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# A Comparative Study of Pauline and Johannine Conception of Sin

Homer C. Snyder

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A COMPARATIVE STUDY OF PAULINE AND JOHANNINE CONCEPTION OF SIN

by

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Presented to

the Faculty of the

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of the Requirements for the Degree

Bachelor of Divinity

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CHAPTER I

INTRODUCTION



## CHAPTER I

### INTRODUCTION

#### A. Statement of the Problem

The Bible as a whole establishes the doctrine of sin. The New Testament doctrine of sin is developed on the foundation of the Old Testament doctrine of sin. Paul and John speak particularly on the doctrine of sin as a whole. So a study of their doctrine of sin would contribute to a total Biblical understanding. The problem of this study is the Biblical doctrine of sin limited to the New Testament writers, John and Paul, as they speak of the doctrine of sin, in relation to the doctrine of sin as a whole. Since the problem concerns the doctrine of sin as stated by the New Testament writers, John and Paul, in relation to the doctrine of sin as a whole, it is necessary to consider several definite facts. In order to understand sin it is first necessary to show its relationship to man in a study of theological anthropology. It is also necessary to show the relationship of Paul and John's doctrines of sin.

#### B. Justification of the Study

There are several reasons for conducting a study of this nature. In order to correctly understand either John or Paul's doctrine of sin it is first necessary to review the Bible teaching

regarding man in relation to sin. The doctrine of sin is not understood apart from man. The study of man in relation to sin is titled "Theological Anthropology." It is presented as the first study in order to fully understand man in relation to the biblical doctrine of sin. Man's origin, man as a sinner and man under grace are the three aspects of this study of theological anthropology. John and Paul are generally recognized as the main theologians in the New Testament. John's purpose in writing the Gospel was to convince the reader that this was the Christ and that believing he should have eternal life.<sup>1</sup> His purpose in the First Epistle was to enhance his joy, to keep the Christians from sin, to lead them into an assurance of salvation and to warn them against error.<sup>2</sup> Certain aspects of the doctrine of sin are presented in the Gospel. More of the doctrine of sin appears in the First Epistle of John. Therefore it is necessary to study the terms which mean sin or describe certain aspects of sin in order to discern John's doctrine of sin as a whole.

Paul's purpose in writing the Epistle to the Romans was to teach the believers the fundamental doctrines of salvation and to warn them against the error of the Judaizers; to explain the unbelief of Israel and to indicate its extent and duration; to urge his readers to enter experimentally into the full Christian life; to admonish them to be subject to the higher powers and to have love one for another; to enjoin them to exercise forbearance toward the

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<sup>1</sup>John 20:30,31.

<sup>2</sup>I John 1:4; 2:1,12;26; 5:13

weak; to reveal to them his purposes and plans; to commend Phoebe to the Church at Rome; and to send his greetings to many former associates and friends.<sup>1</sup> In fulfilling his purposes much of his doctrine of sin is brought out. It is for this reason that a study of Paul's vocabulary concerning terms for sin and terms describing certain aspects of sin is necessary to understand his doctrine of sin.

### C. Limitations of this Study

This study has certain limitations. First the chapter on theological anthropology is limited to a review of man's origin, man as a sinner and man under grace. Second this Johannine study includes the Gospel of John and the First Epistle of John. These two books contain the major portion of John's doctrine of sin. Third the Pauline study is confined to Romans. The book of Romans was selected as it is generally regarded as Paul's greatest Epistle.<sup>2</sup> Further it contains his most complete development of the doctrine of sin. Fourth the study of Paul and John's doctrine of sin is limited to the most common biblical words for sin or aspects of sin. A full and adequate study would have to go beyond the words selected. This is only part of a much larger study and is to be understood as such. Dr. Wiley has suggested that there are six Greek terms that express the New Testament idea of sin. They are the noun *ἀμαρτία*, the noun

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<sup>1</sup>Henry C. Thiessen, Introduction to the New Testament, p. 227.

<sup>2</sup>Ibid., p. 219.

παράβασις , the verb παραπίπτω , the noun ἀδικία , the noun ἀνομία and the noun ἀσέβεια and their derivatives.<sup>1</sup> In addition there is included terms describing other aspects of sin not included in the words listed above. They are the verbs ἀποστρέω and ἀπειθεύω ; the nouns ἀπιστία , ἀπειθεα and παρακαθή; and the adjectives ἀπιστος and ἀπειθής . There was no attempt to examine every reference where these words are used but the purpose is to determine the general meaning from representative passages. Definition of terms was limited to New Testament usages. Although etymology contributes basic meaning there was no attempt to thoroughly investigate the etymology of each word involved.

#### D. Procedure of the Study

The method of procedure was according to the following plan. First there was a survey of anthropology in which scriptures and other sources were utilized. The purpose of this survey was to show the human situation as it relates to a study of sin. Second there was a study of Johannine literature which included the Gospel of John and the First Epistle of John. This study was conducted in the following way. First there was a selection of the terms to be used. The selection was based on six Greek terms with their derivatives which according to Wiley express the scriptural idea of sin. To these words were added seven more which express the idea of unbelief, disobedience and failure to heed God's command. Second

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<sup>1</sup>H. Orton Wiley, Christian Theology, II, 82.

the words which fit these classifications selected from Johannine literature were examined (1.) as to definitions. (2.) A contextual study was made to determine the usage John made of the words. As much as possible this was limited to categories of usage described by Thayer's Lexicon.

Following this there was an examination of Romans to gain an understanding of the usage of terms for sin in Pauline literature. Here the selection of terms was obtained in the same manner as the study in Johannine literature. First there was the selection of terms based on Wiley's concept of the scriptural idea of sin. These include, of course, derivatives of the six basic words. In addition were added the words which express certain concepts of unbelief, disobedience and a failure to heed God's command. Second the words fitting these classifications were examined (1.) as to definitions. (2.) A contextual study was made to determine the usage Paul made of the words. As much as possible this was limited to the categories of usage listed by Thayer's Lexicon.

The next step was to outline a method for making a comparative and contrasting study to show relationships between the Pauline and Johannine doctrines of sin. The method of study is outlined as follows:

1. Greek words in Johannine literature were grouped together with the number of times used indicated.
2. Greek words in Pauline literature (i.e. Romans) were grouped together with the number of times used indicated.
3. Words common to both were listed.
  - a. Here comparative usage was indicated.

- b. Contrasting usage was indicated.
- 4. Words unique to either John or Paul were listed separately.
- 5. The next step was to classify the words according to Greek stems.
- 6. There was an examination of the words which had a common Greek stem.
  - a. Comparative usage was indicated.
  - b. Contrasting usage was indicated.
- 7. Finally there was an analysis of meaning in regards to the words listed for sin.
  - a. Here was shown comparative theological concepts of the words from common stems.
  - b. Here also was shown comparative theological concepts from words in Romans which had no relationships of a common Greek stem.

Last of all there was a conclusion made according to the facts found concerning the study.

## CHAPTER II

### THEOLOGICAL ANTHROPOLOGY

## CHAPTER II

### THEOLOGICAL ANTHROPOLOGY

#### A. Introduction

A comparative study of John and Paul's conception of sin involves a word study of terminology for sin. A study of sin relates to man since sin is found in man. This study is called theological anthropology. It is that aspect of anthropology that relates to man's origin, man as a sinner and of man in grace.

Since the study of Paul and John's conception of sin must relate to human nature in general it is vitally important that the essential elements of human nature be investigated from a biblical theological viewpoint. Any study of sin must presuppose a theory of human nature. The Bible has a very definite teaching in regard to human nature. Therefore it becomes necessary to make a introductory study of man in order to fully understand the real implications of Paul and John's teaching on sin.

Anthropology is the science of man. A study of anthropology has many aspects. It involves the beginning of man and follows him down through the ages unto the present. William Smalley says that anthropology stands as a boundary discipline between the biological and social studies.<sup>1</sup>

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<sup>1</sup>Roger J. Voskuyl and others, Modern Science and the Christian Faith, p. 98.



Physical anthropology studies the body of man primarily to determine matters of race, but also to trace prehistory and the influence of culture or climate on man's body. Cultural anthropology studies the social structures of humanity; material anthropology studies the tools, weapons, houses, clothing, etc., of cultures.<sup>1</sup>

A comprehensive study of anthropology must include an investigation of the origin of the human race. Since the Bible makes definite statements concerning the origin of man it is necessary to include the aspect of biblical theology in a complete study of man. Wiley says that in a theological sense anthropology is limited to the study of man in his moral and religious aspects.<sup>2</sup>

The creation of man must of necessity be the subject, both of scientific study and religious meditation; and such theological subjects as the fall and original sin cannot be understood without a careful and scientific study of man's original state. Anthropology, then, in the truest sense, should be regarded as a study of man in the widest sense possible; and its theological usage should form the foundation for the several doctrines dependent upon it.<sup>3</sup>

In this particular study anthropology will be considered only in the theological aspect.

The purpose of this chapter is to examine the Scriptural concept of man in sin and man in grace. The Scriptures teach that God created man in his own image.<sup>4</sup> The Scriptures also teach that all have sinned and fall short of the glory of God.<sup>5</sup>

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<sup>1</sup>Bernard Ramm, The Christian View of Science and Scripture, p. 305.

<sup>2</sup>H. Orton Wiley, Christian Theology, II, 7.

<sup>3</sup>Ibid.

<sup>4</sup>Genesis 1:27.

<sup>5</sup>Romans 3:23.

The method of procedure will be to examine the Scripture in regards to its teaching on man and to utilize other sources that may shed additional light on the subject. First there is an investigation of man under grace. The conclusion will be a summary of facts as they relate to man's situation to the concept of sin.

The Scripture used will be the American Standard Edition and the Authorized Version.

### B. Man's Origin

The first concern in section one will be to the origin of man as taught by the Scripture. The Scripture account of the creation of man is found in Genesis 1:27-30 and Genesis 2:4-35. Genesis 1:27a states the phrase "...and God said, Let us make man in our own image, after our likeness." The creation of man as such, is the last phase of a series of acts of creation recorded in the first chapter of Genesis. In Genesis 2:7 there is a more detailed account in which it is seen that Jehovah God formed man out of the dust of the ground and breathed into man's nostrils the breath of life and man became a living soul. Wiley states that the word "formed" as used here, has the idea of creation out of pre-existent material.<sup>1</sup> The distinctive feature, according to Wiley, is that God breathed into man's nostrils the breath of life; and man became a living soul.<sup>2</sup> An important fact is that man was created as an individual.

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<sup>1</sup>Wiley, op. cit., II, 10.

<sup>2</sup>Ibid., p. 11.

But there is another factor and that is that generically the race of men had its origin here. Genesis 2:21-23 is very specific in the fact that the "formation"<sup>1</sup> of the woman occurred after the creation of the man as an individual. Man appears to be composed of two elements. The first is the material element or the body. The second is an immaterial essence, the spirit. These elements are joined together in such fashion as to constitute man as an individual person.

The second aspect that will be considered is the image of God in man. "The distinctive note in the scriptural account of man's origin," according to Wiley, is "that he is created in the image of God."<sup>2</sup> The reference to man being created in the image of God is found twice in the first chapter of Genesis.

And God said, Let us make man in our own image, after our likeness. . . and God created man in his own image, in the image of God created he him; male and female created he them.<sup>3</sup>

Miley emphasizes the point that man was originally "made" in the image of God.<sup>4</sup> He adds that "this image must be in what he was originally, just as he came from the creative hand of God."<sup>5</sup>

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<sup>1</sup>According to Wiley the first account teaches the creation of man generically and the second account deals with the formation process by which generic man was elaborated into the two sexes. p. 12.

<sup>2</sup>Wiley, op. cit., p. 29.

<sup>3</sup>Genesis 1:26-27, A.S.V.

<sup>4</sup>John Miley, Systematic Theology, I, p. 407.

<sup>5</sup>Ibid.

The Septuagint version of the Old Testament made use of the two Greek terms εἰκών (image) and ὁμοίωσις (likeness) as descriptive of man as he was created. In reference to the word εἰκών (image) Trench says "It implies an archetype from which it has been derived and drawn."<sup>1</sup> As an illustration of this one might say the child in the image of his parents.<sup>2</sup> In ὁμοίωσις the thought expressed is "resemblance" as there may be a resemblance between two persons.<sup>3</sup> Trench goes on to say that

. . .the whole history of man not only in his original creation, but also in his after restoration and reconstitution in the Son, is significantly wrapped up in this double statement; which is double for this very cause, that the Divine mind did not stop at the contemplation of his first creation, but looked on to him as "renewed in the knowledge after the image of Him that created him" (Col. iii. 10,...), because it knew that only as partaker of this double benefit would he attain the true end for which he was ordained.<sup>4</sup>

Wiley states that the scriptural position places both rational and moral elements in the image.<sup>5</sup> The rational element is called "the natural or essential image."<sup>6</sup> It includes "spirituality" which is the deepest fact in the likeness of man to God.<sup>7</sup> It also includes "knowledge" or man's cognitive powers.<sup>8</sup> Third, it includes the "immortality" of man.<sup>9</sup> The moral element is called

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<sup>1</sup>Richard C. Trench, Synonyms of the New Testament, p. 51.

<sup>2</sup>Ibid., p. 50.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 53.

<sup>5</sup>Wiley, op. cit., p. 32.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid., p. 33.

<sup>9</sup>Ibid., p. 34.

the "Moral or Incidental Image."<sup>1</sup> The essential element in the moral image is the fact that man is a responsible creature. He is responsible as to how he uses his natural abilities, that is, he is responsible for the use of his freedom, he is responsible for the quality of his affections, he is responsible for making the right use of his intellectual powers.<sup>2</sup> Man is responsible to make the right use of all of his powers. The "moral image gives him his moral ability and makes possible a holy character."<sup>3</sup>

Since man had moral ability and the possibility of a holy character it is necessary to briefly consider the aspect of primitive holiness. Miley states that holiness in this aspect is viewed as a primitive quality of Adam, a quality that he possessed in the beginning of his existence.<sup>4</sup>

This created holiness consists in a spontaneous inclination or tendency toward the good—subjective disposition which always answers to the right. It is more than innocence. Man was created not only negatively innocent but positively holy, with an enlightened understanding of God and spiritual things, and a will wholly inclined to them. When, therefore, we speak of Adamic holiness, we mean thereby simply the spontaneous inclination, or positive disposition which belong to him by virtue of his creation.<sup>5</sup>

There is also the fact that the presence and agency of the Holy Spirit is a second element in primitive holiness. Miley emphasizes the fact that the "Adamic nature could be holy in its own quality and tendency, and yet need the help of the Spirit for the requirements of a moral probation."<sup>6</sup> He adds that the divine plan "might

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<sup>1</sup>Ibid., p. 37.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 38.

<sup>4</sup>Miley, op. cit., p. 409.

<sup>5</sup>Wiley, op. cit., p. 44.

<sup>6</sup>Miley, op. cit., p. 421.

include the presence of the Spirit as an original and abiding element in the holiness of man."<sup>1</sup> The fall of man resulted in the loss of holiness and the corruption of his nature. Miley states that this corruption was the result of the withdrawal of the Holy Spirit.<sup>2</sup> He concludes with the statement that the "Holy Spirit is not only the agent in the primary renewal and purification of the soul, but also an abiding presence in aid of its renewed powers."<sup>3</sup>

In conclusion it is seen that the Scriptures teach that man was created in the image of God after his likeness. Man became a living soul after God breathed into him the breath of life. Man was created as an individual person. Generically the race had its origin here. The formation of the woman occurred after the creation of man as an individual.

Man was originally made in the image of God. The image includes the rational or moral aspects of man. Man has certain abilities, but he has a moral responsibility to make the right use of his abilities. The moral image makes possible a holy character.

Holiness in this aspect was a primitive quality of Adam. The presence and agency of the Holy Spirit was an important element in primitive holiness. The fall of man resulted in the loss of primitive holiness and the withdrawal of the Holy Spirit. The withdrawal of the Holy Spirit left man in a depraved condition.

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<sup>1</sup>Ibid. p. 422.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

### C. Man as a Sinner

The first aspect to be considered is the temptation and fall of man. The third chapter of Genesis contains the biblical account of the temptation and fall of man. In the second chapter of Genesis it is recorded that Jehovah God took man and put him in the garden of Eden to dress it and keep it.<sup>1</sup> It was here that a prohibition was placed on man.

And Jehovah God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.<sup>2</sup>

In the third chapter of Genesis the narrative of the fall takes place. The serpent is recorded as questioning God's prohibition in regards to the tree of the knowledge of good and evil.<sup>3</sup> He then lied and stated that they would not die but become as God knowing good and evil.<sup>4</sup> The woman then became strongly tempted from a physical desire to eat the fruit, an aesthetic desire to see its beauty as well as a desire for additional knowledge to make one wise. She not only ate of the fruit but gave some to her husband and he also ate of the fruit. The eyes of both were opened and they experienced a knowledge of evil in the fact that they realized they were naked.<sup>5</sup>

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<sup>1</sup>Genesis 2:15.

<sup>2</sup>Genesis 2:16-17, A.S.V.

<sup>3</sup>Genesis 3:1.

<sup>4</sup>Genesis 3:4-5.

<sup>5</sup>Genesis 3:7.

Further, their conscience became painful to them for they hid from the voice of God.<sup>1</sup> The result of the first sin was that the serpent was cursed.<sup>2</sup> The woman's pain and conception was multiplied and her husband was to rule over her.<sup>3</sup> The ground was cursed and Adam was told that "in toil shalt thou eat of it all the days of they life."<sup>4</sup> And last of all the man and the woman were put out of the garden.

