

5-1-1955

An Inductive Study of Selected New Testament Synonyms for Sin

Le Roy Lindahl

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This thesis has been approved by the following faculty committee:

Major Professor: T. Fennell Approved May 10, 1955

First Reader: Eldon R. Fuhrman Approved May 10, 1955

Second Reader Kenneth P. Wesche Approved May 10, 1955

Professor of
Thesis Form: H. W. Byrne Approved May 10, 1955

AN INDUCTIVE STUDY OF SELECTED NEW TESTAMENT SYNONYMS FOR SIN

by

Le Roy C. Lindahl

A Thesis

Presented to

The Faculty of the

Western Evangelical Seminary

In Partial Fulfillment

of the Requirements for the Degree

BACHELOR OF DIVINITY

Portland 22, Oregon

May, 1955

Lovingly Dedicated to my

WIFE

Who Consistently Called for its Completion

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CHAPTER I

INTRODUCTION

A. The Problem

Basis of the Problem. There are a number of words in the New Testament which have to do with the concept of sin. According to Dr. G. A. Turner there are eight roots from which these words are formed to make twenty-eight synonymous derivatives occurring a total of approximately 386 times.¹ These facts have therefore raised the following questions:

1. Is there a valid reason for so many different words being used to represent sin?
2. Are these various words used erratically or systematically?
3. May these words be classified?
4. If they may be classified, are there any common characteristics within the various classifications?
5. Again, are there worthy distinctions between the words within these various classifications, if classification is possible?
6. Then again, if classification is advisable, may the major classifications be clearly distinguished?
7. Also, does each word have any significant and distinctive meaning of its own?
8. Finally, what is the common ground which forms the basis for all these words?

Statement of the Problem. The problem then was to determine

whether the writers of the New Testament, under the inspiration of the Holy Spirit, were discriminating in their usage of the various synonyms for sin; and whether they may, therefore, be classified, compared, distinguished, and defined.

Objectives. The purpose of this study was to find exactly what the New Testament had to say about sin through an inductive study of its synonyms. Therefore, the following specific objectives were pursued:

1. To classify, if possible, the various synonyms.
2. To find the etymological significance of each word.
3. To find the New Testament usage of each word.
4. To show the similarities between the words within the various classifications.
5. To show the distinctions between the words within the major classifications.
6. To show the common ground between the major classifications and thus between all the synonyms.
7. To show the distinctions between the major classifications.
8. To give a distinctive New Testament meaning to each synonym.

B. Justification for the Study

Reasons for Its Justification. This study is justified for the following specific reasons:

1. It is a neglected study. To the author's knowledge there has been no determined study of these synonyms since Trench published his book The Synonyms of the New Testament in

1864.² Various theologies, commentaries, and lexicons used the results of these older studies but have attempted no really basic studies of their own, at least in this field.³ The recent attempt of Jasper Abraham Huffman in his book Golden Treasures from the Greek New Testament for English Readers, though presenting the synonyms in one study, is not much more than a survey and is not necessarily based on Scripture evidence but more on the older works.⁴ However, honesty must admit that it meets the purpose for which it was written, that of presenting this information to the laity and not to the scholar.

2. It is an important study. In the first place the "New Testament concept of grace cannot be understood apart from its underlying concept, the doctrine of sin."⁵ Not only is the subject of sin an important study but this type of study is important. No one could be more eloquent than Trench upon this point:

There is no study which may be made at once more instructive and entertaining than the study of the use, origin, and distinction of words...Words convey the mental treasures of one period to the generations that follow; and laden with this their precious freight, they sail safely across gulfs of time in which empires have suffered shipwreck, and the language of common life have sunk into oblivion.... great indeed will be our gains...if having these treasures of wisdom and knowledge lying around about us, so far more precious than mines of California gold, we determine that we will make what portion of them we can our own, that we will ask the words which we use to give an account of themselves, to say whence they are, and whither they tend. Then shall we often rub off the dust and rust from what seemed to us but a common token, which as such

we had taken and given a thousand times; but which now we shall perceive to be a precious coin, bearing the 'image and superscription' of the great King: then shall we often stand in surprise and in something of shame, while we behold the great spiritual realities..... Nothing, I am persuaded, would more strongly bring before us what a new power Christianity was in the world than to compare the meaning which so many words possessed before its use, and the deeper meaning which they obtained so soon as they were assumed by it as the vehicles of its life, the new thought and feeling enlarging, purifying, and enabling the very words which they employed.⁶

Trench has also given a list of advantages which accrue when synonyms are distinguished. These help to show the importance of such a study:

- (1) It is "a part of true wisdom....to be able to distinguish between things that differ, things seemingly but not really alike."
- (2) "In words is a material ever at hand on which to train the spirit to a skilfulness in this."
- (3) This ability gives a "positive increase....of mental wealth" when we "have made these distinctions permanently our own in the only way by which they can be secure, that is, by assigning to each its appropriate word and peculiar sign."
- (4) It will give precision in studying the Word and in preaching.
- (5) "It is also much more than this: it has a moral meaning as well. It is nearly allied to morality, inasmuch as it is nearly connected with truthfulness."⁷

3. It is a misunderstood subject. It is one of the most misunderstood subjects of practical importance that there is. Every cult has a misconception concerning the significance and meaning of sin.⁸

Uses of this Subject. This subject may be used in three different fields:

1. From a practical point of view, it may be used in daily life in order to help the Christian to recognize and escape sin and its consequences. On the other hand, if he has fallen into sin, to point him to the way of salvation.
2. From a theoretical point of view, it should be helpful in forming a correct theology or doctrine of sin.
3. Finally from an expositional point of view, it ought to enable the minister to present the Biblical truth concerning sin to his laity in such a manner that they, too, may grasp the significance and meaning of sin.

C. Definition of Terms

In the definition of the following terms, the method, scope, limitations, and the object of the study have been set forth.

Inductive. This study has been an inductive study as opposed to a deductive study. The following points quite well summarize the inductive method: (1) The basis of it is to first make observations and then draw the conclusions; (2) It is definitive in purpose; (3) It reasons from the particular to the general; (4) The conclusion is larger than the premise; (5) It is the logic of discovery; (6) It is the beginning of the process of knowledge; (7) Inductions are mental

habits in the process of formation.⁹ It was discovered that there are three rules which govern the inductive method:

1. The law of parsimony, requiring that nothing be accepted as a fact that is not such.
2. The law of integrity, requiring that all the essential facts be taken.
3. The law of harmony, requiring that inferences admitted must be strictly deducible from the facts and in harmony with them.¹⁰

The basis of this inductive method has been sound exegesis which is defined as "the leading out of thoughts that the writer had as he penned a given document."¹¹ The following principles govern sound exegesis:

1. Interpreting lexically by finding the etymology of words, their meaning as developed historically, and their usage in the passage under consideration.
2. Interpreting syntactically by being acquainted with and using the grammatical principles of the language.
3. Interpreting contextually by observing the thought trend of the passage.
4. Interpreting historically by observing the circumstances which produced the passage under consideration.
5. Interpreting according to the analogy of Scripture by using Scripture to interpret Scripture.¹²

Selected. The word selected describes the scope of the study. Not all twenty-eight synonyms have been studied. Selection was made on the basis of Jasper Abraham Huffman's selection for he felt that

fourteen words were worthy of consideration.¹³ Thus fourteen of the twenty-eight synonyms have been investigated in this paper.

New Testament. This study was confined to the New Testament. It has been used in this paper according to the common meaning given to it. Furthermore it has from the beginning been recognized as inspired by the Holy Spirit and as being, in its entirety, God's Word. It has therefore in every instance been approached with a reverent attitude, never questioning what has been spoken, but always attempting to discover everything that has been spoken in order that those words might be understood and obeyed.

Synonyms for Sin. The words synonyms for sin describe the object of this study. Trench has remarkably defined what is meant by a synonym:

But what.....do we mean, when comparing certain words with one another, we affirm of them that they are synonyms? We mean that they are words which, with great and essential resemblances of meaning, have at the same time small, subordinate, and partial differences--these differences being such as either originally, and on the ground of their etymology, inhered in them; or differences which they have by usage acquired in the eyes of all; or such as, though nearly latent now, they are capable of receiving at the hands of wise and discreet masters of the tongue. Synonyms are words of like significance in the main, but with a certain unlikeness as well.¹⁴

Furthermore, only those synonyms were used which have specific reference to sin.

D. Method of Procedure

The procedure followed in this study was according to the fol-

lowing plan:

1. Finding the various instances in which each word was used.
2. Classifying the various synonyms.
3. Finding the various translations for each instance of use, whether plural or singular in number, and whether or not the definite article was used.
4. Discovering the etymological and basic meaning of each word.
5. Finding the specific meaning of each word in its text in which it occurs by sound exegesis.
6. Through the inductive method, compiling the usages of each word in the New Testament, that is those which have been selected, in order to arrive at their distinct New Testament signification.

E. Technical Information

Basis of Scripture Quotations. All quotations of Scripture in the English language were from the American Standard Version of the Bible which was published in 1901. All quotations of Greek words or phrases were from D. Eberhardt Nestle's Novum Testamentum Graece.

Occurrences of Each Word. The basis on which the occurrences of each word was found was the following: Moulton and Geden's A Concordance to the Greek Testament was first checked. Then each occurrence as given there was checked with Nestle's Novum Testamentum Graece. Only those occurrences which checked with Nestle's New Testament were considered valid.

Basis of Transliteration. The basis of the transliteration of

the Greek letters into the common Roman letters was that set by James Gall in his Bible Student's English--Greek Concordance, page viii.

F. Statement of Organization

This paper has been organized in the following manner:

1. The nature of the study, Chapter I.
2. The study of the first group of words: ἁμαρτία and ἁμάρτημα, Chapter II.
3. The study of the second group of words: ἥττημα and ἄγνόημα, Chapter III.
4. The study of the third group of words: ἀνομία, ἀδικία, and ἀσέβεια, Chapter IV.
5. The study of the fourth group of words: παράβασις, παράπτωμα, παρανομία, and παρακοή, Chapter V.
6. The study of the fifth group of words: πονηρία, κακοήθεια, and κακία, Chapter VI.
7. The summary and conclusions, Chapter VII.

CHAPTER II

STUDY OF FIRST GROUP OF WORDS:

ἁμαρτία (hamartia)¹⁵ and ἁμαρτήμα(hamartēma)

A. Introduction to Group

Why These Two Are Grouped Together. There are at least two valid reasons why these two words have been grouped together under one classification: (1) Both are always translated "sin" or "sins." And (2) both come from the same root ἁμαρτ- (hamart-), which would seem to indicate a fairly close relationship.

Times Used. There is a vast difference in the number of times each of these words has been used in the New Testament. Hamartia occurs in 173 different instances, the largest number of times in comparison with any of the other synonyms under consideration. On the other hand, hamartēma occurs in only four instances. Because of this fact the study of these two words has been conducted somewhat differently.

Outline of Study. The method of studying these two words has been conducted in this manner: (1) A study of each word. This has been done in two ways: (a) A survey of the etymology of each word to see how it was used prior to New Testament times and in profane literature. (b) An inductive study of each word in its occurrences in the New Testament. (2) Following a study of each word, a comparison has been made of the two words. This, likewise, has been done in a two-fold manner: (a) First, the similarities of the two words have been shown. (b) In the second place, the distinctions between

the two words have been pointed out.

