast to "If he will akousee thee" in v.15, and synonymously with "But if he will me akousee" in v.16. The evident meaning is that the brother who has hamarteesee, adds to his guilt by not obeying the admonition of a brother.

The noun is used three times in the New Testament (never in the LXX). Rom.5,19, where the sin of Adam is called parakoe, disobedience, identified with hamartia, v.12, and paraptoma, v.18, and contrasted with dikaiooma and hypakoe of Christ, who atoned for the parakoe of Adam and his descendents. 2 Cor.<sup>10</sup>.1,6 it is likewise contrasted with the hypakoe of Christ (v.5) and states that God is in readiness to avenge "pasan parakoeen, when your hypakoe may have been fulfilled." (Note also that the disobedient are described in v.5 as such as are "lifting themselves up "kata tees gnooseoos tou theou."

In Hebr.2,2, parakoe is joined with parabasis, and a "just recompense" is threatened.

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91. Trench, op. cit., p.227.



H. Opheiloo, ophellee, ophelleema, ophelitees.

Opheilein means 'to be under obligation, it behooves, one ought (to do some thing)'; Hence opheilee: 'that which is owed', and ophelleema a. 'that which is justly or legally due, a debt'; b. metaphorically, 'an offense, a sin'; and ophelitees, 1. 'a debtor'; 2. 'a sinner'.

Opheiloo is used in classical Greek, and in its primary meaning in Matt. 18, 28. 34; Luke 16, 5. 7.; 7, 41 and elsewhere of money owed; hence, to opheilomenon, that which was owing, a debt. 1 Cor. 7, 3: "Opheilomenon ennoian", due benevolence; Rom. 13, 8 admonishes, "Opheilete", owe ye, "nothing, but to love one another." It is used in Mark 23, 16. 18, in the sense of 'to be bound to duty, or to perform a vow.' In Luke 11, 4 the participle opheilonti, "who is indebted," refers to hamartias (cf. v. 4a), which constitute the debt.

Opheilee is used of a debt of money, Matt. 18, 32; Rom. 13, 7 of obligation: "Render therefore to all tas opheilas;" and 1 Cor. 7, 3 of conjugal duty. (T and WH read teen opheileen instead of opheilomenon. - see above paragraph) Opheilee is not used in the the sense of 'sin' in the New Testament.

Opheiletees, a debtor of money, Matt. 18, 24, naming the sum owed; of obligation for favors received, Rom. 15, 27; of obligation imposed by God, Rom. 1, 14: "I am opheiletees both to Greeks and barbarians;" and Rom. 8, 12: "Opheiletai we are not to the flesh." In Gal. 5, 3 we come to the meaning of being indebted, under obligation to do God's will, when Paul states that the circumcised is opheiletees to do the whole Law.

Opheileema is used twice in the New Testament. Once Rom. 4, 4,



where Paul argues that to one who "works", the reward is not reckoned by grace, but kata to pphelleema, his debt, his due reward; and the other in the fifth Petition of the Lord's Prayer, Matt. 6, 12: "Forgive us our opheileemata, as also we forgive tois opheiletais heemoon. Cf. Luke, 11, 4, which states that the opheileemata are hamartias.

We have entered into the study of this word more thoroughly than the pertinent meaning of 'sin' in the two references quoted above might seem to warrant, because Christ Himself, who knows what sin is as does no other, employed the term in the Model Prayer. When we come before God and ask forgiveness of sin (thereby confessing that we have sinned), we are to view sin as opheileema, a debt to God. Man is indebted, under obligation, to keep the whole Law. Whenever he falls short of this goal of perfection, he becomes opheileetes to God. Hence opheileema stresses, as no other term for sin, the guilt of sin before a just and holy God.

### I. Heetteema.

Heetteema, as well as the verb heetaoo, heetaomai, is derived from heetoon, 'less, inferior'. The verb, then, means in the Active, 'to make less or inferior, to overcome', and in the Passive, 'to be made inferior, to be overcome'. The noun, then, has the connotation, 'diminution, decrease, defeat'. Preuschen-Bauer: "heetteema, die Niederlage; heetaomai, besiegt werden, unterliegen." Schirlitz: "vb. schwächer als jemand werden, ueberwunden, besiegt werden, hinter jemand in Nachteil kommen; n. Niederlage, Verlust; moral.: Das Gebrechen, der Fehler." Robinson: "vb. to be less, weaker, inferior -- hence to be overcome, vanquished; n. a being



inferior, a worse state, being brought into a worse condition."

The noun is found nowhere in classical Greek, while the verb is occasionally used, especially to connote being defeated, vanquished, in war. In the LXX we have one instance of the noun mas, tribute, tributary, being translated heetteema, Is. 31, 8: "Hoi de neaniskai esontai eis heetteema, The youths shall be unto defeat (shall be made to pay tribute). A.V.: His young men shall be discomfited." In the following verse the verb heetteesontai is used to express a similar idea. The section treats of the impending defeat of Assyria.

Heettoon, less, is used 2 Cor. 12, 15, heettoon agapomai; opposed to kreitton, 1 Cor. 11, 17: "not for the better, all' eis to hetton, for the worse, you come together. 2 Peter 2, 19 the verb is used: "for by whom anyone heetteetai", has been worsed, "he has been subdued (A.V.; overcome), By him also he is held in bondage;" and v. 20: "But by these again having been entangled, they are heettoontai, subdued, has become to them the last state cheirona, worse, than the first." 2 Cor. 12, 13: "For in what is it heettee-theete," ye were inferior?

The noun heetteema is used only twice in the New Testament. In Rom. 11, 12 it is used synonymous with paraptooma. Paul here speaks of the sin of the Jews of refusing to accept the Gospel. Similarly 1 Cor. 6, 7, where it refers to the spirit of pride among the Corinthians, in running to heathen courts of justice, instead of suffering wrong: "Already is, indeed, therefore, holoos heetteema, altogether a defeat, default (not a fault, as the A.V. translates) among you," a loss as respects salvation.

Vincent comments on 1. Cor. 6, 7: "heetteema, fault, is from



heetoon, less. Hence used in the sense of defeat... In classical Greek heetta means defeat and is contrasted with nikee, victory, by Plato and Thucydides. The spirit of litigation which runs into wrong and fraud (v.8) is a source of damage, resulting in the forfeiture of the kingdom of God (v.9) and in loss of spiritual power." <sup>92</sup> And Robertson: "It is defeat for Christians to have lawsuits with one another. This was proof of the failure of love and forgiveness. Col. 3, 13)." <sup>93</sup>

Although the word is used only infrequently in the New Testament, it is significant for its viewpoint of picturing sin as a defeat, a being vanquished, by temptation and the powers of the enemies of our Christian faith and life. Every sin is a battle lost.

J. Agnoeeo, agnoia, agnoosia, agnoeema.

The verb gignooskoo, meaning, in profane Greek, 'to learn, to come to know', as well as the noun gnoosis, which is the usual word for 'knowledge', is employed in the New Testament of the knowledge of God and Christ, and the things relating to, and proceeding from them. Thus 1 Cor. 2, 14: "Natural man cannot gnoonai the things of the Spirit of God;" 1 John 4, 6: "He that knows God (ho gignooskoon ton theon) heareth us;" Matt. 13, 11: "It has been given you gnoonai the mysteries of the kingdom of God;" and John 8, 32: "Ye shall gnoosethe the truth." 1 Cor. 13, 12: "Now gignooskoo in part, but then epignoosomai (know thoroughly, perfectly) even as I also epegnoostheen." Thus also gnoosis. Eph. 3, 19: "Gnoonai the surpassing gnooseoos, the love of Christ;"

92. Marvin R. Vincent, Word Studies in the New Testament, p. 213, f.  
93. Archibald Thomas Robertson, Word Pictures in the New Testament, ad loc.



2 Cor.10,5: "gnosis ton theon"; Luke 1,77: "gnoesis sooteerias";  
 Rom.15,14: "full of goodness" and "filled with all gnooseos";  
 1 Cor.1,5: "enriched en pasee gnoosei"; 1 Cor.1,8: "We all have  
gnoosin", and v.7, "but not in all is hee gnoosis." In 1 Tim.6,20  
 Paul admonishes Timothy to avoid "Oppositions pseudoconymou  
gnooseos", the falsely-named knowledge.