Wiley says that the consequence of man's sin may be summed up in two general propositions;

...external, it was an alienation from God and an enslavement to Satan; internally, it was the loss of divine grace by which man became subject to physical and moral corruption.<sup>5</sup>

The second aspect to be considered is original sin. The fifth chapter of Romans contains Scripture that indicates the serious nature of original sin.

Therefore, as through one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned:--for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

.....  
For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace

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<sup>1</sup>Genesis 3:8.

<sup>2</sup>Genesis 3:14.

<sup>3</sup>Genesis 3:16.

<sup>4</sup>Genesis 3:17-19.

<sup>5</sup>Wiley, op. cit., p. 64.



and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification.<sup>1</sup>

From the Scriptures quoted it is evident that death resulted from the fall of Adam. It is noted also that sin gained an entrance into the world through Adam. In addition the Scriptures, state that death passed upon all men. The writer then adds the phrase that "all sinned" (aorist tense) indicating specific acts were involved. Wiley says that natural evil is the consequence of moral evil.<sup>2</sup> The fact that death passed upon all men indicates to Wiley that it is through racial propagation.<sup>3</sup> He adds that

. . . original sin and inherited depravity seem to be separated in thought only, but identified in fact. The propagation of the race from Adam was, therefore, not only in his physical likeness but also in his moral image.<sup>4</sup>

The Scripture indicates that not all sins were as serious as Adam's yet death reigned over all men.<sup>5</sup> The phrase "for that all sinned" (aorist tense) indicates to Wiley that Adam's sin did not constitute all men transgressors.<sup>6</sup> Wiley says that since death was imputed to all men, because all had sinned, then this sin must have been a

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<sup>1</sup>Romans 5:12-15, 17-18, A.S.V.

<sup>2</sup>Wiley, op. cit., p. 97.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Romans 5:14.

<sup>6</sup>Wiley, loc. cit.

state of heart, or a depraved nature.<sup>1</sup> The fact that the apostle Paul used the verb ἁμαρτάνω in the aorist tense in the phrase "all had sinned" does not directly support Wiley's statement that "this sin must have been a state of heart" or "a depraved nature." However, the fact that "all sinned" may indicate a bent to sin or a depraved nature.

Concerning the aspect of inherited depravity there are a number of Scriptures that seem to strongly indicate the fact that there is in human nature a strong tendency to sin. The sixth chapter of Genesis describes the corrupt inward nature of man.

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.<sup>2</sup>

Here it is seen that the inward corruption manifested itself in "wickedness." In Genesis 8:21 a similar phrase is recorded: "The imagination of man's heart is evil from his youth," indicating that this evil nature in man is at work early in his life.

The book of Psalms contains some more examples of the corruption or depravity of man.

The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works; there is none that doeth good. Jehovah looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God. They are all gone aside; they are together become filthy; there is none that doeth good, no, not one.<sup>3</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Genesis 6:5, A.S.V.

<sup>3</sup>Psalms 14:1-3, A.S.V.

Paul uses this same Scripture to show that "all [are] under sin."<sup>1</sup> The phrase "all under sin" shows that sin controls or rules them, that it exercises a power over them. This would indicate a perverted nature or depraved nature. The Psalms contain two Scriptures which strongly indicate an inherited depraved nature. "Behold, I was brought forth in iniquity; and in sin did my mother conceive me."<sup>2</sup> "The wicked are estranged from the womb: They go astray as soon as they are born, speaking lies."<sup>3</sup> The prophet Jeremiah lends his support to the fact of human depravity. "The heart is deceitful above all things, and it is exceeding corrupt: who can know it?"<sup>4</sup>

In the New Testament there are a number of passages which support the fact of inherited depravity. Mark records Jesus as saying:

For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.<sup>5</sup>

Paul refers to the indwelling power or rule of sin in his life. "So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing...."<sup>6</sup>

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<sup>1</sup>Romans 3:9, A.S.V.

<sup>2</sup>Psalms 51:5, A.S.V.

<sup>3</sup>Psalms 58:3, A.S.V.

<sup>4</sup>Jeremiah 17:9, A.S.V.

<sup>5</sup>Mark 7:21-23, A.S.V.

<sup>6</sup>Romans 7:17, 18a, A.S.V.

Paul says: "For all have sinned and fall short of the glory of God."<sup>1</sup> The first chapter of Romans shows that even though God revealed Himself to mankind, they rejected Him and worshipped images. "Wherefore God gave them up in the lusts of their hearts unto uncleanness."<sup>2</sup> The evidence cited by Paul shows a decided bent to sin.

All of the Scriptures that are mentioned in this section strongly support the fact of a depraved nature in man for whose presence he is not responsible.

In conclusion it is seen that the Scriptures record the temptation and fall of man. The fall of man resulted in man being morally and spiritually separated from God. The result of his separation from God was spiritual death and physical and moral corruption.

The study on original sin shows that sin gained an entrance into the world of men through Adam's transgression. The result was that death reigned over all men even though all had not committed a sin so serious as Adam's. The propagation of the race was in Adam's physical likeness and in his moral image. There is a definite connection between original sin and inherited depravity.

The Old Testament and the New Testament both present very strong evidences that there is in man a depraved nature, a bent to sin. It has a definite relationship to the fall of Adam.

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<sup>1</sup>Romans 3:23, A.S.V.

<sup>2</sup>Romans 1:24, A.S.V.

## D. Man Under Grace

In this section there will be a review of the different aspects of grace as they relate to man's salvation. First, there is a discussion of the universality of the call to salvation. Second, there is a discussion of grace in relation to salvation.

The first aspect that shall be considered is the universality of the call to salvation. In Section II, "Man as a Sinner" it was established from Scripture that man has inherited a depraved nature which gives him an inclination to acts of sin. The book of Romans strongly teaches that all men sin. The first chapter of Romans shows that even though God revealed Himself to mankind, they rejected Him and worshipped images and God gave them up to the lusts of their hearts. Paul in quoting from the Psalms says "There is none that seeketh after God; They have all turned aside,..."<sup>1</sup> Thus we conclude that all have been engaged in sin and need salvation.

The Scripture also teaches that God has not left man without a way back into fellowship. The apostle Peter records that:

The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish but that all should come to repentance.<sup>2</sup>

The familiar passage in the Gospel of John shows how concerned God was about man's condition.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have

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<sup>1</sup>Romans 3:11b-12a, A.S.V.

<sup>2</sup>II Peter 3:9, A.V.

eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.<sup>1</sup>

The apostle Peter relates Christ's suffering and death to the salvation of mankind.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.<sup>2</sup>

In the First Epistle of John it is shown that Christ is "the propitiation for our sins: and not for ours only but for the sins of the whole world."<sup>3</sup> It is concluded then that there is a universal call to salvation, the response to which is up to man.

The second aspect to be considered is grace in relation to salvation. First will be considered the process of awakening. Awakening is defined by Wiley as "that operation of the Holy Spirit by which men's minds are quickened to a consciousness of their lost estate."<sup>4</sup> He goes on to say that the Spirit works through the medium of objective truth and by a direct influence upon the hearts and minds of men.<sup>5</sup> The objective truth as used here is the Word. Wiley supports his thesis by two scriptures. "Then opened he their understanding, that they might understand the Scripture."<sup>6</sup> "Whose

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<sup>1</sup>John 3:16-17, A.S.V.

<sup>2</sup>I Peter 3:18, A.V.

<sup>3</sup>I John 2:2, A.V.

<sup>4</sup>Wiley, op. cit., p. 341.

<sup>5</sup>Ibid.

<sup>6</sup>Luke 24:45, A.V.

heart the Lord opened, that she attended unto the things which were spoken of Paul."<sup>1</sup>

The second part is the process of conviction. Wiley defines conviction as "that operation of the Spirit which produces within men, a sense of guilt and condemnation because of sin."<sup>2</sup> In reference to the work of the Holy Spirit in conviction of sin the Apostle John quotes as saying:

And when he is come, he will reprove [convict, A.S.V.] the world of sin, and of righteousness, and of judgment; Of sin because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.<sup>3</sup>

It is evident then that the Holy Spirit completely convinces the person involved of his sinful condition. This in turn opens up the next step in grace, that of repentance.

In this third aspect of grace, the concept of repentance is very important. Wiley says it is fundamental to the Christian system.<sup>4</sup> Matthew records Christ as saying "I am not come to call the righteous, but sinners to repentance."<sup>5</sup> The American Standard Edition omits the word repentance, however, it seems to be in harmony with other Scriptures which do use the word repentance. John the Baptist is recorded as saying "Bring forth therefore fruit worthy

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<sup>1</sup>Acts 16:14b, A.V.

<sup>2</sup>Wiley, op. cit., p. 342.

<sup>3</sup>John 16:8-11, A.V.

<sup>4</sup>Wiley, op. cit., p. 357.

<sup>5</sup>Matthew 9:13, A.V.

of repentance."<sup>1</sup> Jesus preached "Repent ye; for the kingdom of heaven is at hand."<sup>2</sup> Paul refers to the goodness of God that leads to repentance.<sup>3</sup> In Second Corinthians Paul discusses repentance as it applied to the Corinthians.

I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a Godly sort, that ye might suffer loss by us in nothing. For Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death.<sup>4</sup>

The Second Epistle of Peter refers to the fact that God is not willing that any should perish but that all should come to repentance.<sup>5</sup> Wesley is quoted as defining repentance as "conviction of sin producing real desires and sincere resolutions of amendment."<sup>6</sup> Pope defines repentance as follows:

. . . A Divinely-wrought conviction of sin, the result of the Holy Spirit's application of the condemning law to the conscience or heart. It approves itself in contrition, which distinguishes it from the mere knowledge of sin; in submission to the judicial sentence, which is the essence of true confession; and in sincere effort to amend, which desires to make reparation to the dishonored law.<sup>7</sup>

There appears to be a divine element as well as the human element

<sup>1</sup>Matthew 3:8, A.S.V.

<sup>2</sup>Matthew 4:17, A.S.V.

<sup>3</sup>Romans 2:4.

<sup>4</sup>II Corinthians 7:9-10, A.S.V.

<sup>5</sup>II Peter 3:9.

<sup>6</sup>Wiley, op. cit., p. 359.

<sup>7</sup>William Burt Pope, A Compendium of Christian Theology, II, 371.



involved. The Holy Spirit brings conviction for sin upon men. Man in turn senses his need, confesses his sin, and exercises his freedom of choice in turning to God.

Last of all the aspect of saving faith shall be discussed. Pope says "Faith as the instrument of appropriating salvation is a divinely-wrought belief in the record concerning Christ and trust in His Person as a personal Saviour."<sup>1</sup> According to Wiley, repentance leads immediately to saving faith which at once becomes the condition and instrument of justification.<sup>2</sup> "Faith therefore forms the connecting link between prevenient grace and the initial state of salvation."<sup>3</sup> Paul says the gospel "is the power of God unto salvation to every one that believeth."<sup>4</sup> He adds that "faith cometh by hearing, and hearing by the word of God."<sup>5</sup> The apostle John gives as a reason for writing his book as "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."<sup>6</sup> In the Epistle to the Ephesians Paul says "for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God."<sup>7</sup> It is seen then that saving

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<sup>1</sup>Ibid., p. 376.

<sup>2</sup>Wiley, op. cit., p. 364.

<sup>3</sup>Ibid.

<sup>4</sup>Romans 1:16, A.S.V.

<sup>5</sup>Romans 10:17, A.V.

<sup>6</sup>John 20:31, A.V.

<sup>7</sup>Ephesians 2:8, A.S.V.

faith comes after repentance. It involves belief in Christ as the Son of God and trust in him for eternal salvation. It is seen that there are three steps that lead to saving faith. They are awakening, conviction and repentance. The Holy Spirit's influence is exerted in each step, nevertheless, it is seen that man needs to cooperate in each step.

In concluding this section on man under grace it is seen that the call to salvation is world wide or universal. The response, however is up to man. Christ is the propitiation for the sins of the whole world. All have sinned. Only those who meet the conditions are saved.

There are three steps that lead to saving faith. They are awakening, conviction and repentance. The Holy Spirit's influence is exerted in each step. It is necessary that man cooperate in each step with the Holy Spirit. Saving faith comes after repentance. It involves belief in Christ as the Son of God and trust in him for eternal salvation.

## E. Summary

The Origin of Man. The Scriptures teach that man was created in the image of God after his likeness. Man became a living soul when God breathed into him the breath of life. Man was created as an individual person. Generically the race had its origin at this time. The formation of the woman occurred after the creation of man as an individual.

The image of God in man includes the rational and moral aspects. Man has certain abilities but he has a moral responsibility to make the right use of his abilities. The moral image makes possible a holy character.

Holiness in this aspect was a primitive quality of Adam. The presence and agency of the Holy Spirit was an important element in primitive holiness. The fall of man resulted in the loss of primitive holiness and the withdrawal of the Holy Spirit. The withdrawal of the Holy Spirit left man in a depraved condition.

Man As A Sinner. The Scriptures record the temptation and fall of man. The fall of man resulted in man being separated from God. The result of his separation from God was physical and moral corruption.

Sin gained an entrance into the world through Adam's transgression. The result was that death reigned over all men even though all had not committed a sin as serious as Adam's sin. The propagation of the race was in Adam's physical likeness and in his moral image. There is a definite connection between original sin

and inherited depravity.

The Old Testament and the New Testament both present very strong evidence that there is in man a depraved nature, a bent to sin. It has a definite relationship to the fall of Adam.

Man Under Grace. Nothing is known about man under sin apart from grace. Man lives in a world of grace which puts a gospel complexion on all sin and man's responsibility. The Scripture teaches that all sinned and fall short of the glory of God. The call to salvation is universal. It includes all men. But man must meet the necessary conditions in order to be saved. Christ is the propitiation for the sins of the whole world. Since all sinned, they must meet the conditions to be saved.

There are three steps that lead to saving faith. They are awakening, conviction and repentance. The Holy Spirit's influence is exerted in each step. Saving faith comes after repentance. It involves belief in Christ as the Son of God and trust in him for eternal salvation. Salvation, then, is by grace and through faith.

It is seen that man as he was created was in the image and likeness of God. Man had a natural inclination to the good. But since he was a moral being he had a potentiality for sin. When Adam disobeyed God his transgression was so serious it involved all of his posterity, the whole human race. The Holy Spirit withdrew morally from Adam and the result was that he was a depraved creature out of fellowship with God. Therefore the race of mankind were all depraved and alienated from God. Both Old and New Testaments support

the fact that man is born with depraved nature or bent to sin. As a result all men sin. The Scripture teaches that all have sinned. The human situation, then, is that men are depraved race of beings who continually commit acts of sin. The one bright factor is that God has made every possible effort, including the giving of his only begotten son, to effect a reconciliation. Therefore man does not need to remain a depraved and a sinning being. He does so only because he chooses to do so. This then is the human situation as it relates to the study of sin.

## CHAPTER III

### JOHANNINE HAMARTIOLOGICAL CONCEPTS

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### A. The Gospel of John

#### Introduction

The purpose of this study is to find the concepts of sin as illustrated by John in the Gospel and in the First Epistle. The First Epistle of John is considered in the second section of this chapter. Selected terms are considered in the Gospel first and then in the second section following. The terms selected are defined and then a contextual study is made to discover a more complete usage. A summary concludes each section.

Conservative scholarship, generally speaking supports the premise that the Apostle John was the author of both the gospel and the Epistle. Thiessen in his Introduction to the New Testament supports this view.<sup>1</sup> Wesley in his Explanatory Notes Upon the New Testament supports this view also.<sup>2</sup> For the purpose of this study it will be assumed that the Apostle John is the author of both the Gospel and the Epistle. John's purpose in writing the gospel was that they might believe Jesus was the Christ and that in believing

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<sup>1</sup>Henry C. Thiessen, Introduction to the New Testament, p. 307-308.

<sup>2</sup>John Wesley, Explanatory Notes Upon the New Testament, p. 902.

they might have eternal life.<sup>1</sup> Therefore, it is obvious that these doctrines were emphasized in the Gospel rather than some other doctrines. The First Epistle of John was written mainly to enhance his own joy, to keep the Christians from sin, to lead them into an assurance of salvation and to warn them against error.<sup>2</sup>

With this background it becomes apparent that the doctrine of sin as presented by John needs to be investigated to gain a more complete understanding of what it really is.

Dr. Wiley has suggested six words which express the Scriptural idea of sin.<sup>3</sup> They are the noun ἁμαρτία, the noun παράβασις, the verb παραπίπτω, the noun ἁδικία, the noun ἀνομία, the noun ἀνέβεια, and their derivatives. To these are added the noun ἀπειθεία, the noun ἀπιστία, the noun παρακοή with their derivatives.

The terms found in John are the noun ἁμαρτία, the verb ἁμαρτάνω, the adjective ἁμαρτωλός, the noun ἁδικία, the adjective ἀπίστος and the verb ἀπειθεῖω.

The procedure of this chapter is to consider the terms in the Gospel of John first and then to consider the terms in the Epistle. First the terms are defined according to English-Greek lexicons. Second the words are considered in the light of a contextual study utilizing the categories of usage as stated by Thayer

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<sup>1</sup>John 20:30,31.

<sup>2</sup>I John 1:4; 2:1, 12, 26; 5:13.

<sup>3</sup>H. Orton Wiley, Christian Theology, II, 82.



as much as possible. In the contextual study the term (a) is shown as it is used in the American Standard Version. Next (b) the term is considered in its context. Following this (c) additional sources are consulted to help shed light on the usage of the word. Consideration of the Greek tenses are employed where it is needed to help understand the usage of the term. Third the facts discovered are summarized at the end of the contextual study. At the conclusion of the section a summary lists the facts discovered about each term studied. The American Standard Edition will be used throughout the study. The use of any other version will be indicated.

