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The Concept of Sin in the Old Testament

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**THE CONCEPT OF SIN
IN THE OLD TESTAMENT**

**A Thesis Presented to
The Faculty of Concordia Seminary
Department of Old Testament**

**In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity**

by

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THE CONCEPT OF SIN
IN THE OLD TESTAMENT

"Sin is the transgression of the Law",¹ the doing of lawlessness. It is the insubordination of the will of man to the sovereignty of God. Sin separates us from God, as Isaiah tells us, "Your iniquities have separated between you and your God, and your sins have hid His face from you".² Sin always carries punishment with it, "The soul that sinneth it shall die".³ The fact that the invitation to believe is always preceded, in Scripture, by the call to repentance reveals the necessity for an extensive knowledge of sin and its consequences. Scripture teaches that we must be conscious of and sorry for our sins before we can be drawn to the Gospel of Christ. Only then, will we heartily want a Savior, and realize what the Savior has done for us in fulfilling the Law and bearing the punishment for our sins. Since we need a knowledge of sin before we can accept the Gospel, it follows that the better we understand

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1. 1 John 3:4.
 2. Is. 59:2.
 3. Ezek. 18:4.

sin the greater will be our appreciation of the Grace of God in Christ Jesus.

Scripture does not limit itself to one word for sin. Both in the Old and New Testament there are numerous words used that are translated by our word sin or one of its synonyms. Sin is always disloyalty to God; yet this disloyalty may take on various forms. It may be divided loyalty, lack of loyalty, or incomplete loyalty.⁴ Different words are used in the Old Testament to describe the different kinds of disloyalty. It will be the purpose of this thesis to discuss the nine most common Old Testament concepts of sin, pointing out the peculiarities and general usages of each.

These nine words will be handled in the order of their greater frequency of usage.⁵

I	שׁוּג	pp. 3-15	VI	אָשׁוּ	pp. 56-65
II	אָשׁוּ	pp. 16-27	VII	חַטָּא; חַטָּו	pp. 64-69
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IV	שׁוּג	pp. 39-49	IX	חַטָּו	pp. 76-80
V	שׁוּג	pp. 50-55			

These four divisions will be discussed under each word

- A. The basic meaning of the root.
- B. A lexicographical study of the root and its derivatives.
- C. Types of sins included under the word.
- D. Notable and peculiar uses of the word.

4. A. D. Mattson, Christian Ethics, pp. 126-127.

5. Except in a few noted instances, all totals of the number of times that a word is used were arrived at by counting the passages listed under the given word in Solomon Mandelkern, Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae.

I. A. שׁוּב

This word and its derivatives are used seven hundred and sixty-two times in the Old Testament.

The verb, in its transitive meaning, means to break in pieces; in its intransitive, to be broken in pieces.

Ps. 2:9 "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel".

Jer. 11:16 "Its branches are broken in pieces".

Is. 24:19 "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly".

From the intransitive idea, comes the concept of evil, being broken in pieces and hence worthless. It is the antonym of שׁוֹמֵר, to be whole, sound, good. In some conjugations of the verb, especially Hiphil, the transitive idea, to break or cause to break, is given an evil connotation. So while the basic idea of the verb is broken or worthless, it may also have the idea of direct effrontery, or breaking of God's Laws.⁶

I. B. 1. שׁוּב

Used ninety-eight times in the Old Testament.⁷

This verb, as noted above, has the basic meaning of breaking or being broken.

It is used in the Qal

a. With the idea to be evil.

6. William Gesenius, A Hebrew and English Lexicon of the Old Testament, שׁוּב.

7. All references in I. B. are from William Gesenius, op. cit. שׁוּב, except frequencies of usage, which are taken from Solomon Mandelkern, op. cit. שׁוּב.

of the eye to be evil, or envious.

Deut. 15:9 "And thine eye be evil against thy poor brother, and it be sin unto thee".

also to be evil in the sight of, to displease.

Josh. 24:15 "And if it seem evil unto you to serve the Lord, choose you this day whom you will serve".

to be evil with, or to go ill with.

Ps. 106:32 "They angered Him also at the waters of strife, so that it went ill with Moses for their sakes".

b. To be sad, or sorrowful.

Neh. 2:3 "Why should not my countenance be sad, when the city....lieth waste?"

It is used in the Hiphil

a. To break in pieces, to destroy.

Jer. 31:23 "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy".

also to do ill, to do evil, to act wickedly.

Gen. 44:5 "Ye have done evil in so doing".

Gen. 19:7 "Lot said, 'I pray you brethren, do not so wickedly'".

in a few passages, the participle is used of evil-doers.

Ps. 26:5 "I have hated the congregation of evil-doers".

b. To do evil to someone, to harm him.

1 Sam. 26:21 "I will no more do thee harm, because my soul was precious in thy sight".

of God to hurt, as a punishment for sin.

Jer. 25:6 "Go not after other gods...., and I will do you no hurt".

It is used in the Hithpael

intensively

Is. 24:19 "The earth is utterly broken down, the earth is clean dissolved".

I. B. 2. 𐤑𐤏𐤕

The most frequently used derivative of this verb is the substantive and adjective 𐤑𐤏𐤕. It is used three hundred and fifty-nine times. Though not always used in the sense of moral wickedness, it always denotes ill or evil, which results from sinful deeds, or a sinful heart.

a. Ill, evil i.e. evil which one does to others.

Ps. 15:3 "Nor doeth evil to his neighbor"

Judg. 11:27 "But thou doest me wrong, to war against me".

with gen., the evil of.

Judg. 9:57 "And all the evil of the men of Sodom".

evil which happens to anyone, i.e. hurt, mischief, destruction.

Gen. 19:19 "Lest some evil take me and I die".

Ex. 32:12 "For mischief did He bring them out".

Jer. 11:11 "I will bring evil upon them, which they shall not be able to escape".

b. Evil in a moral sense, wickedness, depravity.

Gen. 39:9 "How then can I do this great wickedness?"

Judg. 20:13 "That He may put evil out of Israel".

hence of active wickedness.

Gen. 6:5 "And God saw that the wickedness of man was great in the earth".

Hos. 10:15 "So shall Bethel do unto you because of your great wickedness", (lit. the evil of your evil)

I. B. 3. 𐤑𐤏

This form, which appears as a noun and an adjective, is used two hundred and eighty-nine times in the Old Testament.

As a noun it denotes

a. Evil.

evil which one does.

Is. 59:7 "Their feet run to evil and they make haste to shed innocent blood".

evil-doers.

Ps. 54:17 (King James Version v. 16.) "The face of the Lord is against them that do evil".

to do evil to anyone.

Jer. 39:12 "Take him and look well to him and do him no harm".

evil which happens to anyone, adversity, calamity.

Job 2:10 "Shall we receive good at the hand of God, and shall we not receive evil?"

Job 5:19 "Yea, in seven there shall no evil touch thee".

Ps. 121:7 "The Lord shall preserve thee from all evil".

day of evil, of calamity, evil day.

Amos 6:3 "Ye that put far away the evil day".

for evil unto you, for your hurt.

Jer. 7:6 "Neither walk after other Gods to your hurt".

to prophesy calamity, evil.

1 Kings 22:8 "But I hate him; for he hath not prophesied good concerning me, but evil".

angels of evil.

Ps. 78:49 "He cast upon them the fierceness of His anger, by sending evil angels among them".

b. Evil, in a moral sense, wickedness, depravity.

departing from evil.

Job 1:1 "And that man was perfect and upright, and one that feared God, and eschewed evil".

ill-will, malice.

Ps. 7:10 "Oh, let the wickedness of the wicked come to an end".

wickedly.

Ps. 73:8 "They are corrupt and speak wickedly".

sometimes in the gen., expressing quality.

Prov. 28:5 "Evil men understand not judgment".

Prov. 6:24 "To keep thee from the evil woman".

Ezek. 11:2 "And gave wicked counsel in this city".

It is used as an adjective

a. Often in the phrase, to do evil in the sight of Jehovah, i.e. what is displeasing to Him, spoken of idolaters and transgressors.

Nu. 32:15 "Until all the generation, that had done evil in the sight of the Lord, was consumed".

Judg. 2:11 "And the Children of Israel did evil in the sight of the Lord, and served Baalim".

b. Morally bad, evil, wicked, of people, things, modes of life, heart, imagination or thought, spirit.

Jer. 13:10 "The evil people, which refuse to hear My words".

Deut. 17:5 "Then thou shalt bring forth that man or woman which hath committed that wicked thing".

Prov. 28:1 "Whoso causeth the righteous to go away unto an evil way".

Jer. 7:24 "They walked in the imagination of their evil hearts".

Gen. 8:21 "For the imagination of man's heart is evil from his youth".

Judg. 9:23 "An evil spirit of discord".

I. B. 4. 

Is used nineteen times. In a moral sense, has the meaning evil, wickedness.

Jer. 4:4 "Lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings".

Two other words, עָוֹן, evil, used three times; and מַזְלָה, mischief, used once, occur as derivatives of this stem.

This word, used most frequently for sin in Scripture, sometimes with the concept of sin or crime, always with an evil connotation, departs far from its basic meaning of breaking or being broken. It seems to be the word used to describe evil in general. My impression was that, when the Hebrew had no other word to exactly express his idea of evil, he conveniently used this word.

I. C.

As one would expect of a word so widely used, nearly every type of sin is included under this word. It is used to describe the general wickedness of the world, Gen. 6:5 "God saw the wickedness of man", and is narrowed to include such evils as stealing, Gen. 44:5 "Ye have done evil in so doing" (Joseph's cup) and lying, Lev. 5:4 "Pronouncing with his lips to do evil".

Following the regular order of describing sin, we will divide the instances used into original and actual sins. In the latter category, the division between sins against the First and Second table of the Law will be observed.

There is not to be found in most critical writers the same description of a progressive development of the concept of sin, as of the idea of God, through which the Israelites finally perfected a monotheistic religious system. Perhaps it is because they have never applied the same negative approach to this item; or, perhaps, it is because the Bible from the time of the fall clearly teaches the doctrine of original sin. The fact that Adam's sin has passed upon all men is undeniably expressed. That, "The imagination of man's heart is evil from his youth",⁸ that, when God looked upon the earth, He saw, "That every imagination of the thoughts of his (man's) heart was only evil continually",⁹ was a fact well known to the

8. Gen. 8:21.

9. Gen. 6:5.

Children of God. The Preacher best describes this attitude in man, when he says, "The heart is fully set in them to do evil".¹⁰ Such an idea of inward sinfulness, of complete corruptness, needs no progressive revelation. It was there, and men were conscious of it from the time of Adam's sin. This fact may have needed restatement, as Jesus gave it when He likened the evil heart to an evil tree incapable of good fruit, but it is a concept taught throughout the entire Old Testament.