Hence agnoein means 'to be ignorant, not to know'. "Agnoein,  
 nicht kennen, nicht wissen, kann in all den Nuancen des gr. Wis-  
 sensbegriffs gebraucht werden; es kann, insbesondere, das Sich-  
irren und Verfehlen als Charakter des Handelns bezeichnen.....  
 Das irrende Nichtwissen als Charakter des Handelns ist 1 Tim.  
 1,13, agnoon epioiesas, gemeint, und geradezu im Sinne von Sich-  
verfehlen wird agnoein Hebr.5,2 gebraucht.... Dem juedisch-  
 christlichen Gebrauch von gignooskoo und gnoosis entsprechend,  
 kann agnoein auf die Gotteserkenntnis beziehen.... von spezifisch  
 christlicher Erkenntnis nach Ag 13,27; dieser Sinn klingt auch  
 1 Tim.1,13 mit." 94

Paul repeatedly uses the phrase: "I do not want you to be  
 ignorant," Rom.1,13; 11,25; 1 Cor.10,1; 12,1; 2 Cor.1,8; 1 Thess.4,13.  
 Occasionally it is also used of natural knowledge, as Gal.1,22: "But  
 I was agnoumenos by face unto the churches," and 2 Cor.6,9: "hoos  
agnoumenoi," as obscure, unknown men.

Agnoua is defined by Kittel: "1. Nichtwissen von etwas Be-  
 stimmten; 2. im Allgemeinen - ungebildet sein." Its oppositum  
 is gnoosis, sophia, episteemees. The stoics took the view: "Ignor-  
 ance is the basis of wickedness." "Es kann aber auch agnoua  
 selbst... als die eigentliche kakia bezeichnet werden." In  
 juridical usage agnoua meant 'ignorance of the law.' "Die  
 94. Kittel, op. cit., p. 117.



LXX hat den juristischen Sprachgebrauch uebernommen - ver-  
 sehentliche Suende (Lv.5,18;2 Ch.28,13 und Esr.8,72 verbunden  
 mit hamartia)...Philo gebraucht agnoia in diesem Sinn mit  
diamartiai verbunden. Charakteristisch ist deshalb dass sich  
 das Urchristentum wie schon das hellenistische Judentum den  
 Sprachgebrauch der Stoa aneignen konnte, weil in diesem die  
 Verantwortung des Menschen fuer sein Wissen zur Geltung kam." 95

Ignorance may be bliss in some respects, but not in things  
 spiritual. Ignorance of the law excuses no man, and ignorance  
 of spiritual matters is always blameable. Without gnosis there  
 can be no pistis. Thus Paul states, 1 Tim. 1, 13, that he had per-  
 secuted Christ and His disciples agnoon, en apistia, in unbelief,  
 for which God showed mercy, and the grace of God hyperpleonasen,  
 superabounded. Even though Peter, Acts 3, 17, admits that kata  
agnoian the Jews had killed the Prince of life, he insists that  
 they repent and be converted, that their sins may be blotted out,  
 v. 19. Thus also Paul at Antioch insists that "they at Jerusalem  
 and their rulers, touton agnoesantes, having found no cause of  
 death in Him, yet desired Pilate that He should be slain," Acts.  
 13, 27, 28. In 2 Peter 2, 12 the Apostle indicts the false teachers  
 that they speak evil en hois agnousin, and on account of it shall  
 utterly perish. In Rom 2, 4 Paul chides his readers "agnoon the  
 kindness of God," and warns that they will not escape the judg-  
 ment of God, v. 2. Cf. also 6, 3 and 7, 1. Eph. 4, 18 the fact that the  
 Gentiles walk "in the vanity of their mind, having the understand-  
 ing darkened, being alienated from the life of God through teen  
agnoian that is in them;" is blamed on teen poccoosin, the hardness,

95. Kittel, op. cit., p. 118-120, passim.



of their hearts. 2 Peter 3,7 those who are "willingly ignorant" (v.5) are reserved unto fire against the day of judgment and perdition of aseboon anthroopoon. In 1 Peter 1,14 agnoa is contrasted with hypakoesobedience. Christ showed impatience with His disciples for their lack of understanding, Matt.15, 16.17;16,9.11. Cf. Mark 9,32; Luke 2,50;18,34. And Hebr.5,2 "the ignorant and erring" are expressly named as objects of God's compassion.

Agnoeema is used only once in the New Testament, namely Hebrews 9,7, where it refers to sins of ignorance (A.V.: "errors"), as opposed to Hebr.10,26, "if ye sin wilfully." Agnoosia is used twice: 1 Peter 2,15, where the agnosia of foolish men must be put to silence by well-doing, and 1 Cor.15,34, where Paul states in regard to the agnosian of those who knew not the doctrine of the Resurrection, that "he speaks to their shame."

The advocates of a lenient concept of sin have made much of Acts 17,30, where the A.V. has the unfortunate translation: "God winked (hyperidoon) at the times tees agnoias." (Better Luther: "uebersehen"). But hyperorao does not mean to connive at ignorance, or sins of ignorance, but to overlook in the sense of "to bear with". God bore patiently with the times of ignorance, "Ohne zu strafen".<sup>96</sup> Cf. Acts 14,16 and Rom.3,25. These passages do not refer to the 'sinlessness' of agnoa, but to the patience, the grace and mercy, of God. For: "Sin is designated as agnoeema when it is desired to make excuses for it, so far as there is room for such, to regard it in the mildest possible light (see Acts 3,17)...It still remains true that sin is always, in a

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96. Aug. Wilh. Meyer, Kommentar ueber das Neue Testament, ad loc.



greater or lesser degree, an agnoeema, and the more agnoein, as opposed to hekousioos hamartanein (Hebr. 10, 26) predominates, the greater the extenuation of the sinfulness of sin." 97

The fact remains that also sins of ignorance, agnoeemata, are real sins and subject man to eternal damnation, although their punishment will not be as severe as for those committed kata prothesin, as Christ Himself states, Luke 12, 47. 48. "Wie bei gignoskein kann das praktische Element solcher Erkenntnis mehr oder weniger stark betont sein; R 10, 3 tritt z B deutlich hervor dass das Nichtwissen auch Ungehorsam ist. Im at, lichen Sinn ist solches agnoein nicht einfach ein Nicht-orientiert-sein, das als solches entschuldigt ist, sondern auch ein Sich-verfehlen, das unter der orgee Gottes steht und der Vergebung bedarf. cf. 1 Tim. 1, 13f... Dem entspricht es dass das Wissen, durch das das agn. aufgehoben wird, nicht aus menschlicher Besinnung und Forschung entspringt, sondern aus der Verkuendigung, die Glauben fordert." 98

These terms for sin appear mild to some, because they apply them and what the Scriptures say of them, to sin in general, to all sin. But they apply only to unknown, unconscious, unintentional, never to wilful, intentional, malicious, presumptuous sin, cf. Ps. 19, 13; Num. 5, 30; 2 Peter 2, 10; and the New Testament agrees with the Old, that also sins of ignorance are really and truly sins, <sup>B. 90, 8,</sup> from which we must be cleansed, Ps. 19, 12.

#### K. Poneria, poneros.

Ponos, in classical Greek, means 'hard labor, toil'. Thus it is also employed in the New Testament with, at times, the intensified

97. Meyer Trench, op. cit., p. 231.

98. Kittel, op. cit., p. 117.



connotation of 'great trouble'. In the Septuagint it and its synonym kopos are the usual translations for amal. Col.4,3 Epaphras is said to have "polyn ponon" for the Colossians. (TR:zelon polyn) Revel.16,10,11, and 21,4 the A.V. translates it with "pain". The synonym kopos is used in the sense of 'work, trouble', in Matt.26,10. Thus also Mark 14,6; Luke 11,7; Gal.6,17. It is used in the sense of 'intensive labor, united with trouble' in 2 Cor.6,5, where Paul enumerates it in the catalog of his sufferings with pleegais, phylakais, akatastasiais, agrypniais, neesteiais; in ch.11,27 with mochthoo, limoo kai dipsei, etc.; in 2 Thess.3,8 again with mochthoo, adding the explanation, "nykta kai hemeran ergazomenoi". 1 Thess.1,3 refers to Paul's kopon tees agapees for the Thessalonians; cf. also Hebr.6,10. In John 4,38 both the verb and the noun are used of the hard labor in both the earthly as well as the heavenly harvest. Thus also the verb kopiaoo, John 4,38; Rom.16,12; 1 Cor.15,10; Col.1,29; 1 Thess.5,12; 1 Tim.4,10; Revel.2,3.