### Word Studies

The first term to be considered is the noun ἁμαρτία . Trench suggests "that when sin is contemplated as ἁμαρτία it is regarded as a failing and missing the true end and scope of our lives, which is God."<sup>1</sup> Bauer states that in Johannine usage ἁμαρτία "is conceived as a condition or characteristic quality and is opposed to ἀλήθεια "<sup>2</sup> [truth] . He defines it as "the action itself ( ἁμαρτησις ) [sin], as well as its result ( ἁμαρτημα ) sin, transgression , every departure fr.[om] the way of righteousness, both human and divine."<sup>3</sup> Thayer states that ἁμαρτία (sin) is

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<sup>1</sup>Richard C. Trench, Synonyms of the New Testament, p. 240.

<sup>2</sup>Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature. trans. by William F. Arndt and F. Wilbur Gingrich, p. 42.

<sup>3</sup>Ibid.

always used in the New Testament in an ethical sense and "equiv[elant] to τὸ ἁμαρτάνειν a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action."<sup>1</sup> It is also, "that which is done wrong, committed or resultant sin, an offense, a violation of the divine law in thought or in act."<sup>2</sup> It may also be defined "collectively, the complex or aggregate of sins committed either by a single person or by many."<sup>3</sup> It may also be "abstract for the concrete."<sup>4</sup>

In regards to contextual use we shall consider first of all John 1:29 "Behold the Lamb of God, that taketh away the sin of the world!" Obviously "sin of the world" τὴν ἁμαρτίαν τοῦ κόσμου would fall under Thayer's concept of ἁμαρτία being used in a collective sense. The context indicates an atonement or expiation for the aggregate of sins committed by a single person or by many.<sup>5</sup> The idea of atonement is further born out by Isaiah 53:10 "Yet it pleased Jehovah to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin."

Meyer states that John 1:29 can be translated either he

. . . "who takes away the sin of the world," or, "who takes upon himself," etc., i.e. in order to bear it. Both renderings (. . .) must, according to Isa. 1 iii., express the idea of atonement; so that in the first the cancelling of the guilt is

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<sup>1</sup>Joseph H. Thayer, A Greek-English Lexicon of the New Testament, p. 30.

<sup>2</sup>Ibid., p. 31.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

conceived of as a removing, a doing away with sin (an abolition of it); in the second, as a bearing (an expiation) of it.<sup>1</sup>

He states that the latter interpretation is usually preferred because Isaiah 53 indicates the idea of "bearing" by way of expiation.<sup>2</sup>

John 8:21 is another example of the noun ἁμαρτία used in a collective sense according to Thayer.<sup>3</sup> "He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin," "καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθαρσείσθε."<sup>4</sup>

In John 8:24 we have several examples of the noun ἁμαρτία being used in the sense of specific acts of sin. This is the second category of usage stated by Thayer; it is "that which is done wrong, committed or resultant sin, an offense, a violation of the divine law in thought or in act."<sup>5</sup> "I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins."<sup>6</sup> In both instances here the Greek form is the same, ταῖς ἁμαρτίαις.<sup>7</sup> To clarify the general meaning, Thayer restates the verse as "to die loaded with evil deed,

<sup>1</sup>H. A. W. Meyer, Critical and Exegetical Hand-book to the Gospel of John. trans. William Urwick, p. 79.

<sup>2</sup>Ibid.

<sup>3</sup>Thayer, loc. cit.

<sup>4</sup>D. Erwin Nestle, Novum Testamentum Graece, p. 256.

<sup>5</sup>Thayer, loc. cit.

<sup>6</sup>John 8:24, A.S.V.

<sup>7</sup>Nestle, loc. cit.

therefore unreformed."<sup>1</sup> If they had believed they could have taken advantage of the provisions in the atonement as mentioned in John 1:29, but since they did not believe there was no alternative left but that of going to their death loaded down with all of the sins they had ever committed.

Another example of the noun *ἁμαρτία* being used as a specific act of sin is found in John 8:34a. "Everyone that committeth sin," ( *τὴν ἁμαρτίαν* ) "is the servant of sin." In this example we find that the article and the noun are singular in number. The general context indicates very strongly that Jesus is talking about specific acts of sin. This has reference to the first use of the word in the text for the second usage falls under a different classification.

We shall now consider the noun *ἁμαρτία* as it is used in the first category of usage as stated by Thayer.<sup>2</sup> In illustrating the first category Thayer says it is equivalent to " *τὸ ἁμαρτάνειν* a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action."<sup>3</sup> In this illustration Thayer is comparing the usage of the noun *ἁμαρτία* to the verb *ἁμαρτάνειν*. In the infinitive form present tense, as it is here, it refers to the action in its

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<sup>1</sup>Thayer, loc. cit.

<sup>2</sup>Thayer, op. cit., p. 30.

<sup>3</sup>Ibid.

in its continuance or as repeated.<sup>1</sup> The thought being, then, that there are repeated acts of sinning involved here. Thayer cites John 8:34 as being an illustration of this concept.<sup>2</sup> "Everyone that committeth sin is the servant of sin." The phrase being considered is "the servant of sin." He states that in "this sense ἡ ἀμαρτία (i.e. τὸ ἀμαρτάνειν) as a power exercising dominion over men (sin as a principle and power) is rhetorically represented as an imperial personage."<sup>3</sup> We can conclude that everyone that commits sin is under the dominion or rule of sin and therefore a slave or bondservant to it.

The gospel of John does not include the fourth category of usage, that of "abstract for the concrete." All other references for the term ἀμαρτία fall under the categories mentioned earlier.

The concluding facts concerning the New Testament usage of the term ἀμαρτία are: that it refers to specific acts; it is also used collectively, in the sense of the aggregate of sins committed by either a single individual or many; it is also used in the sense of continued or repeated acts brought about by its rule or power over man.

The second term to be considered is the verb ἀμαρτάνω. In etymology we find it expressed as "'miss the mark'" to "sin against divinity, custom, or law."<sup>4</sup> Thayer cites its New Testament

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<sup>1</sup>J. Gresham Machen, New Testament Greek for Beginners, p. 137.

<sup>2</sup>Thayer, op. cit., p. 31.

<sup>3</sup>Ibid.

<sup>4</sup>Bauer, op. cit., p. 41.

meaning as "to wander from the law of God, violate God's law, sin."<sup>1</sup> ἁμαρτάνω , then, is a definite act involving a definite violation of the law of God.

The first instance where ἁμαρτάνω is used is John 5:14. Jesus had healed the man who had been ill for 38 years. Upon healing him, Jesus said "Behold, thou art made whole: sin no more, lest a worse thing befall thee." The verb is in the imperative mode (ἁμαρτανε) and present tense. Its significance is command or exhortation; prohibition, and entreaty.<sup>2</sup> Here it is used in the sense of prohibition "sin no more, lest a worse thing befall thee."

Another example of the use of the verb ἁμαρτάνω is found in John 9:2. The disciples saw a blind man and assumed his blindness resulted from a violation of God's law. They asked Jesus the question "Rabbi, who sinned, this man or his parents, that he should be born blind?" The verb ἁμαρτάνω is in second aorist tense and indicative mode.<sup>3</sup> Davis informs us that the aorist indicative expresses punctiliar action in pasttime.<sup>4</sup> The context indicates then from the question "who sinned," that a specific action of violation of God's law in the past was what they were accusing him of.

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<sup>1</sup>Thayer, op. cit., p. 30.

<sup>2</sup>William H. Davis, Beginners Grammar of the Greek New Testament, p. 170.

<sup>3</sup>The Analytical Greek Lexicon, p. 187.

<sup>4</sup>Davis, op. cit., p. 78.

We can conclude then from these two examples that ἁμαρτάνω is used in the sense of commission of a definite act violating God's law.

The third term for our study is the adjective ἁμαρτωλός. It means literally "a sinner" or one "devoted to sin."<sup>1</sup> Thayer tells us that New Testament distinctions are so drawn that one is called ἁμαρτωλός (a sinner) who is "not free from sin" in the sense that all men are sinners.<sup>2</sup> It also means one who is "pre-eminently sinful, especially wicked."<sup>3</sup> Bauer says that the adjective ἁμαρτωλός means sinful or a sinner.<sup>4</sup> The noun ἁμαρτωλός is not used in John.

The only section where the adjective ἁμαρτωλός is used in the Gospel is John 9:1-34. This selection employs the term four times. We find the Pharisees saying that Christ could not be from God because he had broken the sabbath when he gave sight to the blind man near the Pool of Siloam.<sup>5</sup> They asked: "How can a man that is a sinner do such signs?" Again in verse 24 we find them saying: "We know this man is a sinner." The general context of the episode reveals that they were classifying Jesus as one who was especially wicked or a pre-eminently sinful person for healing on the Sabbath day. The adjective ἁμαρτωλός as used here means an especially wicked person.

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<sup>1</sup>Thayer, op. cit., p. 31.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Bauer, op. cit., p. 43.

<sup>5</sup>John 9:16, A.S.V.

The fourth term to be considered is the noun *ἀδικία*. Thayer describes it as (1.) "injustice," "unrighteousness of heart and life," and as (2.) "a deed violating law and justice, act of unrighteousness."<sup>1</sup> There is only one place in the Gospel of John where the noun *ἀδικία* is used. It is found in John 7:18. "He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him."<sup>2</sup> The context here seems to fit the second description "unrighteousness of heart and life" as given by Thayer. "True" is used as opposite to "unrighteousness" in the context. Thayer cites John 7:18 as specifying "unrighteousness by which others are deceived."<sup>3</sup> In reference to this verse Meyer states that unrighteousness as used here is "immorality of nature, a deeper contrast to *ἀληθείς* [true] than *ψεῦδος* [falsehood, lie]."<sup>4</sup> "*Ἀδικία* [unrighteousness] is the inner (*ἐν αὐτῷ* [in him]) moral basis of the *ψεῦδος*."<sup>5</sup> We conclude then that *adikia* (unrighteousness) as used in John represents unrighteousness of heart and life.

The fifth term to be considered is the word *ἀπίστος*. Bauer tells us that the word means (1.) "unbelievable, incredible";

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<sup>1</sup>Thayer, op. cit., p. 12.

<sup>2</sup>John 7:18, A.S.V.

<sup>3</sup>Thayer, loc. cit.

<sup>4</sup>Meyer, op. cit., p. 237.

<sup>5</sup>Ibid.



and (2.) "faithless, unbelieving."<sup>1</sup> The only place that the term occurs in the Gospel is John 20:27. "Then said he to Thomas, Reach hither thy finger, and see my hands: and reach hither thy hand, and put it into my side: and be not faithless, but believing." Thomas' problem was unbelief in the resurrection of Christ. And if unbelief had persisted in his mind he would have remained in his sins as had the Pharisees mentioned in John 8:24, of whom Christ said "except ye believe that I am he, ye shall die in your sins."

The book of Romans states that belief in the resurrection of Christ is a necessary prerequisite to salvation.<sup>2</sup> "Faithless" ἀπιστος as Christ expressed it to Thomas, is the very antithesis of "believing." We conclude then that ἀπιστος (faithless) as it is used in John 20:27 implies an act of sin, for it expresses an action of the will and is therefore a moral decision.

The last term in this section is the verb ἀπειθεω. Thayer defines ἀπειθεω as "not to allow one's self to be persuaded: not to comply with."<sup>3</sup> In the New Testament it also means "to refuse or withhold belief (in Christ, in the gospel); opp. [osed] to πιστεω."<sup>4</sup> Bauer describes it as meaning "disobey, be disobedient."<sup>5</sup> He states that in our literature the disobedience is always toward God or His ordinances.<sup>6</sup> The only

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<sup>1</sup>Bauer, op. cit., p. 85.

<sup>2</sup>Romans 10:9.

<sup>3</sup>Thayer, op. cit., p. 55.

<sup>4</sup>Ibid.

<sup>5</sup>Bauer, op. cit., p. 82.

<sup>6</sup>Ibid.

occasion of this word's use in the gospel appears to be John 3:36.

"He that believeth on the Son hath eternal life; but he that obeyeth [believeth]<sup>1</sup> not the Son shall not see life, but the wrath of God abideth on him." As Bauer has indicated ἀπειθέω contains the meaning of refusing to believe, or withholding belief in Christ and the Gospel.<sup>2</sup> Bauer adds in explanation

. . . since, in the view of the early Christians, the supreme disobedience was a refusal to believe their gospel, may be restricted in some passages to the mng. [meaning] dis-believe, be an unbeliever. This sense, though greatly disputed (it is not found outside our lit.[erature]) seems most probable in J[ohn] 3:36; Ac 14:2; 19:9; Ro 15:31, and only slightly less prob[able] in Ro 2:8; I Pt 2:8; 3:1....<sup>3</sup>

Ἀπειθέω as used here is completely antithetical to πιστεύω.

The use of πιστεύω in a moral religious reference in the New Testament has the thought of "the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of his soul."<sup>4</sup> In added explanation, it is

. . . used especially of the faith by which a man embraces Jesus, i.e. a conviction, full of joyful trust, that Jesus is the Messiah--the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ.<sup>5</sup>

Ἀπειθέω as used in John 3:36 is in complete opposition to the thought carried in the word πιστεύω. Ἀπιστέω in its

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<sup>1</sup>Alternate reading in the footnote of the Holy Bible, American Standard Edition, John 3:36.

<sup>2</sup>Bauer, loc. cit.

<sup>3</sup>Bauer, op. cit., p. 82.

<sup>4</sup>Thayer, op. cit., p. 511.

<sup>5</sup>Ibid.

meaning of not to allow "one's self to be persuaded"<sup>1</sup> or "to refuse or withhold belief"<sup>2</sup> implies strong action of the will in rejecting Christ. It implies knowledge of God but a deliberate rejection involving moral action. Therefore *ᾧ περιδέω* could be classified as an act of sin.

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

## Summary

The words for sin are listed consecutively and the facts observed about them follow.

1. The noun ἁμαρτία as found in the Gospel of John has three general uses. It refers to specific acts of sin. It is used collectively in the sense of the aggregate of sins committed by either a single individual or many. It is also used in the sense of continued or repeated acts brought about by its rule or power over man.
2. The verb ἁμαρτάνω is used in the sense of commission of a definite act violating God's law.
3. The adjective ἁμαρτωλός as used in John means an especially wicked or sinful person.
4. The noun ἀδικία is used in the sense of unrighteousness of heart and life.
5. The adjective ἄπιστος as used in John means unbelief in the resurrection of Christ and implies an act of sin. It is an action of the will involving moral choice.
6. The verb ἀπειθέω as used in John means an action of the will in refusing or withhold belief in Christ. Since it is a moral action it is an act of sin.

## B. I JOHN

Introduction

We shall now turn to the First Epistle of John in the study of Johannine hamartiological concepts. As was stated earlier the investigation is limited to the terms: the noun ἁμαρτία, the noun Παράβασις, the verb παραπίπτω, the noun ἁδικία, the noun ἄνομία, the noun ἀσέβεια, the noun ἀπείθεια, the noun ἀπιστία, the noun παρακοή with their derivatives. The only words from this group that occur in the First Epistle of John are the noun ἁμαρτία, the verb ἁμαρτάνω, the noun ἁδικία, and the noun ἄνομία. The procedure of this section is the same as in the Gospel: First the words are defined. Second the words are considered in the light of their context utilizing the categories of usage cited by Thayer. Two examples of Scripture are used in each study. Consideration of Greek tenses are employed where it is needed to help understand the usage of the term. Third facts obtained are summarized at the end of the individual word study. A general summary is at the end of the section.

Word Studies

The first term is ἁμαρτία. Trench tells us that its etymology is uncertain.<sup>1</sup> He states it was first used in the physical

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<sup>1</sup>Trench, op. cit., p. 240.

sense such as to miss a mark.<sup>1</sup> Later it was used in an intellectual sense with the meaning of one who "seeks to attain results which lie beyond the limit of his act."<sup>2</sup> In classical Greek it never acquired the depth of meaning which it has attained in revealed religion.<sup>3</sup> Trench defines it "as a failing and missing the true end and scope of our lives, which is God."<sup>4</sup> In usage *ἀμαρτία* "is sin in the abstract as well as the concrete; or again, the act of sinning no less than the sin which is actually sinned."<sup>5</sup> In New Testament usage Thayer states its use as (1.) equivalent "to τὸ ἀμαρτάνειν a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action."<sup>6</sup> In this usage it is sometimes represented rhetorically as an imperial personage or a power exercising dominion over men.<sup>7</sup> (2.) It is also used in the sense of "that which is done wrong, committed or resultant sin, an offense, a violation of the divine law in thought or in act."<sup>8</sup> Here it carries the thought of sin viewed generally;<sup>9</sup> also it may be used as some particular evil deed.<sup>10</sup> (3.) *Ἀμαρτία* may be used

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<sup>1</sup>Ibid., p. 241.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 240.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., p. 241.

<sup>6</sup>Thayer, op. cit., p. 30.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid., p. 31.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

"collectively, the complex or aggregate of sins committed either by a single person or by many."<sup>1</sup> (4.) It may be used in the sense of "abstract for the concrete."<sup>2</sup>

We shall now consider the word *ἀμαρτία* in the light of its context.

And this is the message which we have heard from him and announced unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.<sup>3</sup>

The first thing we can learn from the context is that darkness is equated with being out of fellowship or alienated from God. It seems that one is in rebellion against God. To say that one has fellowship whereas one is really walking in darkness is to lie. Darkness, then, is equated as being in a state of alienation from God or out of fellowship with God. When we walk in the light we have fellowship with God and we are told that the blood of Jesus his Son cleanseth (*καθαρίζει*) from all sin. The verb *καθαρίζει* (cleanseth) is in the present tense and indicative mode. The present tense normally expresses continued action.<sup>4</sup> The indicative mode is used to make a positive assertion.<sup>5</sup> Therefore the phrase "cleanseth

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<sup>1</sup>Thayer, op. cit., p. 31.