B. Study of Individual Words

Hamartia. The first word in this group which has been considered is hamartia. Some research has shown some interesting statistics concerning this word.¹⁶ Out of the 173 times in which it is used in the New Testament, it occurs in the singular form ninety-six times and in the plural form seventy-seven times. A further analysis of the occurrences in the singular form revealed the fact that it is used forty-seven times with the definite article and forty-nine times without the definite article. Having analyzed the plural in the same manner, it was found that it occurs with the definite article forty-six times and without it thirty-one times. Having made further analysis in the Synoptic Gospels and book of The Acts by themselves, it was found that the word under consideration was used thirty-two times. However, of this total number thirty are plural and in only two instances does it occur in the singular, both without the definite article. Analysis of the Johannine literature¹⁷ has shown that hamartia occurs there thirty-seven times, with twenty-four occurrences in the singular form and thirteen in the plural form. Of the singular occurrences there were found to be fifteen without the definite article and nine with it. An analysis of the Pauline literature¹⁸ has revealed the fact that this word is used sixty-four times, of which only twelve are plural while fifty-two are singular. Of the singular occurrences thirty-two have the definite article while twenty do not. The book of Hebrews was investigated by itself with the follow-

ing results disclosed: the plural is used fourteen times and the singular eleven times. Of the singular usages four are used with the definite article while seven are not. In the further investigation of the Epistle of James and the First and Second Epistles of Peter it was found that the plural is used eight times while the singular is found in seven instances. The singular is used with the definite article only one time while it is found six times without it. This investigation has laid the foundation for the inductive study.

The etymology of hamartia has next been considered in order to arrive at a basic meaning of the word, to which the New Testament usage may or may not adhere. Concerning the value of its etymology, Trench has stated that "in seeking accurately to define ἁμαρτία, and so better to distinguish it from other words of this group, there is no help to be derived from its etymology, seeing that it is quite uncertain."¹⁹ Heathen writers, in the classics, had no real conception of sin in any Christian sense. Their view was that of something physical, as an arrow missing its mark.²⁰ It then took upon itself a metaphysical meaning, which was really an intellectual sense, signifying "to wander in the understanding."²¹ The next step was to advance to the realm of the soul. "Hence these words are used figuratively, and are transferred to the soul, and denote the faults and defects of the understanding and of the will, and also of the actions."²² Finally, as the word was adopted as the main word for sin in the New Testament, it is always found with an ethical meaning.²³ Concerning this growth of the word, it has been well stated by Trench that:

It is a matter of course that with slighter apprehensions of sin, and of the evil of sin,

there must go hand in hand a slighter ethical significance in the words used to express sin. It is therefore nothing wonderful that ἁμαρτία and ἁμαρτάνειν should nowhere in classical Greek obtain that depth of meaning which in revealed religion they acquired. The words run through the same course, through which all words ultimately taken up into ethical terminology, seem inevitably to run. Employed first about things natural, they are then transferred to things spiritual according to that analogy between those and these, which the soul delights to trace.²⁴

One final consideration of the etymology of this word from the point of view of its ending -ία (-ia) revealed the fact that it is a word which expresses quality.²⁵ From this survey of the etymology of this word from the extra-biblical standpoint it has been concluded "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."²⁶

In considering hamartia from the point of view of an inductive study certain limitations were necessary. These have arisen from the fact that since the word has been used 173 times in the New Testament every passage could not be inductively studied in the scope of this investigation. Consequently certain representative passages have been studied inductively and intensively while the other passages have been surveyed in an extensive manner. Those representative passages studied have been stated in the various divisions of the study and the reasons they have been used have also been explained in those references.

This inductive study has been divided into three parts: (1) A study of the plural. The reason the division has been made in this way is due to the fact of such statements as this: "Thus ἁμαρτία in the singular denotes sin as a state or a quality, and in the plur-

all 'sins'."²⁷ Such general statements need to be substantiated and the investigation of the validity of this idea has been a purpose of this study. (2) A study of the singular form with the article. (3) A study of the singular form without the article. The reason that this study has been made of hamartia with the article, on the one hand, and without the article, on the other hand, has been due to the suggestion that he hamartia "refers to sin as a principle, the idea being that the definite article prefixed to the noun is the identifying mark of the sin principle."²⁸ Here again this generalization has been investigated and its validity examined.

The inductive study of the plural has been undertaken first. It has been noted previously that the plural occurs seventy-seven times in the New Testament. Rather than analyzing each of those seventy-seven texts, two representative passages have been chosen: the Synoptic Gospels and the book of The Acts. It has been noted that these passages contain thirty of the total number of occurrences or thirty-seven percent. These passages have been found to thoroughly represent the New Testament usage of the plural.

A definite trend was established in the use of the definite article with the plural. It had been suggested that "in the plural, the presence or absence of the article would generally imply only the difference between definite and indefinite acts of sin."²⁹ It has been found that the article seems to be used discriminately with reference to definite or indefinite acts of sin. Two uses of the plural have been investigated which support this contention. The use of the plural with the idea of forgiveness and with the idea of remission of sins. Together these two usages represent twenty-five of

the thirty instances when the plural occurs in the passages under consideration. In the passages under consideration the idea of forgiveness in relation to sin occurs in fifteen instances.³⁰ However eleven of these instances refer to the same event in all three Gospels: the healing of the man afflicted with palsy.³¹ In each instance when Jesus pronounced "Thy sins are forgiven"³² the definite article has been used. These sins are the definite sins of a definite individual. On the other hand when the scribes and pharisees question "Who can forgive sins but one"³³ or Jesus announces that He has "authority on earth to forgive sins"³⁴ the definite article has not been used due to the fact that the idea of sins is indefinite. The same rule holds for the account in Luke 7:36-50 where Jesus deals with the "woman..., a sinner."³⁵ The statement in Luke's account of the Lord's prayer, "and forgive us our sins" is in line with what has been observed. Here the definite article is used because when the disciples pray "forgive us our sins" they have in mind definite sins which they have committed and for which they are asking God to forgive them and not man.³⁶

The other usage which supported this contention was found in the idea of "remission of sins" which occurs in ten instances in the passages under consideration. Out of these ten occurrences it was found that nine did not have the definite article while only one had it.³⁷ All of those passages which do not contain the definite article are general statements signifying either the purpose of Jesus' death³⁹ or the general content of John the Baptists messages.³⁹ The one remaining passage where "remission of sins" is used and where the definite article is found is in Acts 2:38. Here Peter is preaching to a

definite people who have asked, "Brethren, what shall we do?" Consequently Peter gives a definite answer: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." These sins were definite sins of a definite people; and consequently, in harmony with the general rule the definite article has been used. Therefore it may be stated that the use of the definite article with the plural is determined by whether definite sins are meant (in this case, the definite article is used) or whether the idea is indefinite--the sins are applied not to a definite people but are thought of as standing for the idea itself, simply the conception of sin (here, no article is used).

There is a significant distinction between the idea of forgiveness of sins and "remission of sins." Wherever the idea of forgiveness of sins occurs it is either a pronouncement of Jesus Himself or one that is expected of God, the Father.⁴⁰ Wherever "remission of sins" occurs it is something that is not pronounced but is something that is made possible through Jesus Christ and something which is preached. This distinction is important for forgiveness of sins refers to definite acts of sin while remission of sins not only includes the acts which are forgiven but also the "removal or taking away of sins; not only the guilt, but also the very nature of sin, and the pollution of the soul through it; and comprehends all that is generally understood by the terms of justification and sanctification."⁴¹ It covers the "power, the guilt, and the pollution of sin."⁴²

Under this same idea of remission of sins are three other passages which are stated differently. In Matthew 1:21 in connection with the announcement to Joseph of Jesus' virgin birth it is said by the

angel that "thou shalt call his name JESUS; for it is he that shall save his people from their sins." This is a definite statement concerning Jesus' mission. In Acts 3:18, 20 in Peter's sermon delivered from Solomon's porch on the occasion of the healing of the man "lame from his mother's womb" Peter said, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." Alford has stated concerning this verse that "the faith implied in ἐπιστρέψατε [turn again] has for its aim, is necessarily accompanied by, the wiping out of sin."⁴³ In Acts 22:16 where Paul was speaking and giving his testimony to the "brethren and fathers" who would have killed him he said, "arise, and be baptized, and wash away thy sins, calling on his name." Adam Clarke stated: "know that this washing away of sin can be received only by invoking the name of the Lord."⁴⁴ This study of these three occurrences has shown that they have essentially the same meaning as "remission of sins," having the idea of the entire range of sin.

One other group of expressions has been examined in connection with this inductive study of the plural. There are only two Scripture references both of which speak of "confessing their sins."⁴⁵ Both references express what the people did when they came to John the Baptist to be baptized--they came "confessing their sins." It is generally felt that this confession was not a general confession of sinfulness but "a particular and individual confession."⁴⁶ These sins are therefore definite acts of sins and the definite article should consequently be expected; indeed, it is there.

From this study of the plural it has been learned that the definite article indicates definite or indefinite acts of sin. The plural used without the article may refer to indefinite acts or to the whole realm of sin. When used with the article it always indicates specific acts of sin. The usage of the plural in reference to remission, save from, wash away, or blotted out indicates a deep meaning of the term, covering the whole realm of sin in its relation to man. The plural when used in reference to confession indicates definite, particular sins.

The next inductive study of the word hamartia has dealt with the singular form with the article. Rather than having dealt with all forty-seven occurrences of this word, two representative passages have been chosen, Romans, chapters five through eight, and Acts 7:60. In these passages the singular with the article occurs thirty-one times or sixty-five percent of the total instances. There is only one occurrence in Acts 7:60. These passages have shown that hamartia with the article is used in four ways: (1) As a definite act. (2) As a personification. (3) As a power. And (4) as a principality.

The one passage in Acts 7:60 is the sole representative of a definite act of sin represented by hamartia with the definite article. In this passage where Stephen is being stoned, it is said that "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." The idea being this: "fix not this sin (of my murder) upon them."⁴⁷ This is therefore a definite willful act of sin.

By far the largest group of instances of ἡμαρτία in the singular with the definite article, however, are those in which, according to the regular grammatical rule, the article seems to signify sin as an abstract noun

personified or made a separate object of thought. This is similar to the English custom of capitalizing an abstract noun when the noun is personified.⁴⁸

This is a personification of the word sin. In the passage which has been investigated, it was found that this usage occurs seventeen times.⁴⁹ A little consideration has shown the validity of such a conclusion. Such expressions as "sin reigned," "Let not sin therefore reign," represent sin as a monarch who has complete control. Statements such as, "ye were servants of sin," "when ye were servants of sin," "I am carnal, sold under sin" represent sin as a master and owner. There are other statements which show sin as having personal characteristics: it is something that can be known as one person knows another person-- "I had not known sin." It is something that is able to think--"but sin, finding occasion." It is something that has life or is able to live--"sin revived." Again it is something which is able to work-- "but sin....by working death." Sin is also represented as one who hires and therefore pays wages--"the wages of sin is death." In the two statements "sin which dwelleth in me" there is pictured an individual by the name of "sin" who makes his home in a definite place-- "in me." One other passage needs consideration and that is the statement "that the body of sin might be done away." The idea seems to be that sin is a ruler and the sphere of its rule is the body.⁵⁰ As to what the body is, the context provides the clue. It is that which is to "be done away." Certainly it is not the human body which is to "be done away" but the principality under the dominion of sin which makes its home in the human body.