The adjective poneros, then, means 1) 'full of labors, hardships, perils'. Thus it is used Eph.5,16: "The days are poneera"; 6,13: "en tee heemera tee poneera". In Revel.16,2; kakon kai poneron are joined. 2) 'physical evil'. Matt.6,23 and Luke 11,34, ophthalmos poneeros; in ch.7.17 karpous kalous and karpous poneeros are contrasted. Some commentators take also these references in an ethical sense. The step to the 3) ethical sense of 'bad, wicked, evil, sinful' is a natural one. In this third, and very frequent, connotation it refers to the sinful condition, the utter depravity of man by nature. Thus it is used of persons, Matt.7,11; 12,34ff., where Christ, having spoken of the sin against the Holy Ghost, calls the Pharisees a "generation of



vipers, poneroi ontos," and v.35 He makes the general statement that ho poneeros anthroopos ek tou poneerou thesaurou ekballei poneera. Cf. Luke 6,45. In Matt.20,15 the ophthalmos poneeros evidently does not mean 'blind', but 'envious, evil'. 1 Tim.6,4: "hyponoiai poneerai"; Hebr.3,12: "kardia poneera apistias en too agosteenai errantismenei apo theou zoontos"; 10,22: "errantismenoi tas kardias synedeeseocos ponerai is contrasted with aleethinees kardias. The heart of man being a thesaurus poneeros, it cannot be otherwise than that it brings forth, together with dialogismoi poneera (cf. James 2,4), "phronoi, moicheia, klopai, pseudomartyriai, blasphemiai," Matt.15,19, and "dialogismoi kakoi...pleonexiai, poneeriai, dolos, aselgeia, ophthalmos poneeros ...hyperephania, aphrosyne; all these poneera go forth from within," Mark 7,22.23. Other such erga poneera (John 3,19;7,7; Mark 1 John 3,12; 2 John 11; Col.1,21; 2 Tim.4,18) are: "kauchesis poneera," James 4,16; "poneeron reema," Matt.5,11; "logois ponerous," 3 John 10; "radiourgeema poneeron," Acts 18,14.

Hence such as have committed sin, or sins, are called poneeros. Matt.18,32;35,36; Luke 11,22: "doule poneere"; Luke 1,13: "poneroi hyparchontes"; Acts 17,15: "andras poneerous"; 2 Thess.3,2 and 2 Tim.3,13: "poneroi anthroopoi"; Matt.12,39.45;16,4; Luke 11,29: "genea poneera"; 1 John 5,19: "kosmos holos en too poneeroo." Hence the poneroi are frequently contrasted with the agathoi and dikaioi, Matt.5,45;13,49;22,10. In Luke 6,35 the acharistoi kai poneeroi are combined, to whom God is chreestos; 1 Cor.5,13 Paul admonishes the Corinthians congregation to exareite ton poneeron. In the preceding verses such poneroi persons are enumerated as "fornicators, covetous, rapacious, idolaters, railers, drunkards."



Ho poneeros is fittingly used as a name for Satan, Matt. 13, 19. 38; 1 John. 2, 13; 3, 12; 5, 18.

The neuter poneeron, then, means 'that which is wicked, sinful.' Cf. Luke 3, 19; 4, 45; Acts 28, 21; 25, 18 (T and WH). 1 Thess. 5, 22: "ei-dous poneeron"; and 2 Thess 3, 3 Paul states that the faithful God will "establish you and keep you apo tou poneeron." Hence in the Seventh Petition of the Lord's Prayer, "the sum of all," we are taught to pray that God would deliver us "apo tou poneeron," Matt. 6, 13 and Luke 11, 4.

The noun poneeria, 'depravity, iniquity, wickedness, malice', is the usual translation for ra, raah, in the LXX. It is found seven times in the New Testament and usually connotes a wicked, depraved condition. Matt. 22, 18: "Jesus, knowing teen poneerian autoon;" Luke 11, 39: "The inside of the cup is full of harpagees kai poneerias;" Rom. 1, 29: The heathen are filled "with all adikia, porneia, poneeria, pleonexia, kakia, etc.;" 1 Cor. 5, 8: "The leaven of kakias kai poneerias." The plural refers to the outflows of the wicked heart, actual sins (Mark. 7, 22) or both. Acts. 3, 26: God sent Jesus to turn each "apo toon poneerion." In Eph. 6, 2 the evil angels are called ta pneumatika tes poneerias.

Thus poneeria presents sin to our view as toil and trouble, as depravity and iniquity, stressing the immoral character of both original and actual sin, and the sense of burden and travail to man and guilt before God. Anyone studying this term for sin must exclaim with David: "Mine iniquities are gone over mine head; as a heavy burden they are too heavy for me," Ps. 38, 4, (where jikebdu nimeni - "schwerer als ich, d. i. als meine Tragkraft," Keil-Delitsch ad loc. - is translated in LXX, hoosei phortion bary ebarythesan eme.) How blessed, how reassuring,



however, to also <sup>hear</sup> the gracious invitation of Him who is also the Savior from pioneerian (cf. Is. 53.4.5.): "Come unto me all ye that labor and are heavy laden (hai kopioontes kai pephortismenoi)," and His precious promise, "and I will give you rest," Matt. 11, 28. 29. Ah, indeed, His "yoke is easy and His phortion is light," v. 30.

L. Kakia, kakos, kakopoieoo.

According to the most ancient Greek philosophy all kakia is of the gods. This has been called the theory of divine necessity: all is of the God's, both good and evil, including moral evil. (Note that this old heathen concept has been revived by Schleiermacher, and others, in the Doctrine of the Absolute). Throughout Greek history the gods were presented as glorified men, yet with the same weaknesses and immoralities. At a later period in Greek history, a difference was made between the kakia which was sent by the gods and that which was caused by men with their wrongdoing. Homer speaks of the destructive consequences of adikia and lauds the blessings of eunomia. Socrates and Plato taught that out of gnosis resulted ta agatha and out of agnoosia all kakon.<sup>99</sup>

Also the Old Testament teaches that God sends, though not moral, yet physical evil, and that as punishment or chastisement for sin. Is. 45, 7: "I form the light and create darkness; I make peace and create evil." Jer. 6, 19: "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my word, nor to my law, but rejected it." Septuagint: "Idou egoo epagoo epi ton laon touton kaka, to karpon apostrophees autoon, hoti toon logoon mou ou prosechon kai ton nomon mou apoosanto." Lam. 3, 38: "Out of the mouth of the Most High

<sup>99</sup>. Kittel, op. cit. ad loc.



proceedeth not evil and good?" But the real and underlying cause is evident when Jeremiah continues, v. 39: "Wherefore doth a living man complain, a man for the punishment of his sins?" "Uebel folgt der Sünde ... Der Weg von Gott weg fuehrt ins Verderben. Es ist Heimsuchung Gottes, der, wenn er auch kaka veranlasst und sendet, Gedanken des Friedens hat? Gott ist es der Uebel sendet, aber auch wieder aus Uebel errettet, in dessen Hand sie also Mittel sind Menschen und Volk zum rechten Gott zu rufen." <sup>100</sup>

But also in the Old Testament kakos is frequently an ethical concept. Cf. Micha 2, 1; Jer. 7, 24; 9, 13; and particularly the Proverbs.