<sup>2</sup>Ibid.

<sup>3</sup>I John 1:5-7, A.S.V.

<sup>4</sup>William D. Chamberlain, An Exegetical Grammar of the Greek New Testament, p. 70.

<sup>5</sup>Ibid., p. 82.

from all sin" expresses an on going action that is continuous while one continues to "walk in the light." 'Αμαρτίας is shown to be in the ablative case as this case denotes separation.<sup>1</sup> The idea of separation is denoted in the phrase "from sin." Bauer tells us that in Johannine usage ἁμαρτία "is conceived as a condition or characteristic quality and is opposed to ἀλήθεια" <sup>2</sup> (truth).

Turner and Greenlee in an article in the Asbury Seminarian state:

Without the definite article, this noun refers particularly to sin from the point of view of its quality, essence, or nature. It carries the idea of sinfulness. Sinfulness, being a quality, requires, not forgiveness, but rather purging, removal, cleansing.<sup>3</sup>

From the context we see that ἁμαρτία as it is used here then requires not forgiveness but cleansing. An act of sin would require forgiveness not cleansing, as is stated later-- "if we confess our sins he is faithful and just to forgive us our sins."<sup>4</sup> The cleansing from all unrighteousness follows the act of forgiveness. 'Αμαρτία as it is used in I John 1:7 seems to denote a quality, an essence, a principle or possibly a power that is cleansed by the blood of Jesus the Son of God as one walks in the light. Concerning this verse Wesley says: "Both original and actual, taking away all the

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<sup>1</sup>Davis, op. cit., p. 29.

<sup>2</sup>Bauer, op. cit., p. 42.

<sup>3</sup>George A. Turner and J. Harold Greenlee, "Sin and Sinfulness: A study in New Testament Terminology," The Asbury Seminarian, IV,3, fall, 1949, p. 113.

<sup>4</sup>I John 1:9a.



power."<sup>1</sup> Concerning the phrase "all sin" Vincent states: "The principle of sin in all its forms and manifestations; not the separate manifestations."<sup>2</sup> Thayer also refers to ἁμαρτία as a principle or power in some usages.<sup>3</sup>

Another example of this usage is the following verse: "If we say that we have no sin, we deceive ourselves and the truth is not in us."<sup>4</sup> In understanding this verse we want to remember that this Epistle was not written to any particular local church, but to a group of churches.<sup>5</sup> Therefore when he states "If we say we have no sin, we deceive ourselves" he is speaking universally. All have "sin" but let us remember also the preceding verse which states "If we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." We can conclude that we are cleansed from all sin as we walk in the light but we deceive ourselves in saying we have no sin to be cleansed from. In reference to this verse Wesley states "any child of man, before His blood has cleansed us."<sup>6</sup> We note that Turner and Greenlee, in reference to the usage of this noun without the definite

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<sup>1</sup>John Wesley, Explanatory Notes Upon The New Testament, p. 904.

<sup>2</sup>Marvin Vincent, Word Studies in the New Testament, II, p. 317.

<sup>3</sup>Thayer, op. cit., p. 30.

<sup>4</sup>I John 1:8, A.S.V.

<sup>5</sup>Henry C. Thiessen, Introduction to the New Testament, p. 308.

<sup>6</sup>Wesley, op. cit., p. 904.

article state it refers particularly to sin from the point of view of its quality, essence, or nature.<sup>1</sup> The context does not indicate a definite act of sin. It seems to refer to sin as a quality, an essence, a power, or a principle. Therefore we might paraphrase John's statement something like this: If we say we have no sin (sin as a quality, essence or power within us) we deceive ourselves. This in no way discredits the fact that by walking in the light the blood of Jesus cleanseth us from all sin.

We can conclude from these two examples (I John 1:7,8) that one use of the word ἁμαρτία as used in the First Epistle of John is to denote sin as a quality, essence, principle or power.

Another use of the noun ἁμαρτία is to denote specific acts of sin. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."<sup>2</sup> The word ἁμαρτία is plural ( τὰς ἁμαρτίας ) and in the accusitive case. Turner and Greenlee state that the word ἁμαρτία as used in the plural with or without the article would generally imply only the difference between definite and indefinite acts of sin.<sup>3</sup> The context very clearly reveals that the author is speaking of specific acts of sin--If we confess our sins (plural) he is faithful and just to forgive us our sins (plural--the cleansing comes after we have confessed and have been forgiven

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<sup>1</sup>Turner and Greenlee, loc. cit.

<sup>2</sup>I John 1:9, A.S.V.

<sup>3</sup>Turner and Greenlee, op. cit., p. 111.

for these specific acts which have violated God's law. Thayer identifies this particular usage as "that which is done wrong, committed or resultant sin, an offense, a violation of the divine law in thought or in act."<sup>1</sup>

A second example of the word *ἁμαρτία* to denote specific acts of sin is that found in I John 2:2. "...and he is the propitiation for our sins; and not for ours only, but also for the whole world."<sup>2</sup> The phrase "our sins" ( τῶν ἁμαρτιῶν ἡμῶν )<sup>3</sup> is in the genitive case and is plural in number. The genitive is the descriptive case and its use here relates to ownership.<sup>4</sup> The author is talking about our sins. The word *ἁμαρτία* is in the plural and has a definite article ( τῶν ἁμαρτιῶν ) this implies specific acts of sin.<sup>5</sup> We can conclude then that another usage of the word *ἁμαρτία* in the First Epistle of John is to indicate specific acts of sin.

The word *ἁμαρτία* has another usage in First John. "Everyone that doeth sin doeth also lawlessness; and sin is lawlessness."<sup>6</sup> Here it is singular in number and has the definite article ( τὴν ἁμαρτίαν ). The context very definitely indicates

<sup>1</sup>Thayer, op. cit., p. 31.

<sup>2</sup>I John 2:2, A.S.V.

<sup>3</sup>Nestle, op. cit., p. 599.

<sup>4</sup>Wm. Douglas Chamberlain, An Exegetical Grammar of the Greek New Testament, p. 29.

<sup>5</sup>Turner and Greenlee, loc. cit.

<sup>6</sup>I John 3:4, A.S.V.

a specific act of sin--"Everyone that doeth [doing, present active participle in attributive position]<sup>1</sup> sin doeth [is doing, present indicative active]<sup>2</sup> also lawlessness." The last phrase in the sentence indicates *ἀμαρτία* is used in the same way "and sin *ἡ ἀμαρτία* is lawlessness," *ἀμαρτία* being in the singular with a definite article. In both cases it could be translated: Everyone that doeth the<sup>3</sup> sin ( τὴν ἀμαρτίαν ) doeth also lawlessness; and the<sup>4</sup> sin ( ἡ ἀμαρτία ) is lawlessness. There is very little doubt then that the author had in mind a specific act of sin. Our conclusion is that the word *ἀμαρτία* also has the usage of a specific sin.

In summary we can say that the word *ἀμαρτία* has three distinct usages in the First Epistle of John. First it is used in the sense of a quality, essence, principle or power. Second it is used to denote specific acts of sin. Third it is used to mean an act of sin.

The second term to be considered is the verb *ἀμαρτάνω*. Thayer tells us that properly it meant "to miss the mark."<sup>5</sup> Later it meant "to err, be mistaken; lastly to miss or wander from the

<sup>1</sup>Davis, op. cit., p. 100.

<sup>2</sup>Ibid., p. 25.

<sup>3</sup>Italics mine.

<sup>4</sup>Ibid.

<sup>5</sup>Thayer, op. cit., p. 30.

path of unrightness and honor, to do or go wrong."<sup>1</sup> In New Testament usage it meant "to wander from the law of God, violate God's law, sin."<sup>2</sup> Our first example is: "If we say that we have not sinned, we make him a liar, and his word is not in us."<sup>3</sup> The verb ἡμαρτήκαμεν is perfect indicative. Davis tells us that the perfect presents the action of the verb in a completed state or condition.<sup>4</sup> "The perfect indicative generally expresses the present result of a past action."<sup>5</sup> The translation given above then is quite clear: "If we say that we have not sinned," (indicates that we have sinned in past action) "we make him a liar." The general context clearly indicates the author had in mind the thought that we all have sinned. "If we say that we have not sinned, we make him a liar." The use of the perfect indicative for the verb ἡμαρτήκαμεν fully supports the concept that we have sinned in past action.

Another example of the usage of the verb ἡμαρτάνω is: "Whosoever sinneth hath not seen him, neither knoweth him."<sup>6</sup> We find that the verb in the phrase "Whosoever abideth in him sinneth not" is present indicative active (ἡμαρτάνει). The present indicative active indicates continued action, or a state or in-

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>I John 1:10, A.S.V.

<sup>4</sup>Davis, op. cit., p. 152.

<sup>5</sup>Ibid.

<sup>6</sup>I John 3:6, A.S.V.

completion.<sup>1</sup> "The action of the verb is shown in progress, as going on."<sup>2</sup> We can paraphrase the verse then to show more completely what the author had in mind: Whosoever abideth in him is not sinning continually or constantly. It implies continual sin in thought or action. It does not teach that we can not sin or will never sin as a Christian. It merely shows that we cannot continually or habitually violate God's divine law and remain a Christian.

The last example of the usage of the verb *ἁμαρτάνω* is: "Whosoever is begotten of God doeth not sin, because his seed abideth in him: and he cannot sin, because he is begotten of God."<sup>3</sup> In an attempt to fully understand the general context the first phrase "doeth no sin" should be examined. The verb *ποιεῖ* (doeth) is the key to the situation. It is present indicative and carries the thought of continued action.<sup>4</sup> We could better understand by saying: Whosoever is begotten of God is not sinning continually. The second phrase with the verb *μένει* (abideth) is also present indicative and would also carry the idea of continued action. The third phrase "and he cannot sin," employs the verb *δύναται* (to be able) which is present indicative middle voice and the present active infinitive of the verb *ἁμαρτάνω* (*ἁμαρτάνειν*).

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<sup>1</sup>Davis, op. cit., p. 25.

<sup>2</sup>Ibid.

<sup>3</sup>I John 3:9, A.S.V.

<sup>4</sup>Davis, loc. cit.

As stated before, the present indicative stresses the thought of continued action.<sup>1</sup> The middle voice represents the subject as acting with reference to himself.<sup>2</sup> The infinitive has tense and voice but no mode.<sup>3</sup> "The present infinitive refers to the action in its continuance or as repeated."<sup>4</sup> The phrase "and he cannot sin" would be better understood if stated as follows: and he himself is not able to be sinning continually, "because he is begotten of God." The Greek tense does not express the idea that it is impossible to sin if one is a Christian. It teaches only that a Christian is not able to be in a state where he is continually violating God's divine laws, if he is to remain a Christian. The context indicates ("because his seed abideth in him") that the Christian's enlightened conscience through the action of the Holy Spirit would cause him to refrain from continual acts in violation of God's will.

The examination of the verb *ἁμαρτάνω* in each example very definitely indicates an act of violation of God's law.

The third term to be considered is the noun *ἁδικία*. Bauer defines it as (1.) "wrongdoing," (2.) "unrighteousness, wickedness, injustice."<sup>5</sup> Thayer defines it as (1.) "injustice," of a judge, (2.) "unrighteousness of heart and life," and (3.) "a deed violating law and justice, act of unrighteousness."<sup>6</sup> There

<sup>1</sup>Ibid.

<sup>2</sup>Ibid., p. 36.

<sup>3</sup>Ibid., p. 146.

<sup>4</sup>J. Gresham Machen, New Testament Greek for Beginners, p. 137.

<sup>5</sup>Bauer, op. cit., p. 17.

<sup>6</sup>Thayer, op. cit., p. 12.

are only two occurrences of the word ἁδικία in the First Epistle of John. The first example is: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."<sup>1</sup> The verb "to cleanse" (καθαρίσῃ) is first aorist subjunctive. Machen says "the aorist subjunctive refers to the action without saying anything about its continuance or repetition."<sup>2</sup> The aorist tense expresses the idea of point action in past tense.<sup>3</sup> But in the subjunctive mood there is no distinction of time.<sup>4</sup> All that can be said then is that the cleansing of all unrighteousness was a definite act. The general context shows that the cleansing was dependent upon the confession of acts of sin. The cleansing occurred when we confessed our sins. The word ἁδικία as it is used here indicates it is some quality that can be cleansed. It is not an act because that would be forgiven. It seems to best fit Thayer's second description "unrighteousness of heart and life."<sup>5</sup> It indicates an immorality of human nature.<sup>6</sup> We can conclude then that the term ἁδικία or unrighteousness is an immoral quality of heart and life. It is a quality that is cleansed upon confession of acts of sin.

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<sup>1</sup>I John 1:9, A.S.V.

<sup>2</sup>Machen, op. cit., p. 131.

<sup>3</sup>Chamberlain, op. cit., p. 75.

<sup>4</sup>Machen, loc. cit.

<sup>5</sup>Thayer, loc. cit.

<sup>6</sup>Meyer, op. cit., p. 237.



The only other example of ἁδικία found in I John 5:17, "all unrighteousness is sin: and there is a sin not unto death." In order to fully understand the situation we should view the whole context.

And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin not unto death.<sup>1</sup>

The context refers to a petition in prayer for a brother who has committed a sin not unto death. The writer says there is a sin unto death and one is not to bring a petition to God for that one. Then he adds all unrighteousness is sin: and there is a sin not unto death. It seems apparent that the word ἁδικία is used in the sense of a specific act violating God's will. The noun ἁδικία as used here is all inclusive: he says, "All unrighteousness is sin." Thayer indicates this statement fits his third category of usage: "a deed violating law and justice, act of unrighteousness."<sup>2</sup> The use of ἁδικία here indicates a specific act or deed violating law and justice.

The conclusion regarding the usage of the noun ἁδικία in First John is that it is used once in the sense of an immoral quality of heart and life, a quality that is cleansed upon the confession of

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<sup>1</sup>I John 5:14-17, A.S.V.

<sup>2</sup>Thayer, loc. cit.

specific acts of sin. It is also used in the sense of a deed violating law and justice, an act of unrighteousness.

The fourth and last term to be considered is the noun *ἀνομία*. Bauer defines *ἀνομία* as "lawlessness."<sup>1</sup> It refers to (1.) "a frame of mind, opp. [osed] to *δικαιοσύνη* " (righteousness).<sup>2</sup> It is (2.) "a lawless deed."<sup>3</sup> Thayer refers to it as meaning (1.) "pro[per] the condition of one without law,--either because ignorant of it, or because violating it."<sup>4</sup> Also it is (2.) "contempt and violation of law, iniquity, wickedness."<sup>5</sup> The word *ἀνομία* appears only twice in the First Epistle of John. Both instances are in Chapter 3 and verse 4. In order to better understand the context we shall include verses 2 through 6.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.<sup>6</sup>

The word *ἀνομία* is singular and has the definite article. The verb *ποιεῖ* (doeth) is present indicative. In the phrase "every one that doeth sin" we have the word "doeth," it is present active participle in the nominative case. Since it is present tense it

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<sup>1</sup>Bauer, op. cit., p. 71.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Thayer, op. cit., p. 48.

<sup>5</sup>Ibid.

<sup>6</sup>I John 3:2-6, A.S.V.

indicates on going action.<sup>1</sup> It gets its time from the verb with which it is used.<sup>2</sup> The verb in this case is found in the phrase "doeth also lawlessness." It is the word ποιεῖ (doeth) which is present active indicative. It means that the action is continued and going on right now.<sup>3</sup> Thus we might say: Every one that is doing sin (an act) is doing also lawlessness (an act).

The second phrase also contains the word ἀνομία with the word ἁμαρτία, "and sin [καὶ ἡ ἁμαρτία] is lawlessness [ἐστὶν ἡ ἀνομία] ."

Again we notice that both the terms ἁμαρτία and ἀνομία are singular with the definite article. Trench says that the term ἀνομία "is never there [in the New Testament] the condition of one living without law, but always the condition or deed of one who acts contrary to law."<sup>4</sup> The context in the second phrase seems to indicate a condition of lawlessness or wickedness. Our conclusion then is that ἀνομία as used in the First Epistle of John is an act of lawlessness, "a lawless deed." It also seems to indicate a condition of lawlessness or wickedness.

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<sup>1</sup>Davis, op. cit., p. 99.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 25.

<sup>4</sup>Trench, op. cit., p. 243.

### Summary

The following observations were made regarding the concept of sin in the First Epistle of John.

1. The noun ἁμαρτία as used in the First Epistle of John has three distinct usages. First it is used in the sense of a quality, essence, principle or power. Second it is used to denote specific acts of sin. Third it is used to mean any act of sin.
2. The verb ἁμαρτάνω is an act of violation of God's law.
3. The noun ἀνομία is used once in the sense of an immoral quality of heart and life, a quality that is cleansed upon the confession of the specific acts of sin. It is also used once in the sense of a deed violating law and justice, an act of unrighteousness.
4. The noun ἀνομία as used is an act of lawlessness, "a lawless deed." It also seems to indicate a condition of lawlessness or wickedness.

## CHAPTER IV

### PAULINE HAMARTIOLOGICAL CONCEPTS IN ROMANS

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### PAULINE HAMARTIOLOGICAL CONCEPTS IN ROMANS

#### A. Introduction

The purpose of this study is to discover the hamartiological concepts of Paul used in the book of Romans. The book of Romans was selected for study because it is Paul's main doctrinal work concerning the concept of sin. Most of the terms for sin employed by Paul are found in the book of Romans. Therefore it is felt that a study of Romans is sufficient for the purpose of discovering Paul's doctrine of sin.