Though there has been no progression in man's inward sinful nature, the outward expression of that sinful heart in actual deeds has differed from time to time. The most flagrant outward expression of the sinful heart is idolatry; the conscious worship of false gods, by people who know better is the only type of idolatry described under this word. Jeremiah gives us the best picture of this pitiable sin, "My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed out for themselves cisterns, broken cisterns, that can hold no water".¹¹ This was Israel's great sin, the sin for which she was finally taken into captivity. As far as I could find the term evil is never referred to the sin of the golden calf. It is first used of the sin of idolatry in the period of the Judges, when we are told that, "The Children of Israel did evil in the sight of the Lord, and

10. Eccl. 8:11.

11. Jer. 2:13.

served Baalim".¹² Though God had warned against this sin,¹³ Israel, tempted by its environment, began it early and continued it until the people were led away captive to Assyria and Babylonia.

Other sins included under the First Table are, murmuring against God, Num. 14:35 "I will surely do unto all this evil congregation", (which sin Israel committed after the spies had reported concerning the Promised Land); asking for a king, 1 Sam. 12:19 "We have added unto all our sins, this evil, to ask us a king"; failure to seek God, II Chron. 12:14 "He did evil because he prepared not his heart to seek the Lord"; profaning the Sabbath, Neh. 13:17 "What evil thing is this that ye do, and profane the Sabbath"; giving the sacrifice of fools, Eccl. 5:1-2 "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God". Such passages as Prov. 16:30 "Moving his lips, he bringeth evil", may be construed as a sin against the Second Commandment, but, perhaps, fit better under the Eighth.

We see instances of hatred and bloodshed long before the Fifth Commandment was given. When Joseph's father died, his brethren were afraid, and said, "Joseph...will certainly

12. Judg. 2:11.

13. Deut. 17:5 Punishment of death on those, "Who have committed this wicked thing", i.e. "Worshipped other gods, or the sun or the moon, or the hosts of heaven".

requite us all the evil which we did unto him".¹⁴ It is in the time of the Prophets that this Commandment seems to have been most flagrantly violated; Is. 59:7 "Their feet run to evil...., and they make haste to shed innocent blood". The most vicious transgression of this Commandment was the slaying of the prophets; Neh. 9:26 "And slew thy prophets which testified against them to turn them to Thee", described as evil, Neh. 9:28 "They did evil again before Thee".

The Sixth Commandment comes in for its share of abuse also under this word, generally in rather horrible crimes. Especially homosexuality is described as the "Wickedness of Sodom",¹⁵ and "The evil of Gibeah".¹⁶ Adultery is included in the evil introduced by Ahab, when he married "Jezebel and served Baal".¹⁷ It is the sin to which Joseph is tempted when he exclaims, "How can I do this great wickedness?"¹⁸ The mingling of the holy seed with the nations' is described as evil by Ezra.¹⁹

Transgression of the Seventh Commandment is rare under this word. Benjamin is accused of doing evil for supposedly stealing Joseph's cup.²⁰ By inference, such passages as Prov. 28:22 "He that hasteth to be rich hath an evil eye" may be included under this Commandment. Stealing from God is condemned Mal. 1:8 "If ye offer the blind or lame for sacrifice,

14. Gen. 50:17.

15. Gen. 13:13 and Gen. 19:7.

16. Judg. 19:23.

17. 1 Kings 16:30.

18. Gen. 39:9.

19. Ezra 9:13.

20. Gen. 44:5.

is it not evil?"

The Eighth Commandment comes into consideration in these passages;

Prov. 16:30 "Moving his lips he bringeth evil".
 Lev. 5:4 "Pronouncing with his lips to do evil".
 Prov. 26:23 "Burning lips and a wicked heart".
 Prov. 17:4 "A wicked doer giveth heed to false lips".

These passages describe both the defaming of the neighbor and the heeding of such false witness as evil.

Covetousness is mentioned twice as evil;

Ecc. 5:13 "There is a sore evil that I have seen under the sun, namely, riches kept for the owners thereof to their hurt".
 1 Sam. 25:3 "This man (Nabal) was churlish and evil in his ways".

I. D.

Brief mention will now be made of notable or peculiar uses of this word.

This word has the distinction of being the first word used for sin in the Old Testament. We meet it first in Gen. 2:9 in the phrase, "Tree of the knowledge of good and evil"; again in Gen. 3:5 "Shall be as gods (v.22 as one of us) knowing good and evil". The flood was sent as punishment upon the earth, because, "Man's imagination was evil continually" and "God saw the wickedness of man was great in the earth".²¹ God gives as the reason for, "Not again cursing the ground" and "Not smiting anymore every living thing" the fact that "The imagination of man's heart is evil from his youth".²²

Other well-known instances where this word is used are:

I Sam. 15:19 "Wherefore thou didst evil in the sight of the Lord" (Saul's taking of the spoil of the Amalekites).

I Kings 11:6 "Solomon did evil in the sight of the Lord and went after Ashtoreth and Milcom".

I Kings 13:33 "Jeroboam turned not from his evil way", i.e. setting up high places for calf worship at Dan and Bethel, and appointing his own priests.

II Kings 21:4-9 "Manasseh seduced Judah to do evil", i.e. to sin with idols, made children pass through the fire, observed times, used enchantments, dealt with familiar spirits and wizards, built altars for all the hosts of heaven in the two courts of the House of the Lord.

Esther 7:6 Haman's plot against Israelites "Is wickedness".

There is especially one peculiar use of this word. The Preacher exclaims, "All things come alike unto all; there is

21. Gen. 6:5.

22. Gen. 8:21.

one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all".²³

This seems to be a favorite word for sin, of the prophet Jeremiah; he uses it eighty-two times.²⁴

23. Eccl. 9:2-3.

24. Solomon Mandelkern, op. cit. 997.

II. A. ἄσπ

This is the true word for sin in the Old Testament, just as ἁμαρτία is in the New. Its basic meaning is to miss the mark, to shoot at something and not hit it; "Among all this people there were seven hundred chosen men, left-handed: every-one could sling stones at an hair's breadth, and not miss".¹ This gives us the picture of God's Law set up as the mark, or bull's eye, at which we shoot; every miss is a sin.

This idea is carried further in Prov. 19:2 "He that hasteth with his feet sinneth" i.e. misses the path, where it means to make a false step, to stumble and fall; so to miss the true path in our steps. God makes Himself that path in Prov. 8:36 "Whosoever misseth Me, harmeth his own life".

From these two basic concepts comes the idea of sin, which is always a missing of the mark, a misstep from the way of truth.

This word and its derivatives are used five hundred and ninety-one times in the Old Testament. In a few instances it may be translated in its basic meaning, missing the mark, but by far its greatest use is to denote sin. It is most often translated in the Septuagint, ἁμαρτία; in the King James Version, sin.

1. Judg. 20:16.

II. B. 1. א'ל'ן. 3

Used in the Qal

a. In its basic meaning, to miss.

Job 5:24 "Thou murtherest thy pasture and missest nought".

b. To sin, i.e. to err from the path of right and duty.

Job 1:22 "In all this Job sinned not, nor charged God foolishly".

to sin a sin.

Lev. 4:23 "Or if the sin, which he hath sinned, come to his knowledge".

Lev. 5:6 "He shall confess that he hath sinned in that thing".

with 7 of him towards or against whom one sins.

Gen. 20:69 "For I also withheld thee from sin against Me".

with 2 of person and thing in which one sins.

Gen. 42:22 "Do not sin against the child".

Neh. 9:29 "But sinned against Thy judgments".

c. To sin away anything, i.e. to forfeit by sinning, to incur a penalty.

Lev. 5:7 "He shall bring for his trespass which he hath committed, two turtle doves".

Prov. 20:2 "Whoso provoketh Him to anger sinneth against his own soul".

Used in the Piel

To bear the blame or loss of anything, to atone for.

Gen. 31:39 "That which was torn of beasts I brought not to thee, I bore the loss of it".

To offer as a sin offering, as a sacrifice of atonement or

3. The references given throughout section II. B. are taken from William Gesenius, op. cit. א'ל'ן.

expiation.

Lev. 6:26 "The priest that offereth it for sin, shall eat it".

Lev. 9:15 "And took the goat, which was the sin offering for the people, and slew it, and offered it for sin".

To make atonement, to expiate, i.e. to cleanse by a sacred rite, to purify. e.g. כִּפֵּר.

Num. 19:19 "And on the seventh day, he shall purify himself".

Ex. 29:36 "And thou shalt cleanse the altar, when thou hast made an atonement for it".

Used in the Hiphil

a. As the causative of Qal, to let miss, to cause to sin, to cause to be accused of sin.

Judg. 20:16 "Everyone could sling stones at an hair's breadth, and not miss" (lit. not cause to miss).

Ex. 23:33 "They shall not dwell in thy land, lest they make thee sin against Me".

Deut. 24:4 "And thou shalt not cause the land to sin".

Eccl. 5:5 "Suffer not thy mouth to cause thy flesh to sin".

b. To pronounce guilty, to condemn.

Is. 29:21 "That makes a man an offender for a word".

Used in the Hithpaal

a. To miss one's way

Job 41:17 (King James Version v.25.) "By reason of breakings they purify themselves" (lit. in fright, they miss their way).

b. Reflexive to Piel, to purify oneself by a sacred rite.

Num. 19:12 "He shall purify himself with it on the third day".

II. B. 2. כִּפֵּר - once Num. 15:24 כִּפֵּר.

This word is used two hundred and ninety-two times in the Old Testament.

a. A miss, misstep.

Prov. 13:6 "Righteousness keepeth him that is upright in the way; but wickedness overthroweth the sinner". (lit. him that missteps).

b. A sin.

Gen. 4:7 "Sin lieth at the door".

rarely for the habit of sinning, sinfulness

Is. 3:9 "And they declare their sin as Sodom".
Prov. 13:34 "Sin is a reproach to any people".

by meton. of that in which one sins, the cause or occasion of sin, as idols.

Nos. 10:6 "The high places of Aven, the sin of Israel, shall be destroyed".
Deut. 9:21 "And I took your sin, the calf which ye had made".

water of sin, i.e. of expiation.

Num. 8:7 "Sprinkle water of purifying upon them".

c. A sin offering.

Ex. 29:14 "But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp, it is a sin offering".

d. Punishment for sin.

Lam. 4:6 "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom".

II. B. 3. אֲשָׁמָה.

Used thirty-six times in the Old Testament.

a. A sin, fault.

Lev. 22:9 "They shall therefore keep mine ordinance, lest they bear sin for it, and die thereof".
Deut. 15:9 "And it be sin unto thee".

b. Punishment of sin, calamity.

Lam. 3:59 "Wherefore doth a living man complain, a man for the punishment of his sin".

II. B. 4. חַטָּאת .

Used eighteen times in the Old Testament.

a. A sinner, not in the sense in which all are sinners, but as went to sin.

Gen. 13:13 "But the men of Sodom were wicked and sinnors before the Lord exceedingly".

Is. 1:28 "The destruction of the transgressor, and of the sinner shall be together, and they that forsake the Lord shall be consumed".

b. One held guilty, an offender.

I Kings 1:21 "That I and my son Solomon shall be held offenders".

II. B. 5. חַטָּאת .

Used eight times in the Old Testament.

a. A sin.

Gen. 20:9 "And has brought on me....a great sin".

b. Sin offering.

Ps. 40:7 (K. J.v.6.) "Sin offering hast thou not required".