In the New Testament kakos and kakia are almost exclusively ethical concepts. In Luke 16, 25 the agatha which the rich man, and the kakia which Lazarus received on earth, refer to temporal well-being and evil, respectively. Matt. 6, 34: "Sufficient unto the day is hee kakia thereof," refers to the toils and troubles of earthly life. But these are the only instances of kakon or kakia being used in this sense. "Im N.T. bedeutet kakia an einer Stelle Plage, Muehe, Uebel. ... Sonst hat kakia stets ethische Bedeutung. ... Der Begriff steht im selben Verhaeltnis zu kakon wie die aretee zum agathon. Es ist die Eigenschaft eines kakos und kann die tatsaechliche Auswirkung dieser Eigenschaft bedeuten, wodurch auch der Plural moeglich ist. .... Wie aretee im N.T. nicht im Sinne einer stoischen Tugendlehre gebraucht ist, so kakia nicht im Sinne griechischer Lasterlehre." <sup>101</sup>

Kakos is the chief translation for ra in the LXX. It connotes the mode of thinking and feeling, but also of acting 'bad, wrong, wicked'. It is used of persons, ex. gr. Matt. 21, 41; and Romel. 2, 2

100. ibid., sub kakia.

101. ibid.



simply kakous (sc. men); Matt. 24, 48: kakos doulos; Phil. 3, 2: kakous ergatas. Of the condition, thoughts, desires, and life of sinful man: 1 Cor. 15, 33, homiliai kakai; Col. 3, 5, epithymian kakeen; Rom. 13, 3, ergoon kakoon; Mark. 7, 21, kakai dialogismoi.

akakos, consequently meaning 'harmless, free from sin and guilt', is used twice in the New Testament. Rom. 16, 18: "such serve not our Lord Jesus Christ, and by good words and fair speech deceive the hearts toon akakoon;" and Hebr. 7, 26 the true High Priest is called hosios, akakos, amiantos, and separate apo toon hamartooloon.

The neuter kakon, then, means evil per se, 'an evil act or or thing, a wrong, a crime'. John 18, 23: "If I spoke kakoos, bear witness peri ton kakon"; <sup>Rom. 7, 21:</sup> to kakon is present with me"; Acts 23, 9: "Ouden kakon we find in this man"; Rom. 14, 21: "All things are kathara; but kakon to the man who stumbling eats"; 16, 19: "But I wish you to be wise eis to agathon, simple eis to kakon"; 1 Cor. 13, 5, 6.: "thinketh not to kakon, rejoices not in adikia, but rejoices in aletheia"; Hebr. 5, 14: "Have their senses exercised to discern kalon te kai kakon"; 1 Peter 3, 10: "Let him refrain his tongue apo kakon"; 3 John 11: "Do not imitate to kakon, but to agathon". The plural, 'evil things, evils', is used Rom. 1, 30: "inventors of kakoon"; 1 Cor. 10, 6: "desires kakoon"; 1 Tim. 6, 10: "the root pantoon toon kakoon"; James 1, 13: "God cannot be tempted by kakoon." We also find the phrase kakon poiein. Matt 27, 23, Mark 15, 14 and Luke 23, 22: "Ti gar ~~kakon~~ kakon epoieesen?" 2 Cor. 13, 7: "I pray God that ~~yx~~ mee poieesai hymas kakon meeden"; 1 Peter 3, 12: "The eyes of the Lord are on the dikaious....but the face of the Lord epi poiountes kaka"; Rom.



13,4: "But if kakon poieis, be afraid"; Rom. 3,8: "poieesomen ta kaka, hina elthee ta agatha." Kakon prassein: Rom. 7,19: "For the agathon that I would, I do not; but the kakon which I would not, that I do"; 9,11: "children not yet being born nor praxantoon ti agathon ee kakon"; 2 Cor. 5,10: "the things in the body pros ha epraxen eite agathon eite kakon." To kakon ergazesthai: Rom. 2,9: "Every soul of man katergazomenon to kakon," where they are identified with those who disobey aletheia, but obey adikia, and "indignation and wrath, tribulation and anguish" is threatened; Rom. 12,21: "Be not overcome (of heetteema) hypo ton kakon, but overcome en too agathoo ton kakon."

The verb kakoo means 1) 'to harm, maltreat'. Acts 7,6 it is stated that the Egyptians would douloosousin kai kakoosousin Israel"; and v.19: "ekakoosen our fathers"; 12,1: "Herod the king put forth his hands kakoosai some of the Church"; 18,10: "I am with thee and no one shall set on thee kakoosai se"; 1 Peter 3,13: "And who is it ho kakoosoon hymas?" But even here such harm and injury inflicted is a sinful act. 2) "by a usage foreign to the classics" (Thayer) 'to embitter', of which we have but one instance in the New Testament, namely Acts 14,2: "The Jews stirred up and ekakoosan the minds of the Gentiles against the brethren."

egkakeoo or ekakeoo, literally, 'to behave badly', usually has the connotation of 'to be weary, to lose courage.' Luke 18,1; 1 Cor. 4,1.16; Gal. 6,9; Eph. 3,13; and 2 Thess. 3,13: "medekakeeseete ~~ma~~ kalopoiountes." This form, also, seems to have an ethical undertone.

The compound verb kakopieoo is used four times in the sense of 'to do evil, wrong'. Mark. 3,4, and Luke 6,9: "Is it lawful on the Sabbath agathopieesai ee kakopieesai?" 1 Peter 3,17:



"It is better agathopoiountas, if it wills the will of God to suffer, than kakopoiountas"; and 3 John 11: "Beloved, do not imitate to kakon, but to agathon; no agathopoioun is of God, but no kakopoioun has not seen God." The noun kakopoiou is used 1 Peter 4, 15, where he is listed with phoinis, kleptees, and allogriaepiskopos; also ch. 2, 12, 14 in the sense of 'criminals'. John 18, 30 Jesus is accused of being kakopoiou. Other combinations are: kakourgos, 'an evildoer, malefactor'. In a general sense it is used 2 Tim. 2, 9: "kakopathoo ... hoos kakourgos"; and of the "malefactors" that were crucified with Christ, Luke. 23, 32, 33, 39. Anexikakos, which is only found 2 Tim. 2, 24, where it means 'suffering evil' in the sense of exercising forbearance to evil.

The noun kakia, with the possible exception of Matt. 6, 34, always has an ethical connotation and means 'ill will, malice, desire to injure', "nicht nur das sittlich Boese, sondern die Gottlosigkeit." <sup>102</sup> Thayer distinguished between kakia and poneeria, that the former denotes the vicious disposition and the latter the active exercise of the same. <sup>103</sup> In the LXX it is the chief translation for ra and rash. Kakia denotes a wicked and depraved state of heart and mind: 1 Cor. 5, 8: "The leaven kakias," where it is contrasted with the "unleavened bread" of sincerity and truth; 14, 20: "tee kakia be as babes"; in Acts 8, 22 Peter says <sup>that</sup> ~~to~~ Simon the sorcerer must "repent apo tees kakias", which is <sup>identified</sup> qualified in v. 31 with "kardia sou ouk estin entheia anoopion tou theou"; 1 Peter 2, 16: "a cloak tees kakias". In the following references it connotes more an active wickedness: Rom. 1, 29; Col. 3, 8; 1 Peter 2, 16; and Rom. 2, 29 (where as the only instance in the New Testament kakoeetheia is used). In these references it is listed with adikia, porneia,



poneria, pleonexia and many other actual sins; thus also Eph. 4, 31, where kakia embraces all the sins enumerated; Titus 3, 3 calls the life in various sins "a living en kakia kai phthonoo"; James 1, 21: "Having laid aside all filthiness and perisseian kakias, in meekness accept the ingrafted word, which is able to save your souls.

After this (exhaustive) investigation of kakos and its derivatives in the New Testament, it is not necessary to repeat what are the consequences, if man does not "lay aside" kakia by a living faith in the Redeemer who saved mankind also from kakia, and His word, which is "able to save your souls."

#### M. Akathartos, akatharsia.

The verb katharizoo, 'to cleanse, to purge', is used of physical cleansing, Matt. 23, 25; Luke 11, 39, where also its application has moral connotation; of cleansing from leprosy, Matt. 8, 2, 3; 10, 8; 11, 5; Mark 1, 40-42, etc. In a moral sense of cleansing from the defilement of sin, Acts 15, 9: "katharisas kardias autoon"; 2 Cor. 7, 1: "katharizomen heautous apo pantos molysmou"; James 4, 8: "katharisato cheiras, hamartoloi, kai agnisate kardias"; of cleansing from the guilt of sin, 1 John 1, 7: "The blood of Jesus Christ, His Son, katharizei heemas apo pasees hamartias"; Hebr. 9, 14: "The blood of Christ... katharizei your conscience from dead works"; Eph. 5, 26: "Christ... katharisas it by the washing of water by the word.