Paul's purpose in writing the Epistle to the Romans according to Thiessen is to teach the doctrines of salvation and to fortify the believers against the error of Judaizers; to explain the unbelief of Israel; to urge his readers to enter experimentally into the full Christian life; to admonish them to be subject to the higher powers and to have love one to another; to enjoin them to exercise forbearance toward the weak; to reveal his purposes and plans; to commend Phoebe to the Church at Rome; to send greetings to his associates and friends.<sup>1</sup>

In this study the main concern is Paul's teaching on the concepts of sin. Throughout the book the doctrine of sin is

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<sup>1</sup>Henry C. Thiessen, Introduction to the New Testament, p. 227.

brought out strongly. Romans is obviously Paul's greatest work and needs to be carefully considered to ascertain his teaching on the doctrine of sin.

The study will include five of the six basic terms for sin mentioned by Wiley.<sup>1</sup> They are the noun ἁμαρτία, the noun παράβασις, the noun ἄδικία, the noun ἄνομία, the noun ἄσέβεια and their derivatives. The sixth term mentioned by Wiley is παραπίπτω, it is found only in Hebrews 6:6. However, it has a derivative, the noun παράπτωμα which, is found in Romans. To these will be added the noun ἀπειθεία, the noun ἀπιστία, and the noun παρακοή with their derivatives.

The study in Romans will be confined to the following terms: the noun ἁμαρτία, the verb ἁμαρτάνω, the noun ἁμαρτήμα, the noun ἁμαρτωλός, and the adjective ἁμαρτωλός; the noun ἄδικία, the adjective ἄδικος; the noun ἄνομία, the adverb ἀνόμως; the noun ἄσέβεια, the adjective ἀσεβής; the noun ἀπειθεία, the verb ἀπειθεῖω, the adjective ἀπειθεός; the noun ἀπιστία, the verb ἀπιστεύω; the noun παράβασις, the noun παρακοή and the noun παράπτωμα.

The procedure of this study is as follows. First the terms selected will be defined according to Greek-English lexicons. Second there is a study of the words in the light of their context

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<sup>1</sup>H. Orton Wiley, Christian Theology, II, 82.

using the categories for New Testament usage as listed by Thayer's Lexicon. In the contextual study (a) the word is shown as it is used in the American Standard Edition. Then (b) certain sources are consulted which shed light on its usage. Following (c.) this certain fact concerning the tense for the verbs or cases for the nouns are brought out where it is seen that it helps in discovering the usage of the term. Two examples of scriptural usage of the word is used where the examples are available. Following this (d) a list of facts discovered are summarized. At the end of the chapter a summary of facts discovered concerning each word is listed. All Scripture used is from the American Standard Edition unless indicated otherwise.

## B. Word Studies

The first term that we shall consider is the word *ἁμαρτία*. Bauer describes it as "the action itself (*ἁμαρτησις*), as well as its result (*ἁμαρτημα*), every departure fr.[om] the way of righteousness, both human and divine."<sup>1</sup> He adds that "Paul thinks of sin almost in pers.[onal] terms (. . .) as a ruling power."<sup>2</sup> Trench says "that when sin is contemplated as *ἁμαρτία*, it is regarded as a failing and missing the true end and scope of our lives, which is God."<sup>3</sup> Thayer divides the usage of the word into

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<sup>1</sup>Walter Bauer, A Greek English Lexicon of the New Testament and Other Early Christian Literature, Trans. William F. Arndt and F. Wilbur Gingrich, p. 42.

<sup>2</sup>Ibid.

<sup>3</sup>Richard C. Trench, Synonyms of the New Testament, p. 241.



four categories. (1.) In some usage it is equivalent to "ἁμαρτάνειν a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action."<sup>1</sup> In describing its usage in this category "ἡ ἁμαρτία (i.q. τὸ ἁμαρτάνειν) as a power exercising dominion over men (sin as a principle and power) is rhetorically represented as an imperial personage"<sup>2</sup> in certain phrases. He adds that "ἁμαρτία in sense, but not in signification, is the source whence the several evil acts proceed; but it never denotes vitiosity."<sup>3</sup> (2.) In its second category of usage Thayer refers to it as "that which is done wrong, committed or resultant sin, an offense, a violation of the divine law in thought or in act."<sup>4</sup> (3.) He also refers to its usage as "collectively, the complex or aggregate of sins committed either by a single person or by many."<sup>5</sup> (4.) Lastly, he sees its usage as "abstract for the concrete."<sup>6</sup>

The first example to be considered is found in the third chapter of Romans. "What then? Are we better than they? No, in no wise: for we laid to the charge both of Jews and Greeks, that they are all under sin."<sup>7</sup> The word ἁμαρτίαν is singular in number

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<sup>1</sup>Joseph H. Thayer, A Greek-English Lexicon of the New Testament, p. 30.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., p. 31.

<sup>4</sup>Thayer, loc. cit.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup>Romans 3:9, A.S.V.

and has no definite article. From the context the word *ἁμαρτία* as a definite act and as a quality could be ruled out. This leaves the thought of *ἁμαρτία* as a principality, as a personification, or as a power as the central idea. In reference to the phrase "under sin," Thayer states it as "held down in sin."<sup>1</sup> Meyer, in explaining the phrase "all under sin," refers to it as "an expression denoting not merely a state of sin in general, but moral dependence on the power of sin."<sup>2</sup> Williams in his exposition of Romans refers to it as

. . . figurative, and means "brought under the dominion and the condemnation of sin." It is the legal figure of master and slave, which the apostle adopts and develops at large in the sixth chapter (Rom. vi, 12-23), and expresses the same relation as he has in thought in the Epistle to the Galatians: "The Scripture shut up all things under sin,"—counted all the world as legal thralls of sin. (Gal. iii, 22.)<sup>3</sup>

Bauer states that the preposition *ὑπό* as used with the accusative case carries the meaning "of place under, below, in answer to the question 'whither?' or the question 'where?'"<sup>4</sup> It also, with the accusative case, carries the thought of being "under" a "power, rule, sovereignty, command."<sup>5</sup> The word *ἁμαρτία* is in the accusative case. The context indicates the word *ἁμαρτία* as used

<sup>1</sup>Thayer, op. cit., p. 30.

<sup>2</sup>H. A. W. Meyer, Critical and Exegetical Handbook to the Epistle to the Romans, Trans. John C. Moore and Edwin Johnson, I, 154.

<sup>3</sup>William G. Williams, An Exposition of the Epistle of Paul to the Romans, p. 120.

<sup>4</sup>Bauer, op. cit., p. 850.

<sup>5</sup>Ibid.

here carries the thought of being a power, a ruler or a principality.

Another example of this use of the noun ἁμαρτία is found in Romans 6:12. "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." Here the word ἁμαρτία is singular with a definite article (ἡ ἁμαρτία).

The verb in the first phrase βασιλεύτω (reign) is in the present tense and imperative mode. It "has to do with the action in action progress."<sup>1</sup> The problem was the continued reign of sin.

ἁμαρτία in this passage reflects the ruling or reigning power of sin in the life. The believer was instructed that he did not have to let sin reign over him that he should "obey the lusts thereof."

The believer was to "reckon" himself "dead unto sin" and alive unto God in Christ Jesus. ἁμαρτία, then, as it is here, is used in the sense of a ruling power, a principality or a reigning power. These two examples show the noun ἁμαρτία as it is used in the first category stated by Thayer. It represents on going action. Thayer adds that ἁμαρτία in sense but not in signification is the source whence several evil acts proceed.<sup>2</sup> It is a power or ruler over men.

ἁμαρτία also appears to be used in the sense of specific acts of sin. "Blessed are they whose iniquities are forgiven, and whose sins are covered."<sup>3</sup> Here it is plural (αἱ ἁμαρτίαι)

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<sup>1</sup>William Hersey Davis, Beginner's Grammar of the Greek New Testament, p. 168.

<sup>2</sup>Ibid.

<sup>3</sup>Romans 4:7, A.S.V.

and has the definite article. In the plural the presence or absence of the article generally implies the difference between definite and indefinite acts of sin.<sup>1</sup> The general context very clearly indicates specific acts—"they whose iniquities are forgiven, and whose sins are covered." Another example is: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."<sup>2</sup> Here the word is singular and has the definite article (ἡ ἁμαρτία). The verse could be translated as: Therefore, as through one man the sin entered the world, and the death through the sin. Alford says sin "'gained access into,' the moral world,—for sin involves moral responsibility."<sup>3</sup> Paul appears to be referring to the act of sin in which the access of sin was made into the moral world. These two examples show the noun ἁμαρτία used in the second category listed by Thayer as "that which is done wrong, committed or resultant sin, an offense, a violation of the divine law in thought or in act."<sup>4</sup>

Thayer's third category of usage is where ἁμαρτία is viewed in the collective sense. Romans 11:27 is used in this sense. "And this is my covenant unto them, When I shall take away their sins." Here ἁμαρτία is plural and has a definite article. The plural

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<sup>1</sup>George Allen Turner, and J. Harold Greenlee, "Sin and Sinfulness: A Study in New Testament Terminology," The Asbury Seminarian, Fall, 1949, IV, 111.

<sup>2</sup>Romans 5:12, A.S.V.

<sup>3</sup>Henry Alford, The New Testament for English Readers, p. 381.

<sup>4</sup>Thayer, op. cit., p. 31.

with a definite article may indicate definite or indefinite acts of sin.<sup>1</sup> The context indicates the aggregate of sins of the people Israel, "and so all Israel shall be saved: even as it is written, there shall come out of Zion the Deliverer. . . I shall take away their sins."<sup>2</sup> The writer is speaking of specific sins but in such a way that it is collective and involves the aggregate of sins committed either by a single person or by many.

The fourth category of usage listed by Thayer is *ἀμαρτία* used in the sense of "abstract for the concrete."<sup>3</sup> Thayer cites Romans 7:7 as being an example of this usage. "What shall we say then? Is the law sin?" Alford supports this view.

Is the law (not 'conscience! but in our case, the revealed law of God, which awoke the conscience to action) sin?—not 'the cause of sin,' which in one sense the apostle would not have denied—but sin, abstract for concrete, sinful, or as Bengel expresses it, the sinful cause of sin. The question itself refers back to ver. 5, where the apostle had spoken of "the stirrings of sins which were through the law."<sup>4</sup>

In this sense there is also the idea of quality expressed. Is the law sin or "the sinful cause of sin" as Alford quotes Bengel.<sup>5</sup> This would seem to imply a possibility of a quality.

We conclude then that *ἀμαρτία* as it is used here is abstract for the concrete. It also seems to be used in the sense of

<sup>1</sup>Turner and Greenlee, loc. cit.

<sup>2</sup>Romans 11:26-27, A.S.V.

<sup>3</sup>Thayer, op. cit., p. 31.

<sup>4</sup>Alford, op. cit., p. 896.

<sup>5</sup>Ibid.

expressing quality but this is stated in the form of a question and the apostle answers his own question that the law is good and not innately evil.

We have found that the word *ἁμαρτία* has four general usages in Romans. First of all it represents a power, a ruler or reigning power or principality. It represents the source of evil acts in sense but not signification. It fits Thayer's classification as being equivalent to "*τὸ ἁμαρτάνειν* a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action."<sup>1</sup>

Second, *ἁμαρτία* is used in the sense of specific acts of sin. In this sense it fits the second category used by Thayer as "that which is done wrong, committed or resultant sin, an offense, a violation of the divine law in thought or in act."<sup>2</sup>

Third, *ἁμαρτία* is used in the sense of the collective or aggregate of sins, that is, specific acts of sin. This is the third category of usage stated by Thayer as "collectively, the complex or aggregate of sins committed either by a single person or by many."<sup>3</sup>

Fourth, we find that *ἁμαρτία* is used in the sense of "abstract for the concrete."<sup>4</sup> In this sense a quality is indicated. This is the fourth category of usage listed by Thayer.

<sup>1</sup>Thayer, op. cit., p. 30.

<sup>2</sup>Ibid., p. 31.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

The second term to be considered is the verb *ἁμαρτάνω*.

In regards to etymology it meant "to miss the mark."<sup>1</sup> Later it acquired the meaning of "to err, be mistaken; lastly to miss or wander from the path of uprightness and honor, to do or go wrong."<sup>2</sup>

In New Testament usage Thayer says it means "to wander from the law of God, violate God's law, sin."<sup>3</sup> As an example we shall consider Romans 2:12. "For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law." The verb "have sinned" (*ἥμαρτον*) is second aorist indicative both times it is used in this verse. The aorist tense expresses punctiliar action in past time.<sup>4</sup> The action is stated without describing it. The author of Romans, then, is stating that those that have sinned without the law will perish without the law. He adds that those who have sinned under the law will be judged by the law. It is past time but the action is point action. We can conclude then that the Greek who violated the Divine command perished outside the law. The Jew who had the law and violated it was judged by the law. In both cases the law of God was violated.

The third term is the noun *ἁμαρτία*. Bauer refers to it as "sin, transgression."<sup>5</sup> Trench in describing it states that it is "never sin regarded as sinfulness, or as the act of sinning,

<sup>1</sup>Thayer, op. cit., p. 30.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Douglas Wm. Chamberlain, An Exegetical Grammar of the Greek New Testament, p. 75.

<sup>5</sup>Bauer, op. cit., p. 42.

but only sin contemplated in its separate outcomings and deeds of disobedience to a divine law."<sup>1</sup> Thayer refers to it as "a sin, evil deed."<sup>2</sup> It appears that this word is used only once in Romans.

In that instance it is translated "sins." "Whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God."<sup>3</sup> Wesley states it somewhat clearer: "Whom God hath set forth a propitiation through faith in his blood, for a demonstration of his righteousness by the remission of past sins through the forbearance of God."<sup>4</sup> ἁμαρτήματα is in the plural and has no definite article. The general context indicates that the word is used here in a collective sense, because the author states that past sins are taken care of by faith in the blood of Jesus. Past sins or "sins done aforetime" seem to be all inclusive, referring to any act of sin or evil deed.

We shall now consider the fourth term, the word ἁμαρτωλός. Thayer describes it as one "devoted to sin, a (masc. or fem.) sinner. In the N. T. distinctions are so drawn that one is called ἁμαρτωλός who is (a.) not free from sin. In this sense all men are sinners."<sup>5</sup> Here it is used as a noun. It is also used

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<sup>1</sup>Trench, op. cit., p. 241.

<sup>2</sup>Thayer, op. cit., p. 30.

<sup>3</sup>Romans 3:25, A.S.V.

<sup>4</sup>John Wesley, Explanatory Notes Upon the New Testament. p. 530.

<sup>5</sup>Thayer, op. cit., p. 31.



as an adjective (b.) "pre-eminently sinful, especially wicked."<sup>1</sup> We shall consider Romans 5:8 as our example of this usage. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Here the word ἁμαρτωλός is used in a universal sense. All men then are counted as sinners. In this usage it is a noun. In Romans 7:13 it has a different usage. "But sin that it might be shown to sin, by working death to me through that which is good;--that through the commandment sin might become exceedingly sinful."<sup>2</sup> Here ἁμαρτωλός is translated sinful and used in the sense of an adjective. It describes the word sin as being sinful. Here it fits the second classification of Thayer's as carrying the idea of something being pre-eminently sinful.

It has been found then that ἁμαρτωλός is used as a noun. In this usage it carries the thought all men being sinners. ἁμαρτωλός also is used as an adjective. In this usage it has a descriptive idea. It is used as describing something as being sinful.

The fifth word to be considered is the noun ἀδικία . Bauer describes it as (1.) "wrongdoing" and (2.) "unrighteousness, wickedness, injustice."<sup>3</sup> Thayer refers to three usages. It refers to (1.) "injustice"; (2.) "unrighteousness of heart and life"; and (3.) a deed violating law and justice, act of unrighteousness."<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Romans 7:13, A.S.V.

<sup>3</sup>Bauer, op. cit., p. 17.

<sup>4</sup>Thayer, op. cit., p. 12.

We shall turn to the first chapter of Romans for the first example of usage.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them.<sup>1</sup>

The context states that "the wrath of God" is against all ungodliness and unrighteousness. This would seem to indicate specific acts of unrighteousness and ungodliness but also could have reference to the moral quality in respect to the classification in Thayer of "unrighteousness of heart and life."<sup>2</sup> Alford links "unrighteousness" as used here with the "result" of ungodliness (i.e. iniquity, injustice of thought and conduct) but also partially the "fountain" of ungodliness.<sup>3</sup> He continues: "Unrighteousness is the state of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds."<sup>4</sup> Unrighteous as it is used here then is specific acts that are motivated by a deeper moral issue involved in the background. The moral issue is rejection of what is known of God. This is further supported by the Authorized Version Revised as it appears in Alford's New Testament for English Readers: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness

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<sup>1</sup>Romans 1:18-19, A.S.V.

<sup>2</sup>Thayer, loc. cit.

<sup>3</sup>Alford, op. cit., p. 850.

<sup>4</sup>Ibid.

of men, who hold down the truth in unrighteousness."<sup>1</sup> The key to the situation is the phrase "who hold down the truth in unrighteousness." Unrighteousness as it is used here involves an act of iniquity or wickedness involving a deeper moral issue of rejection of truth that is known to the individual.

Another example of the use of the ἀδικία is found in Romans 6:13: "neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." Here the context indicates unrighteousness is used in the sense of a personification of one who is obeyed and uses the body's members as his instruments. The twelfth verse refers to sin reigning in the body. One is instructed to not allow sin to reign neither is he to present his members as instruments of unrighteousness. In this sense unrighteous appears to be a division of sin. It would seem once again that unrighteousness here would involve specific acts of sin, though the moral issue (unrighteous of heart and life) is also present.

