

Intro:

From the doctrine of man we turn to the doctrine of sin. (From anthropology to hamartiology)

The doctrine of sin is a study of words:

- Eight in the OT
- Twelve in the NT

(Grace is taught with three words – 2 OT and 1 NT)

I. The Old Testament Words

A. Chata – sin (Ex 20.20) [522 times]

- Miss the mark
- Hit the wrong mark

B. Ra – evil, wicked (Gen 3.5) [444 times]

- Breaking up, ruin
- Calamities
- That which is injurious as well as morally wrong

C. Pasha – rebellion (Isa 1.2)

- Usually translated ‘transgression’, but basic idea is rebellion

D. Awon – iniquity, guilt (Num 15.30-31, Isa 53.6)

- Perversity, defiance, guiltiness

E. Shagag – going astray (Lev 4.2)

- Error, staggering like a drunken man

F. Asham – guilt (Lev 4.13; 5.2-3)

- Connected to sacrifices
- Both intentional and unintentional guilt

G. Rasha – wicked [opposite of righteous] (Pr 15.9)

- Used more frequently after the exile than before

H. Taah – to wander away, go astray (Isa 53.6a)

- Deliberate wandering, not accidental
- Full scope of sin may not be realized

Conclusion:

“From the word study we may draw certain conclusions about the Old Testament teaching on sin.

1. “Sin may take many forms, and because of the variety of words used, an Israelite could be aware of the particular form his sin took.
2. “Sin is that which is contrary to a norm, and ultimately it is disobedience to God.
3. “Although disobedience involved both positive and negative ideas, the emphasis is on the positive commission of wrong and not merely on the negative omission of good. Sin was not only missing the mark, but hitting the wrong mark.”¹

II. The New Testament Words

A. Kakos – bad, evil (Rom 16.19)

- Sometimes physical badness, disease
- Usually moral badness

B. Poneros – evil (Mt 7.11, 13.19, Lk 11.26)

- Basic term for evil
- Used of Satan and demons

C. Asebes – ungodly, godless (Jude 15)

- Mostly in 2 Pt and Jude (but also in Romans – ‘ungodly’)
- Means godless apostates

D. Enochos – guilty (Mk 14.64)

- Guilty and worthy of death

E. Hamartia – sin (Rm 5.12) [227 times]

- Most common word in NT for sin
- Missing the mark, hitting wrong target

F. Adikia – unrighteousness (Rm 1.18)

- Failure to conform to the standard

G. Anomos – lawless (Mt 24.12, 1 Jn 3.4)

- Breaking the law
- Describe the Antichrist – 2 Th 2.8, ‘

¹ Charles Caldwell Ryrie, *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth*, 240 (Chicago, Ill.: Moody Press, 1999).

H. Parabasis – transgression (Rm 4.15)

- Stepping over the line

I. Agnoein – ignorance (Ac 17.23; Heb 9.7)

- Ignorance but still incurs guilt – because ignorant sins come from a wicked nature

J. Planao – straying, going astray (1 Pt 2.25)

- Can go astray of one's self or by the deception of others – still guilty

K. Paraptoma – offence [KJV], transgression [NAU] (Rm 5.15-20)

- Deliberate falling away

L. Hypocrisis – hypocrisy (1 Tim 4.2)

- False interpretation, false pretense [like an actor], knowingly follow false teaching
- Deceive themselves, then others

Conclusion:

“Several conclusions may be drawn from the New Testament word study.

1. “There is always a clear standard against which sin is committed.
2. “Ultimately all sin is a positive rebellion against God and a transgression of His standards.
3. “Evil may assume a variety of forms.
4. “Man's responsibility is definite and clearly understood.”²

III. A working definition

“Sin may properly be defined by using all these descriptive words for its various forms as recorded in the Old and New Testaments. Such a definition would be accurate though lengthy. Indeed, it might be a good idea to define it thus: sin is missing the mark, badness, rebellion, iniquity, going astray, wickedness, wandering, ungodliness, crime, lawlessness, transgression, ignorance, and a falling away.”³

Bible: lawlessness (1 Jn 3.4) [‘law’ must be taken as any defection from God's standards]

² Ryrie, *Basic Theology*, p. 243.

³ Ryrie, *Basic Theology*, p. 243.

Failure to conform to God's character (Rm 3.23)

Acts against God (Ps 51.4, Rm 8.7)

^{KJV} **Hab 1.13** *Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*

^{KJV} **Jn 1.29** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