II. B. 6. חַטָּאת .

Used four times in the Old Testament.

a. Fem. of חַטָּאת , a sinner.

Amos 9:8 "Behold the eyes of the Lord God are upon the sinful nation".

b. In place of חַטָּאת .

a sin

Ex. 34:7 "Forgiving iniquity and transgression and sin".

a sin offering

Ezra 6:7 "For a sin offering for Israel".

punishment

Is. 5:18 "And sin, (punishment for sin), as it were with a cart rope".

As we see, this stem has a great variety of uses, but, in its moral aspects, it always speaks, either of missing the mark of God's Law and Ordinance, or of the result of such missing, i.e. offering for or punishment of sin.

II. C.

Since this is the best known Hebrew word for actual sin, we find all manner of evil deeds included under it. But even here, in a word whose concept denotes an act, a doing, a misdoing of the mark, we find the idea of original sin clearly expressed. The clearest expression of this is found in Ps. 51:5 "In sin did my mother conceive me". The following verses, "Create in me a clean heart, O God, and renew a right spirit within me",⁴ express David's feeling of inward sinfulness. It does not fit the context here to regard this sin as merely the ceremonial uncleanness which the Levitical law attaches to childbirth.

The various examples of sinning through ignorance: Lev. 4:2 "If a soul sin....through ignorance", v.14 "When the sin is known" v.23 & 28 "If his sin come to his knowledge", though they denote an actual deed, derive their guilt more from the inward sinful bent of man, than from the deed itself.

Pharaoh's continued unbelief, after many examples of God's might, and even several seeming confessions on his part, Ex. 9:27 "Pharaoh said, I have sinned" Ex. 10:16 "I have sinned against the Lord your God", furnishes mankind an example, at least, in this that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned".⁵

4. Ps. 51:10.

5. I Cor. 2:14.

Among the examples of actual sin, idolatry is noted most frequently. Hardly had Israel become a nation when it sinned in making a golden calf; Ex. 32:31 "Moses returned unto the Lord, and said, Oh, this people have sinned a great sin and made them gods of gold". Trouble came to this new nation in the period of the Judges, because, as they often confessed, "We have sinned against Thee both because we have forsaken God and served Baal".⁶ Jeroboam instituted a new kind of calf worship, which displeased God, and was thereafter known as the "Sin of Jeroboam the son of Nebat".⁷ "This thing became a sin for all Israel".⁸ It was idolatry that finally caused the downfall of Israel. Judah likewise committed idolatry. Manasseh was the most idolatrous king of Judah, II Kings 21:11 "And hath made Judah also to sin with his idols". At his time conditions were seemingly worse than they had been in Israel; II Kings 21:9 "Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the Children of Israel". A little later Jeremiah tells us, "There were high places for sin throughout all the country."⁹

Sins against the First Commandment took other turns besides outright idolatry. Pride is condemned in Prov. 21:4 "An high look and a proud heart, and the plowing of the wicked is sin". Murmuring against God or His chosen representative is confessed

6. Judg. 10:10.

7. I Kings 14:16.

8. I Kings 12:30.

9. Jer. 17:3.

as a sin in Num. 21:7 "Therefore the people came to Moses and said, 'We have sinned for we have spoken against the Lord and against thee'", and 12:11 "And Aaron said unto Moses, 'Alas, my Lord, I beseech thee, lay not the sin upon us'", namely the sin recorded in v.12 "Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?". Isaiah accuses the courtiers of his day, "Of taking counsel but not of God" and thus adding "Sin to sin".¹⁰ Jeremiah reports that even the faithful have sinned, "By their many backslidings".¹¹

Direct sins against the Second Commandment are rare under this word. However there are various warnings, in which the word occurs, that should be mentioned here.

Lev. 24:15 "Whosoever curseth God shall bear his sin".
 Lev. 5:1 "If a soul sin and hear the voice of swearing", and does not report it, "It is sin".

Here again we can best include the sins of the tongue and lips, as Ps. 39:1 "I will take heed to my way, that I sin not with my tongue" and Job 2:10 "In all this Job did not sin with his lips". Deut. 23:21 tells us that the unfulfilled vow is sin, and the next verse advises against vowing, unless the fulfillment is certain, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow it shall be no sin to thee". On this same subject Eccl. 5:6 advises, "Do not let thy mouth cause thy flesh to sin".

10. Is. 30:1.

11. Jer. 14:7.

The only examples of transgressions against the Third and Fourth Commandments, under this word, are included in the story of Eli's sons "The sin of the young men was very great".¹² We know that their sin included transgressions of both of these Commandments.

It took Jesus' interpretation of the Law for us to learn that hatred is as evil in God's sight as murder, but hatred was condemned as a sin long before; Prov. 14:21 "He that despiseth his neighbor sinneth". Hatred and the will to murder are put together in Saul's desire to kill David, for which he admits, "I have sinned";¹³ likewise in the sin of Joseph's brethren, when Reuben warns them, "Do not sin against the child".¹⁴ And their whole deed is described as, "Sin and trespass".¹⁵ Finally, David's being the cause of Uriah's death is certainly included in his confession to Nathan, "I have sinned against the Lord".¹⁶

Under sins against the Sixth Commandment, we have unchastity and homosexuality mentioned as the great evils in Sodom and Gomorrah, of which Gen. 13:20 says, "Their sin is very grievous". God's Law regulated the chastity of His people, the punishment for unchasteness was severe. When a betrothed maiden would lie with another man, if the sin took place within the city, both were guilty of death; however, if the sin was

12. I Sam. 2:17.

13. I Sam. 26:21.

14. Gen. 42:22.

15. Gen. 50:17.

16. II Sam. 12:13.

committed in the field, where no one could hear the maiden's cry for help, "There is in the damsel no sin worthy of death".¹⁷ In Israel even, "The thought of foolishness is sin".¹⁸ Joseph flees from doing, "This great wickedness and sinning against God".¹⁹ And David confesses his adultery in his general confession, "I have sinned against the Lord".²⁰ It was evidently as a warning against this sin that David's son's death was an example.²¹

No sins of actual stealing are included under this word. In regard to covetousness, we have Saul keeping the spoil of the Amalekites, and confessing this as a sin.²² It was the covetous heart of Saul that led him to do this. Also the general sin against the neighbor, II Chron. 6:22 "If a man sin against his neighbor in anything", falls into this category.

There are other uses of this word that do not fall directly into the scheme of the Commandments. In God's talk with Cain, after his sacrifice, He says, Gen. 4:7 "If thou doest not well, sin lieth at thy door". Lam. 4:13 "The sins of her prophets", i.e. false prophesy. The priest that defiled himself, by being near the dead, is described as having "Sinned by the dead".²³ Saul's soldiers break a command of God and "Sin against the Lord in eating meat with the blood in it".²⁴ Ezekiel sums up

17. Deut. 22:23-26.

18. Prov. 24:19.

19. Gen. 39:9.

20. II Sam. 12:13.

21. II Sam. 19:15.

22. I Sam. 15:24.

23. Num. 6:11.

24. I Sam. 14:34.

all transgressions in one phrase, "The land sinneth against Me by trespassing grievously".²⁵

II. D.

There are two peculiar uses of this word. The first is in Ps. 109:7 where David, complaining of his enemies, prays, "Let his prayer become sin". The other is in Prov. 19:2 "He that hasteth with his feet sinneth". To keep this from being used as a talking point against a physical education program, it is best to translate the word here in its original meaning, "misses the mark or the way". But in this context, it definitely has a spiritual meaning, i.e. he that is rash and headlong in his actions often sins inadvertently.

Notable and well known sins included under this word are:

Num. 22:34 "Balaam said, 'I have sinned'".

II Sam. 24:17 David's census "Is sin".

Neh. 13:26 "Did not Solomon, king of Israel, sin?...him did outlandish women cause to sin".

Amos 8:14 "The sin of Samaria".

Ps. 51:4 Here David tells us why sin is so terrible, when he says, "Against Thee, Thee only have I sinned".

25. Ezek. 14:15.

III. A. 5779.

This word and its derivatives are used two hundred and ninety-nine times in the Old Testament.

The basic meaning of the word is to bend, to curve, to make crooked, to distort, to turn away, but this word is never used in the simple Qal with this meaning. The Qal meaning is derived from the use in the Niphal, to be distorted with pain, as a woman in travail;¹ to be bent or bowed down;² in the Piel, to overturn;³ in the Hiphil, to make crooked.⁴

From this meaning is derived the usual Scriptural connotation, to act perversely, to sin. The thought pictured by this word is the bending or overturning of God's Law, which is either written in the heart or learned from the Word of God. It pictures the person as one, who, either bends the Law to suit his own ends, hence distorting it, or as completely overthrowing the Law and setting his own law up in its place, or a willful and conscious turning from the Law to serve sin.

In the King James Version this word is most often translated iniquity, so in this translation iniquity should usually be considered a conscious perverseness or turning away from God. It can never have the accidental aspects of missing the mark, or the general description of evil. It always denotes a person who knows better, and yet does not follow the Law,

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1. Is. 21:3.
 2. Ps. 38:7.
 3. Is. 24:1.
 4. Job 33:27.

one who willfully turns from the Law of God to serve the law of sin and Satan. One of the best examples of this meaning is Job's confession, "I have sinned, and perverted that which was right".⁵

This stem also has a second meaning in the Old Testament. It is used twenty-seven times in the meaning: to desire, long for. In the Hithpaal this desire becomes sinful, translated: covet, lust, desire greatly. But this meaning seems to be connected in no way with the meaning of bending. All of the derivatives used are taken as belonging to the first meaning, and so have the idea of iniquity rather than covetousness.⁶

With this word, we shall consider the root לָחַץ , which, though it may have no connection with the root שָׁחַץ lexicographically, has the same meaning.⁷ It is used forty-six times, thus bringing the total under this word to three hundred and forty-five.

III. B. 1. שָׁחַץ .⁸

Used seventeen times, in the first meaning, to turn.

Used in the Qal

In its second meaning to act perversely.

Esther 1:16 "Vashti, the queen, hath not done wrong to the king only".

Used in the Niphal

5. Ibid.

6. William Gesenius, op. cit. שָׁחַץ .

7. Ibid.

8. All references in section III. B. are taken from William Gesenius, op. cit. שָׁחַץ .

To writhe in pain, to be bent, bowed down.

Is. 21:3 "As the pangs of a woman that travaileth, I was bowed down".

To be perverse.

Prov. 12:8 "He that is of a perverse heart shall be despised".

Used in the Piel

In the meaning subvert, overturn, turn upside down, i.e. to destroy.

Is. 24:1 "Behold the Lord maketh the earth empty, and turneth it upside down".

Used in the Hiphil

a. To make crooked, to pervert.

Job 33:27 "He looketh upon men and if any say, I have sinned, and perverted that which was right".

Jer. 3:21 "For they have perverted their way, and they have forgotten the Lord their God".

b. To act perversely.

II Sam. 7:14 "If he commit iniquity, I will chasten him with the rod of men".

Judg. 9:4 (K. J. V. v.5) "And they will deceive everyone his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity".