Not only is the sin personified but it is also represented as

a power, apart from personality--an abstract power. There have been found to be ten instances where it is thus represented.⁵¹ The idea is found in such expressions as "through one man sin entered into the world, and death through sin." That is sin as a power entered into the world and the result of this power was death.⁵² Another expression is that "where sin abounded, grace did abound more exceedingly." Here the idea is that of the power of sin being exerted so much that it seemed to be prevalent everywhere. Another occurrence is that found in the statement, "Shall we continue in sin, that grace may abound?" "In sin" is the dative case which is the "case of personal interest and accents one's personal advantage or disadvantage."⁵³ There is also what is called a "dative of possession."⁵⁴ The idea of the statement is therefore, "Shall we continue being overpowered by sin, that grace may abound?" There are also statements implying the fact of dying to or being dead to sin. The significant thought is that this death to sin, either Christ's or the believer's, is either a death to destroy its power on the one hand, or a death to its power, on the other hand. Therefore, the believer is "released from and rid of the influence of this power antagonistic to God."⁵⁵ Another expression is that of being "justified from sin." The marginal reading is "released." Therefore the one who has died is released from the power of sin.⁵⁶ Still another set of statements are those which speak of being made free from sin." These statements are nearly synonymous with having died to sin. The believer is set free from the power of sin in his life. Therefore since that power has been destroyed, he is free to become a servant to God.

One other use of the singular with the article is that of the idea of principality. Only two passages give that meaning, both by the words "law of sin."⁵⁷ The fundamental idea of law νόμος (nomos) is an established order.⁵⁸ Hence the "law of sin" is an order or system established by and around sin. Both usages have validated this idea. The first occurrence speaks of "bringing me into captivity under the law of sin which is in my members." Here the "me" is captured by the principality, "law of sin." In the second instance it states that "the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Here one established order or principality has invaded the domain of another and cast it out so that the "me" has been set free from the principality, "law of sin," and the one which follows closely on its heels so that where the one is the other is sure to be found--the law of death.

The final study of the word hamartia has been that of an inductive study of the singular form without the article. This study has been limited to the Johannine literature and Romans, chapters five through eight. In these passages there were found to be twenty-six instances of such usages or fifty-three percent of the total occurrences in the New Testament.

It was found that the singular form without the article refers to sin as an act.⁵⁹ There can be no question about what the Apostle means when he says "whosoever is begotten of God doeth no sin." It can only mean that the child of God commits no sin, performs no acts of sin of any kind. Again the statement: "If any man see his brother sinning a sin not unto death" could not be more clearly stated to mean a definite act of sin. In the words, "There is a sin unto death"

it is possible to conceive the sin as a special sin of some sort. And finally the statement that "there is a sin not unto death" can be assumed as an antithesis of "there is a sin unto death." One being a committed sin which really results in spiritual death while the other is a committed sin whose result is not immediate spiritual death.⁶⁰

The singular form without the article greatly overlaps the usages of the form with the article. They both may represent definite acts of sin, sin as a principality, sin as a personification, and sin as a power. The singular without the article represents sin as a principality in Romans 7:25: "So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin." That is, the flesh is under the control of the established order, the principality, of sin. There are three instances where hamartia without the article represents a personification of sin.⁶¹ In these passages sin is represented as someone who has dominion over an individual, as someone whom an individual obeys and the result is death, or as something that can be dead. These are all personifications; they take on personal qualities. There are two passages where the singular without the article represents sin as a power, Romans 5:13a and 8:3b: "For until the law sin was in the world." This sin that was in the world is vitally related to that which "entered into the world" "through one man." As that which "entered into the world" was a power, so that which "was in the world" is the power of sin in its hold over men. The second passage states that Christ was sent "in the likeness of sinful flesh and for sin." That which has been pertinent to this study are the words which describe Christ's mission: He was sent "for sin." He was sent to destroy the power of sin--"for sin--

to atone, to destroy, to save and sanctify its victims."⁶²

There is a much more common usage of hamartia without the article which is unique and these

are the instances where ἁμαρτία seems to have the very meaning which its etymology suggests--sinfulness, the quality of sin. It is a commonly recognized grammatical principle that nouns may be thus used without an article to denote quality.⁶³

There have been found sixteen such occurrences in the passages considered.⁶⁴ Some examples have been considered here to show the validity of such a conclusion. In John 8:46 Jesus said: "Which of you convicteth me of sin?" One of the ways of recognizing sin as a quality is to substitute the words sinful or sinfulness for sin. If they fit the context, it expresses the idea of sin as a quality. The question then may be stated thus: "Which of you convicteth me of sinfulness?" That is, can anyone of you who will not believe the truth which I speak convict me of being a person characterized by sin? "Jesus affirms that there absolutely does not arise from His moral conduct any ground of suspicion against the truth of His teaching."⁶⁵ The next example which has been considered is John 16:8. Jesus has just stated the fact that He must go away; but by His going away He will send the Comforter (Paraclete). Then He states the work of the Comforter which is to "convict the world in respect of sin, and of righteousness, and of judgment." His conviction of the world in respect of sin is to show to the world its sinful condition so that He is convicting "the world in respect of sinfulness." Another statement which shows hamartia without the article as a quality is Romans 7:7: "Is the law sin?" What is meant here is this: Is the law sinful, something bad in itself, something

whose very nature leads to immorality?⁶⁶ The apostle then goes on to prove that the law is "spiritual" and "holy" in character and not innately sinful. One other example has been set forth to show sin as a quality. It is I John 1:7: "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." It is very generally agreed that the "all sin" is not the separate manifestations of disobedience to God but is something deeper than that.⁶⁷ It might be sin personified but a person is not cleansed away but is crucified or cast out. Again it might be sin as a power, but a power is subdued--its source of power disconnected. A quality may be cleansed away, purged. Therefore the statement means that the blood of Jesus cleanses from the stain of sin, sinfulness, the character marked by sin.

Thus it has been shown that hamartia without the definite article may be used in any one of four ways: (1) It may represent sin as a definite act. (2) It may present sin as a principality. (3) It may personify sin. (4) It may define sin as an abstract but real power. And (5) it may show forth the sinfulness of sin, that is sin as a quality. This is the unique application of this form.

In summarizing this study it has been found:

1. That the etymology of hamartia regards it as a "missing the true end and scope of our lives, which is God."
2. That the plural (a) used with the definite article always indicates specific acts of sin; (b) used without the article may refer (1) to indefinite acts of sin or (2) to the whole realm of sin; (c) used in reference to remission of sins, saved from sins, wash away sins, or sins blotted out

- indicates a deep meaning of the term, covering the whole realm of sin in its relation to man; and (d) used in reference to confession indicates definite, particular sins.
3. That the singular form used with the definite article is used in four ways: (a) as a definite act, (b) as a personification, (c) as a power, and (d) as a principality.
 4. That the singular form used without the definite article is used in five ways: (a) as a definite act, (b) as a principality, (c) as a personification, (d) as a power, and (e) as a quality.
 5. That the usages of the singular with the article and without the article overlap each other in four areas: (1) as a definite act, (b) as a personification, (c) as a power, and (d) as a principality.
 6. That the unique usage of the singular with the article is in stressing the personal characteristics of sin.
 7. That the unique usage of the singular without the article is in presenting sin as sinful, as a quality.
 8. That hamartia has a remarkable versatility in its Scriptural usage. It may be compared to the word car which embraces every kind of automobile at one time, or all automobiles together, or to a specific automobile, or to anything that has the character of an automobile.
 9. That the distinct Scriptural signification of hamartia is anything in act, quality, or principle which falls short or misses the will of God in any manner whatever.

Hamartēma. The second and final word in this group which has

been investigated is hamartēma. Out of the four times this word is used it was found that two of the occurrences are in the plural form and two are in the singular form. One of the plural forms has the definite article while the other one does not. Neither of the singular forms has the definite article.

Not much was to be found concerning the etymology of hamartēma. It has its roots in the verb ἁμαρτάνω (hamartanō) which basically meant "to miss the mark" and finally came to mean "to miss or wander from the path of uprightness and honor, to do or go wrong."⁶⁸ The ending -ma (-μα) is a result ending.⁶⁹ Thus etymologically the word would mean the result of missing or wandering from the path of honor, a thing done wrong. So it is found to be "the term usually employed in classical Greek to denote the result of ἁμαρτάνειν."⁷⁰

In the inductive study of hamartēma each passage in which it occurs has been considered. The first instance of its occurrence is in Mark 3:28. Here it occurs in the plural form and with the article. Jesus had been accosted by the scribes from Jerusalem who had accused Him of being able to cast out demons because He was the prince of demons. Jesus answered by telling to them some parables which showed that a house or kingdom divided against itself could not stand. Then Jesus makes the amazing statement that "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme." It is stated that "All their sins shall be forgiven." Since the definite article is used here, it has been assumed that these are definite sins which Jesus had in mind. Jesus had in mind a definite people in making this statement: "the sons of men." Accordingly these are the definite sins which these persons

have committed. These shall be forgiven or pardoned. It has thus been found that hamartēma in the plural with a definite article refers to definite, particular acts of sin.

The following verse has then been considered for the preceding verse gives it its context. Having said that "All their sins shall be forgiven unto the sons of men," Jesus then makes an exception: "but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." The matter considered was not the import of the "sin against the Holy Spirit" but rather the import of the "eternal sin." The actual sin in this case was the blasphemy against the Holy Spirit. The "blasphemy" is a category under hamartia and not under hamartēma. Therefore there is a distinction between the blasphemy against the Holy Spirit and the eternal sin. The blasphemy against the Holy Spirit is the act of sin while the "eternal sin" is the result. Here hamartēma in the singular form and without a definite article has been used in the way its etymology suggests--"sin contemplated in its separate outcomings and deeds of disobedience."⁷¹ The actual sin in this case which never has forgiveness results in an "eternal sin."

The third passage in which hamartēma occurs and which has been examined is Romans 3:25: "whom God sent forth to be a propitiation, through faith, in his righteousness because of the passing over of the sins done aforetime." Hamartēma in this instance occurs in the plural form without the definite article. Consequently it may just as well have been translated "because of the passing over of sins done aforetime." That this instance of its use is not so much result as it is act is proven by the word "done." These were sins that were done,

were committed. However they are not thought of in their individual character; but the idea is that all the sins done aforetime were passed over. That is the sum total of the sins committed were passed over. Here it has been found that hamartēma is used in a collective sense, thinking of "sins done aforetime" in one lump.⁷²

Hamartēma is found in one other passage which has been given due consideration. This passage is I Corinthians 6:18 where the Apostle Paul has said: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." In this passage is found an inclusive or general statement which is followed by an exception. The general statement is that "every sin that a man doeth is without the body." The exception is stated thus: "but he that committeth fornication sinneth against his own body." The word under consideration is found in the generalization. It is in the singular form without the definite article. In saying "every sin" the Apostle is not thinking of sin in a collective sense but in an individual sense. In saying "that a man doeth" he has referred not to sin as a result but to sin as an act. It has thus been shown that "every sin" is an individual act of sin. No definite sin is in the Apostle's mind except the one mentioned in the exception to the generalization. Here hamartēma has been used to represent a distinct, though not definite, act of sin.

This study of hamartēma has shown the following points:

1. Etymologically it carries the idea of result, a thing done wrong.
2. In the plural with the definite article it refers to definite, particular acts of sin.

3. In the plural without the article it refers to sin in a collective sense.
4. In the singular without the definite article it has two usages: (a) it may refer to the result of disobedience or trespass, or (b) it may refer to a distinct, though not definite, act of sin.
5. The distinct Scriptural meaning is that which has missed the will of God.