Romans 9:14 shows another variation of the use of ἀδικία. "What shall we say then? Is there unrighteousness with God? God forbid." Here the thought of questioning God's judgment or justice is the issue. Does God judge righteously or unrighteously. The problem in question is God's treatment of Israel. Was He unjust or just? The use of the word unrighteousness as it is used here also

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<sup>1</sup>Ibid.

has moral implications and refers to a specific act. But it definitely fits the usage referred to by Thayer as "injustice, of a judge."<sup>1</sup>

Our conclusion regarding the term ἀδικία is that it is an act or acts of wickedness or injustice which have evolved from a moral issue of rejection of known truth. It includes the thought of being a personification in the sense that it is obeyed, it is a division of sin. In its usage it appears to fit all three of Thayer's classifications: injustice, of a judge, unrighteousness of heart and life, and an act of unrighteousness.

The sixth term to be considered is adjective ἀδικος . Bauer defines it as "unjust."<sup>2</sup> It is used in the sense (1.) "of pers.[on:] doing contrary to what is right, opp.[osed] to δίκαιος "<sup>3</sup> (just, righteous). It is used also in the sense (2.) "of things (...) unjust."<sup>4</sup> Thayer says it is "descriptive of one who violates or has violated justice."<sup>5</sup> Thayer lists three usages (1.) "unjust, (of God as judge)"; (2.) "of one who breaks God's laws, unrighteous, sinful"; (3.) "of one who deals fraudulently with others."<sup>6</sup> This word has a very limited use in the New Testament. It is found only once in Romans. "But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with

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<sup>1</sup>Thayer, op. cit., p. 12.

<sup>2</sup>Bauer, op. cit., p. 17.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Thayer, op. cit., p. 12.

<sup>6</sup>Ibid.

wrath? (I speak after the manner of men.).<sup>1</sup> The context indicates that the writer is asking a hypothetical question: Is God unjust or unrighteous? Is he unjust in his dealings with men? In this sense the usage of the word ἀδίκος fits Thayer's first category of usage, that is, unjust (in reference to God as judge.)

The seventh term to be considered is the noun ἀνομία . Bauer defines the word as "lawlessness."<sup>2</sup> It has two usages: (1.) "as a frame of mind, opp. [osed to] δικαιοσύνη "; and (2.) as "a lawless deed."<sup>3</sup> Thayer cites two usages. (1.) Properly it is "the condition of one without law,--either because ignorant of it, or because violating it."<sup>4</sup> (2.) It is used in the sense of "contempt and violation of law, iniquity, wickedness."<sup>5</sup> The first occurrence of ἀνομία is found in Romans 4:7 "Blessed are they whose iniquities are forgiven, and whose sins are covered."<sup>6</sup> Here the word is translated "iniquities." The phrase "whose iniquities are forgiven" very definitely refers to deeds of lawlessness or acts in which specific laws are violated. The word is in the plural and that indicates numerous acts of violations. This is the second

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<sup>1</sup>Romans 3:5, A.S.V.

<sup>2</sup>Bauer, op. cit., p. 71.

<sup>3</sup>Ibid.

<sup>4</sup>Thayer, op. cit., p. 48.

<sup>5</sup>Ibid.

<sup>6</sup>Romans 4:7, A.S.V.

usage as cited by Thayer. The other occurrences of this word are found in Romans 6:19. Here it is used twice in the same verse.

I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to unrighteousness unto sanctification.<sup>1</sup>

In reference to the phrase "iniquity unto iniquity" Thayer restates it as "to iniquity--personified--in order to work iniquity."<sup>2</sup> Alford, in reference to the phrase "servants to uncleanness and to iniquity unto iniquity," explains it: "lawlessness, both which, impurity [uncleanness] and lawlessness, lead to lawlessness, result in it."<sup>3</sup> The fact that the word *ἀνομία* is included with the word uncleanness puts a very definite moral tone on the passage. The word uncleanness (*ἀκαθαρσία*) as used here has reference to "immorality, viciousness esp.[ecially] of sexual sins."<sup>4</sup> In its usage here it is opposed to holiness. The context indicates that one could yield himself to uncleanness (sex crimes) and iniquity (violation of and contempt of law) and in being a slave to these things he would be in a condition of lawlessness. We conclude, then that *ἀνομία* as it is used in Romans is in the sense of violations of law and also it represents a condition of lawlessness.

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<sup>1</sup>Romans 6:19, A.S.V.

<sup>2</sup>Thayer, loc. cit.

<sup>3</sup>Alford, op. cit., p. 891.

<sup>4</sup>Bauer, op. cit., p. 28.

The eighth word to be considered is the adverb *ἀνόμως*. There is only one reference in Romans where the word is used, that is Romans 2:12. "For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law."<sup>1</sup> The word *ἀνόμως* carries the thought of one living "without the law."<sup>2</sup> The thought being that he is in ignorance of the Mosaic law.<sup>3</sup> The context infers that those who sin without knowledge of the Mosaic law will also perish without knowledge of the Mosaic law. Those who have a knowledge of the law will be judged by it. In reference to those who perish without the law Wesley says they are "condemned by the law written in their hearts."<sup>4</sup> The indication is that God judges according to light received. Those that have the law are judged on the basis of the law. Those living in ignorance of the law are judged on the basis of the moral written in their hearts. The word *ἀνόμως* is used in reference to one living in ignorance of the Mosaic code.

The ninth term to be considered is the noun *ἀσέβεια*. Bauer refers to this word as being used in the sense of "godlessness, impiety, in thought and act."<sup>5</sup> Thayer describes *ἀσέβεια* as a

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<sup>1</sup>Romans 2:12, A.S.V.

<sup>2</sup>Thayer, op. cit., p. 48.

<sup>3</sup>Ibid.

<sup>4</sup>Wesley, op. cit., p. 524.

<sup>5</sup>Bauer, op. cit., p. 114.

"want of reverence towards God, impiety, ungodliness."<sup>1</sup> When the term is used in the plural it represents "ungodly thoughts and deeds."<sup>2</sup> This term is found only in Romans 1:18 and 11:26. We shall consider the following reference.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them.<sup>3</sup>

Alford states that "ungodliness is more than fountain (but at the same time partially the result) of unrighteous."<sup>4</sup> He states that there is a certain amount of overlapping in each term and that they are not to be formally pressed to the limits.<sup>5</sup> In reference to the use of this term, Trench remarks that:

ἀσεβεία joined with ἀδικία (Xenophon, Apol. 24; Rom. i. [1] 8); are ἀσεβής with ἀδικός, with ἀνόσιος (Xenophon, Cyrop. viii. 8.27), with ἀμαρτωλός (I Tim. i. 9; I Pet. iv. 18), is positive and active irreligion, and this contemplated as a deliberate withholding from God of his dues of prayer and of service, as standing, so to speak, in battle array against Him. We have always rendered it "ungodliness," while Rheims as constantly "impiety," and ἀσεβής 'impious,' neither of these words occurring anywhere in our English Bible.<sup>6</sup>

Asebeia as it is used here is singular. The context reveals that the men in question were actively resisting the revelation of God

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<sup>1</sup>Thayer, op. cit., p. 79.

<sup>2</sup>Ibid.

<sup>3</sup>Romans 1:18, 19, A.S.V.

<sup>4</sup>Alford, op. cit., p. 850.

<sup>5</sup>Ibid.

<sup>6</sup>Trench, op. cit., p. 242.



which God had revealed to them. It involves definite acts and moral choices.

The tenth term to be considered is the adjective ἀσεβής . Bauer defines this term as "godless, impious."<sup>1</sup> In reference to persons it may describe a sinner as a godless man.<sup>2</sup> Thayer's definition is "destitute of reverential awe toward God, condemning God, impious."<sup>3</sup> In Romans it occurs only in 4:5 and 5:6. For our example we shall select Romans 5:6. "For while we were yet weak, in due season Christ died for the ungodly."<sup>4</sup> In this particular verse men universally are depicted as ungodly. Universally men are in opposition to God and lack the proper attitude of reverential awe. And these are the men that Christ died for. The context includes all men as being set against God before justification: ("But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.")<sup>5</sup> ἀσεβής as used here represents man as universally being destitute of the proper attitude towards God before the salvation experience.

The eleventh term is the noun ἀπειθεία . Bauer defines ἀπειθεία as "disobedience."<sup>6</sup> He adds that in our literature

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<sup>1</sup>Bauer, op. cit., p. 114.

<sup>2</sup>Ibid.

<sup>3</sup>Thayer, op. cit., p. 79.

<sup>4</sup>Romans 5:6, A.S.V.

<sup>5</sup>Romans 4:5, A.S.V.

<sup>6</sup>Bauer, op. cit., p. 81.

it is always disobedience towards God.<sup>1</sup> Sometimes it is used with the connotation of disbelief in the Christian gospel.<sup>2</sup> Thayer also defines it as "disobedience" and "obstinacy, and in the N. T. particularly obstinate opposition to the divine will."<sup>3</sup> We shall consider the scripture example.

For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may obtain mercy.<sup>4</sup>

The phrase "have obtained mercy by their disobedience" is in reference to the obstinate opposition of Israel. Israel was cut off because of their unbelief--verse 23. It is evident, then, that the aspect of unbelief was involved in their "disobedience." Their "disobedience" was a moral act involving a knowledge of what was God's will. It definitely was an obstinate opposition to the divine will.

The twelfth word is the verb ἀπειθεῖν. Bauer cites the primary meaning of this verb as meaning to "disobey, be disobedient."<sup>5</sup> In our literature "the disobedience is always toward God or his ordinances."<sup>6</sup> This word also has reference to the word "disbelieve" and the phrase "be an unbeliever."<sup>7</sup> Bauer explains

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Thayer, op. cit., p. 55.

<sup>4</sup>Romans 11:30-31, A.S.V.

<sup>5</sup>Bauer, op. cit., p. 82.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

this as follows:

...since, in the view of the early Christians, the supreme disobedience was a refusal to believe their gospel, may be restricted in some passages to the mng. [meaning] disbelieve, be an unbeliever. This sense, though greatly disputed (it is not found outside our lit. [erature]) seems more probable in J 3:36; Ac 14:2; 19:9; Ro 15:31, and only slightly less prob. in Ro 2:8; I Pet 2:8; 3:1, perh. [aps] also vs. 20; 4:17....<sup>1</sup>

Thayer defines the verb ἀπειθεῖν as "not to allow one's self to be persuaded; not to comply with."<sup>2</sup> In reference to Christianity it means "to refuse or withhold belief (in Christ, in the gospel, opp. [sed] to πιστεύω )."<sup>3</sup> [that is, "to believe."] We shall turn now to example of usage. "But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation."<sup>4</sup> The word ἀπειθοῦσι as used here ("obey not the truth") is a participle in the present tense and dative case according to Thayer.<sup>5</sup> It is the dative of the thing (that is, "the truth").<sup>6</sup> It means to refuse belief and obedience to the truth according to Thayer.<sup>7</sup> The word "factious" as used here carries the meaning of a "party spirit" and by implication refers to "disobedience."<sup>8</sup> Bauer says that the aspect of "selfish ambition"

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<sup>1</sup>Ibid.

<sup>2</sup>Thayer, op. cit., p. 55.

<sup>3</sup>Ibid.

<sup>4</sup>Romans 2:8, A.S.V.

<sup>5</sup>Thayer, op. cit., p. 55.

<sup>6</sup>Bauer, op. cit., p. 82, and Thayer, op. cit., p. 55.

<sup>7</sup>Thayer, op. cit., p. 55.

<sup>8</sup>The Analytical Greek Lexicon, p. 166.

or "selfishness" cannot be excluded from the meaning of "factious."<sup>1</sup> The general context of the second chapter in Romans indicates that Paul was including all men. Those that obey the truth (in this case: "patience in well-doing seeking for glory and honor and incorruption")<sup>2</sup> will receive eternal life. Those who are "factious" (given to a "party spirit", "self seeking") and obey not the truth (that is, refuse to believe in Christ and the gospel) and obey unrighteousness shall receive wrath and indignation. It is evident that ἀπειθέω as it is used here means a definite refusal to believe the gospel and a rejection of Christ. It is very definitely a moral action. The second example is as follows:

For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.<sup>3</sup>

The verb ἀπειθέω is used twice and is in the aorist tense and indicative mode in both instances (ἡπειθήσατε, ἡπετέθησαν).<sup>4</sup> The aorist indicative generally expresses point action in past tense. The rejection of God or the refusal to believe that occurred in the past was a definite act of rejection of known truth. It was a moral action. The conclusion reached, then, is that ἀπειθέω is used in the sense of a refusal to believe the truth of the Gospel and

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<sup>1</sup>Bauer, op. cit., p. 309.

<sup>2</sup>Romans 2:7, A.S.V.

<sup>3</sup>Romans 11:30, 31, A.S.V.

<sup>4</sup>Davis, op. cit., p. 78, 123-124.

includes the rejection of God and Christ. It is a moral action.

The thirteenth word is the adjective ἀπειθής . This word occurs only once in Romans 1:30.

And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; but filled with all unrighteousness, wickedness, ...disobedient to parents... unmerciful: who, knowing the ordinances of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.<sup>1</sup>

Bauer defines ἀπειθής as "disobedient."<sup>2</sup> Thayer defines it as "inpersuasible, uncompliant, contumacious, [A.V. disobedient]."<sup>3</sup>

The phrase "disobedient to parents" is included with a long list of vices that includes such things as murder and wickedness so it is evident that Paul regarded it as very serious. The word ἀπειθής as it is used here indicates a rebellious attitude towards one's parents. Thayer's definition included the word "contumacious."

Contumacious is defined in Webster's New Collegiate Dictionary as being "perverse in resisting authority; stubbornly disobedient."

The conclusion then is that ἀπειθής as used in the phrase "disobedient to parents" means that the children perversely resisted parental authority. They were stubbornly disobedient. It definitely involves a knowledge of what is right and so it a moral action.

The fourteenth word is the noun ἀπιστία . Bauer defines ἀπιστία as (1.) "unfaithfulness," and (2.) as unbelief, lack of

<sup>1</sup>Romans 1:28-32, A.S.V.

<sup>2</sup>Bauer, op. cit., p. 82.

<sup>3</sup>Thayer, loc. cit.

belief."<sup>1</sup> Thayer defines ἀπιστία as being a "want of faith and trust."<sup>2</sup> It is used in the sense of (1.) "unfaithfulness, faithlessness, (of persons betraying a trust)."<sup>3</sup> It may also be "want of faith, unbelief"<sup>4</sup> in reference to withholding belief in the power or promises of God. It includes opposition to the gospel with the added action of obstinacy.<sup>5</sup> The first example of usage is found in Romans 3:3.

What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?<sup>6</sup>

The Authorized Version, uses the phrase "For what if some did not believe." The Authorized Version Revised states it "for what if some were unfaithful? shall their unfaithfulness make void the faithfulness of God?" Alford explains why the word belief does not fit in the context.

The word does not import 'did not believe,' which certainly would be out of place here, where the Apostle is not speaking of faith or want of faith as yet, but of unrighteousness (ver. 5), and moral guilt. The word seems to be used in the sense of were unfaithful to the covenant, the very condition of which was to walk in the ways of the Lord and observe his statutes.

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<sup>1</sup>Bauer, op. cit., p. 84.

<sup>2</sup>Thayer, op. cit., p. 55.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Romans 3:1-3, A.S.V.

<sup>7</sup>Alford, op. cit., p. 863.

The apostle was citing the unfaithfulness of the Jews. The Jew had a knowledge of God. He also had the covenant. His "want of faith" or "unfaithfulness" centered around his relationship to the "oracles of God" (verse 2). It thus became a moral issue. He knew what was right but was unfaithful to the teaching of the oracles of God.

*Ἀπιστία* as it is used here implies an unfaithfulness in regards to a proper relationship to the oracles of God. It is a moral issue involving a knowledge of the oracles of God with the fact that one is not faithful to the trust.

Another example is Romans 11:20. "Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high minded, but fear." Here *ἄπιστία* is translated unbelief. Thayer indicates there is a note of obstinacy added with opposition in this verse.<sup>1</sup> In conclusion *ἄπιστία* is seen to be used in the sense of unfaithfulness in regards to a proper relationship to the oracles of God. It implies a knowledge of the oracles of God with the fact that one is not faithful to what is contained in them. It is moral situation. In addition *ἄπιστία* is used in the sense of unbelief, unbelief with a note of obstinacy in it.

The fifteenth word is the verb *ἄπιστέω*. Bauer defines it as to (1.) "disbelieve, refuse to believe" and (2.) to "be unfaithful."<sup>2</sup> Thayer defines *ἄπιστέω* as (1.) "to betray a

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<sup>1</sup>Thayer, loc. cit.

<sup>2</sup>Bauer, op. cit., p. 84.

trust, be unfaithful" and (2.) "to have no belief, disbelieve."<sup>1</sup> The scripture example is Romans 3:3. "For what if some were without faith?" Ἀπιστέω as used here is aorist indicative (ἠπίσθησαν). The aorist expresses point action in past time. Therefore the incident occurred in the past. The Jews betrayed the trust given to them in the oracles of God. The conclusion then is that ἀπιστέω as used in the only reference in Romans indicates a betrayal of trust or unfaithfulness.

The sixteenth word is the noun παράβασις . Bauer defines it as "overstepping, transgression."<sup>2</sup> Thayer says that properly it means "a going over."<sup>3</sup> Metaphorically it is "a disregarding," a "violating."<sup>4</sup> In an absolute sense it is "the breach of a definite promulgated, ratified law."<sup>5</sup> In the Authorized Version it is translated as transgression. It is used only three times in Romans. In each case it is translated transgression in the American Standard Edition. Romans 2:23 is the first example. "Thou who gloriest in the law, through thy transgression of the law dishonorest thou God?"<sup>6</sup> The context here very plainly means a breach of a definite law. Since the author is referring to Jews (See verse 17.) the law is probably the commandments. In Romans 4:15 the word "transgression"

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<sup>1</sup>Thayer, op. cit., p. 57.