III. B. 2. 779.

A noun, used two hundred and twenty-nine times in the Old Testament. Two hundred and eighteen times it is translated iniquity in the authorized version.

a. Wrong perverseness; hence wrong actions, iniquity, sin, crime.

Gen. 44:16 "How shall we clear ourselves? God hath found out the iniquity of thy servants".

Ex. 20:5 "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children".

Used with Genitive

of him who commits sin.

Ex. 20:5 cf. above.

of the place where one sins.

Josh. 22:17 "Is the iniquity of Fear too little for us?"
 Num. 18:1 "The Lord said unto Aaron, 'Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary'".

of the punishment to be inflicted for sin.

Job 19:29 "Wrath bringeth the punishment of the sword".

This noun is used with סָחָר , $\text{קִפְיָתוֹ$, נִפְיָתוֹ , and נִשְׁפָּתוֹ ,

to express expiation of sins; with $\text{קָפַר$ for its punishment; with נִשְׁפָּתוֹ for the suffering of its punishment, by synecdoche.

b. Wrong, iniquity, guilt contracted by sinning.

Gen. 15:16 "The iniquity of the Amorites".

Ps. 32:5 "The iniquity of my sin".

I Sam. 20:8 "If there be in me iniquity, slay me thyself".

c. Unrighteous gain.

Nos. 12:8 "Ephraim said, 'Yet am I become rich, I have found me out substance; in all my labors they shall find none iniquity in me, that were sin'".

d. Punishment of sin, calamity.

Ps. 31:11 (K. J. V. v.10) "My strength faileth because of mine iniquity, and all my bones are consumed".

III. B. 3. עָרַב .

Used only once as a derivative of עָרַב .

Ezek. 21:32 (K. J. V. v.27) "I will overturn, overturn, overturn it".

We now turn to עָרַב and its derivatives.

III. B. 4. לָרָץ.

The basic meaning is turn away, distort, hence be wrong, perverse, wicked.

Used in the Field

To do wrong.

Is. 26:10 "In the land of uprightness, will he deal unjustly, and will not behold the majesty of the Lord".

III. B. 5. שָׂרָץ.

Used fifteen times.

Wrong, iniquity.

Job 11:14 "If iniquity be in the land".

Prov. 22:8 "He that soweth iniquity shall reap vanity".

with רָץ, son of wickedness.

II Sam. 7:10 "Neither shall the children of wickedness afflict them anymore as beforetime".

wickedness personified.

Job 5:16 "So the poor hath hope; and iniquity stoppeth her mouth".

III. B. 6. לָרָץ.

Used fourteen times in the Old Testament.

Wrong, wickedness, iniquity.

Ezek. 28:18 "Thou hast defiled thy sanctuaries by the multitude of thine iniquities...., by the iniquity of thy traffick".

Ezek. 3:20 "When a righteous man turneth from his righteousness, and commit iniquity".

III. B. 7. לָרָץ.

Used five times in the Old Testament.

A wrong-doer.

Job 13:2 "Surely such are the dwellings of the wicked".

III. B. S.

4-7y.

Wicked, ungodly.

Job 16:11 "God hath delivered me to the ungodly".

III. C.

This word is used in a diversity of meanings. We cannot hope to describe them with one word as does Young in his Concordance, perversity, or the Authorized version, iniquity. In many instances the meaning is clearly conscious sin; Is. 53:6 "God has laid on him the iniquity of us all"; Ezek. 3:20 "When a righteous man doth....commit iniquity". In others, the idea of guilt, as this word is nearly always translated in the Chicago Bible, seems uppermost; Lev. 5:17 "Yet is he guilty, and shall bear his iniquity"; Deut. 5:9 "Visiting the iniquity of the fathers upon the children"; Ezek. 18:20 "The son shall not bear the iniquity of the father"; Lev. 16:22 "The goat shall bear upon him all their iniquities". In other places, punishment for sin is implied; Gen. 9:15 "Lest thou be consumed in the iniquity of the city". However, I think, the idea of guilt is more strongly implied in this word. Through a conscious, perverse overturning of God's will, man becomes guilty, both before God, Ezek. 9:13 "God has punished us less than our iniquities deserve", and before men, II Sam. 14:9 "My lord, O king, the iniquity be on me and on my father's house".

That this perverseness is an innate characteristic, is taught in Ps. 51:5 "I was shapen in iniquity". That it is a continuing thing handed from father to son, God tells us in Ex. 34:7 "Visiting the iniquity of the fathers upon the children". That it may accumulate from generation to generation is taught in Gen. 15:16 "But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full". Its progressive character is further described in Ps. 69:27 "Add iniquity unto their iniquity".

Idolatry is the most frequently mentioned sin under this word. It is a favorite word of Ezekiel (used by him fifty times) and of the other prophets who inveighed against this sin. It is first used in the sense of idolatry in Josh. 22:17 "Is the iniquity of Peor too little for us?", where the reference is made to the worship of false Moabitish gods at Baal-Peor. Ezek. 9:9 "The iniquity of Israel and Judah" mainly describes this sin. Hos. 7:1 "The iniquity of Ephraim" is idolatry. And this is the sin meant in Ezek. 29:23 where the prophet tells us, "Israel went into captivity for her iniquity". Since this word denotes a perverting of God's Law each time it is used; since it describes man as setting up his own law over God's Commandments, in every passage where it is used it denotes a breaking of the First Commandment. Also we mention Job 31:23 "If I had made gold my god....this were an iniquity to be punished".

A transgression of the Second Commandment is never mentioned under this word, but it is implied in Lev. 5:1 "And if a soul sin, and hear the voice of swearing, and is a witness, whether he has seen or known it; if he utter it not, then he shall bear his iniquity".

As noted above, this word always denotes an overturning of God's Word, and hence, a transgression of the Third Commandment. This is definitely stated Num. 15:31 because Saul "Had despised the Word of the Lord" and broken "His Commandment", "He shall utterly be cut off; his iniquity shall be upon him". Also various transgressions concerning the ceremonial worship of the Jews are called iniquities; Lev. 7:18 "If the flesh of the peace offering be not eaten on the third day, it is an abomination, the soul that eateth thereof shall bear his iniquity"; Lev. 17:16 "If any man eateth that which died of itself or was torn of beasts....., he shall bear his iniquity". In this connection, we will mention the ceremony on the Day of Atonement; Lev. 16:21-22 "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.... And the goat shall bear upon him all their iniquities unto a land not inhabited".

There are no iniquities mentioned under the Fourth Commandment, except in so far as Eli's sons' sin was disobedience to this Commandment; I Sam. 3:14 "The iniquity of Eli's house shall not be purged with sacrifice offering".

Under the Fifth Commandment, the hatred and sin of Joseph's brethren falls under this word; Gen. 44:16 Judah says, "God hath found out the iniquity of thy servants". Isaiah condemns the people of his times because, "Your hands are defiled with blood, your fingers with iniquity".⁹ Jeremiah prophesies that Jerusalem will be punished "For the iniquities of her priests, that have shed the blood of the just in the midst of her".¹⁰

Once a direct sin against the Sixth Commandment is called iniquity, Job 31:11 "If my heart hath been deceived by a woman or I have laid wait at my neighbor's door,....this is an heinous crime; yea, it is an iniquity". The Levitical regulations concerning marriage fit in here; Lev. 20:17 "If a man take his sister, his father's daughter,....he hath uncovered his sister's nakedness: he shall bear his iniquity"; v.19 "And thou shalt not uncover the nakedness of the mother's sister, nor of thy father's sister; for he uncovereth his near kin, they shall bear their iniquity".

Two passages fit under the Seventh Commandment, Job 5:16 "So the poor hath hope, and iniquity stoppeth her mouth"; Ezek. 28:18 "They have defiled Thy sanctuaries by the iniquity of their traffick".

Lying is mentioned twice as an iniquity, Ps. 36:2 "For he flattereth himself in his own eyes, until his iniquity be found to be hateful"; Hos. 10:13 "Ye have plowed wickedness,

9. Is. 59:3.

10. Lam. 4:13.

ye have reaped iniquity, ye have eaten the fruit of lies".

Covetousness is mentioned once; Is. 57:17 "For the iniquity of his covetousness".

III. D.

Some notable passages under this word are:

Ex. 20:5 "Visiting the iniquities of the fathers upon the children".

Nos. 4:1-2 & 7a Here the prophet gives a fine description of what happens when man rejects God's rule and sets up his own. "Hear the Word of the Lord, ye Children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood....and they set their heart on their iniquity".

Ezra 9:13 "For all our evil deeds and our great trespasses, God has punished us less than our iniquities deserve".

Well known sins included under this word are:

II Sam. 19:20 Shimei's cursing David "Is iniquity".

II Sam. 24:17 David's census is described as iniquity.

I Sam. 25:24 Abigail wants to bear the iniquity of Nabal's inhospitality.

Esther 1:16 Vashti's refusal to dance is iniquity, at least to the king and his nobles.

II Sam. 3:34 Joab killing Abner is iniquity.

It is interesting to compare the two symbolical bearings of iniquity, mentioned under this word; that of the scapegoat,¹¹ and that of Ezekiel, whom God commanded, "Lie thou also upon thy left side, and lay the iniquity of the House of Israel upon it; according to the number of days thou shalt lie upon it, thou shalt bear their iniquities";¹² with the final and true

11. Lev. 16:22.

12. Ezek. 4:4.

cleansing from iniquity by Him Who "Was bruised for our iniquities", and on whom "Was laid the iniquities of us all".¹³ It was by His mercy and truth that our iniquity was purged.¹⁴

There is a comfort for us in Ex. 28:38 "And it (The plate of gold, HOLINESS TO THE LORD) shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things". "The main function of the high priest's office was to expiate sins, also such transgressions as were connected with the sacrifices of the people.... Even so, the expiation made by our High Priest, Jesus Christ, removes from us all transgressions, including even the guilt of weakness which is connected with our Christian profession and worship".¹⁵

13. Is. 53:5-6.

14. Prov. 16:6.

15. Kretzmann, Popular Commentary, p.164.

IV. A. רָשַׁע .

This word and its derivatives are used three hundred and thirty-nine times in the Old Testament.

"It would seem that the basic meaning of this verb is to make noise, be noisy, cause a disturbance. It is used as the antonym of peace, quietness in such passages as Is. 57:20 'But the wicked are like the troubled sea, when it cannot rest'; Job 3:17 'There the wicked cease from troubling'; Job 34:29 'When He giveth quietness, who can make trouble?'" "Since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet", this word has taken on the moral connotation of wicked, impious, opposite of רָצָה .¹

Mandeldorn gives the first meaning of the verb and noun as "iniustus esse, iniustus".² Thus he completely ignores the idea of noisy and boisterous in this root.

In the King James Version, this word is most frequently translated wicked, do wickedly, wickedness. Other translations are ungodly, guilty, iniquity, and in the Hiphil of the verb, to condemn.

IV. B. 1. רָשַׁע .³

This verb is used thirty-five times in the Old Testament.