G. Comparison of These Two Words

Common Characteristics. As these two words have been studied, it was found that they had some common characteristics. They are listed as follows:

1. They are both translated with the same word.
2. They both come from the same root form.
3. They both have a certain versatility in usage.
4. Both in the plural with the definite article refer to definite particular acts of sin.
5. Both in the singular without the definite article may refer to distinct acts of sin.

Distinctions. It was also found that there are some very real distinctions between these two words which are as follows:

1. There is a real difference between the number of times each is used.
2. In general hamartia is a general word while hamartēma is more specific.
3. Hamartia is more or less abstract in character while hamar-

tēma is a concrete word.

4. Hamartia is more the source of action while hamartēma is more the result of the action.
5. Hamartia has the idea of quality while hamartēma refers to the action itself.
6. Hamartia is used much in the singular form with the definite article while hamartēma never is.
7. Hamartia may be a principle while hamartēma is a manifestation.

CHAPTER III

STUDY OF SECOND GROUP OF WORDS:

ἥττημα (hēttēma) AND ἀγνόημα (agnoēma)

A. Introduction to Group

Why These Two Are Grouped Together. These two words have been grouped under one classification due to the following facts: (1) Both words are of the neuter gender. (2) Both words have the ending -ma, which is a result ending. (3) The number of times each is used would tend to place them together. Hēttēma is used in two different places while agnoēma is used only once in the New Testament. (4) They do not fit in any other of the major classifications.

Outline of Study. The study of these two words has been undertaken according to the following outline: (1) A study of each word individually. This has been done in two ways: (a) A survey of the etymology of each word in order to arrive, if possible, at a basic meaning or concept concerning the word along with a brief history of its use prior to New Testament usage. (b) An inductive study of each word in the passages where each occurs. (2) Following a study of each word, a comparison has been made of the two words. This has been done in a two-fold manner: (a) First, the similarities of the two words have been shown. (b) In the next place, the distinctions between the two words have been set forth.

B. Study of Individual Words

Hēttēma. The word hēttēma has been the word first considered

individually in this group. In both instances in which it occurs it is found in the singular number, one time with the definite article and the other time without it.

The word itself never appears in classical Greek, but the word from which it is ultimately derived, ἡττα (hētta), does, being a "discomfiture or worsting to victory."⁷³ It is more immediately a derivation of the verb form ἡττασθαι (hēttasthai):

The fundamental meaning of which is: to be in a state of inferiority. This inferiority may be one in relation to an enemy; in this case the verb means: to be overcome...., and the substantive derived from it signifies defeatOr the inferiority may refer to a state fixed on as normal, and below which one falls. The substantive in this case denotes a deficit, a fall.⁷⁴

The final -ma is basically a result ending according to Greek grammarians. However in the case of this word Trench believes that "in the final ma which it has acquired we have an illustration of the tendency of so many words to obtain an additional syllable in the later periods of a language."⁷⁵ According to this view the final -ma is simply an accumulation which the word has picked up due to usage and therefore without any intrinsic meaning of too much value.

The preceding study has shown that the basic meaning of the word from an etymological standpoint is simply that of an inferiority of some sort without reference to moral value especially.

The inductive study of this word has been undertaken by analyzing each passage in which the word occurs. The first passage in which it is found is Romans 11:12 where it has the definite article. In this instance of its use it has been translated "loss." The primary problem in this passage is whether the "loss" has an ethical and mor-

al value or not. This has been decided by an investigation of the whole context. In the eleventh verse the Apostle speaking of the Jews as a nation said: "Did they stumble that they might fall?" That is have the Jews for their rejection of God been utterly cast off so as to be irrecoverable.⁷⁶ Having said that this idea is completely repugnant, the Apostle then makes the statement that "by their fall (margin, trespass) salvation is come unto the Gentiles." The idea of fall here is a trespass, a sin against God that is pardonable but nevertheless with a very real ethical and moral significance. Coming now to verse twelve, the passage where the word considered is found, the Apostle then draws a conclusion. The basis of this conclusion is two propositions or conditions. The first proposition is stated in these words: "if their fall is the riches of the world" or if their trespass is the basis of riches being offered to the world. Because they, the Jews, have disobeyed God, the "unsearchable riches" has come to the world. Thus this is a moral basis and result. The second proposition in this conclusion is found in the words: "their loss the riches of the Gentiles." It has been found that the preceding context has a distinct and real moral significance. Has the Apostle changed his line of thought in this proposition? He has not. The idea implied by the word loss is that of an ethical or moral inferiority which is the result of the fall in the preceding proposition. The spiritual loss of the Jews as a result of their fall has resulted in the spiritual enrichment of the Gentiles. Finally, the necessary outcome of these two propositions is that if their trespass has enriched the world, and if their spiritual loss or inferiority has been a spiritual gain for the Gentiles, how much more profitable shall be their obedience and spiritual gain or superiority.

Consequently as a result of this examination it has been shown that hēttēma as used in this passage has a moral and ethical significance.⁷⁷ Its meaning as used here is also in line with its etymology for it here refers to a spiritual inferiority or deficit. It is also used as a result in this instance for this spiritual inferiority is a consequence of the trespass or active disobedience.

The second and final passage in which this word is used is in I Corinthians 6:7. In the beginning of the sixth chapter the Apostle Paul has introduced the subject of lawsuits between the brethren. The brethren of Corinth have taken their lawsuits before the unrighteous for settlement. Instead of having done this, they are told that they should have settled the matter amongst themselves. Surely there ought to be one wise man amongst the whole group who would be capable of deciding the issue. The unrighteous should not be judging Christians in these matters for they are the ones who are to do the judging, not only of themselves, but even the world and angels. But because they "goeth to law with brother, and that before unbelievers," they are told in verse seven that this "is altogether a defect in you, that ye have lawsuits one with another." Rather than doing this it would be far better for them to suffer wrong or be defrauded. But because they do these things they are definitely told that they "do wrong, and defraud, and that your brethren."

The word "defect" is the translation of the word which has been considered. It occurs here without a definite article. The marginal reading renders it "a loss to you" and therefore would agree with the translation of the word in Romans 11:12. It is self-evident that this "defect" or "loss" is not a physical one, nor is it to be considered

from a quantitative standpoint. The whole context is definitely dealing with an ethical question. It furthermore has a definite spiritual significance for the Corinthians are warned that the unrighteous and the extortioners, along with various other sinners shall not inherit the kingdom of God. They are told not "to be deceived" into being drawn into that ungodly group. The word has a definite reference to personal character for it is "a defect in you" and not something apart from them. There has been found some fault within their very character that produces such wrong and defraudings. This defect or damage within their character is the cause of their wrong actions. In this instance of its use hēttēma is not the result but is the cause of wrong actions. The wrong actions are the result of the defect in character, which is hēttēma. Thus hēttēma here is at least a partial description of depravity or sinfulness. The idea of loss or inferiority is involved here also for there is something lacking or at a loss in their character which ought to be there and consequently which produces an inferior or deficient character. This loss has produced a positive "hindrance in the way of salvation."⁷⁸

The study of hēttēma has pointed out the following:

1. That the etymological meaning is simply that of an inferiority of some sort without special reference to moral value.
2. That it has a definite and very real moral and ethical import in the New Testament in spite of its etymological significance.
3. That it is related to some sort of spiritual inferiority or deficit, either as a result of a definite act of sin or as the cause of a sinful act.

4. That in both instances of its use it has reference to character which is defective.
5. That in one instance of its use it is a result while in the other instance of its use it is a cause.
6. That the loss which it signifies is not only a negative characteristic but that which produces positive results.
7. That in the second instance of its use it may be considered as a synonym of depravity.
8. The distinct Scriptural signification of this word is that of sin considered as a spiritual deficit whether it be a result or a cause.

Agnoēma. The second word in this classification examined is agnoēma. Occurring only once in the New Testament, it is found to be plural in number with the definite article. In Hebrews 9:7 where it is found it is translated "errors." There is also a marginal reading given for it which renders it "ignorances."

Etymologically it is related to two words, one is a verb while the other is a noun. The verb from which it has developed is ἀγνοέω (agnoeō) which primarily means "not to know."⁷⁹ This verb also has as one of its meanings "to err, sin through mistake."⁸⁰ The noun to which it is related is ἀγνοία (agnoia) which means "want of knowledge, ignorance, which leads to mistaken conduct."⁸¹ It has also been noted that the ending -ma gives to words the idea of result. The etymological significance then of agnoēma is that of a mistake committed as a result of want of knowledge or ignorance. Thus it has been used in classical Greek where it is easily seen especially in "the numerous passages in the Dialogues of Plato, which identify vice

with ignorance, and even pronounce that no man is voluntarily evil."⁸²

In the examination of the passage in which this word occurs, some things must be noted concerning its context. There is a significant contrast in Hebrews, the ninth chapter. First there is shown the ordinances of the first or old covenant in verses nine through ten which could not "make the worshipper perfect." From verse eleven to the end of the chapter the superiority of Christ as the mediator of the new covenant is shown. This superiority is shown in two ways at least--in the superiority of Christ as high priest and the superiority of His sacrifice which is able to "cleanse your conscience from dead works to serve the living God." It has been noted that the word agnoēma appears in the seventh verse of this chapter, which is in the first section--that which shows forth the ordinances of the first covenant. In this section the first five verses describe the important articles of furniture in the tabernacle. In verses six and seven the duties of the priests are set forth. Verse seven especially deals with the special duty of the high priest who was to enter into the second tabernacle once each year. However he did not enter into the second tabernacle "without blood" because "all things are cleansed with blood, and apart from shedding of blood there is no remission." This blood was offered both for the high priest and the people. Concerning the people it says that it was especially for their "errors." It may be asked what were the errors of the people?

For transgressions of which they were not conscious: there were so many niceties in the ritual worship of the Jews, and so many ways in which they might incur guilt, that it was found necessary to institute sacrifices to atone for these sins of ignorance. And, as the high priest was also clothed with infirmity, he required to have

an interest in the same sacrifice, on the same account. This was a national sacrifice; and by it the people understood that they were absolved from all the errors of the past year, and that they now had a renewed right of access to the mercy-seat.⁸³

It must be noted that even though these errors were committed unconsciously, yet atonement was needed for them. This thus shows that sin and defilement might exist unsuspected, with the individual not aware of it. Consequently it is shown that God sees evil where men do not and that God's test of purity is stricter than that applied by man.⁸⁴ Trench's statement concerning this word is very pertinent:

Sin is designated by this word when it is desired to make excuses for it, so far as this may be possible, to regard it in the mildest possible light....There is indeed always a certain element of ignorance in every human transgression, which constitutes it human and not devilish, and which, while it does not take away, yet so far mitigates the sinfulness of it, as to render its forgiveness not indeed necessary, but possible....No sin of man, except perhaps the sin against the Holy Ghost, which for this reason is irremissible (Matt. xii.32), is committed with a full and perfect recognition of the evil which is chosen as evil, and the good which is abandoned as good.⁸⁵

The study of the word agnoēma has resulted in the following conclusions:

1. Its etymological significance is that of a mistake committed as a result of want of knowledge or ignorance.
2. It denotes not only unconscious sin, but generally all sin wherein consciousness is passive,--sin which perhaps may enter consciousness, but which does not proceed from consciousness.⁸⁶
3. In spite of its unconscious nature, atonement was still

needed for it.