<sup>2</sup>Bauer, op. cit., p. 617.

<sup>3</sup>Thayer, op. cit., p. 478.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Bauer, op. cit., p. 624.



is used again. "For the law worketh wrath; but where there is no law, neither is there transgression." In this example it is obvious that a "transgression" occurs when there is a breach of a definite law. The conclusion, then, is that *παράβασις* occurs when a definite ratified law is violated.

The seventeenth word is the noun *παράκοή*. Bauer defines it as "unwillingness to hear, disobedience."<sup>1</sup> Thayer defines *παράκοή* as (1.) properly, "a hearing amiss" and (2.) "[unwillingness to hear i.e.] disobedience."<sup>2</sup> This word is found only once in Romans. "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous."<sup>3</sup> *Παράκοή* as used here is translated "disobedience." According to Thayer it implies an "unwillingness to hear."<sup>4</sup> This is not the obstinate opposition and disobedience that is indicated in the noun *ἀπειθεῖα*. *Παράκοή* seems to indicate a failure to pay attention.

*Παράκοή* is in its strictest sense a failing to hear, or a hearing amiss; the notion of active disobedience, which follows on this inattentive or careless hearing, being superinduced upon the word; or, it may be, the sin being regarded as already committed in the failing to listen when God is speaking.<sup>5</sup>

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<sup>1</sup>Bauer, loc. cit.

<sup>2</sup>Thayer, op. cit., p. 484.

<sup>3</sup>Romans 5:19, A.S.V.

<sup>4</sup>Thayer, loc. cit.

<sup>5</sup>Trench, op. cit., p. 243.

Trench goes on to say that the word "disobedience" in the Old Testament use is described as a refusing to hear (Jeremiah 11:10; 35:17) and it appears literally the same in Acts 7:57.<sup>1</sup>

From the context ("through the one man's disobedience the many were made sinners") it must be classed as a type of sin. There is no doubt but that it was an act that was punished. It definitely implies a moral responsibility. The conclusion in regards to the usage of this word is that it is used in the sense of a failure to heed or pay attention to the word of God. It results in disobedience either in failing to listen to God or in the wrong acts involved after failing to heed God. It is a definite sin and is punished.

The eighteenth word is the noun *παράπτωμα*. Bauer defines it as a "false step, transgression, sin."<sup>2</sup> It is used in the sense (1.) "of transgressions against men" and (2.) "as a rule of sins against God."<sup>3</sup> Thayer states that (1.) properly it is "a fall beside or near something; but nowhere found in this sense."<sup>4</sup> Trophically (or metaphorically) it is "a lapse or deviation from truth and uprightness; a sin, misdeed [R.V. trespass, 'differing from *ἐμαρτυρία* (q.v.) in figure not in force.']."<sup>5</sup> The

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<sup>1</sup>Ibid.

<sup>2</sup>Bauer, op. cit., p. 627.

<sup>3</sup>Ibid.

<sup>4</sup>Thayer, op. cit., p. 485.

<sup>5</sup>Ibid.

first example is Romans 4:25. "Who was delivered up for our trespasses, and was raised for our justification." Wesley translates *παράπτωμα* here as "offenses."<sup>1</sup> The Authorized Version uses the word "offenses" also. Trench says this word belongs altogether to the later Greek and it is used very little.<sup>2</sup> In reference to *παράπτωμα* and *ἁμαρτία* Trench refers to the fact that Jerome records a distinction between the two words. represents sins suggested to the mind and entertained and welcomed there, while *παράπτωμα* is embodied in actual deeds.<sup>3</sup>

Trench, however, takes issue with that complete distinction of the words as having no warrant.

Only this much truth it may be allowed to have; that, as sins of thought partake more of the nature of infirmity, and have less aggravation than the same sins consummated, embodied, that is, in act, so doubtless *παράπτωμα* is sometime used when it is intended to designate sins not of the deepest dye and worst enormity.

.....  
But this milder subaudition is very far from belong always to the word... there is nothing of it at Ephes. ii. 1, "dead in trespasses (*παράπτωματα*) and sins."<sup>4</sup>

as it is used in Romans 4:25 "who was delivered up for our trespasses" does not appear to have any shade of meaning as being a lesser type of sin. Rather it appears to be an all-inclusive term. It seems to embody all types of sin. Christ was

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<sup>1</sup> Wesley, op. cit., p. 535.

<sup>2</sup> Trench, op. cit., p. 245.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., p. 246.

delivered up for our trespasses and no distinction of the type of trespass is mentioned. It is descriptive of the phase of sin. This same general meaning seems to be throughout its use in Romans 5. In Romans 11:11-12 the word *παράπτωμα* is translated "fall" in both the Authorized Version and the American Standard Version. "I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy."<sup>1</sup> Here the apostle is referring to the sin whereby the Jews rejected the prophets and finally Christ with the end result that they were cut off. In this case the trespass or "fall" appears to be a very serious thing. It appears to describe all the sins in relation to the Jewish apostasy. This would include rejection of God and Christ as the Son of God. Romans 11:24 indicates that the Jew can be restored if he meets the proper condition.

In regards to the use of *παράπτωμα* in Romans it is evident that it is descriptive of a sin. It is what Christ died for. It is of a serious nature. It describes the sins of the Jews in rejecting the prophets, God, and Christ the Son of God in Romans 11:11-12. It can be forgiven if one meets the proper conditions it is evident both in case of the Jew or Gentile.

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<sup>1</sup>Romans 11:11, A.S.V.

## C. Summary

1. The noun *ἁμαρτία* has four general usages. First it is a power; or a reigning power and principality. In this sense *ἡ ἁμαρτία* (equivalent to *τὸ ἁμαρτάνειν*, according to Thayer) as a power ruling men is represented as an imperial personage. It represents the source of evil acts in sense but not in signification. Second, it is used in the sense of specific acts of sin. Third, *hamartia* is used in the sense of the collective or aggregate of the sins of one person or many. Fourth, it is used in the sense of abstract for the concrete. In this usage the idea of quality is expressed.
2. The verb *ἁμαρτάνω* is used in the sense of the commission of an act violating God's law. It means to sin.
3. The noun *ἁμαρτήμα* is translated sins in Romans. It is an evil deed or an act or acts of sin.
4. The adjective *ἁμαρτωλός* is used in Romans 7:13. Here it is used to describe sin as being sinful.
5. The noun *ἀδικία* is used as an act of wickedness or injustice involving the moral issue of rejection of truth. Second, it represents a personification in the sense that it is one who is obeyed and uses the bodies of men as instruments. Third, it is used in the sense of unrighteousness of heart and life.
6. The adjective *ἀδίκος* is used only once in Romans and in this usage it is translated "unjust." It implies a questioning of God's motives in dealing with man. It is descriptive of a person's motive.

7. The noun *ἀνομία* as used here represents violations of law and a condition of lawlessness.
8. The adverb *ἀνόμως* is used only once in Romans. It is translated as "with out the law" and means lawlessly.
9. The noun *ἀσέβεια* as used in Romans represents definite acts involving resistance of God's revelation and it involves moral responsibility. It is usually translated "ungodliness." It means irreverance or impiety.
10. The adjective *ἀσεβής* as used here represents man as universally being destitute of the proper attitudes towards God before the salvation experience. It is translated as ungodly.
11. The noun *ἀπειθεία* or "disobedience" represents a moral act involving a knowledge of what is God's will. It is an obstinate opposition to the divine will.
12. The verb *ἀπειθεῖν* is used in the sense of a refusal to believe the truth of the Gospel and includes the rejection of God and Christ. It is translated to disobey.
13. The adjective *ἀπειθεὴς* as used in Romans 1:30 means stubbornly disobedient in reference to children. It involves a knowledge of right and is a moral action. It is resistance to parental authority.
14. The noun *ἀπιστία* as it is used implies an unfaithfulness in regards to a proper relationship to the oracles of God. It is a moral issue involving a knowledge of the oracles of God with the fact that one is not faithful to the content. In

addition it is used in the sense of unbelief, unbelief with a note of obstinacy in it.

15. The verb *ἀπιστέω* as used indicates a betrayal of trust or unfaithfulness in reference to the oracles of God. It means to be unfaithful.
16. The noun *παράβασις* as used in Romans is a breach of a definite ratified law. It is translated as a "transgression" of a law.
17. The noun *παρανομία* is used in the sense of a failure to heed or pay attention to the word of God. It results in disobedience either in failing to listen to God or in the wrong acts involved in after failing to heed the word of God. It is translated "disobedience."
18. The noun *παράπτωμα* properly means to fall. It is translated trespass. It describes sin. It is what Christ died for. It is of a very serious nature but can be forgiven if one meets the proper conditions. It describes the Jewish rejection of the prophets, God and Christ.

## CHAPTER V

A COMPARATIVE STUDY OF WORDS IN JOHN, FIRST JOHN AND ROMANS



## CHAPTER V

### A COMPARATIVE STUDY OF WORDS IN JOHN, FIRST JOHN AND ROMANS

#### A. Introduction

The purpose of this chapter is to make a comparative study of the selected terms for sin in the Gospel of John, the Epistle of John and the Epistle to the Romans. The primary concern is to establish theological relationships between Pauline and Johannine doctrines of sin. Relationships of Greek stems are shown.

The procedure is as follows: First the words for sin in Johannine literature are listed with the number of times used. Second the words for sin in Romans are listed with the number of times used. Third there is a classification according to usage in individual books. Fourth terms common to Pauline and Johannine are listed with comparative and contrasting usages. Fourth words unique to Pauline or Johannine usage are listed separately. Fifth there is a classification according to Greek stems. Sixth there is an examination of the relationships of the words with common Greek stems with comparative and contrasting uses listed. Seventh there is an analysis of meaning in regard to the theology of the words listed for sin. Eighth there is a summary.

## B. Greek Words for Sin in Johannine Literature.

### 1. Gospel of John.

- a. The noun ἁμαρτία is used seventeen times in John.
- b. The verb ἁμαρτάνω is used four times in John.
- c. The adjective ἁμαρτωλός is used four times in John.
- d. The verb ἀπειθέω is used once in John 3:36.
- e. The adjective ἄπιστος is used once in John 20:27.
- f. The noun ἀδικία is used once in John 9:18.

### 2. First John.

- a. The noun ἁμαρτία is used sixteen times in First John.
- b. The verb ἁμαρτάνω is used nine times in First John.
- c. The noun ἀδικία is used twice in First John.
- d. The noun ἀνομία is used three times in First John.

## C. Greek Words for Sin in Romans.

1. The adjective ἄδικος is used once in Romans 3:25.
2. The noun ἁμαρτήματα is used once in Romans 3:25.
3. The adjective ἁμαρτωλός is used once in Romans 7:13.
4. The adverb ἀνόμως is used twice in Romans 2:12a,b.
5. The noun ἀπειθεία is used twice in Romans 11:30,32.
6. The adjective ἀπειθεής is used once in Romans 1:30.
7. The noun ἀπιστία is used four times in Romans.
8. The noun ἀπιστέω is used once in Romans 3:3.
9. The noun ἀσέβεια is used twice in Romans 1:18; 11:26.

10. The adjective ἀσέβης is used twice in Romans 4:5; 5:6.
11. The noun παράβασις is used three times in Romans 2:13; 4:15; 5:14.
12. The noun παρακοή is used once in Romans 5:19.
13. The noun παράπτωμα is used nine times in Romans.

#### D. Classification

##### 1. Group One.

###### a. Terms common to John, I John, and Romans.

- 1.) The noun ἁμαρτία .
- 2.) The verb ἁμαρτάνω .
- 3.) The noun ἀδικία .

###### b. Terms common to I John and Romans.

- 1.) The noun ἀνομία .

###### c. Terms common to John and Romans.

- 1.) The adjective ἁμαρτωρός .
- 2.) The verb ἀπειθεῖω .

##### 2. Group Two.

###### a. Terms found only in John.

- 1.) The adjective ἁπίστος .

###### b. Terms found only in Romans.

- 1.) The adjective ἄδικος . 1 in Rom. 3:25.
- 2.) The noun ἁμάρτημα . 1 in Rom. 3:25.
- 3.) The adverb ἀνόμως . 2 times Rom. 2:12 a,b.
- 4.) The noun ἀπειθεῖα . 2 times Rom. 11:30,32.
- 5.) The adjective ἀπειθής . 1 in Rom. 1:30.
- 6.) The noun ἁπίστια . 4 in Rom.

- 7.) The verb ἀπιστέω . 1 in Rom. 3:3.
- 8.) The noun ἀσέβεια . 2 times Rom. 1:18, 11:26.
- 9.) The adjective ἀσεβής . 2 times Rom. 4:5, 5:6.
- 10.) The noun παράβασις . 3 in Rom. 2:23, 4:15, 5:14.
- 11.) The noun παρακοή . 1 in Rom. 5:19.
- 12.) The noun παράπτωμα . 9 in Rom.

#### E. Terms Common to Pauline and Johannine Literature.

##### 1. Terms in common to John, I John, and Romans.

##### a. The noun ἀμαρτία .

##### 1.) Comparative uses.

- a.) Specific acts of sin are denoted by the use of this word.
- b.) It is used collectively in the sense of the aggregate of sins committed by either a single individual or many.
- c.) It is a power or personage reigning over man and using him as its slave.

##### 2.) Contrasting uses.

- a.) I John uses it in the sense of a quality, essence that is cleansed.
- b.) Romans uses it once in chapter 7, verse 7 as abstract for the concrete.

##### b. The verb ἁμαρτάνω .

##### 1.) Comparative uses.

- a.) It is used in the sense of commission of a definite act violating God's law.

2.) Contrasting uses.

a.) None.

c. The noun *ἀδικία* .

1.) Comparative uses.

a.) An unrighteous or wicked act and may involve rejection of truth.

b.) Unrighteousness of heart and life is represented.

2.) Contrasting uses.

a.) First John uses it as an immoral quality of heart and life that can be cleansed.

b.) In Romans it represents a personification in the sense that is obeyed.

2. Terms common to I John and Romans.

a. The noun *ἀνομία* .

1.) Comparative uses.

a.) It is used as an act of lawlessness, a lawless deed.

b.) It indicates a condition of lawlessness.

2.) Contrasting uses.

a.) None.

3. Terms common to John and Romans.

a. The adjective *ἀμαρτωλός* .

1.) Comparative uses.

a.) It is used in the sense of an especially wicked or sinful person.

## 2.) Contrasting uses.

a.) None.

b.) In Romans it is used inclusive of all men as being sinners.

b. The verb ἀπειθεῖω .

## 1.) Comparative uses.

a.) It is used in the sense of an action of the will in refusing to believe the gospel and includes rejection of God and Christ. It is a moral action.

## 2.) Contrasting uses.

a.) None.

F. Words unique to Johannine usage alone or Pauline usage alone will be listed separately.

## 1. Johannine usage alone.

a. The verb ἀπιστός .

## 2. Pauline usage alone.

a. The adjective ἄδικος .

b. The noun ἀνάγκη .

c. The adverb ἀνόμως .

d. The noun ἀπειθεῖα .

e. The adjective ἀπειθείας .

f. The noun ἀπιστία .

g. The verb ἀπιστέω .

h. The noun ἀσεβεία .

i. The adjective ἀσεβής .

- j. The noun παράβασις .
- k. The noun παρακοή .
- l. The noun παράπτωμα .

# G. Classification According to Greek Stems.

## 1. Group One.

### a. Words with a common stem in John, I John, and Romans.

#### 1.) Words from the stem ἁμαρτ- .

- a.) The noun ἁμαρτία .
- b.) The verb ἁμαρτάνω .
- c.) The noun ἁμάρτημα .
- d.) The noun ἁμαρτωλός .
- e.) The adjective ἁμαρτωλός .

#### 2.) Words from the stem -δικ- .

- a.) The noun ἀδικία .
- b.) The adjective ἄδικος .

### b. Words with a common stem in I John and Romans.

#### 1.) Words from the stem -νομ- .

- a.) The noun ἀνομία .
- b.) The adverb ἀνόμως .

### c. Words with a common stem in John and Romans.

#### 1.) Words from the stem -πειθ- .

- a.) The verb ἀπειθέω .
- b.) The adjective ἀπεθεής .
- c.) The noun ἀπείθελα .

#### 2.) Words from the stem -πιστ- .

- a.) The noun ἁπλοῦς .
- b.) The verb ἁπλοῦν .
- c.) The adjective ἁπλός .

## 2. Group Two.

a. No relation of a common stem in Johannine literature is evident to these words in Romans.

- 1.) The noun ἀσέβεια .
- 2.) The adjective ἀσεβής .
- 3.) The noun παράβασις .
- 4.) The noun παρακοή .
- 5.) The noun παράπτωμα .

## H. Examination of the Relationships of the Words Which Have a Common Greek Stem.

1. Words with a common stem in John, I John, and Romans.

a. Words from the stem ἁμαρτ- .

- 1.) The noun ἁμαρτία .

a.) Comparative usage.

(1.) An act or acts of sin.

(2.) Collectively the aggregate of sins committed either by a single individual or many.

(3.) It represents a power or personage reigning over man and using him as its slave.

b.) Contrasting usage.



(1.) First John uses it in the sense of a quality that is cleansed by the blood of Jesus.

(2.) Romans uses it in the sense of abstract for the concrete in the seventh chapter and seventh verse.

2.) The verb *ἀμαρτάνω* .

a.) Comparative usage.

(1.) It is the commission of a definite act violating God's law.

b.) Contrasting usage.

(1.) None.

3.) The noun *ἀμαρτία* .

a.) Comparative usage.

(1.) None.

b.) Contrasting usage.

(1.) In Romans it is an act or acts of sin.