Used in the Qal

1. William Gesenius, op. cit. רָשַׁע .
2. Solomon Mandelkern, op. cit. רָשַׁע .
3. All references in section IV. B., except frequencies of usage, are from William Gesenius, op. cit. רָשַׁע .

a. Primarily, as it would seem, to make noise and tumult, to cause a disturbance. Cf. the three passages quoted above.

b. To do evil, be wicked, impious, opp. of פָּרָא;

I Kings 3:31 "Judge thy servants, condemning the wicked...., and justifying the righteous".

c. To have an unjust cause, to be guilty, also before God.

Job 10:15 "If I be wicked, woe unto me".

Ps. 18:22 (K. J. V. v.21) "I have kept the way of the Lord, and have not wickedly departed from my God".

Used in the Niphal

a. To disturb, to stir up tumult.

Job 34:29 "When He giveth quietness, who then can make trouble?"

b. To pronounce guilty, i.e. to condemn anyone.

Ex. 22:8 (K. J. V. v.9) "The cause of both parties shall come before the judges: and whom the judges shall condemn, he shall pay double unto his neighbor".

Job 32:3 "They had found no answer, and yet had condemned Job".

Is. 50:9 "Behold the Lord will help me, who is he that shall condemn me?"

c. Intransitive, to do evil, act wickedly.

II Chron. 20:35 "Ahaziah, king of Israel, who did very wickedly".

Neh. 9:33 "For Thou hast done right, but we have done wickedly".

Job 34:12 "God will not do wickedly".

who doeth wickedly against the Covenant, i.e. impiously break it.

Dan. 11:32 "And such as do wickedly against the Covenant shall be corrupt by flatteries".

IV. B. 2. שָׁפָר.

Used two hundred and sixty-one times in the Old Testament, as a noun and an adjective.

Used as an adjective

a. Unjust, faulty, guilty, having an unjust cause.

Is. 5:23 "Which justify the wicked for reward".

Deut. 25:1 "They shall justify the righteous, and condemn the wicked".

guilty of death, i.e. worthy to die.

Num. 35:31 "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death".

b. Wicked, ungodly, impious.

Job 17:13 "This is the portion of a wicked man with God".

Prov. 11:7 "When a wicked man dieth, his expectation shall perish".

Used as a noun

a. A wicked man, evil-doer.

Job 9:24 "The earth is given into the hand of the wicked".

Ps. 1:1 "Blessed is the man that walketh not in the counsel of the ungodly".

especially in Proverbs, spoken of individuals who plot against the good and vex them, even against beasts.

Prov. 12:10 "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel".

b. Of public heathen enemies.

Is. 13:11 "I will punish the world for their evil".

Is. 14:5 "The Lord hath broken the staff of the wicked, and the scepter of the rulers".

IV. B. 3. וְרָשָׁע.

Used forty-two times in the Old Testament.

a. Injustice, unrighteousness.

Job 34:10 "Far be it from God to do wickedness".

Mic. 6:11 "Shall I count them pure with the unjust balances?"

hence, specifically of fraud, falsehood, op. of **אִוְרָא**.

Prov. 8:7 "For my mouth shall speak truth: and wickedness is an abomination to my lips".

b. Wickedness, ungodliness.

Ps. 5:5 (K. J. V. v.4) "For thou art not a God that hast pleasure in wickedness".

opposite of **צְדָקָה**.

Ps. 45:8 (K. J. V. v.7) "Thou lovest righteousness, and hatest wickedness".

Prov. 16:12 "It is an abomination to kings to commit wickedness; for the throne is established by righteousness".

wicked men.

Job 34:8 "And walketh with wicked men".

IV. B. 4. **רָשָׁע**.

Used seventeen times in the Old Testament.

a. Injustice, and hence, fraud, falsehood.

Prov. 13:6 "Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner".

specifically of those who defraud by giving scant measure.

Zech. 6:7-8 "Behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah...., and He said, This is wickedness".

b. Wickedness, ungodliness.

Mal. 3:15 "And now ye call the proud happy: yea, they that work wickedness are set up".

Deut. 25:2 "And he shall be beaten...., according to his fault".

IV. B. 5. **אִשָּׁה רָשָׁעָה**.

Hapax legomenon.

wicked woman.

II Chron. 24:7 "For the sons of Athaliah, that wicked women".

Though basically this stem seems to have the meaning of noisy, taken from using the Hiphil causatively, i.e. make tumult, it is used generally throughout the Old Testament, particularly in the poetic books, as the opposite of פָּרָא , upright, just. It seems to be the word used when righteousness and injustice are paralleled antithetically. It is used primarily to describe those sins which men do against men, such as lying, plotting, cheating, etc.

IV. C.

This is the first word treated under which there is no passage treating directly of original sin. In every passage where this word is used real actual sin is implied. In such passages as Is. 13:11 "I will punish the world for their evil, and the wicked for their iniquity", perhaps the guilt of fallen mankind is implied. However, Prov. 11:13 "The wicked worketh a deceitful work", best shows the true meaning of this word. The inherent sinfulness is always apparent by the sinful deed.

Actual sins against God are not hard to find. In I Kings 8:47, Solomon prays God to forgive His people, in case a war is brought on by their forsaking Him, "If they bethink themselves, in the land whithor they were carried captives, and repent, saying, we have sinned, we have done perversely, and have committed wickedness". That this actually happened, Ezekiel shows in Ezek. 5:6 "She (Jerusalem) hath changed My judgments into wickedness". After they returned from captivity, Malachi reports that there was still some that favored man more than God; Mal. 3:15 "And now ye call the proud happy; yea, they that tempt God are set up; yea, they that work wickedness are delivered". And in Mal. 4:1, the same prophet describes their final destruction, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts".

There are various reasons given in Scripture for the Exile, all, of course, connected with Israel's sin. Daniel gives us one of these that fits under the Second Commandment; Dan. 9:13-15 "All this evil is come upon us: yet made we not our prayers before God, that we might turn from our iniquities, and understand Thy truth.... We have sinned, we have done wickedly".

The whole catalog of sins against both the First and Second Table of the Law, given in Ezek. 18, is ascribed to the wicked in Ezek. 18:21 "But if the wicked will turn from all his sins that he hath committed, and keep My statutes...., he shall surely live, he shall not die".

This word is most commonly used in describing sin against the Second Table, particularly against the neighbor. It is used very often as the opposite of justice, and especially "In the Psalms, they (the wicked) are represented as busily occupied disturbing the peace of others, and as trying to destroy them".⁴ When Solomon prays God to always judge righteously in His House, he uses this word to describe those that sin against their neighbors; I Kings 8:31 "If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before Thine altar in the house: then hear Thou in heaven, and do, and judge Thy servants condemning the wicked".

4. Robert Girdlestone, Synonyms of the Old Testament,
 457, pp. 81-82.

Sins against the Fifth Commandment are many, under this word. It was in trying to stop a transgression of this Commandment that Moses found out that he was a persona non grata among his people; Ex. 2:15 "And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did wrong, wherefore smitest thou thy fellow?" In Ps. 17:9, the Psalmist prays for release "from the wicked that oppress me". In Prov. 12:6, Solomon describes the wicked "The works of the wicked are to lie in wait (for blood)". Also in Prov. 12:10, he says that the wicked are continual transgressors of this Commandment, for even "The tender mercies of the wicked are cruel". Job describes the wicked, Job 34:26 "He striketh them as a wicked man, in the open sight of all". Ezekiel describes the wicked, Ezek. 18:10-12, as "a shedder of blood" and one that "hath oppressed the poor and needy and hath spoiled by violence". He characterizes his life, Ezek. 7:11, as a time in which "violence is risen up into a rod of wickedness". God condemns those who consciously break this Commandment, Num. 35:31 "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death".

Two instances come under the Sixth Commandment. Sodom's sin is described as wickedness, Gen. 18:3 "Wilt Thou destroy the righteous with the wicked?". In Ezek. 18:16, two of the sins of the wicked are: "Defiling his neighbor's wife" and "Coming near to a menstruous woman".

The Psalmist keynotes sins against the Seventh Commandment, Ps. 119:61 "The bands of the wicked have robbed me". The word is used especially of dishonesty in trade; Mic. 6:10 "Are there yet treasures of wickedness in the house of the wicked? and the scant measure that is abominable"; v.11, "Shall I count them pure with unjust balances?"; Zech. 5:7-8 "And behold, there was lifted up a talent of lead; and this is a woman in the midst of the ephah, and He said, this is wickedness". And Ezekiel considers it a sign of wickedness, if one "Hath given forth upon usury, and hath taken increase"⁵

Under the Eighth Commandment lying against the neighbor comes into consideration in such passages as, Prov. 8:7 "For my mouth shall speak truth and wickedness is an abomination unto my lips"; Prov. 17:23 "A wicked man taketh a gift out of the bosom, to pervert the ways of judgment". Justice is considered a sign of good government, in Prov. 16:12 "It is an abomination unto kings to commit wickedness: for the throne is established in righteousness". False judging is well described, Ps. 94:21 (K. J. V. v.20) "Which frameth mischief by a law, they gather themselves together against the soul of the righteous, and condemn innocent blood".

IV. D.

For the minister the most interesting and important use of this word is found in Ezek. 3:18-19 "When I say unto the

5. Ezek. 18:13.

wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul". The same thought is repeated in Ezek. 33. When we consider that the prophetic office of preaching is carried on in the New Testament era by the minister, these words give us a serious admonition to be outspoken in denouncing sin.

God's attitude towards wickedness is well described, Ps. 45:8 (K. J. V. v.7) "Thou lovest righteousness and hatest wickedness; therefore God, Thy God has anointed Thee with the oil of gladness above thy fellows"; Ps. 1:1 "Blessed is the man that walketh not in the counsel of the ungodly"; Prov. 11:7 "When a wicked man dieth, his expectation shall perish".

Punishment of the wicked is ordered, Deut. 25:2 "And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault".

The far reaching consequences of wickedness, which should be a warning especially to parents, are given II Chron. 24:7 "For the sons of Athaliah, that wicked woman, had broken up the house of God".

Of the Messiah we read Is. 53:9 "And He made His grave with the wicked, and with the rich in His death". This passage is properly rendered by Pieper, "They appointed His grave with the wicked, yet in death He was with the rich".⁶

6. Pieper, Jesaias, II, p.406.

V. A. **עָוָה**.

This word with its derivatives, used one hundred and thirty-three times in the Old Testament, brings the concept of sin to a personal conscious act. It designates a rebellion, a breaking of a covenant: II Kings 1:1 "Then Moab rebelled against Israel, after the death of Ahab"; II Kings 3:7 "And he (Jehoram) went and sent to Jehoshaphat, the king of Judah, saying, the king of Moab has rebelled against me". This rebellion becomes sin when it is connected with Jehovah, or His Commandments; Is. 1:2 "I have nourished and brought up children, and they have rebelled against Me". Thus it is used to describe spiritual defection, apostasy, from God. This defection is always by the covenant people, the Children of God. It signifies a deliberate breaking of a known covenant. The King James Version renders the idea of the verb best in the translation: transgress. It pictures a wanton trampling upon God's Commandments. It is the coming to the fore of that old evil will in man, that says, "I want to be God, I want to follow my own law". Never does it carry the idea of sins of weakness, or unconscious sin.