Also the intensified form diakatheirooo and diakatharizoo 'to cleanse thoroughly', are used in the New Testament; the former Luke 3, 7; the latter Matt. 3, 12 and Luke 3, 17.

The noun katharismos is also used of ceremonial cleansings: John 2, 6: "kata ton katharismon of the Jews"; John 3, 25; Luke 2, 22;



of the cleansing from leprosy, Mark 1,44; Luke 5,14; of the cleansing from sin, Hebr.1,3: Christ "by Himself katharismos having made of our sins"; 2 Peter 1,9: "having forgotten tau katharismou of his old sins."

Thus also the adjective katharos is used of physical cleanness, Matt.27,29; Hebr.10,22; of moral purity, Matt.5,8: "Blessed are the katharoi tee kardia"; John 13,10: "Ye are katharoi, but not all"; 1 Tim.1,5: "agapee ek kardias kai syneideseeos agathees"; 2 Tim.2,22: "ek katharas kardias"; Titus 1,15: "All things are kathara tois katharois."

Also the antonym akatharsia is used of physical uncleanness: Matt.23,27, where, again, the application is ethical. It is used in the sense of 'impure motives', 1 Thess.2,3, where it is coordinated with dolos. It is definitely used of moral uncleanness, sin, both as a condition as well as in acts, especially sexual sins, Rom.1,24: "The desires of their hearts eis akatharsian"; 6,19: "members in bondage tee akatharsia"; 2 Cor.12,21: "Those proeema teekotoon, and have not repented epi tee akatharsia kai porneia kai aselgeia." Also Gal.5,19 it is enumerated with other "works of the flesh", moicheia, porneia, akatharsia<sup>a</sup>, selgeia"; Eph.4,19: "They gave themselves up to aselgeia eis ergasion akatharsias"; 5,3: "Mortify... porneian, akatharsian, pathos, epithymian kakeen." But that it is also used as a general term, <sup>for sin</sup> is evident from 1 Thess.4,7, where akatharsia is contrasted with hagiasmos. In Revel.17,4, as the only instance, akathartees is used.

Also the adjective akathartos is used of ceremonial uncleanness, Acts 10,14,28; 11,8; 1 Cor.7,4; 2 Cor.6,17. It is used of moral uncleanness, sin, Eph.5,5, where it is stated that "hee akathartos has no inheritance in the Kingdom of Christ and of God."



That akatharsia is a strong term for sin, viewing it especially from the angle of moral impurity, uncleanness, and picturing it as moral filth, is evident also from the fact that Satan and his evil angels are frequently referred to as pneumata akatharta; cf. Matt. 10, 1; 12, 43; Mark. 1, 23, 26; 3, 11; Luke 4, 33, 36; Acts 5, 16; Revel. 18, 2. The connection between akatharsia and poneeria is established by the fact that Satan and his host is, in the same manner, referred to as pneumata poneera, Matt. 12, 45; (cf. v. 43); Luke 7, 21; 8, 2; 11, 26 (cf. daimonia, v. 20); Acts. 19, 12, 15, and others.

Sin thus being pictured as filth (cf. also Ps. 14, 3), yes, even our righteousnesses as filthy rags, Is. 64, 6, we surely have every reason to confess to God "that we are by nature sinful and unclean", and to pray with the Psalmist: "Wash me thoroughly from mine iniquity and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow," Ps. 51, 2, 7.

#### N. Planee, planaoo, apoplanaoo.

This group of words, although not strictly terms for sin have, at times, a subaudition, a Beigeschmack, of sin and, in a few instances, they express a direct concept of sin. Planaoo means, 'to go astray, to wander, to err'. It is used in this primary, natural, sense, of sheep going astray, Matt. 18, 12; 1 Peter 2, 12. It also means, 'to lead into error, to deceive'. It is used in a warning against false prophets, Matt. 24, 4: "Take heed that no man deceive you." Cf. also vv. 11, 24; Mark 18, 5, 6. Of Christ it was said, John 7, 12: "He deceiveth the people," and of false teachers it is used 1 John 2, 26; 3, 7; 1 Tim. 3, 13a. In Matt 8, 22 apoplanaoo is used.

The Passive planomai, then, means 'to be led into error'.



Hence the frequent warning: "Be not deceived," 1 Cor. 6,9; 15,33; Gal. 6,7; "Do not err," James 1,16; "Take heed that ye be not deceived," Luke 2,18; "Are ye also deceived?" John 10,47. cf. also Revel 18,23.

"To have been deceived," then, means 'to go astray, to sin'. In 1 Tim. 6,10, where ἁποπλανομαι is used, the covetous are said to have been "seduced from the faith;" In Titus 3,3 the πλανομενοι are listed with ἀνοετοι, ἀπειθεῖς, δουλεύοντες ἐπιθυμίας καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διαγόντες, στυγεῖται, μισοῦντες ἀλλήλους. In Hebr. 5,2 the ἁμαρτίας, for which the High Priest offered sacrifices, and for which the true High Priest, Jesus Christ, "has compassion", are those done by τοῖς ἀγνοοῦσιν καὶ πλανομένοις; ch. 3,10: "Therefore I was grieved with that generation and said, Ἄτι πλανοῦνται in their heart; they did not know my ways; so I swore in my wrath, they shall not enter into my rest." That wilful erring is meant is evident from the preceding verses. James 5,19,20: "If anyone πλανηθεῖ from the truth... let him know that he who brings back ἁμαρτοῦλον ἐκ πλανῆς of his way, shall save a soul from death, and shall cover a multitude of ἁμαρτοῦλον." In 2 Peter 2,15 the sin-covered false prophets are said to επλανηθησαν, and 2 Tim. 3,13: "Wicked men... πλανοῦντες καὶ πλανομενοι, misleading and being misled."

The noun πλανῆς is used of 'wrong opinion, religious error' in Eph. 4,4. In 1 Thess. 2,3 it is combined with "uncleanness" and "guile". 2 Peter 2,18 refers to those "who walk in error." The context shows this error not to have been a false opinion or even a false doctrine, but 'errors' of life. Ch. 3,17 refers to the πλανῆς of τοῦ ἀθεσμοῦ, the lawless. In 1 John 4,6 the spirit



tees aleetheias and the spirit of tees planes are contrasted. In Jude 11 it is stated of the false teachers that "they went in the way of Cain and rushed to the planee of Balaam and perished in the gainsaying of Korah." In Matt. 27, 64 planee is used of the alleged deception of the religion of Christ.

Many of the above references have a distinct undertone of 'sin'. They show that even an 'error' in the field of faith or life is a serious matter. In Rom. 1, 27, however, there can be no doubt about the connotation of this word, when the abomination of unmentionable sexual sins is called planee.

#### 0. Skandalon, skandalizoo.

The noun skandalon is purely Biblical and is found twenty-five times in the LXX and fifteen times in the New Testament. It connotes 'a stumbling block, an offense'. Being a cause of bringing others to come to fall, it is sin itself. Matt. 13, 41 it is used synonymous with hamertie anomia; 16, 13 Christ says to Peter: "skandalon mou ei." Also here Peter gave offense, although, of course, it did not make Christ to fall. In Rom. 14, 3 proskomma and skandalon are identified; Revel. 2, 14 the teaching of Balaam is called skandalon; 1 John 2, 10 states that skandalon is not in him who loves his brother; Matt. 18, 7 Christ cries out a woe over the world because of toon skandaloon (in v. 6 the verb is used); cf. Luke 17, 1. In Rom. 16, 17 the causing of divisions is called skandala. However, it should be added that also the cross of Christ is called skandalon, Gal. 5, 11, not because it gives offense, but because some take offense at it.