4. This sin is a result, not of a will to sin, but of our human infirmities.
5. It is this element in every human sin which makes forgiveness possible.
6. Its distinct Scriptural meaning is that of an unconscious sin performed as a result of human infirmity but for which atonement is needful.

C. Comparison of Words

Common Characteristics. The similarities between these two words have been found to be slight and come from outward appearance and not from any internal agreement. The only real justification for the classification of these two words under one heading was due to the fact that they do not really fit in anywhere else. The following points have been set forth as the recognized similarities:

1. Both words are of the neuter gender.
2. Both words may represent result or outcome of sin.
3. Both words are minor synonyms for sin so far as numerical usage in Scripture is concerned.
4. Both words have a definite moral and spiritual import.
5. Both are needful of an atonement.

Distinctions. The distinctions between these two words have been shown to be much more obvious than their similarities. They also stem from an internal difference as well as from usage. They have been set forth in the following particulars:

1. From an etymological point of view agnoēma is sin as a re-

sult of ignorance while hēttēma is sin as a result of inferiority.

2. Hēttēma has reference to a spiritual inferiority while agnoēma has reference to human infirmity.
3. Because of its intrinsic nature hēttēma is in need of cleansing while agnoēma is in need of forgiveness.
4. Agnoēma has the idea of sin apart from consciousness while hēttēma has the idea of sin because of defective character.
5. While hēttēma may be nearly synonymous with depravity, agnoēma is nearly synonymous with ignorance.

CHAPTER IV

STUDY OF THE THIRD GROUP OF WORDS:

ἀνομία (anomia), *ἀδικία* (adikia), AND *ἀσεβεία* (asebeia)

A. Introduction to Group

Why These Three Are Grouped Together. Four reasons have seemed to justify the combining of these three words under one heading: (1) Each of these words has the same prefix, a-, which is the alpha privative. The privative is that which signifies privation or negation.⁸⁷ The alpha privative "has the negative force like the English un--"⁸⁸ This prefix is an inseparable prefix which never occurs apart from the word with which it is used.⁸⁹ (2) Each of these words also have the same ending, -ia, which is a quality ending. (3) There is also some similarity in translation. Both anomia and adikia have been translated "iniquity." (4) Perhaps the greatest reason for grouping these three words together is found in their distinctive religious atmosphere: "lawlessness," "unrighteousness," and "ungodliness."

Times Used. There is a difference in the number of times each word has been used but this is not great in comparison with the difference between hamartia and hamartēma. Anomia has been found in fifteen different instances which are fairly well distributed throughout the New Testament. Adikia was located in twenty-five separate occurrences which also represents a good percentage of the New Testament. Asebeia has the least number of occurrences of these three words; it is found in just six instances. It represents only four books of the New Testament.

Outline of Study. The study of these three words has been conducted in the following fashion: (1) The study of each individual word in the following order: anomia, adikia, and asebeia. This individual study has been accomplished in a two-fold manner: (a) In the first place a survey of the etymology of the word in order to arrive at some basic concept. (b) In the second place an inductive study of the word in its New Testament occurrences. (2) The second part of this study was a comparison of the three words which shows, on the one hand, their common characteristics and, on the other hand, their distinctions

B. Study of Individual Words

Anomia. The first word in this group which was investigated was anomia. It was found that of the Synoptic Gospels it only occurs in Matthew and there four times. It is represented in five Pauline books where it is found in nine instances.⁹⁰ In the Johannine literature it is found only in the first epistle and there in its dual appearance it is only in one verse. It has been translated by three different English words: eleven times it has been translated "iniquity," one time "sin," and three times "lawlessness." Out of its fifteen occurrences thirteen are in the singular number. Nine of these were found to have the definite article while four did not. In only two passages was it found in the plural number, both of these having the definite article.

In considering the etymology of this word it was found that anomia is a noun of quality and is derived from the more concrete noun *ἀνομος* (anomos) which means one who is destitute of, free from, or not subject to law.⁹¹ The noun anomos is simply *νόμος* (nomos)

with the alpha privative. Nomos has three meanings in Scripture: (1) Any law whatever; (2) The law of Moses; And (3) the Christian religion.⁹² Therefore one may not be subject to any law of any kind, or simply not subject to the Law of Moses, or again not subject to the Christian religion. Consequently from an etymological point of view anomia is the quality attached to one who is not subject to any of these laws either because he is free from, destitute of, or willfully ignores them.

In the Scriptural study of anomia it was found profitable to examine each passage in which the word is used. There were found to be six thoughts set forth in its different usages. The first thought which the New Testament gives to this word is that of something which may be done or worked. There are three instances in which this idea is portrayed. The first occurrence is in Matthew 7:23 where Jesus said, "depart from me, ye that work iniquity." The word anomia is here translated "iniquity." The immediate application is that it is something worked, something done. However there is also another thought which is brought out by the context which tells what is worked. Jesus had said in verse fifteen to "Beware of false prophets," who come making a good outward appearance but who actually are "ravening wolves." Having set forth a parable, Jesus makes an application of it by saying that in order to recognize false prophets this principle shall be followed: "by their fruits ye shall know them." Then Jesus set forth a very hard saying: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven." This is really the conclusion of the preceding teaching. Coming back now to the verse which contains the word anomia it may now be decided what type of iniquity

these false professors were working which would cause the Master to say "depart from me." Since only those who do the will of the Father may enter heaven, it must be concluded that these false professors were decidedly not doing the will of the Father but even working at doing the opposite of His will. Here iniquity is not only something performed but it is something performed contrary to the Father's will and which causes a final rejection.

The second passage which indicates anomia as something done is Matthew 13:41 where it is stated that "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity." Here again it is found that not only is iniquity something which is done, but it causes those who do it to be utterly rejected. It is also shown here that those who do iniquity are in contrast to the "good seed" and the "sons of the kingdom" for they are in reality the "sons of the evil one," the enemy--the devil. The devil is the one who is the adversary of the "Son of man" and therefore his children will be adversaries of the "Son of man" also and will not do His will. That iniquity which is done here is that which works against the "Son of man" and the "sons of the kingdom."

The final passage in which anomia is used in this sense is I John 3:4 where it is stated by the Apostle that "every one that doeth sin doeth also lawlessness." A comparison has been made here showing that doing sin, committing sin is equivalent to doing lawlessness. Anomia here is translated lawlessness. There seems to be a contrast between this verse and the preceding verse. This contrast is recognized by the words "every one." In the preceding verse it is "every

one that hath this hope [the hope of being like Him, Jesus Christ, and seeing Him as He is at His manifestation] set on him purifieth himself, even as he is pure." The contrast then seems to be that those who do not purify themselves, who do not have "this hope," every one of these "doeth sin." However this sin that is done is characterized as "lawlessness." This act is especially a neglect-- a neglect to perform the law of Christ and is therefore lawlessness. In this instance the not doing something results in the positive doing of the opposite.

It was also found that anomia seems to be something which can be increased, piled up, or multiplied. There are two verses where this word occurs three times which makes manifest this principle. The first one is in Matthew the twenty-fourth chapter. In this chapter Jesus is answering three questions of the disciples: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Having spoken of wars, famines, earthquakes, tribulation, false Christs, false prophets, hating one another, and so forth, Jesus says in verse twelve: "because iniquity shall be multiplied, the love of many shall wax cold." Iniquity (anomia) seems to be multiplied because of the increase of those who are false Christs, who want war, who hate the Christians, who deliver up one another, and who are false prophets. This might be termed a collective multiplication. This collective multiplication of iniquity has two results in this instance: it makes the love of many grow cold and it results in not being saved, for only those whose love endures to the very end shall be saved.

The second verse which is involved in this main thought is found

in Romans 6:19 where it is demanded by the Apostle that "as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even now present your members to righteousness unto sanctification." The main thought seems to be that the ones addressed should present themselves unto righteousness with the same vigor they presented themselves previously to uncleanness. The amount of vigor is explained by the "to iniquity unto iniquity," where anomia is used twice. The ones addressed presented themselves as servants "to uncleanness" by first presenting themselves "to iniquity." This is equivalent to working iniquity or doing iniquity. That always has a result and the result is a state of iniquity.⁹³ This might be termed an individual multiplication. The ultimate result of doing iniquity which resulted in a state or quality of iniquity is the state of uncleanness.

There is one passage which has seemed to represent iniquity as a personification. This passage is II Corinthians 6:14. The Apostle Paul begins by making an assertion or dogmatic statement: "Be not unequally yoked with unbelievers." Then he explains the reason for this statement in the rest of the verse and through to the end of the chapter, including the first verse of chapter seven. The reason for the assertion is that righteousness cannot have fellowship with iniquity, light cannot have communion with darkness, Christ cannot have any concord with Belial, a believer cannot have any portion with an unbeliever, nor can a temple of God have any agreement with idols. In this reasoning by contrasts Paul has definitely had persons in mind: Christ, Belial, believer, unbeliever, temple of God, which he explains by saying that Christians are "a temple of the living God," and idols, which are always personifications. It must therefore be concluded

that righteousness, iniquity, light, and darkness are personified in order to fit in with the character of the whole argument. Only persons, too, may have fellowship or communion. However anomia is not only personified but is contrasted with δικαιοσύνη (dikaiosunē) which is righteousness.⁹⁴ Whatever righteousness stands for; iniquity represents the opposite characteristics. Righteousness is a quality of the believer; therefore iniquity is a quality of the unbeliever. Righteousness is the state of one who is obeying the law of Christ; consequently iniquity is the state of one who is disobeying this law. This state of disobedience is personified as something which is active. Here again the idea of rejection is found; for if the believer is to be received by the Father, he must not touch any unclean thing. The opposite is clearly implied, that the believer who will not separate and cleanse himself will not be received.

There were also located five instances which indicates anomia as a quality or as a disposition. The first instance of this sort which was explored is that found in Matthew 23:28. Here there is a definite contrast set forth between outward appearance and inward cleanliness: "Evenso ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." The three preceding verses all have the same idea manifested. The scribes and Pharisees are outwardly beautiful, apparently righteous, but inwardly full of dead bones, uncleanness, hypocrisy, and iniquity. Outwardly they make a great show of keeping the whole law but actually inwardly are lawless--unlawful. This is a disposition that is manifested by their works; a quality that stains everything they touch. Rejection is involved for seven times this pronouncement is made: "Woe unto you." Again Christ

said: "how shall ye escape the judgment of hell?"

The next verses bearing upon this subject are II Thessalonians 2:3, 7, which will be considered together. In verse three anomia is used in the phrase "man of sin" and in verse seven, in the phrase "mystery of lawlessness." In this chapter the question under consideration is, is the day of the Lord just at hand? The answer is, do not be quickly troubled concerning it for some things must happen first: the falling away and the revelation of the man of sin. The marginal reading would render it "man of lawlessness," which fits in better with the eighth verse where it speaks of a revealing of the "lawless one." This "man of lawlessness" is described as "the son of perdition," one that opposeth all that is of God and godly, one who even sets himself up as God in the temple of God. It seems that his whole being or disposition is in opposition to God and godliness. Destruction is an inevitable result of such a one for "the Lord Jesus shall slay him with the breath of his mouth, and bring to nought by the manifestation of his coming." But even though the "man of lawlessness" is yet to be revealed, the "mystery of lawlessness doth already work. "The person behind this lawlessness" is yet to be made manifest and therefore the lawlessness already at work is a mystery. This mystery is characterized by lawlessness, the works of the "man of lawlessness," but not fully revealed due to a powerful Person who is restraining this power.