V. B. 1. **עָוָה**.¹

Used forty-one times in the Old Testament.

a. To break with anyone, i.e. one's covenant, allegiance, hence to fall away, revolt, rebel.

1. All references in section V. B., except frequencies of usage, are taken from William Gesenius, op. cit. **עָוָה**.

II Kings 8:20 "In his (Joram's) days, Edom revolted from under the hand of Judah".

special with $\text{שָׁדַד} - \text{דָּ}$, to rebel against Jehovah, to apostatize from Him.

Jer. 3:13 "Only acknowledge thine iniquity, that thou hast rebelled against the Lord".

b. To transgress, to sin.

Prov. 23:21 "For a piece of bread, that man will transgress".
Hos. 8:11 "Set the trumpet to thy mouth: he shall come as an eagle against the house of the Lord, because....they have transgressed against My Law".

participle שָׁדַד , one who makes defection from God, a transgressor.

Is. 1:28 "And the destruction of the transgressors and of the sinners shall be together".

The Niphal is used reciprocally of Qal

Prov. 18:19 "A brother offended is harder to be won than a strong city".

V. B. 2. שָׁדַד .

Used ninety-two times in the Old Testament.

a. Defection, rebellion of a people.

Prov. 28:2 "For the transgression of a land, many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged".

b. A trespass, fault.

Gen. 31:36 "And Jacob answered and said to Laban, What is my trespass?"

Ex. 22:19 "For all manner of trespass, whether it be for ox, for ass, for raiment, or for any manner of lost thing, which another challengeth to be his".

especially, transgression against God.

Job 31:33 "If I covered my transgression as Adam".

Ps. 32:5 "I said, I will confess my transgression unto the Lord".

it would seem to be stronger than .

Job 34:37 "For he added rebellion unto his sin".

Amos 1:3 "For three transgressions of Damascus, and for four, I shall not turn away the punishment thereof".

c. By metonymy, punishment for sin.

Dan. 9:24 "Seventy weeks are determined upon thy people....., to finish the transgression....., and to bring in everlasting righteousness".

sin offering.

Mic. 6:7 "Shall I give my first-born for my transgression?"

V. B. 5. שָׁדַד.

Hapax legomenon.

Job 35:15 according to the King James Version, "Yet he knoweth it not in great extremity". However in accordance with the context, the Septuagint, the Vulgate, it is best rendered rebellion or transgression, "He does not know because of much rebellion".

V. C.

Though this word very definitely describes an act, there is one passage in which original sin seems to be taught, Is. 48:8 "For I knew thou wouldst deal very treacherously, and wast called a transgressor from the womb".

This word is principally used to describe trespasses against God and men. Idolatry is one form of this trespass: Jer. 3:13 "Only acknowledge thine iniquity that thou hast transgressed against the Lord, thy God, and hast scattered thy way to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord"; Is. 46:6-8: In verses six and seven God denounces those who make golden images and worship them, in v.8 He continues, "Remember this and show yourselves men; and bring it again to mind, O ye transgressors"; Is. 1:2, "I have nourished and brought up children, and they have rebelled against Me"; in Amos 4:4, the prophet denounces those, "who came to Bethel and transgressed"; and Job 35:15, as Gesenius translates it, makes rebellion the cause for not knowing God, "He does not know because of much transgression".

A passage that seemingly makes rebellion worse than mere sin and connects the First and Second Commandments is Job 34:37 "For he addeth transgression unto his sin; he clappeth his hands among us, and multiplieth his words against God".

Joseph's brethren again come under the shadow of the Fifth Commandment in Gen. 50:17, "So shall ye say unto Joseph, forgive, I pray thee now, the trespass of thy brethren, and their

sin: for they did unto thee evil:....and now we pray thee, forgive the trespass of the servants of the God of thy father". Cruelty demands punishment in Amos 1:3 & 6, "For three transgressions of Damascus, and for four, I shall not turn away the punishment thereof....; because they have threshed Gilead with threshing instruments of iron".

How one breaks the Seventh Commandment is described Ex. 22:9, "For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or any manner of lost thing, which another challengeth to be his".

V. D.

Well known and peculiar uses of this word are many. The well known passage concerning the Messiah, "He was wounded for our transgressions", likewise, "He was numbered with the transgressors", occurs under this word.² The need of confession is taught in another well known passage: Ps. 52:5, "I said I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin". The same thought is given in another passage, not so well known: Job 31:33, "If I had covered my transgression as Adam, by hiding mine iniquity in my bosom, (v.23) this also were an iniquity".

The Pauline concept of love covering a multitude of sins is already taught in Prov. 10:12 "Hatred stirreth up strife, but love covereth all sin".

2. Is. 53:5 & 12.

The terrible end of transgressors is described Is. 66:24, "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh".

Prov. 18:19 stresses the necessity of peace among brothers: "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle".

The sureness of coming before the judgment seat of God is once more affirmed Job 14:17, "My transgression is sealed up in a bag, and thou sewest up mine iniquity".

The flatterer is warned: Prov. 23:21, "To have respect of persons is not good: for, for a piece of bread that man will transgress".

Micah teaches us that, without a broken and contrite heart, the most excruciating rites are abominable in the sight of God, when he says, "Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil; shall I give my first-born for my transgression, the fruit of my body for the sin of my soul"?³

In Prov. 10:13, "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise", Solomon teaches us that it is not profitable to hide hatred with lying lips.⁴

3. Mic. 6:7.

4. Prov. 10:18.

VI. A. נָשָׂא , or נָשָׂא .

Used one hundred and seven times, either in this form, or a derivative.

"The primary idea of the verb is to fail, either through negligence or weariness. Used of a camel, slow-gaited or weary".¹ From this meaning, comes the idea of failing in duty toward God, either consciously through negligence, or willingly.

This word is used at times in the meaning desolate, destroyed, hence a synonym of נָשָׂא . "It does not seem evident whether it gets this meaning from the idea of failure of crops, causing desolation, or destruction as a punishment for sin".² Perhaps, both ideas play in in this expressive word for sin.

It is most often translated in the King James Version with trespass or guilt, but it does not carry the idea of malignant transgression, as the foregoing word also translated trespass at times, does. It rather draws the picture of one who cuts across the grass unthinkingly.

VI. B. 1. נָשָׂא , or נָשָׂא .³

Used forty times in the Old Testament.

Used in the Qal

a. To fail in duty, to transgress, to be guilty. The primary idea seems to be that of negligence, especially in one's gait,

1. William Gesenius, op. cit. נָשָׂא .

2. Ibid.

3. All references in section VI. B., except frequencies of usage, are taken from William Gesenius, op. cit. נָשָׂא .

as a camel of slow gait, faltering, weary.

Lev. 5:19 "And if a soul sin...., though he wist it not...., he hath certainly trespassed against the Lord".

that in which one is guilty, with ⚡.

Lev. 5:5 "And it shall be, when he shall become guilty in one of these things".

Ezek. 22:4 "Thou (Jerusalem) art become guilty in thy blood that thou hast shed".

others, in several passages, render: to acknowledge oneself guilty; but there seems no good reason to depart from the accepted meaning.

Nos. 5:15 "I will go and return to my place, till they acknowledge their offense, and seek My face".

Zech. 11:5 "Whose possessors slay them and hold themselves not guilty".

Lev. 4:22 "When a ruler sins and does somewhat through ignorance, and is guilty".

(In these instances, the King James Version translates the first two, acknowledge guilt or hold guilty, the last with, be guilty. The first two are Qal imperfects, and would better be translated, be guilty, the last is a Qal perfect, and here the Authorized version has translated correctly.)

b. To bear one's guilt, i.e. its consequences, to suffer punishment, to be punished.

Jer. 2:5 "Israel was holiness unto the Lord, and the first fruits of His increase; all that devour him, shall offend (better, be punished); evil shall come upon them, saith the Lord".

c. Like נָשַׁף , to be laid waste, destroyed.

Ezek. 6:8 "In all your dwelling places the cities shall be laid waste, and the high places desolate;...that your alters may be laid waste, and shall be desolate".

Used in the Niphal

To be punished, hence to be destroyed, to perish.

Joel 1:18 "The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate".

Used in the Hiphil

To punish, and hence to destroy.

Ps. 5:11 (K. J. V. v.10) "Destroy thou them, O God, let them fall by their own counsels".

VI. B. 2. חָטָא .

Used forty-six times in the Old Testament.

a. Fault, blame, guilt which one contracts.

Gen. 26:10 "One of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us".

Jer. 51:5 "For Israel hath not been forsaken, nor Judah of her God....; though their land was filled with sin".

b. By metonymy, trespass, i.e. the thing through which guilt is contracted.

Nun. 5:7 "And he shall recompense his trespass with the principal thereof".

c. A sacrifice for fault or guilt, trespass offering.

I Sam. 6:3 "If ye send away the ark of the God of Israel, send it not empty; but in any wise, return Him a trespass offering".

VI. B. 3. חָטָא .

Used eighteen times in the Old Testament.

a. Infinitive of the verb, a being in fault, trespassing.

Lev. 6:7 "And it shall be forgiven him for anything of all that he hath done in trespassing therein".

Lev. 4:3 "If the priest that is anointed do sin, according to the sin of the people".

b. A fault, blame, guilt.

II Chron. 24:18 "And wrath came upon Judah and Jerusalem for their trespass".

II Chron. 28:13 (Pekah conquered Judah and took many captives; the prophets reprove him) "Ye shall not bring in the captives thither; for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass; for our trespass is great".

c. The bringing of a trespass offering.

Lev. 6:5 "He shall even return it....in the day of his trespass offering".

VI. B. 4. $\aleph \psi \lambda$. Adjective.

Used three times in the Old Testament.

a. In fault, guilty.

Gen. 42:21 "We are verily guilty concerning our brother".

b. Bringing a trespass offering.

Ezra 10:19 "And being guilty, they offered a ram of the flock for their trespass".

VI. C.

In this concept there is no mention of original sin, but in its usage we have many parallels between it and the sin of Adam. We shall let Girdlestone describe these usages, and then draw some conclusions. "An examination of all the passages in which the word occurs, leads to a conclusion that Asham is used where a sin, moral or ceremonial, has been committed through error, negligence, or ignorance. A loose code of morality might permit such offenses to be passed by, but not so the Law of Moses. An offense against the person of another is an offense, whether it be known or not. When it comes to our knowledge, we are liable, i.e. we are to regard ourselves as having offended, even though it has been unwittingly; and compensation must be made....It may be gathered from a consideration of these passages, that whilst Chata marks the peculiar nature of sin as a missing of the mark, Asham implies a breach of commandment, wrought without due consideration, and which, when brought to the notice of the offender, calls for amends or atonement".⁴ We would stress, in this connection the "Breach of Commandment": "Thou shalt not eat of it";⁵ that Adam's sin also was "Wrought without due consideration", since Adam certainly did not consider the result of his deed; Adam's sin also "Called for atonement": "The seed of the woman".⁶

4. Robert Girdlestone, op. cit., p.83-84.

5. Gen. 2:17.

6. Gen. 3:15.

Though this word is used early in the history of Israel in warning them against breaking the Commandments,⁷ it is not until much later that we find it describing actual idolatry: Hos. 13:1, "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died". We see the situation becoming steadily worse: II Chron. 24:18, "And they left the House of the God of their fathers, and served groves and idols; and wrath came upon Judah and Jerusalem for their trespass". This sin seems to reach its peak under Amon: II Chron. 33:22-23, "For Amon sacrificed unto all the carved images, which Manassah his father had made, and served them....; Amon trespassed more and more". But God's prophets could still comfort His people: Jer. 51:5, "For Israel hath not been forsaken, nor Judah of her God, of the Lord of Hosts; though their land was filled with sin against the Holy One of Israel".