The verb skandalizoo, 'to put a stumbling-block into the way, to cause offense', is not used in the LXX, but frequently in the



New Testament. As with the noun, it is sometimes used synonymously with 'to sin', with the added connotation of leading others into sin by sinning. Thus it is employed Matt. 6, 8; Mark 9, 42; Luke 17, 2; 1 Cor. 8, 13; 2 Cor. 11, 29; Matt. 13, 21; 24, 10; Mark 4, 17.

While skandalon is not, strictly speaking, a synonym <sup>of</sup> ~~for~~ the other words treated in this thesis, it sheds light on them and on the sin-concept of the New Testament in general, by stressing the offensive character of sin, which is not only wrong in itself, but frequently also causes others to stumble and fall. All of our sins, by whatever name, are skandala, offenses, before God.

### Summary

It remains to establish the connection between the various terms treated above. This has, to a great extent, already been done in treating the various terms. We have found that even if the etymology or classical usage in one or the other instance would seem to give grounds for a 'weak' concept of sin, the New Testament usage and the connection in which these terms are employed leave absolutely no room for such a mild concept. If any difference is to be made, it is one of gravity and still greater gravity and forcefulness. So we shall summarize. We find ~~the~~ the following connections and coordinations:

sarx and paraptooma, Col. 2, 13;

hamartia and anomia, Hebr. 10, 17; 1 John 3, 4; Rom. 4, 7. 8;

hamartia, paraptooma, Eph. 2, 1, and parakoe, Rom. 5, 19. 20;

hamartia and parabasis, James 2, 9; Rom. 5, 14;

parabasis and parakoe, Hebr. 2, 2;

hamartia and adikia, 1 John 5, 17; 1, 19;

adikia and asebeia, Rom. 1, 18. 19. 24. 32;



hamartia and planee, James 5, 19, 20;

anomia and akatharsia, Rom. 6, 19;

anomos, hamartolos, asebeios, anosios, 1 Tim. 1, 9;

opheileema and paraptooma, Matt. 6, 12 and 14; 18, 32-35;

opheileema and hamartia, Luke 11, 4;

adikia, poneeria, and kakia, Rom. 1, 29; 1 Cor. 5, 8;

heetteema, enē paraptooma and skandalon, Rom. 11, 12;

skandalon and anomia, Matt. 13, 41;

asebeia, anomia, and hamartia, 1 Tim. 1, 9.

We find, also, the following contrasts:

adikia vs. aleetheia, Rom. 1, 28; 2, 8; 1 Cor. 13, 6; 2 Thess. 2, 12;

John 7, 18;

dikaioi vs. asebees and hamartolos, 1 Peter 4, 18;

asebeia vs. dikaiooma and eusebeia, Titus 2, 12;

dikaioynee vs. anomia, Hebr. 1, 9; Matt. 23, 28; 1 Tim. 1, 9; 2 Peter 2, 8;

kalon vs. kakon, Hebr. 5, 14;

kakon and adikia vs. aleetheia, 1 Cor. 13, 5; 5, 8; Rom. 2, 9;

kakon vs. agathon, 3 John 11; Rom. 3, 8; 7, 19; 9, 11; 2 Cor. 5, 10;

akatharsia vs. hagiasmos, 1 Thess. 4, 7;

adikia vs. dikaioynee, Rom. 3, 5; Hebr. 1, 9;

adikoi vs. dikaioi, Matt. 5, 45; Acts 24, 15;

paraptooma vs. dikaiooma, Rom. 5, 16;

paraptooma vs. dikaioynee, Rom. 5, 17;

parakoeē vs. hypakoeē, Rom. 5, 19; 2 Cor. 10, 6;

parakoeē vs. dikaiooma, Rom. 5, 18;

agnoia vs. hypakoeē, 1 Peter 1, 14;

poneeroi vs. dikaioi and agathoi, Matt. 5, 45; 13, 49; 22, 10.

Even if, therefore, a single term could be found that, by itself, would seem to give room for a less grave concept of sin, the con-



nections and contrasts in which it is employed would completely establish its grave and serious character and its guilt and sinfulness before God.

### Conclusion

#### The Modernist vs. the Lutheran Concept of Sin

"The prevalence of Lutheran theology [in Germany] with its exaggerated teaching on the subject of sin presented many problems that demand solution." <sup>104</sup> Modernism is, in part, an attempt to minimize this "exaggerated teaching on the subject of sin" of the Lutheran and other Christian Churches, which we have seen in the present study to be the Biblical, and therefore the only correct and adequate "teaching on the subject of sin." That Modernism still holds the Biblical and Lutheran concept of sin as exaggerated, is evident from some of the most recent writings from that quarter, that touch upon the subject of sin. Rauschenbusch, the apostle of the social gospel, wrote in his "A Theology for the Social Gospel": "The traditional doctrine of the Fall of man is the product of speculative interest mainly .... It would strengthen the appeal of the social gospel if evil could be regarded as a variable factor in the life of humanity.... Sin is essentially selfishness.... To find the climax of sin, we must not linger over a man who swears or sneers at religion or denies the mystery of the Trinity, but put our hands on social groups, who have turned the patrimony of a nation into the private property of a small class or have left the peasant laborers cowed, degraded, demoralized, and without rights in the land." <sup>105</sup>

104. Bishop of Gloucester, op. cit., p. 5.

105. Quoted in Dr. P. E. Kretzmann, "The Social Gospel," Concordia Theological Monthly, Vol. XV, Nov. 7, p. 462.



"Sin is the destruction of the interests of society and other individuals, in order to secure the immediate gratification of the sinner at the social expense." <sup>106</sup> "What the theologians call original sin the new theology does not believe in.....Sin cannot be inherited." <sup>107</sup> In a review of one of the most recent and outstanding Modernistic books, "The Nature and Destiny of Man," by Reinhold Niebuhr, Prof. F. E. Mayer writes: "Niebuhr speaks of the inherent wickedness of man (cp. Vol. I) and, on the other hand, of man's inherent capacities for good. Niebuhr rejects the doctrine of man's total depravity and defines the Fall as a symbol. The Scriptural account of the State of Innocence before Adam's Fall is a symbol of the fact that human nature has unlimited possibilities (77)." "Neo-orthodoxy is a this-worldly religion, in spite of the fact that Niebuhr speaks much of transcendence. His kingdom of God is defined in accord with his concept of grace as man's constant struggle for sanctification in the social relations. The section on the Kingdom (pp. 244-286) is not theology, but a blueprint for organizing the world along lines of truth and justice. He condemns the Lutheran other-worldly view and charges the Reformer with social antinomianism, a curiously perverse social morality, extreme pessimism, and utter lack of interest in the brotherhood of man (191ff; 277f)." <sup>108</sup>

#### Christ's Concept of Sin

When the eternal Son of God came into the world, the purpose of His coming was announced by God Himself through His messenger: "He shall save His people from their sins," Matt. 1, 21, and for this

106. ibid., from Hyde, Outlines of Social Theology, p. 92.  
 107. ibid., from Gladden, Present-Day Theology, pp. 69, 73.  
 108. Concordia Theological Monthly, Vol. XV, No. 9, p. 64.



reason He was to be called Jesus, the Deliverer. At the beginning of His public ministry, John the Baptist pointed Him out as "the Lamb of God that taketh away the sin of the world," John 1, 29. What was Christ's concept of, and attitude to, sin?

Much has been made by liberal theologians of the fact that Jesus did not give a definition of sin nor, as they allege, speak much of sin. It is true that, according to the Gospel Record, Jesus did not engage in lengthy speculations on sin. He simply took sin for granted. As we have seen, in the Old Testament there was (and is) an adequate concept of sin. Jesus, naturally, as God and Co-inspirer of the Scriptures, had this concept, and wherever He found a misconception or misinterpretation of it, He set it aright. Cf. the pertinent section in the Sermon on the Mount, Matt. 5, 27-48.

Jesus also taught the origin of sin to be the depraved human heart. In His discussion with Nikodemus He stated: "That which is born ek tees sarkos, sarx estin," contrasted it with the birth ek tou pneumatos and urged the necessity of the second birth ex hydatos kai pneumatos, John 3, 6; and Matt. 15, 19: "Ek tees kardias come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies."