The next instance of use bearing upon this thought was found in Hebrews 1:9 where the author is using a quotation from Psalm 45:7 to tell what God had to say concerning the Son as over against the angels: "Thou hast loved righteousness and hated iniquity." There is no doubt but what this was said concerning Jesus Christ who loved

righteousness and was righteous but who desperately hated iniquity. Here again iniquity is contrasted with righteousness; however there is no personification involved. It is one quality contrasted with another. Righteousness is an acceptable quality, one loved, because it is a result of obedience while iniquity is not an acceptable quality; it is hated, because it is a result of disobedience to God.

The final verse which bears upon the principle in mind here is in I John 3:4: "sin is lawlessness." In the first part of this verse it was found that neglect to be purified resulted in sin which was disobedience to a law--the law of Christ. Then a principle was set forth: "sin is lawlessness." Here neither sin nor lawlessness are thought of as an overt act but more as a principle or general conception. Sin, as a principle, is equivalent to, is the same as, lawlessness as a principle. The presence of the "article in both subject and predicate make 'sin' and 'lawlessness' convertible and co-extensive terms."⁹⁵ Here it is found that anomia and hamartia are virtually identified.⁹⁶

In spite of the fact that anomia causes rejection by God, there are three verses which suggest real forgiveness of and redemption from it. There are two verses which bear upon forgiveness from the manifestations of anomia. They are Romans 4:7 and Hebrews 10:17. These two verses deal with the two times anomia appears in the plural number, which signifies "manifestations of disregard for law."⁹⁷ They both are quotations from the Old Testament but are, nevertheless, real and vital. In Romans, chapter four, Paul is attempting to prove that Abraham was justified by faith and not by works. In proving this he uses a quotation from a Psalm of David which says that "Blessed are they

whose iniquities are forgiven, and whose sin is covered." It is a divine blessing for one to have his iniquities forgiven and this is possible by faith. When iniquities are forgiven, Hebrews 10:17 relates the fact that "their sins and their iniquities will I remember no more." They are completely forgotten. The preceding two verses have dealt with the manifestations of iniquity. The quality or disposition of iniquity may also be taken care of as is stated in Titus 2:14: "Who [our Saviour Jesus Christ] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." The statement here is that Christ gave himself for us, that we might be redeemed and purified from all iniquity. The quality or evil disposition needed to be cleansed and Christ provided a redemption that will purify a people fit for his own possession.

This investigation has produced the following facts concerning anomia:

1. Etymologically it is the quality attached to one who is not subject to law, no matter what type it may be.
2. It is something that may be committed--an act.
3. It is that which is performed contrary to God's revealed will.
4. It causes rejection by or separation from God.
5. It is, negatively, a neglect which issues in positive wrong action.
6. It may be multiplied either collectively or individually.
7. It is used as a personification.
8. It may be an inner evil disposition--a hateful quality.

9. It is identified with hamartia.
10. Its manifestations may be forgiven and forgotten by God through faith.
11. The hateful quality or evil disposition may be purified by the redemption wrought in Jesus Christ.
12. Its distinct New Testament signification is sin as a rejection of a stated command of God and for which guilt and rejection are incurred.

Adikia. The second word in this group which has been investigated is adikia. By its twenty-five occurrences it represents twelve books of the New Testament. It occurs in only one of the Synoptic Gospels, the book of Luke, and there four times. In the Johannine literature it is found in the Gospel and in the first epistle, accounting for three of its occurrences. It is used twice in the Acts of the Apostles. It is found in six of the Pauline books with thirteen instances counted there.⁹⁸ However the book of Romans alone accounts for seven of these. In the General Epistles it is found three times, once in James and twice in I Peter.

It has been translated by five different words: "iniquity," five times, "unrighteous," two times, "unrighteousness," fifteen times, "wrong," one time, and "wrong-doing," two times.

Out of its twenty-five appearances, it was only once found in the plural number and with the definite article. Out of its twenty-four manifestations in the singular number it occurs with the definite article ten times and without it fourteen times.

In considering adikia from an etymological angle, the prefix, root form, and ending have been examined. The root form of this word

is δίκη (dikē) which meant originally simply custom or usage. These came to be regarded as right and so the idea of justice entered. The next step is that of a judicial hearing and perhaps its decision. Finally it appears even as the punishment involved.⁹⁹ Attaching to it the inseparable prefix, alpha privative, and the ending -ος (-os) it becomes a concrete noun signifying one who violates justice, one who is unjust, or one who is deceitful. Finally attaching the ending -ία it assumes its role as a noun signifying quality. Its basic meaning then from this standpoint is that which is not conformable to justice and righteousness.

There were found to be nine separate ideas set forth by this word as used in the New Testament. It was found to express deceitfulness in two instances. Both of these occurrences are found in the parable of the unrighteous steward. The first instance is the usage which gives the parable its name: "the unrighteous steward," or better as the marginal reading gives it: "the steward of unrighteousness."¹⁰⁰ That which made the steward to be characterized as "unrighteous" or "of unrighteousness" was his dishonesty in the use of property which was not his own.

The expression ὁ δίκαιος contains the judgment of Jesus on the conduct of the steward....which, nevertheless, the master praised with reference to the prudence employed. Hence ὁ δίκαιος is decidedly opposed to the assumption that the steward was honest.¹⁰¹

The second instance is in the succeeding verse where Jesus spoke of the "mammon of unrighteousness." This "mammon of unrighteousness" seems to be destined to fail for it is said concerning it: "when it shall fail." The idea seems to be that the disciple of Christ should

not be deceived by the deceitfulness of mammon into using it for self for it is going to fail. It should therefore be used to make friends who will not fail. In these two instances it has been shown that adikia is marked by deceitfulness.

There were also found to be two instances where adikia takes on the significance of injustice.¹⁰² The first instance is that of a judge who is characterized by Christ as "unrighteous" or, as in the marginal reading, "of unrighteousness." This judge was one who feared neither God nor regarded man. By not fearing God he would be characterized as ungodly but because he did not regard man, that is, he did not deal out justice to man, he must be regarded as unjust. The idea of injustice is seen further by the fact that he would not at first avenge the widow of her enemies, though to be strictly just he should have done this immediately. He only did it, finally, because of the widow's importunity and not to comply with justice. The second instance which implies the thought of injustice concerns God. The question which was raised is "Is there unrighteousness with God?" This question has been raised due to the fact that God has accepted some and rejected others. Since God has done this He must therefore be unrighteous or unjust, which is the thought implied in the question. It is then shown that God is not unjust or characterized by injustice for His mercy is not an attribute that is exercised due to what man has done but is rather due to God's sovereign nature.

Both deceitfulness and injustice have been shown to be attributes of character which result in wrong actions.

There were also found a number of verses which set forth the idea of falsehood through the word adikia. The first of these is

found in Romans 1:18 where some men are described as those "who hinder the truth in unrighteousness." It might have been expressed: by unrighteousness, for the preposition ἐν (en) may have an instrumental meaning.¹⁰³ Since the antithesis of truth is falsehood, the idea of adikia in this passage is falsehood, that which certain men use to hinder the truth. In I Corinthians 13:6 it is definitely contrasted with truth. Here it is said of love that it "rejoiceth not in unrighteousness, but rejoiceth with the truth." This would signify that love is characterized by truth, and not by the opposite, falsehood.¹⁰⁴ In II Thessalonians, the second chapter, are two instances of this sort. In the tenth verse it is called the "deceit of unrighteousness," with which the "lawless one" shall come, along with "all power and signs and lying wonders." This is expressly stated as "for them that perish." It is then told why they perish: "because they received not the love of the truth, that they might be saved." The "deceit of unrighteousness" is then the deceit as a result of falsehood which causes those deceived thereby to perish, which is the opposite of the "love of the truth" which saves. In the twelfth verse the "pleasure in unrighteousness" is the opposite of believing the truth. This pleasure in falsehood causes judgment. Another instance which stresses the idea of adikia as falsehood is II Timothy 2:19 where the Apostle exhorts the younger Timothy with a quotation from Isaiah: "Let every one that nameth the name of the Lord depart from unrighteousness." The unrighteousness from which these are instructed to depart is described in the two preceding verses, where it is stated that two men, Hymanaeus and Philetus, have erred concerning the truth, that is, the truth concerning the resurrection. Having erred concerning the truth,

they have gone into unrighteousness, or falsehood. This is to be departed from if one names the name of the Lord. The use of adikia in James 3:6 also has the implication of falsehood. The evil and power of the tongue is described in the whole section and especially in this verse where it is described as "a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell." Iniquity is here the translation of adikia. The other verses which represent adikia as a falsehood have manifested it as a system which is opposed to the system of truth. The same thought is made especially manifest here by the words "world of iniquity." The word "world" is a translation of κόσμος (kósmos) which "primarily means order, and is applied to the world or universe as an orderly system."¹⁰⁵ This "world of iniquity" is what characterizes the evil tongue. The tongue is in reality the one member among the other members of the body which is used as an instrument by this world or system of iniquity. The outcome of such use is blessing the Lord and Father on one hand and cursing men on the other hand--the capstone of a lying heart. The system of falsehood using the tongue would only naturally issue in lies and cursing.

Adikia is once used in the sense of a wrong, but not an intentional one, in II Corinthians 12:13. Here the Apostle Paul asks the Corinthians to "forgive me this wrong." There was something Paul had done to the Corinthians, and it was not by being a burden to them himself, that is, he had earned his own living and had not depended upon them for support. The apostle has realized that in doing this he had made them inferior to the rest of the churches who have had the privi-

ledge of helping to support Paul in his ministry. Paul had a vital reason in doing this, in supporting himself at Corinth, in order "that we may cause no hindrance to the gospel of Christ."¹⁰⁶ In spite of his good intentions the Apostle recognizes it as wrong, a stumbling-block, an unsuitable technique in this case. In this verse adikia is used as an unintentional wrong performed while trying to do the proper and right thing.

There are three verses in which adikia is used that have pointed it out as an act of sin. In Luke 13:27 it is found as something that is worked by those who still are trying to be saved. The Lord's answer to such is "depart from me ye workers of iniquity." Those who work iniquity, adikia, are rejected by the Lord and cast forth from the kingdom of God. In Romans 1:18 it is said that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." "Of men" is from the genitive form ἀνθρώπων (anthrōpōn). The genitive case may be used to signify source.¹⁰⁷ In this case the "men" are the source of the actions described as "ungodliness and unrighteousness" against which "the wrath of God is revealed from heaven." The third verse which manifests adikia as an act is Romans 3:5. The Apostle has here laid the foundation of a question by asking a question. The foundation question is: "if our unrighteousness commendeth the righteousness of God, what shall we say?" The vital question then is: "Is God unrighteous who visiteth with wrath?" To which the answer is: "God forbid." Adikia is that which "commendeth the righteousness of God." The thought is that our acts of unrighteousness commend the righteousness of God, that is, make God's "faithfulness to His ancient promise to be admired."¹⁰⁸ God remains true to

His promise no matter how men may act. In spite of the fact that the unrighteous acts point out God's righteousness, God visits with wrath those who commit such acts.