Two types of ceremonial sins, which we include under the Third Commandment, are mentioned; Lev. 5:2-5 mentions sins of uncleanness, through touching any carcass or the uncleanness of man, "And it shall be, when he shall be guilty in one of these things"; Lev. 5:15, "If a soul commit a trespass and sin through ignorance, in the holy things of the Lord; then shall he bring for his trespass unto the Lord....a ram".

Under the Fifth Commandment, we must mention the sins of Joseph's brethren again: Gen. 42:21, "And they said one to

7. Lev. 5:17-19, quoted in VI. B.

another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear". When Pekah of Israel conquered Judah and took many captives, a prophet reproved him "and said unto him, Ye shall not bring in the captives thither; for whereas we have offended against the Lord already, ye intend to add more to our sin, and to our trespass; for our trespass is great, and there is fierce anger against Israel".⁸ One more of the sins of Jerusalem is mentioned in Ezek. 22:4, "Thou art become guilty in thy blood that thou hast shed". Zechariah contrasts Christ's care for His flock with the abuses of the shepherds of his day, who do not care for the sheep, "whose possessors slay them and hold themselves not guilty".⁹

Abimelech shows that even the heathen hold the Sixth Commandment sacred; "And Abimelech said, What is this that thou hast done unto us? One of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us".¹⁰

VI. D.

A few peculiar or well known uses of this word occur. In Jer. 2:3 we see God's care for His people, "Israel was holiness unto the Lord, and the first fruits of His increase; all that devour him, shall offend".

8. II Chron. 23:13.

9. Zech. 11:5.

10. Gen. 26:10.

Joab warns David that a numbering of the people, because it may lead him to trust in his strength, and not in God, "will be a cause of trespass to Israel".¹¹

In Is. 53:10, we see our true sin offering, "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make Him an offering for sin".

In II Sam. 14:13 the woman says to David, "The king doth speak this as one which is faulty, in that the king does not fetch home again the banished".

11. I Chron. 21:3.

VII. A. קָרַח and קָרַח .

These verbs, though different in form, and perhaps different in derivation, have the same meaning and usage. They will be treated together under the concept of rebellion. They and their combined derivatives occur ninety-four times in the Old Testament.

This is the strongest word used for sin. The basic meaning of the Arabic cognate of this verb is to strike, to stripe with a whip.¹ The Hebrew may take some coloring from this meaning. Its meaning is to rebel, generally with the added idea of violent opposition. It is used of civil rebellion, but always against enemies where it is evident that fighting will ensue.

It is used in the moral sense of rebellion against God or His Commandments. In the latter case, the proper sense may be directly brought into use by means of an Hebrew idiom, to strike or smite upon the mouth of anyone i.e. to refuse to hear his words or to hear them with contempt.²

This word is translated in the King James Version almost exclusively with rebel, rebellion, rebellious, a few times with disobey.

VII. B. 1. קָרַח .³

Used twenty-four times in the Old Testament.

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1. William Gesenius, op. cit. קָרַח .
 2. Ibid.
 3. All references in section VII. B., except the frequencies of usage, are from William Gesenius, op. cit. קָרַח ; קָרַח .

To be disobedient, perverse, to rebel, to fall away from one's allegiance.

Gen. 14:4 "Twelve years they served Chodarlaomer, and in the thirteenth year they rebelled".

Neh. 6:6 "It is reported....that thou and the Jews think to rebel".

To rebel against the Light.

Job 24:13 "They are of those that rebel against the Light".

With סָרְסַרְךָ , to rebel against Jehovah, by idolatry.

Josh. 22:16 "In that ye have builded you an altar, that ye might rebel against the Lord.... And it will be, seeing ye rebel today against the Lord, that tomorrow He will be wroth with the whole congregation of Israel".

Ezek. 2:5 "I send you to a rebellious nation that hath rebelled against Me".

Derivatives of this verb are a. מָרַד and b. מִרְדָּת .

Both are hapax legomena.

a. Josh. 22:22 "The Lord God of Gods....He knoweth, and Israel He shall know; if it be in rebellion".

b. I Sam. 20:30 "Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman".

VII. B. 2. סָרַד .

Used forty-four times in the Old Testament. The Arabic cognate means to stroke, to stripe, esp. with a whip, to lash, as סָרַד , of the skin as a razor סָרַד .

To be perverse, refractory, to rebel, primarily to resist, to repel by striking and fighting with hands and feet. With כִּי of persons against whom.

Hos. 14:1 (K. J. V. 13:16) "Samaria shall become desolate; for she hath rebelled against her God".

also with the Accusative, to repulse anyone.

Jer. 4:17 "As keepers of the field are they against her round about; because she hath been rebellious against Me, saith the Lord".

Often in the formulas **מָרָדָהּ בְּפִי יְהוָה**, to rebel against the divine command.

Num. 20:24 "Because ye rebelled against My Word at the water of Meribah".

Num. 27:14 "For ye rebelled against My commandment in the desert of Zin".

(Possibly this may have been taken originally in its proper sense, to strike or smite upon the mouth of anyone, i.e. to refuse to hear his words, or to treat him with contempt).

Deut. 21:18 "If a man have a stubborn and rebellious son, which will not obey the voice of his father".

Ezek. 5:6 "And she hath changed My judgments into wickedness more than the nations, and My statutes more than the countries that are round about her, for they have refused (Hiphil) My judgments and My statutes".

Also frequently of those who rebel against God with **ר**.

Ps. 106:43 "Many times did He deliver them; but they provoked Him with their counsel".

Ezek. 20:3 "But they rebelled against Me, and would not hearken unto Me".

Ex. 23:21 "Beware of Him, and obey His voice, provoke Him not".

with Accusative.

Ps. 73:56 "Yet they tempted and provoked the most High God".

To provoke the eyes of Jehovah.

Is. 3:3 "For Jerusalem is ruined and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of His glory".

Derivatives of this word are a. **מָרָד** and b. **מָרָדָהּ**.

a. **מָרָד**. rebellion, rebelliousness, perverseness. Used twenty-one times.

Deut. 31:27 "For I know thy rebellion, and thy stiff-neck".
 I Sam. 5:23 "For rebellion is as the sin of witchcraft".

rebellious house בְּיָדֵי הַיְיָ , a refrain in Ezekiel, describing Israel, Ezek. 2:5,8; 3:9,26; 12:2,3,9.

sons of rebellion, בְּיָדֵי הַיְיָ .

Num. 17:25 (K. J. V. v.10) "Bring Aaron's rod again before the testimony to be kept as a token against the rebels".

b. סַרְסַר , a razor. Used three times in the Old Testament.

Some derive the adjective סַרְסַר , from this verb in certain passages, but there are no passages in which its usual meaning of bitterness does not fit.

VII. C.

In this word, which denotes open rebellion against God, there is one passage that teaches of the total depravity of man: Deut. 9:24, "Ye have been rebellious against the Lord from the day that I knew you".

This is the word that best describes the evil attitude of apostate Israel toward its God, so most passages will come under the First Commandment. This rebellion began the moment they left Egypt. In Ezek. 20:8 God says, "But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the abomination of their eyes, neither did they forsake the idols of Egypt"; and again in Deut. 9:24, "From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord". Nehemiah vividly describes one of these rebellions in 9:17, "And refused to obey, neither were mindful of the wonders that Thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage". Another instance is described Josh. 22:16ff. (to the two and one half tribes), "Thus saith the whole congregation of the Lord, what trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord". Samuel warns Israel not to rebel again, I Sam. 12:15, "But if ye will not obey the voice of the Lord, but rebel against the Commandments of the Lord, then shall the

hand of the Lord be against you". Some four hundred and fifty years later we hear God describing His people, Ezek. 2:3, "And He said unto me, Son of Man, I send thee to the children of Israel, to a rebellious nation, that have rebelled against Me". And at last God infers the uselessness of further warnings, in Ezek. 3:26, "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house".

There is one instance where the word comes under the Second Commandment: I Sam. 15:23, "For rebellion is as the sin of witchcraft".

One transgression against the Fourth Commandment is described: Deut. 21:18, "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them....he shall be stoned with stones".

VII. D.

Under this word, there are two well known occurrences of rebellion and its punishment.

Num. 20:24 "Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word, at the waters of Meribah".

Deut. 1:43 "So I spake unto you; and ye would not hear, but rebelled against the Commandment of the Lord, and went presumptuously up into the hill....and were destroyed by the Amorites".

Already in Job 24:13 we read the parallel of John 3:19, "They are those that rebel against the light: they know not the ways thereof; nor abide in the paths thereof".

VIII. A. גגש .

"The roots גש , גש , קש , seem to contain the idea of pricking, piercing, as also cleaving, rending, which appears in various shapes in the words thence derived.... The signification of erring, wandering may come either from the mind as pierced, excited, and therefore erring; or from the idea of cleaving or dividing up a tract or region, as one does in wandering over it".¹

In any case the basic idea is to go astray, to wander. It is the word used of a flock straying,² and thus pictures the child of God wandering, as a sheep. It is also used of the wandering of the mind, when under the influence of wine,³ or of the emotion of love.⁴

This word is used most often in the sense of wandering from the divine precepts, hence sin. It does not however describe the malicious and willful sinning that we have discussed heretofore, but rather a sinning through ignorance or inadvertence. At times it is used with $\text{א'ו$, meaning to sin ignorantly.⁵ But even when it is used without this well known word for sin, it is taken to have the same meaning.

Perhaps its use in the form ג'גש , as it is commonly translated today, will give the best picture of its meaning. It is used in Ps. 7:1, as the title of the Psalm.

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1. William Gesenius, op. cit. גגש .
 2. Ezek. 34:6.
 3. Prov. 20:1.
 4. Prov. 5:19.
 5. Lev. 4:2.

And it is said to describe it as a wild, erratic, enthusiastic ode. This then connects the picture of sinning with a wild, unknowing enthusiasm, instead of a planned rebellion against the Almighty God. One would like to connect this word with the many well meaning, yet unlettered, enthusiasts of our day.

VIII. B. 1. אָגַשׁ .

This verb is used four times in the Old Testament.

- a. To wander, go astray.
- b. To err, to do wrong, through ignorance or inadvertence.

Lev. 5:18 "And the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist it not".
 Num. 15:28 "And the priest shall make an atonement for the soul that sinneth ignorantly".

in a wider sense, to transgress, to sin.

Ps. 119:67 "Before I was afflicted, I went astray; but now I have kept Thy word".

also in the proverbial form, "The erring and the causing to err".

Job 12:16 "With Him is strength and wisdom; the deceived and the deceiver are His".