Also in regard to actual sins we never find Jesus engaging in any minimizing their seriousness or pussy-footing. In the parable of the Prodigal Son, Luke 15, 11-32, He very plainly teaches that sin is a condition of being nekros and apolooloos, and hence the matanoiein, the turning away from sin is "becoming alive and being found." The same concept is expressed in the parable of the Lost Sheep, Matt. 18, 11-13.

Christ taught the solution "of the problem of sin", by calling the sinner to repentance and faith in Him. "I am the Way,



the Truth, and the Life; no man cometh unto the Father but by Me," John 14,6.

Christ taught His disciples to view sins as opheileemata, debts to God, when praying for forgiveness, and paraptoomata, offenses. He time and again cried out most dire woes over sin, Matt. 11, 21; 23, 13ff; 26, 24; Luke 11, 4ff; and Matt. 18, 7: "Woe to the world because of offenses (skandala)." The sins of Jerusalem pressed bitter tears from the eyes and a pathetic lament from the lips of the Son of God, Luke 19, 41-44. And as consequences of sin Jesus taught not only the wrath of God here, Matt. 22, 7; 23, 32-36, but also hereafter: "hell fire", Matt. 5, 22; "everlasting punishment", Matt. 25, 46; "damnation of hell", Matt. 23, 33; hell, the fire that shall never be quenched, "Mark 9, 43ff. And that not only for wilful sins, but also for sins of ignorance, Luke 12, 48. He taught that also original sin subjects man to eternal damnation, Matt. 12, 34. 36. This is also presupposed in His call to repentance, which means 'a change of heart' (Sinnesaenderung), cf. Luke 13, 3. 5; 5, 32.

Hence the burden of Christ's message to a sinful world was: "Repent ye and believe the Gospel," Mark 1, 15. That was His great work as the Prophet who should come into the world, Deut. 18, 15. Also as our Priest He was fully conscious that He was "the Lamb of God that taketh away the sin of the world", as John the Baptist had announced Him. Cf. Luke 24, 26. Hence He went the way of Calvary willingly as man's substitute.

Jesus taught and practiced the forgiveness of sin. Cf. Matt. 9, 2. 5. 6; Luke 5, 20. 23; 7, 47. 48.

"There is little doctrine of sin in His teaching"? Why, His entire life, His every word and deed, His suffering and death,



yes, His very human existence, cry out aloud the utter sinfulness of sin. His entire life was spent in revealing the guilt of sin and the grace of God.

#### Paul's Concept of Sin.

We would state from the very outset most emphatically, that there is no such thing as "the development of the sin-concept" / in Paul's Epistles. Paul has no unique concept of sin. Neither has any other writer in the Scriptures. How could they when Scriptures has only one Author? 2 Tim. 3, 16. We will agree that there is, at times, a seeming difference of treatment of sin in the various writing of Scriptures. But this difference is not in the concept itself, but in its treatment. We cannot always trace the reasons for this difference. But it is obvious that in some cases there was special necessity among the recipients of an Epistle, or in the times and conditions in which and for which a certain "Book" of the Bible was written, to dwell upon the doctrine of, or certain aspects of sin rampant at that time or place. We must also not forget that God used human instruments in giving His Word to man, and that He used their peculiar capabilities and individualities.

That is true particularly of some of the Pauline Epistles. In other instances a writer stresses another aspect of sin, or dwells at length on some other doctrine. If we ask "Why?" the only answer we can give is that God led them to write thus "for our learning," Rom. 15, 4. After all, what would be the purpose in having all writers of the Sacred Volume write the same thing, at least as far as the subject matter is concerned? Heaven alone will reveal to us the "why" of this and myriads of other questions. Such idle speculations here have positively no practical value.



Paul's concept of sin was the concept of his fellow-writers of the New Testament. It was the concept of the Old Testament. It was God's sin-concept who inspired Paul and the other writers. Let us see, briefly, what facts in regard to sin Paul mentions in his writings.

Paul refers to the universality of sin, Rom. 3, 9: "They are all under sin"; original sin, Rom. 7, 23: "The law of sin in my members"; the total depravity of mankind, Eph. 2, 1: "dead in trespasses and sins"; the gravity of sin, Rom. 7, 13: "that sin might appear exceedingly sinful"; what constitutes sin, Rom. 14, 23: "Whatsoever is not of faith is sin"; the consequences of sin, Rom. 5, 2: "Sin entered into the world, and death by sin"; and 7, 23: "The wages of sin is death"; the dominion of sin, Rom. 5, 21: "Sin hath reigned unto death," and Rom. 6, 12: "Let not sin, therefore, reign in your mortal body"; 6, 6: "that henceforth we should not serve sin"; sin and grace, Rom. 5, 20: "Where sin abounded, grace did much more abound"; Christ's substitutionary death for sin. 1 Cor. 15, 3: "Christ died for our sin"; 2 Cor. 5, 21: "God hath made Him.... to be sin for us"; the forgiveness of sin, Rom. 4, 17: "Blessed are they whose sin is covered"; 4, 8: "Blessed is the man to whom the Lord will not impute sin."

In regard to Paul's frequent reference to the "flesh" as the seat of sin, Dr. Zeller correctly states: "It is perhaps necessary to guard against a misconception of St. Paul's teaching, which is not uncommon..... He speaks always of the sarx or flesh as the seat of sin. That has led to the idea that he is speaking of what we ordinarily look upon as the fleshly passions, and it is held that there is something morbid and unwholesome in this preoccupation with sexual passions. This arises from a mistaken



view of what he meant by "flesh". It meant with him [human] nature as a whole. There is nothing Manichaean in the use of the word. It included what we should call spiritual sins, such as idolatry, hatred, variance, emulations." 109

The utterly grave view of Paul in regard to sin is, perhaps, most evident from his exclamation: "O wretched man that I am; who shall deliver me from the body of this death?" But also his blessed confidence: "I thank God through Jesus Christ, our Lord," Rom. 7, <sup>4</sup>25, <sup>5</sup>26.

#### Peter's Concept of Sin.

What Peter states of sin in his two short Epistles harmonizes exactly with that of the rest of the Holy Writers. Just a few references: He teaches the utter depravity of natural man, 2 Peter 2, 14: "that cannot cease from sin"; that sin must be forgiven; 1, 9: "purged from sin"; the sinlessness of the sin-bearer, 1 Peter 2, 22: "who did no sin"; His vicarious atonement for sin, 2, 24: "who ... bare our sins"; 3, 18: "Christ also hath suffered for our sins, the Just for the unjust, that He might bring us to God."

#### John's Concept of Sin.

It is true that John more frequently refers to the subject of sin than do the Synoptists. That has its reason, first, in the nature of his writings and, secondly, in the fact that his writings are more extensive. His writings contain a definition of sin, 1 John 3, 4: "Sin is the transgression of the Law"; 5, 17: "All unrighteousness is sin"; the origin of sin, 1 John 3, 8: "He that committeth sin is of the devil, for the devil sinneth from the beginning"; 9, 34 (Gospel): "Thou wast altogether born in sin"; the enormity of sin, Revel. 18, 5: "Sin reached unto heaven"; John 16, 8: "He will reprove the world of sin"; the dominion of sin, 8, 34: 109. Quoted in The Church Quarterly Review, Vol. CXXIX, No. 257, p. 2.



"Whosoever committeth sin is a servant of sin"; the consequences of sin, 8, 21: "Ye shall die in your sins"; the necessity of confessing sin, 1 Jon 1, 8. 9; "If we say that we have no sin we deceive ourselves and the truth is not in us"; Christ's death for the sins of all men; 1 John 1, 7: "The blood of Jesus Christ, His Son, cleanseth us from all sin"; 1, 29: "The Lamb of God, which taketh away the sin of the world"; Revel. 1, 5: "washed us from our sins in His own blood"; 1 John 2, 2: "He is the propitiation for our sin, and not for ours only, but also for the sins of the whole world"; the forgiveness of sin, 1 John 1, 9: "to forgive us our sins and to cleanse us from all unrighteousness"; John 20, 3: "Whosoever sins ye remit, they are remitted unto them."