4.) The adjective *ἀμαρτωλός* .

a.) Comparative usage.

(1.) It is used in the sense of an especially wicked or sinful person.

b.) Contrasting usage.

(1.) None.

b. Words from the stem -δικ- .

1.) The noun *ἁδικία* .

## a.) Comparative usage.

- (1.) Unrighteousness of heart and life.
- (2.) It is used in the sense of an act of wickedness, unrighteous or injustice in First John and Romans.

## b.) Contrasting usage.

- (1.) It is used in the sense of a personification of one who is obeyed and uses the bodies of men as its instruments.
- (2.) In First John it represents a quality of heart and life that is cleansed upon the confession of specific acts of sin.

2.) The adjective *ἄδικος* .

## a.) Comparative usage.

- (1.) None.

## b.) Contrasting usage.

- (1.) Romans uses it once in the sense of questioning if God's motives were "unjust."

## 2. Words from a common stem in First John and Romans.

## a. Words from the stem -νομ- .

1.) The noun *ἀνομία* .

## a.) Comparative usage.

- (1.) It is used in the sense of an act of lawlessness or violation of a law or laws.

- (2.) It indicates a condition of lawlessness.
- b.) Contrasting usage.
    - (1.) None.
- 2.) The adverb ἀνόμως .
  - a.) Comparative usage.
    - (1.) None.
  - b.) Contrasting usage.
    - (1.) Used once in Romans in reference to one living in ignorance to the Mosaic code.
- 3. Words from a common stem in John and Romans.
  - a. Words from the stem -πειθ-.
    - 1.) The verb ἀπειθεῖν .
      - a.) Comparative usage.
        - (1.) It is used in the sense of a rejection of Christ.
        - (2.) The aspect of disobedience is indicated in John 3:36, A.S.V.
      - b.) Contrasting usage.
        - (1.) In Romans it includes a refusal to believe in the Gospel and includes a rejection of Christ.
    - 2.) The adjective ἀπειθής .
      - a.) Comparative usage.
        - (1.) It is used once in Romans and has reference to children who are stubbornly disobedient to parental authority.

b.) Contrasting usage.

(1.) None.

3.) The noun ἀπειθεία .

a.) Comparative usage.

(1.) In Romans it is "disobedience" to God's will. It includes the idea of obstinate opposition to the divine will.

b.) Contrasting usage.

(1.) None.

b. Words from the stem -πιστ- .

1.) The noun ἀπιστία .

a.) Comparative usage.

(1.) None.

b.) Contrasting usage.

(1.) In Romans it is used in the sense of "unfaithfulness" to the oracles of God.

(2.) It is also used in Romans in the sense of unbelief with a note of obstinacy in it.

2.) The verb ἀπιστέω .

a.) Comparative usage.

(1.) None.

b.) Contrasting usage.

(1.) In Romans it is used in the sense of a breach of a definite ratified law.

3.) The adjective ἄπιςτος .

a.) Comparative usage.

(1.) None.

b.) Contrasting usage.

(1.) In John it is used in the sense of unbelief in the resurrection of Christ.

4. Words used in Romans in which there is no relationship of a common stem to words used in Johannine literature.

a. The noun ἀσέβεια is usually translated "ungodliness." In usage it represents definite acts involving resistance to God's revelation.

b. The adjective ἀσεβής is translated "ungodly." As it is used in Romans it represents man as universally being destitute of the proper attitudes towards God.

c. The noun παράβασις is translated as a "transgression." it is used in the sense of a breach of a definite ratified law.

d. The noun παρακοή is translated "disobedience." It is used in the sense of a failure to heed or pay attention to the word of God. It is regarded as serious and results in punishment. It describes Adam's sin.

e. The noun παράπτωμα is translated "trespass" in the A.S.V. and "offenses" in the A.V. It is also translated "fall" in two places both in the A.S.V. and the A.V. As it is used it describes sin. It is of a

serious nature but can be forgiven. It describes the Jewish rejection of the prophets, God and Christ.

# I. An Analysis of Meaning in Regards to the Theology of the Words Listed for Sin.

## 1. Comparative theological concepts of words from common stems.

a. Words from the stem  $\acute{\alpha}\mu\alpha\rho\tau-$  have a definite relationship in regards to usage.

1.) The noun  $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha$  in its reference to sin as an act has a theological relationship to the verb  $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega$  in that it means to commit the act of sin. While  $\acute{\alpha}\mu\alpha\rho\tau\eta\mu\alpha$  the noun has a theological relationship in that it refers to an act or deed of sin.

2.) The adjective  $\acute{\alpha}\mu\alpha\rho\tau\omega\lambda\acute{o}\varsigma$  refers to one who is especially sinful or wicked.

b. Words from the stem  $-\delta\iota\kappa-$  have a definite theological relationship.

1.) Both the noun  $\acute{\alpha}\delta\iota\kappa\acute{\iota}\alpha$  and the adjective  $\acute{\alpha}\delta\iota\kappa\omicron\varsigma$  have reference to the inner moral quality of a person.  $\acute{\alpha}\delta\iota\kappa\acute{\iota}\alpha$  is unrighteous and  $\acute{\alpha}\delta\iota\kappa\omicron\varsigma$  is unjust.

c. Words from the stem  $-\nu\omicron\mu-$  have a definite theological relationship.

1.) Both the noun  $\acute{\alpha}\nu\omicron\mu\acute{\iota}\alpha$  and the adverb  $\acute{\alpha}\nu\omicron\mu\omega\varsigma$  have reference to one living outside of the Mosaic code of law. One may be ignorant of the law, the

other may ignore the law. Ἀνομία is lawlessness and ἀνόμως is lawlessly.

- d. Words from the stem -πειθ- have a definite theological relationship.

- 1.) The verb ἀπειθέω, the adjective ἀπειθής, and the noun ἀπειθεία have a theological relationship in that they all three have reference to various aspects of disobedience. The verb ἀπειθέω means to disbelieve and to disobey in some respects. The adjective ἀπειθής means to be disobedient. The noun ἀπειθεία is disobedience.

- e. Two words from the stem -πιστ- have a definite theological relationship.

- 1.) The noun ἀπιστία and the adjective ἄπιστος have reference to unbelief. Ἀπιστία is unbelief with a sense of obstinacy. Ἄπιστος is unbelieving.

2. Comparative theological concepts from words in Romans which have no relationship of a common Greek stem.

- a. The noun ὁσέβεια represents definite acts involving resistance to God's will.

- 1.) In this sense it has a theological relationship to the words which are used to denote acts which are not in accordance with God's will.

2.) Terms such as the noun ἁμαρτία, the noun ἄνομία, the noun ἀδικία have a theological relationship in that they made reference to acts which are not in God's will in some phases of their meanings.

b. The adjective ἀσεβής shows a definite relationship to the noun ἀσέβεια because it has the same Greek stem. Ἀσεβής means ungodly and ἀσέβεια is ungodliness. They both imply lack of proper attitude towards God with a note of resistance.

c. The noun παράβασις is used in the sense of a breach of a definite ratified law.

1.) In this sense it has a theological relationship to the noun ἄνομία which is sometimes used in the same sense.

2.) The verb ἁμαρτάνω employs a similar meaning in its usage as the commission of a definite act violating God's law. ἁμαρτάνω is to violate God's law.

d. The noun παρακοή is translated "disobedience." It is used in the sense of failure to heed or pay attention to the word of God.

1.) The noun ἀπειθεία shows some theological relationship to παρακοή in the fact that it is translated "disobedience" and it includes the thought of obstinate opposition.



2.) The verb ἀπειθεῖν and the adjective ἀπειθεὶς have a relationship of Greek stems. The verb means to disbelieve or disobey. The adjective means disobedient, so there is some relationship between the idea of being disobedient to the idea of disobedience.

e. The noun παράπτωμα is translated "trespass" seven times in Romans and "fall" twice in Romans in the A.S.V. It describes the phase of sin. Its use in Romans describes the Jewish rejection of the prophets, God and Christ.

1.) In regards to "sins" it shows a theological relationship to ἀμαρτία and ἁμαρτήματα.

#### J. Summary.

1. The analysis establishes the fact that there are definite comparative theological relationships between words derived from a common Greek stem.
2. The analysis also establishes the fact that there are certain comparative theological relationships between the words which have a common Greek stem and the words which have no relationship of a common Greek stem.
3. On the basis of the facts listed above it is concluded that all of the words listed show some comparative theological concepts.

4. John and Paul agree in comparative theology in regards to understanding sin as containing basic elements of unbelief rejection of Christ and God, disobedience, and violations of God's laws.

## CHAPTER VI

### SUMMARY AND CONCLUSION

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

#### Chapter Summaries

First, certain facts were brought to light in regards to the human situation in the study of theological anthropology.

1. Man was created in the image and likeness of God.
2. He was created as a moral creature with responsibilities to use his abilities in the right way.
3. As created he had a natural bent toward the good.
4. When he disobeyed God the Holy Spirit withdrew from him and the result was physical and moral depravity.
5. Sin gained entrance into the world through Adam.
6. The race inherited a bent to sin, a depraved nature from Adam.
7. It is evident that all have sinned and are out of fellowship with God.
8. God has made every possible effort to bring man back in fellowship, this included the giving of his only begotten Son Jesus Christ.
9. Christ is the propitiation for the sins of the whole world.
10. It is not necessary that man remain out of fellowship with God.

11. God's call to repentance is universal, it includes all.
12. However, it is up to man to actively respond, otherwise, he remains in sin and is lost eternally.
13. The grace of God is manifested in the fact that the Holy Spirit's influence awakens man to his need.
14. The Holy Spirit convicts man of his sins.
15. Through the help of the Holy Spirit man enters into repentance which involves contrition, confession of sin and turning to God.
16. The Holy Spirit enables man to believe in Jesus Christ and trust God for his salvation, this is saving faith.

Second, certain facts were noted concerning John's doctrine of sin. These are listed below.

The noun *ἁμαρτία* as used in Johannine literature has varied usage.

1. It refers to specific acts of sin.
2. It refers to a single act of sin.
3. It is used collectively in the sense of the aggregate of sins by either a single individual or many.
4. It is a power ruling over man.
5. It describes a nature that can be cleansed by Jesus' blood.

The verb *ἁμαρτανω* is used in the sense of commission of a definite act violating God's law. It means to sin.

The adjective *ἁμαρτωλός* is used in the sense of an especially wicked or sinful person.

The noun *ἀδικία* has varied usage.

1. It is translated "unrighteousness."
2. It describes an immoral nature of heart and life.
3. This immoral nature may be cleansed upon confession of sins.
4. It sometimes describes a deed violating law and justice, or an act of unrighteousness.

The adjective *ἄπιστος* means unbelief. It is used to describe unbelief in the resurrection of Christ. As a wilful action it is sin. It involves rejection of the Christian faith.

The noun *ἀνομία* has several usages.

1. It is translated lawlessness and is used in the sense of an act of lawlessness.
2. It also describes a condition of lawlessness.

The verb *ἀπειθεῖν* as used in John means a wilful action in refusing or withholding belief in Christ. It is translated "believeth not" in the Authorized Version and "obeyeth not" in the American Standard Edition.

Third, certain facts concerning Paul's doctrine of sin in Romans are listed below.

The noun *ἁμαρτία* has four general usages.

1. It is a power or a reigning power in man.
2. It refers to specific acts of sin.
3. It is used in the sense of the collective or aggregate of the sins of one person or many.
4. It is used in the sense of abstract for the concrete.

The verb ἁμαρτάνω is used in the sense of the commission of an act violating God's divine law. It means to sin.

The noun ἁμαρτία is translated in Romans as sins. It means an evil deed, an act or acts of sin.

The adjective ἁμαρτωλός is used to describe sin as being sinful.

The noun ἀδικία has varied usage.

1. It is used in the sense of an act of wickedness or injustice involving the moral issue of rejection of truth.
2. It represents a personification in the sense that it is one who is obeyed and uses the bodies of men as its instruments.
3. It is used in the sense of unrighteousness of heart and life.

The adjective ἀδικος is translated in Romans as "unjust." As used here it implies a questioning of God's motives in dealing with man. It is descriptive of a person's motives.

The noun ἀνομία has two uses.

1. It represents violations of law.
2. It is a condition of lawlessness.

The adverb ἀνόμως is used only once in Romans. It is translated as "with out the law" and means lawlessly.

The noun ἀσεβεία as used in Romans represents definite acts involving resistance of God's revelation and it involves moral responsibility. It is translated "ungodliness." It means irreverence or impiety.

The adjective ἀσεβής is translated ungodly. It describes

man as being destitute of the proper attitudes towards God before the salvation experience.

The noun ἀπειθεία is translated disobedience. It is obstinate opposition to the divine will. It implies stubbornness.

The verb ἀπειθεῖω is used in the sense of a refusal to believe the truth of the Gospel and includes the rejection of God and Christ. It is often translated "to disobey."

The adjective ἀπειθής as used in Romans 1:30 means stubbornly disobedient in reference to children. It is resistance to parental authority.

The noun ἀπιστία implies an unfaithfulness in regards to a proper relationship to the oracles of God. It is also used in the sense of unbelief with a note of obstinacy in it.

The verb ἀπιστέω as used indicates a betrayal of trust or unfaithfulness in reference to the oracles of God. It means to be unfaithful.

The noun παράβασις is translated as a "transgression" of a law. As used in Romans it is a breach of a definite ratified law.

The noun παρακοή is used in the sense of a failure to heed or pay attention to the word of God. It results in disobedience either in failing to listen to God or in the wrong acts involved in after failing to heed the word of God. It is translated "disobedience."

The noun παράπτωμα properly means "to fall." It is translated in the American Standard Edition as "trespass." It



describes sin.

Fourth, the comparative study of words in John, First John and Romans has established certain facts.

1. There are definite comparative theological relationships between words derived from a common Greek stem.
2. All of the words show some comparative theological concepts.
3. John and Paul agree in comparative theology in regards to understanding sin as containing basic elements of unbelief, rejection of Christ and God, disobedience to God's commands, violations of Divine laws.

#### Theological Summaries

It was seen that man was created in the image and likeness of God. As such he had a natural inclination to the good. But he also had a potentiality for sin since he was a moral being. When Adam disobeyed God his transgression was so serious it involved all of his posterity, the whole human race. The Holy Spirit withdrew morally from Adam and the result was that he was a depraved creature out of fellowship with God. Therefore the race of mankind were all depraved and alienated from God. Both Old and New Testaments support the fact that man is born with a depraved nature or bent to sin. As a result all men sin. The Scripture teaches that all have sinned. The human situation, then, is that mankind is a depraved race of beings who continually commit acts of sin. It was noted additionally that God has made every possible effort, including the giving of his only begotten son, to effect a reconciliation. Therefore man does

not need to remain a depraved and a sinning being. He does so only because he chooses to. Since this is the human situation it is obvious then that sin cannot be understood apart from man.

John's doctrine of sin involved the commission of definite acts violating Divine law. Also it was descriptive of unbelief in the resurrection of Christ, it involved the refusal or withholding of belief in Christ. Sometimes sin was described as a power ruling over men. It also described a nature that could be cleansed by Jesus' blood. This immoral nature could be cleansed upon confession of sin. Certain acts were described as lawlessness. There was also a condition of lawless.

Paul's doctrine of sin involves the commission of acts violating God's divine law. Sin is a power ruling over man. Unrighteousness is a ruling force in man. It involves the heart and life. Involved in his general doctrine of sin are basic elements of irreverence, disobedience, rejection of truth, refusal to believe in God and Christ and breaking of laws. There were acts of lawlessness and a condition of lawlessness.

Both John and Paul were in agreement that commission of acts of sin involved violating God's laws. Unrighteousness was generally regarded as a quality of heart and life. There were basic elements of disobedience and refusal to believe in the resurrection of Christ. There was a condition of lawlessness and acts of lawlessness. In some cases sin was described as a power ruling over man. Seven terms were basic to both John and Paul. They were the nouns *ἀμαρτία* ,

ἀνομία , ἀδικία , the adjective ἀμαρτωλός and ἄπιστος, and the verbs ἀμαρτάνω and ἀπειθέω .

One basic difference was the fact that John in the First Epistle introduced the doctrine of cleansing of sin by the blood of Jesus in the First Epistle. Unrighteousness was also cleansed upon confession of sin. Another basic difference was that Paul described unrighteousness as a ruling force in man. Other slight differences were the elements of irreverence and rejection of truth. Paul's vocabulary included the words listed as basic with the addition of a number of others. They were the nouns ἀσέβεια , ἀπείθελα , ἀπιστία , παράβασις , παρακοή , παράπτωμα , and ἀμάρτημα ; the adjectives ἄδικος , ἄσεβής and ἀπειθής , the verb ἀπιστέω and the adverb ἀνόμως . The larger vocabulary displayed by Paul did not make any great difference in doctrine.

### Conclusions

The problem of this study was the Biblical doctrine of sin limited to the New Testament writers, John and Paul, as they speak of the doctrine of sin, in relation to the doctrine of sin as a whole. The doctrine of sin as recorded in the Bible establishes the fact of man's fall into sin, his present state as a sinner, and the potentiality for his reconciliation with God. The relation of the New Testament writers, John and Paul, as they speak concerning their doctrines of sin, to the Biblical doctrine of sin is that both John and Paul teach conclusively that man is under the power of sin and that he continually commits acts of sin. Man is morally responsible to

God for his acts of sin. Sin is not understood apart from man. In general, sin is an attitude of heart involved from rejection and unbelief of Christ and God. It includes disobedience and violations of Divine laws. Man is saveable in that he is capable of responding to God's plan of salvation. He is morally obligated to respond to God's efforts to save him. To ignore salvation in Christ is simply to continue in rejection of God and disobedience.

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