It was also found that adikia was used as a personification in two different ways: as someone who pays wages and as a master. There are three instances where adikia is personified as someone who pays wages. Acts 1:18 says concerning Judas, "Now this man obtained a field with the reward of his iniquity." The Greek text says simply *ἐκ μισθοῦ τῆς ἀδικίας* (ek misthou tēs adikias); that is, the possessive pronoun, his, is not indicated other than by the definite article which may be used in that respect.¹⁰⁹ If the definite article be put in place of the possessive pronoun, it reads, the wages of the iniquity. No doubt the special act of betraying Christ may be the thought here in the iniquity; but there is a deeper side indicated. Iniquity is something which pays wages. The first payment looked good and with this the purchase of a field was made, but the final payment was destruction: "falling headlong, he burst asunder in the midst, and all his bowels gushed out." In the Second Epistle of Peter, chapter two, it is used twice in the sense of someone who pays wages, with the thought of wages being represented by the noun "hire." In the thirteenth verse it is the "creatures without reason" who "rail in matters whereof they are ignorant" and suffer "wrong as the hire of wrongdoing." Adikia has here been translated "wrong-doing." The wages paid is to suffer wrong.¹¹⁰ The fifteenth verse has the other occurrence which says of Balaam that he "loved the hire of wrong-doing." In other words he loved the wages paid by adikia rather than the command of God. Concerning these it is said that they shall "surely be destroyed"

and for these "the blackness of darkness hath been reserved." It has been found that the expression *μισθὸν ἀδικίας* (miston adikias)¹¹¹ which alone personifies adikia as that which pays wages is peculiar to Peter for he is the one speaking in Acts 1:18 where it occurs outside his epistles. ¹¹⁰

Adikia also has been personified as a master. There are three verses where this thought is found. The first is Acts 8:23 where Peter says of Simon that he is in "the bond of iniquity." Peter has in effect said: "I see that you have fallen into....the bond of iniquity, i.e. forged by iniquity to fetter souls."¹¹² Adikia is a master which attempts to shackle souls. In Romans 2:8 unrighteousness is that which may be obeyed. Here both truth and unrighteousness are personified and contrasted. In Romans 6:13 "instruments of unrighteousness" are mentioned. Our bodily members are not to be presented to sin nor are they to be used as instruments by unrighteousness--adikia. Here unrighteousness is personified as that which can use instruments--"weapons of immorality, with which the establishment of immorality is achieved."¹¹³

It was also found that adikia in at least two instances refers to something which may be a spring of action or a defiled nature. One of these instances occurs in John 7:18 where at first glance it may be taken to refer simply to the idea of falsehood for it is contrasted with the person who is true: "he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." Thus certain commentators have done.¹¹⁴ There is a deeper contrast to truth here than simply falsehood. The idea of adikia, unrighteousness, here is that of "immorality of nature....the inner....moral ba-

sis of ψεῦδος [falsehood]."¹¹⁵ Jesus is here defending his whole moral conduct for not only has he been accused of being an imposter but also of being inherently corrupt, having supposedly broken the Sabbath by healing on that day.¹¹⁶ Romans 1:29 says concerning those whom God has given up "unto a reprobate mind" that they are "filled with all unrighteousness." Then follows a list of sinful dispositions. "All unrighteousness," adikia, here has quite generally been taken as a collective or general term, embracing all which follows.¹¹⁷ The main point is that it is something which fills those who have "refused to have God in their knowledge" and then which issues forth in "wickedness, covetousness, maliciousness." It is again the inner basis for these sinful characteristics.

There was found one instance in which adikia is related to hamartia. I John 5:17 contains this statement: "All unrighteousness is sin." "Here the Apostle seems to say, in explanation of what he has just written, 'SIN' is a large word, comprehending all unrighteousness whatever."¹¹⁸ According to the statement of this verse, adikia is a branch or category of hamartia.

The mercy of God may be extended toward those who have committed adikia; and as a defilement of the nature of man, it may be cleansed according to two statements of the New Testament. Hebrews 8:12, the only instance of adikia in the plural, states that God "will be merciful to their iniquities." (to their adikiais) This statement on God's part is the basis on which "all shall know me, from the least to the greatest of them." These adikiais are the committed or manifested adikia toward which God will be merciful. The immoral nature which is sometimes called adikia may be cleansed according to I John 1:9: "If

we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." "The righteous One who calls us into fellowship with Himself, purges away the unrighteousness which is contrary to His nature, and which renders fellowship impossible."¹¹⁹ This is a definite promise that through Jesus Christ the defiled, immoral nature, called unrighteousness (adikia) may be cleansed. The manifested acts of adikia need mercy and forgiveness while the defiled nature of adikia must be cleansed.

The study of adikia has been summarized in the following points:

1. From an etymological viewpoint it is that which is not conformable to justice and righteousness.
2. It may describe the characteristics of deceitfulness, injustice, or falsehood.
3. It may represent a committed act of sin.
4. It may describe an unintentional wrong performed while trying to do good.
5. It is generally opposed or contrasted to truth.
6. It sometimes describes a system or organization.
7. The tongue is one member of the human body which is the organ or instrument through which it specially works.
8. It generally has reference to character.
9. It is used as a personification as one who pays wages and as a master who fetters his servants, who is obeyed, and who uses the bodily members as the weapons of warfare.
10. It is described as an immorality or a defilement of human nature.
11. It is a category or division under hamartia.

12. Full deliverance is possible through the mercy of God who will forgive the manifestations and cleanse the defiled, immoral nature.
13. The distinct New Testament signification is sin as perverted actions and a state of perversion, as what "ought not to be, because of divine truth."¹²⁰

Asebeia. The final word of this classification which has been critically examined is asebeia. It is found only in the Pauline literature and Jude. Its translation has been uniform: five times it appears as "ungodliness" and one time as "ungodly." The marginal rendering of the one place where "ungodly" appears is "ungodliness." It appears only one time in the plural number; and out of the five times it appears in the singular number, it appears with the definite article four times.

In finding the etymological significance of asebeia, as with the other two words of this group, the inseparable prefix, the root form, and the ending were considered. The form to which it is most closely related is ἀσεβής (asebēs) which has been derived from the verb σεβω (sebō). The basic meaning of sebō is "to revere, to worship."¹²¹ Having acquired the alpha privative and taking the form asebēs, it describes one who is destitute of reverence towards God or who is impious, unworshipful.¹²² Finally acquiring the ending -ia of quality, it implies irreverence, ungodliness, impiety.¹²³

Each instance of the occurrence of asebeia was found to have a little different idea than any of the other instances. The first which has been dealt with is Jude 15 which sets forth asebeia as a work of the ungodly. This prophecy of Enoch has been applied to

those who "believed not" and therefore are described as "autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars." To these the Lord has come to "execute judgment....and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought." That is to say, the ungodly through ungodly energies produce works or acts characterized by ungodliness. It is for such that "the blackness of darkness hath been reserved forever."

In the eighteenth verse of Jude asebeia is set forth as a character or agent which produces certain lusts: "In the last time there shall be mockers, walking after their own lusts of ungodliness."¹²⁴ Tōn asebeiōn, of ungodliness, is here subjective genitive.¹²⁵ This type of genitive has been explained as follows: "If the substantive in the genitive case is the agent of the action expressed by the other, it is called a subjective genitive."¹²⁶ Therefore asebeia is the agent of the action expressed by the word "lusts." The mockers in the last time walk after or obey the lusts which are energized by asebeia. The results of these lusts controlled and energized by asebeia are separations, sensualness, and the lack or deprivation of the Holy Spirit.

Asebeia has also been used as something that increases, grows, or gets worse in I Timothy 2:16, 17, where Timothy is instructed to "shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene." These profane, ungodly babblings prepare the way for ungodliness to spread and control more just like a gangrene spreads and destroys more. It seems that it may be intensified under the proper conditions.

One instance of the use of asebeia shows that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." Romans 1:18 thus shows that all asebeia of men is under the wrath of God, who will therefore give up those who commit asebeia that they might receive "in themselves that recompense of their error which was due."

In Titus 2:12 the teaching is set forth that one who wants to "live soberly and righteously and godly in this present age" must renounce or forsake ungodliness: "denying ungodliness and wordly lusts." There asebeia, ungodliness, is something which must be forsaken if salvation is to occur to an individual.

Deliverance from ungodlinesses, the only instance of the plural number of asebeia, is promised in Romans 11:26 especially to Israel, and through them, to all mankind for "There shall come out of Zion the Deliverer; He shall turn away ungodlinesses from Jacob."¹²⁷ That ungodlinesses, plural of asebeia, may not only be turned away from Jacob is shown in a succeeding verse where it said that "God hath shut up all unto disobedience, that he might have mercy upon all." That this "all" refers to Gentiles as well as Jews the context clearly discloses.¹²⁸

In summarizing this study of asebeia it has been shown that:

1. Etymologically, it signifies irreverence, ungodliness, impiety.
2. It is a work or act of ungodly persons.
3. It is an agent which produces sinful results.
4. It may be intensified.
5. It is especially contrasted to godliness.

6. It deserves, is under, the wrath of God, whose judgment is against it.
7. If a godly and righteous life is to be achieved, it must be forsaken.
8. Deliverance from it is promised.
9. Its distinct New Testament signification is sin as a lack of reverence to God or sinful nature contrasted with God's righteous nature.

C. Comparison of the Three Words

Common Characteristics. These three words were found to have the following points in common:

1. They are all characterized by the alpha privative as an inseparable prefix which makes the words negative in character.
2. They are all characterized by the ending -ia which expresses quality, and so all three may be used.
3. They all have a definite relationship to religion, either in the form of law, justice, or worship.
4. They all may represent a sinful act or work.
5. Each of them produces rejection or judgment by God.
6. Each of them has reference to character.
7. Each of them may be an inner evil disposition.
8. Redemption is promised for each.

Distinctions. The following distinctions were found to exist between the three words:

1. Essentially anomia has reference to a lack of lawfulness, adikia to a lack of righteousness, and asebeia to a lack

of reverence.

2. Anomia and adikia are personified while asebia is not.
3. Adikia may have a weak meaning while anomia and asebeia seem to be stronger words.
4. Asebeia is contrasted to godliness while adikia is contrasted to truth.
5. Both anomia and adikia were related definitely to hamartia while asebeia was not.
6. Anomia has special reference to a rejection of God's will, adikia to a rejection of God's righteousness, and asebeia to a rejection of God's essential nature.
7. Adikia has seemed to be described as more of a system or organization than either anomia or asebeia.
8. The tongue seems to be more of a special organ of adikia than either anomia or asebeia.
9. Asebeia may be intensified; anomia multiplied; but no mention is made in this regard to adikia.

CHAPTER V

STUDY OF FOURTH GROUP OF WORDS:

παράβασις (parabasis), *παράπτωμα* (paraptōma),
παράνομία (paranomia), AND *παρακοή* (parakoē)

A. Introduction

Why They Are Grouped Together. The reasons these four words have been placed in one group for their investigation are as follows: (1) Each word has the same prefix *παρα-* (para-). It is a very common prefix in the composition of Greek words; however its etymology is uncertain.¹²⁹ It is a preposition that has a basic meaning of be-
side or alongside.¹³⁰ Used in composition, though, it may signify two basic ideas: (a) "situation or motion either from the side of, or to the side of, near, beside, by, to," or (b) "violation, neglect, aberration [cf. our beyond or aside i.q. amiss]." ¹³¹ (2) There is some similarity in translation. Both parabasis and paranomia have been translated "transgression." There is also a close relationship between transgression and trespass, the usual translation of paraptōma. While a transgression is defined as a going beyond law, a trespass is that which exceeds lawful limits.¹³² Therefore, from the standpoint of English translation, a trespass is that which is a result of a transgression.