#### The Guilt of Sin

We have established in the body of this thesis the utter sinfulness, i. e., the guilt of sin. "If a man sin and commit a trespass against the Lord... then it shall be, because he hath sinned and is guilty," Lev. 6, 2. 4. This Old Testament passage is echoed in Rom. 3, 19: "What things soever the Law saith, it saith to them that are under the Law; that every mouth may be stopped and all the world become guilty before God." Yes, "whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all," James 2, 10. That guilt is personal. The Law of God points its finger at each and every one and says, as did Nathan to David: "Thou art the man," 2 Sam. 12, 7; and we must all confess, as did Joseph's brethren: "We are verily guilty," Gen. 4, 22.

#### The Punishment of Sin.

Guilt entails punishment. It cannot be otherwise. It is not otherwise in human justice. It is not otherwise in divine jus-



tice. On the question: "What have you deserved of God by your sins?" Luther gives, in the "Christian Questions" the Biblical answer: "His wrath and displeasure, temporal death and eternal damnation." "The just shall live by faith; but if any draw back, my soul shall have no pleasure in him," Hebr. 10, 38; "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. 1, 18; Ye "were by nature children of wrath," Eph. 2, 3; "For which things (sins, cf. v. 5) the wrath of God cometh on the children of disobedience," Col. 3, 6; "The fierceness of the wrath of Almighty God," Revel. 19, 15. "The soul that sinneth, it shall die," Ezek. 18, 20; "death hath passed upon all men, for that all have sinned," Rom. 5, 12; and "the wages of sin is (eternal) death," Rom. 6, 23. -- With such dire punishment for sin, who can maintain that sin is a small matter?

#### Redemption from Sin.

"An ardent advocate of the Social Gospel writes:

'Since man is inherently good and all men are God's children, there is in modern religion no place for individual salvation. The divine plan of salvation of which conservatives still speak is superstition. What is needed is not individual but social salvation. For although the world is God's kingdom, it does not follow that all is developed perfection, or is incapable of further improvement. Such a conception would not fit into the scheme of general evolution. Salvation has become a social term. It means that the world must be made better socially by reforms and social improvement of various kinds, by education and moral advancement.' 110

"His [Christ's] death is a matter almost negligible in the work of Salvation" (Walter Rauschenbusch). To accept the atonement means, according to this view, simply to believe that God is Love. ... His death, they tell us, is not important in itself, but must be viewed as a part of His life, and this life has value for us only



as an example.<sup>111</sup> "Christ was not a Sin Offering to propitiate God," says Daniel Webster Kutz. "His part in salvation was to reveal God's love and forgiveness and grace. His death was the climax of his revealing work of God's love."<sup>112</sup>

"That the theologians of the social gospel do not even possess the slightest apprehension of the Scriptural facts concerning the way of Salvation is evident from many passages. Thus Rauschenbusch falls hopelessly short of the truth when he writes: 'These traditional theological explanations of the death of Christ have less Biblical authority than we are accustomed to suppose; the fundamental terms and ideas - 'satisfaction', 'substitution', 'imputation', 'merit', are post-Biblical ideas and are alien from the spirit of the Gospel.... How did Jesus bear sins which He did not commit? The old theology replied, By imputation. But guilt and merit are personal. They cannot be transferred from one person to another.'" <sup>113</sup> And Prof. F. E. Mayer concludes of

Niebuhr's theology of Redemption: "Niebuhr's neo-orthodoxy becomes apparent as modern Liberalism, especially in his view concerning Christ's Person and Work." "Niebuhr inclines to the Roman Catholic view of free will and rejects Luther's doctrine that pagan goodness has no value before God. And thus, in the final analysis, the neo-orthodox Niebuhr's quarrel concerning the doctrine of man is therefore not so much with liberal theology as it is with orthodox Christianity."<sup>114</sup>

That the social gospellites should thus grossly err from the faith, and thereby step definitely on pagan ground has, in part, its roots in the fact that they have, many of them, not only an inadequate, but totally unmoral and un-Biblical concept of sin. Where sin is not understood, grace cannot be understood nor appreciated.

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<sup>111</sup>.ibid.,p.90.

<sup>112</sup>.ibid.,p.91.

<sup>113</sup>.Dr.P.E.Kretzmann,op.cit.,p.465.

<sup>114</sup>.Prof.F.E.Mayer,op.cit.,p.642.



But now the Scriptures tell us that Christ died, not only as a demonstration of the love of God, but as all men's substitute. This has been sufficiently substantiated in the body of this thesis. If sin be but a weakness, a small matter, and God's love be like that of an indulgent father who, indeed, frowns on the blunders of his children, but also realizes that on account of their frailty they cannot help but make an occasional mistake -- after all, they are doing the best they know how -- and only says to them as did Eli to his sons "Nay, my sons; for it is no good report that I hear" -- what, then, is the purpose of God sending His only-begotten Son -- and even if, as Modernists hold, He were only God's most perfect human child --- into suffering and death? A demonstration of God's love? Certainly not; but rather a demonstration of the very opposite!

But since the Scriptures tell us that the Son of the living God came to do all that we were to do and to suffer all that we by our sins had deserved; and since that punishment for sin which He bore was so severe that the human mind cannot fully grasp it: it follows incontrovertibly, God being a just God, that the cause of this suffering must be so unutterably grave and serious, so heinous, as to make such a sacrifice necessary, yea, the only possible means of the redemption of mankind from sin, death, Satan, and hell, and the propitiation of a holy and justly offended God. Ah, indeed, "the redemption of his (man's) soul is precious," Ps. 49, 8, and necessitated the "precious blood of Christ as of a lamb without blemish and without spot," 1 Peter 1, 19. If any would know the enormity of sin and the immensity of its guilt, let him go to the foot of the Cross of Calvary and hear "the beloved Son of God" cry out into "that dark and doleful night" in utter agony: "My God, why hast Thou forsaken Me?"



### Forgiveness of Sin

"Naturally, the Scriptural teaching concerning forgiveness and grace has no room in such a plan. Self-righteousness and work-righteousness are the chief characteristics of the social gospel." 115

Since, even the 'smallest' sin of ignorance, separates from God. Hence sin must be forgiven if man is to be reunited with God, both here and hereafter. All attempts of man himself to reconcile God are vain and vicious. "By the deeds of the law there shall no flesh be justified in His sight," Rom. 3, 20; "Christ is become of no effect unto you whoever of you are justified by the law; ye are fallen from grace," Gal. 5, 4. If sin were only a 'blunder', a 'slip', and not a grave offense against a good and holy God (Hos. 5, 15; ashem; 2 Chron. 28, 13; ashmah al; Matt. 16, 23; 18, 7; Phil. 1, 10; Rom. 4, 25; 5, 15. 16. 17), there would be little need of sins to be forgiven. But the Scriptures tell us (Mark. 3, 29; John 3, 36; Acts 26, 18; Rom. 4, 7; Ps. 130, 3. 4.  $\phi$ ) that every sin must be forgiven if we are to "see life" and not have "the wrath of God" abiding on us.

For that reason, also, Christ instituted His Church on earth, that the Gospel, which is essentially the message of forgiveness (2 Cor. 5, 19; Acts 13, 38; Eph. 1, 7; Col. 1, 4) might be proclaimed to the end of days. For that reason, also, He gave His disciples command and authority to forgive sins in His name, John 20, 21-23. Forgiveness, and forgiveness alone, can cheer the human heart, Matt. 9, 2, and give peace to the troubled conscience, Phil. 4, 7. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," Is. 1, 18.



"What is the word that is the fountain of woe, the mother of sorrows, as universal as human nature, as eternal as human history? What is the word that is the cause of all war and violence and hatred and sorrow and pain? What is the word that is man's worst enemy? What is the word that nailed the Son of God to the cross? That word is SIN." 116

But what is the word that "restores unto us the joy of salvation", that lifts us from the pit of despair, that puts a song into our soul, peace into our heart, joy into our life, and buoyancy into our step? It is GRACE, grace and forgiveness.

How great, indeed, the sinfulness of sin! "The wages of sin is death!" But, Glory to God, how great is His grace and mercy! For "the gift of God is eternal life through Jesus Christ, our Lord," Rom. 6, 23.



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