Besides these four uses, Gesenius puts Gen. 6:3 under this word, translated, "Because of their transgressing".

VIII. B. 2. אָגַשׁ .

Used nineteen times in the Old Testament. As is often the case in double ayin verbs, this verb also occurs in the lamedh he form.

6. All references in section VIII. B., except frequencies of usage, are from William Gesenius, op. cit. אָגַשׁ .

a. To wander, to go astray.

Ezek. 34:6 "My sheep wandered through all the mountains, and upon every high hill".

with 77, to wander from a way, and trop. from the divine precepts.

Psa. 119:21 "Thou hast rebuked the proud that are cursed, which do err from Thy Commandments".

b. To wander in mind from wine, hence to reel, stagger.

Prov. 20:1 "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise".

Is. 28:7 "But they have erred through wine, and through strong drink are they out of the way.... They err in vision, they stumble in judgment".

also of one led away, ravished, with love whether conjugal or illicit.

Prov. 5:19 "And be thou ravished always with her (thy wife's) love".

v.20 "And why wilt thou, my son, be ravished with a strange woman?"

hence, of one carried away by folly, and reeling to destruction.

Prov. 5:23 "And in the greatness of his folly, he shall go astray".

c. To err, to transgress through ignorance or inadvertence.

Job 6:24 "Teach me, and I will hold my tongue; and cause me to understand wherein I have erred".

Ezek. 45:20 "And so shalt thou do the seventh day of the month for everyone that erret, and for him that is simple".

Used in the Hiphil

To make wander.

Deut. 27:18 "Cursed be he that maketh the blind to wander out of the way".

Trop. cause to err from the divine precepts.

Psa. 119:10 "O let me not wander from Thy Commandments".

to seduce.

Prov. 28:10 "Whoso causeth the righteous to go astray into an evil way".

VIII. B. 3. אָגָוָה.

Used eighteen times in the Old Testament.

Error, mistake, transgression through ignorance or inadvertence.

Ecc1. 5:5 "Suffer not thy mouth to cause thy flesh to sin".

Lev. 22:14 "And if any man shall eat of the holy thing unwittingly".

Num. 35:11 "That the slayer may flee thither, which killed any person unawares".

There are three other derivatives of this stem;

a. אָגָוָה, error.

Ps. 19:13 "Who can understand his error?"

b. אָגָוָה, an oversight.

Gen. 43:12 "And the money that was brought again in the mouth of your sacks, carry it again in your hands; per-
adventure it was an oversight".

c. אָגָוָה, a hymn, or rather a dithyrambic ode, i.e. erratic.
wild, enthusiastic.

Ps. 7:1 "The ode of David".

VIII. C.

Since this word generally denoted a wandering from the Commandments, it does not occur in connection with original sin.

We give two instances to show its meaning under the First Commandment: Ezek. 34:6, "My sheep wandered through all the mountains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search or seek after them"; Ps. 119:21, "Thou hast rebuked the proud that are cursed, which do err from Thy Commandments".

Under the Third Commandment we mention Lev. 4:22, "And if any man shall eat of the holy things unwittingly, then shall he put the fifth part thereof unto it, and shall give it to the priest with the holy thing".

Under the Fifth Commandment we read of the cities of refuge, described Num. 35:11, "Then ye shall appoint ye cities of refuge for you; that the slayer may flee thither, which killed any person unawares".

There is a peculiar usage of the word, to be ravished, which occurs under the Sixth Commandment: Prov. 5:20, "And why wilt thou be ravished with a strange woman, and embrace the bosom of a stranger?"

VIII. D.

Some well known passages occurring under this word are:

Gen. 6:3 "My Spirit shall not always strive with men, in their transgressing".

Ps. 19:13 "Who can understand his errors? Cleanse Thou me from secret faults".

Gen. 43:12 "And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight".

Prov. 19:27 "Cease, my son, to hear the instruction that causeth to err from the words of knowledge".

Is. 28:7 "But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way....they err in vision, they stumble in judgment".

IX. A. **לַחֲסוֹם**.

This word and its derivatives are used sixty-seven times in Scripture.

The basic meaning of the word is to cover, cover up, hence trop. to act covertly, treacherously, to be faithless. It is used of the faithlessness of an adulterous woman against her husband.¹ It comes into our consideration especially in the thought of faithlessness to God. In various uses the word takes on the more active meaning of transgression, but, in general, it describes the covert, hidden type of sin.²

The cognate Arabic word means to whisper or backbite, to commit perfidy or fraud.³

IX. B. 1. **לַחֲסוֹם**.⁴

Used thirty-one times in the Old Testament.

To act covertly, treacherously, to be faithless, to transgress.

Lev. 5:15 "If a soul commit a trespass, and sin through ignorance".

II Chron. 26:18 "Go out of the sanctuary, for thou hast trespassed".

II Chron. 36:14 "Moreover all the chiefs of the priests, and the people transgressed very much after all the abominations of the heathen".

Often in the phrase **לַחֲסוֹם לַיהוָה**, or **לַחֲסוֹם לַיהוָה** to deal treacherously with God, to sin against Him.

II Chron. 12:2 "In the fifth year of Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the Lord".

1. Num. 5:12.

2. William Gesenius, op. cit. **לַחֲסוֹם**.

3. Ibid.

4. All references in section IX. B., except frequencies of usage, are taken from William Gesenius, op. cit. **לַחֲסוֹם**.

I Chron. 10:13 "So Saul died for his transgression which he committed against the Lord".

With , of thing in which.

Josh. 7:1 "But the Children of Israel committed a trespass in the accursed thing".

IX. B. 2. 497.

Used thirty times in the Old Testament.

Treachery (against God), trespass, transgression.

Job 21:34 "Seeing in your answer there remaineth falsehood".

Ezra 9:2 "Yea, the hand of the princes and rulers hath been chief in this trespass".

Ezra 9:4 "Then were assembled unto me everyone that trembled at the word of the God of Israel; because of the transgression of those that had been carried away".

If Ezra wrote Chronicles, this seems to be a favorite word for sin, trespass, in his writings, cf. the Chaldean meaning, to commit perfidy.

IX. C.

"The breach of trust denoted in this word was regarded by God in a very serious light;

Ezek. 14:13 "Trespassed grievously....will cut off man and beast".

Ezek. 15:8 "And I will make the land desolate because they have committed trespass".

Ezek. 18:24 "And all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them he shall die".

Ezek. 39:25 "And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against Me".

the reason for this is manifest. The persons guilty of sin in this particular aspect were chiefly persons in authority. A certain trust had been reposed in them, which they had abused. Much had been given to them, and much was required of them".⁵ Though there are no instances of original sin mentioned under this word, these passages certainly picture the inherent evil in the heart of even the righteous".

The sins mentioned against the First Commandment bear out the idea stated above, for instance, in II Chron. 29:16, it is "our fathers that have trespassed, and done that which was evil in the eyes of the Lord, and have forsaken Him, and have turned away their faces from the habitation of our Lord, and turned their backs"; in II Chron. 36:14 it is "all the chiefs of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord".

5. Robert Girdlestone, op. cit., p.82.

King Saul combined sins under the First and Second Commandments in I Chron. 10:13, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking of one that had a familiar spirit, to enquire of it".

In the sin against the Third Commandment, it is another king who sins: II Chron. 26:18, "And they withstood Uzziah, the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed".

Under the Sixth Commandment we have a general command to the women to refrain from adultery: Num. 5:12-13, "Speak unto the Children of Israel, and say unto them, if any man's wife go aside and commit trespass against him...., and a man lie with her carnally".

In Lev. 6:2-3 we have a combination of sins against the Seventh and Eighth Commandments warned against, "If a soul sin and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship (in a deposit), or in a thing taken away by violence, or hath deceived his neighbor, or hath found that which was lost, and lieth concerning it, and sweareth falsely".

IX. D.

The best known instance of evil in which this word is used is Josh. 7:1, "But the children of Israel committed a trespass in the accursed thing; for Achan took of the accursed thing".

Ministers can take a warning, not to comfort their parishioners falsely, from the friends of Job. In Job 21:34 Job reproves them, "How then comfort ye me in vain, seeing in your answer there remaineth falsehood".

The decision not to let idolatry creep into Israel again by marrying wives from heathen nations, is recorded in Neh. 13:27, where we read: they decided not "to transgress against God in marrying strange wives".

"The pictorial power of the Hebrew language is seldom exhibited more clearly than in connection with the various aspects of evil".¹ Every word describes evil in a different way, and gives us a clearer insight into our sinfulness. One of the most surprising facts, to me, is the agreement of these words with the New Testament concepts. We have identical concepts in אָפֶן and ἁμαρτία; עֲוֹן and ἀσεβεία; Περὶβάσις and עֲוֹן; ~~אָפֶן~~ and Περὶπῆμα; a very close relation between עֲוֹן and ἁμαρτία; חַטָּאת and Περὶνοή; גְּלוּת and ἀγνόημα. We often make much of taking our doctrines from the New Testament, claiming that there we have a clearer picture, a better revelation, than in the Old Testament. As regards the doctrine of sin, I do not believe that this holds true. There are very few, if any, New Testament concepts that teach of sin more clearly, or give a fuller revelation, than does the Old Testament. There is nothing throughout the Bible that would lead us to suspect any progressive development in the concepts of sin. In both Testaments sin is an accepted fact. In both sin is essentially sin against God. In both salvation from sin is man's greatest need. In both salvation from sin is effected only by God.²

In the Old Testament, however, we find more examples of sinning described, we are able to analyze these examples, to study more closely the specific causes and effects of sin. As

1. Robert Girdlestone, op. cit. p.76.

2. Rowley, The Rediscovery of the Old Testament, pp.217-221.

a warning against sin, and as a call to righteousness, the Old Testament examples can play an important part in the life of a Christian. After we pass the Gospel accounts of the crucifixion, there is little said in the New Testament about the suffering of mankind as a result of sin. After Calvary our attention is focused on Christ, who suffered for us. But in the Old Testament, we are met with the manifold aspects of human suffering and a blending of wrong-doing and suffering that we never find in the New. "The observer of human affairs is painfully struck by the wearisomeness of life, and by the amount of toil and travail which the children of men have to undergo to obtain a bare existence; he sees the hollowness, vanity, and unreality of much that seems bright and charming at first; he notes that human nature, in its personal and social aspects, is distorted and out of course; that the chain of love which ought to bind the great family in one has been snapped asunder; that isolation and desolation have taken the place of unity and happiness; that the relationship between man and his maker has become obscured, and that even when man knows the will of God, there is something in his nature that prompts him to rebel against it, lastly, he comes to the conviction that this state of things is not original....but frustrates the original design of creation".³

3. Robert Girdlestone, op. cit. p.76.

In appreciation of what Jesus has done for us in bearing this suffering and righting this wrong, our hearts must be filled with unceasing love for Him, "who is the propitiation for our sins".⁴ Filled with such a love, we are well prepared for the peculiar New Testament suffering, the suffering for Christ; we are ready, with St. Paul, to see what "Great things we must suffer for His Name's sake".⁵

4. I John 2:2.

5. Acts 9:16.

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