Times Used. Parabasis occurs in seven different instances, all of them in Pauline writings. Paraptōma is used in nineteen instances where all but three instances, which occur in the Synoptic Gospels, are found in the Pauline letters. Nine of its appearances are in the

book of Romans alone, where six of these occur in one chapter, the fifth, within six verses, the fifteenth through the twentieth. Paranomia in its single occurrence appears in II Peter. Parakoē is found in three instances, representing three different Pauline books.

Outline of Study. The investigation in this chapter has been achieved in the following steps: (1) The study of each individual word in a three-fold manner: (a) a general introduction to each word; (b) an examination of the etymology of each word in order to arrive at a basic meaning; and (c) an inductive study of each in its New Testament occurrences. (2) A comparison of the four words in order to find: (a) their common characteristics and (b) their distinctions.

B. Study of Individual Words

Parabasis. The first word of this group which has been considered is parabasis. Out of its seven occurrences, which represent four Pauline books, it is used five times in the singular number. Two of these are found with the definite article while three are not. In its two plural occurrences, one appears with the definite article, the second without. It has consistently been translated "transgression."

In finding its basic meaning, three points concerning the word have been considered; its root, βαίνω (bainō), its prefix, para-, and its ending, -σις (-sis). Each one of these has a bearing upon the word's basic meaning. The root form, bainō, occurs only in composition in the New Testament. But it basically means "to go."¹³³ This root form then being combined with the prefix para- takes on the meaning of to go by the side of, to go beyond, or to violate.¹³⁴ The ending -sis is an ending which expresses action.¹³⁵ Combining the action

ending, -sis, with the verb parabainō, produces a word which signifies, basically, a going over or beyond, or a violating, a disregarding.¹³⁶

In the inductive study of this word in its New Testament contexts, six basic ideas were brought forth. It was first found to refer to a violation, or a disregarding of a positive, divine command. Three different commands have a connection with parabasis. The first of these is that of the command given to Adam and Eve and which they violated. Two instances set forth this truth. The first is found in Romans 5:14 where it is stated that: "Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression,"--Adam's parabasis. Adam had violated a positive, divine command.¹³⁷ Eve's part in this parabasis is set forth in I Timothy 2:14 where Paul is setting forth the reason he does not permit women to teach but desires them to be "in quietness." The reason is twofold. Verse thirteen gives the first reason: the order of creation--"For Adam was first formed, then Eve." The second reason is found in the verse under consideration: the order of falling into transgression (parabasis)--"Adam was not beguiled, but the woman being beguiled hath fallen into transgression." This was a violation of a positive divine command on Eve's part.¹³⁸

The second positive divine command of which parabasis is a violation is the Mosaic Law.¹³⁹ There are four references which specially denote this aspect. Romans 2:23 refers parabasis distinctly to a violation of the Mosaic Law: "thou who gloriest in the law, through thy transgression of the law dishonorest thou God?" The reason this is a reference to the Mosaic Law is because Paul is distinctly describing the Jews, who were the people trying to keep this particular law.¹⁴⁰

Romans 4:15 makes the statement that "where there is no law, neither is there transgression" (parabasis). The law under consideration is the Mosaic Law for the period described when there was no transgression is the pre-Mosaic period--"from Adam until Moses." The idea is that "comparatively....there was no transgression before the law of Moses."¹⁴¹ Galatians 3:19 also sets forth parabasis as a violation of the Mosaic Law in these words: "What then is the Law? It was added because of transgressions." Here the Law is that which was added and this can only describe the Mosaic Law; for the law written upon men's hearts was not added. Finally Hebrews 2:2 sets forth parabasis as a transgression of the Mosaic Law, which is described as "the word spoken through angels."¹⁴² Then it is stated concerning this "word" that "every transgression [of it] and disobedience received a just recompense of reward."

The third positive divine command refers to a more general law than that of Moses'. God had made His will known to all men in all ages. This will was "primaevally revealed, revealed to the patriarchs, revealed in the law," and was known to "our parents and the antediluvian earth, the sons of Noah and the postdiluvian earth, Israel itself as a people."¹⁴³ It is to this that Hebrews 9:15 makes parabasis refer when it is stated that a death has "taken place for the redemption of the transgressions that were under the first covenant." The transgressions, parabasis, here are those which have been committed against God's will no matter how it was revealed. A "death" has taken place "for the redemption" of these parabaseōn.

The second basic idea of parabasis is that not only does it involve a violation of a positive divine command but it cannot occur

where there is no such commandment. Romans 4:15 makes this plain by saying "where there is no law, neither is there transgression." That is to say "there must be something to transgress, before there can be a transgression."¹⁴⁴ "There is no responsibility for the violation of a non-existent law."¹⁴⁵ The idea is that apart from a revealed law sin may not acquire its full sinfulness in the estimation of mankind. But through the law, through a positive divine command, sin, and the sinful nature, "acquire a much graver character....that of....positive, deliberate violation of the divine will, and so increase wrath."¹⁴⁶ This verse thereby definitely limits the idea of parabasis by the idea of a positive, divine command.

The third basic idea of parabasis is that it is something which brings shame to God's name when committed by people who claim Him as their God. This is manifested in Romans 2:23 where it is stated that the Jews who glory in the law of God, pretend to obey it, by their "transgression of the law" dishonor God. On this account God's name is being blasphemed, defamed, among the Gentiles, who instead should be brought to glory in God through the Jews. This is true because God has a special relation to the law--it is His command; therefore, when people who claim God as their God, violate His law, it is a real defamation of God.

In the fourth place parabasis involves a fall or a lowering in character or state of the one who performs such a violation of God's law. This is stated in I Timothy 2:14 where it said that the "woman being beguiled hath fallen into transgression." Before the transgression she was somehow in a higher level so far as character was concerned than following the transgression. The word translated "fallen"

is from the perfect tense of *γίνομαι* (ginomai), which basically means "to become."¹⁴⁷ The idea applied to this verse is that the woman through the parabasis had become someone different. Since this different person was on a lower level character-wise following the parabasis than before, it may be described as a fall.

Parabasis in the fifth idea with which it is associated has some dire results. According to Hebrews 2:2 it is to receive "a just recompense of reward." The word from which "recompense of reward" is translated is *μισθὰ ποδοσίου* (misthapodosian) which means "payment of wages due" and especially refers to punishment in this verse.¹⁴⁸ Consequently, if every parabasis of the Mosaic Law received its payment of wages or punishment which was due, how shall we escape our punishment due if our parabasis is against the "so great salvation?" Not only is punishment a result of parabasis, but so is spiritual death. This is made manifest in Romans 5:14: "Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression." "Adam's transgression" was a parabasis. Verse twelve states that through one man, through Adam's parabasis, sin entered and also death. Both sin and death are a result of parabasis. This death refers "primarily, but not only, to physical death: and....is general, including the lesser in the greater, i.e. spiritual and eternal death."¹⁴⁹

Finally, it has been stated that redemption has been effected for parabaseōn, and salvation is therefore possible for the one guilty of such actions. Hebrews 9:15 makes it plain that a death has taken place "for the redemption of the transgressions." The fourteenth verse reveals some facts concerning this death: it is "Christ, who

through the eternal Spirit offered himself without blemish unto God." And therefore His blood shall "cleanse your conscience from dead works to serve the living God." Certainly, parabasis is included amongst the "dead works." In I Timothy 2:14 it is stated that the "woman being beguiled hath fallen into transgression." Then in the next verse it is promised that "she shall be saved." In the final part of that verse it is shown how salvation is effected: by "faith and love and sanctification."

The results of the study of parabasis were as follows:

1. It is a word which expresses action.
2. It basically means a going over or beyond, a violating, or a disregarding.
3. It refers, in the New Testament, to a violation of a positive divine command, either Adam's and Eve's transgression, a transgression of the Mosaic Law, or a transgression of God's general law.
4. It is vitally connected with the idea of law.
5. Its commission especially defames God's name.
6. Its commission involves a lowered or altered state of character.
7. There are dire results connected with it: punishment and spiritual death.
8. Redemption has been effected so that salvation is possible to those guilty of it.
9. Its distinct New Testament significance is sin as a willful violation of God's positive command.

Paraptōma. The second word of this group is paraptōma. Out

of its nineteen New Testament appearances, nearly half, nine, are found in the book of Romans alone. Contrary to the other of the synonyms, except agnoēma, it is used more in the plural number, eleven times, than in the singular number, eight times. Of those occurring in the plural number, ten occur with the definite article. Of those occurring in the singular number, six appear with the definite article. It has generally, seventeen times, been translated by the word "trespass." The other two times it has been translated by the word "fall."

Paraptōma is composed of three separate parts which all have a part in giving the word its etymological meaning: the prefix--para-, the root--πτίπτω (piptō), and the ending -ma. The basic meaning of the root, piptō, is "to fall."¹⁵⁰ With the addition of the prefix, para-, a verb is formed παράπτω (parapiptō), which means "to fall beside...hence to deviate from the right path, turn aside, wander."¹⁵¹ Finally with the addition of the result ending -ma, a noun is formed which basically means "a fall beside or near something"¹⁵² and is a result of some previous action.

From the inductive study of paraptōma eight separate ideas were found set forth in the New Testament. The first idea which has been set forth in the New Testament is that it results in dire consequences. The first dire consequence is that of condemnation--being found disapproved by God. Romans 5:18 makes this manifest in the statement that "through one trespass the judgment came unto all men to condemnation." Not only is God's disapproval and pronouncement of condemnation the immediate result; but there is a more far-reaching and final result--spiritual death. There are a number of instances where this concept is definitely set forth. It is implied in Romans 5:15 by the

explanation that "by the trespass of the one the many died" which refers to both physical and spiritual death. That spiritual death is implied is made clear by the last part of the verse which speaks of the gift abounding unto many. Spiritual death is certainly involved in Romans 5:17 which says that "by the trespass of the one, death reigned"--death had thus gained the supremacy. However the same verse makes it clear that where death has reigned, a "reign in life" may take place by receiving "the abundance of grace and of the gift of righteousness." There are three instances where it is stated that spiritual death is a result of trespasses in the statements: "dead through your trespasses."¹⁵³

certainly not....'subject to physical death:' the whole of the subsequent mercy of God in His quickening them is spiritual, and therefore of necessity the death also. That it involves physical death, is most true; but as I have often had occasion to remark...., this latter is so subordinate to spiritual death, as often hardly to come into account in Scripture.¹⁵⁴

Paraptōma in Romans, chapter five, presents an interesting contrast with the "free gift." There are four separate contrasts set forth in four verses.¹⁵⁵ This contrast is introduced by the proposition: "But not as the trespass, so also is the free gift." The first contrast is that between a deprivation and an addition. The result of paraptōma is that "many died," in other words, there was a deprivation or a taking away of something. Opposed to this is the result of the free gift which was made to "abound unto the many;" in other words, something was bestowed abundantly. The second contrast has to do with numbers. There were "many" paraptōma but only one "free gift;" for it is always called "the free gift." The third contrast is that be-

tween life and death. As a result of "the trespass of the one, death reigned." The result of the free gift is to "reign in life." The final contrast is that between disapproval and approval. Paraptōma brings unto all men "condemnation"--express and manifest disapproval. On the other hand the "free gift" brings to all men "justification of life"--express and manifest approval. This contrast has shown that paraptōma results in a deprivation, is manifold, makes death supreme, and brings disapproval.

The third main concept of paraptōma is that it is a reason for Jesus' sacrificial death. Romans 4:25 describes the purpose of "Jesus our Lord" in being delivered up and in being raised. The reason He was delivered up was *διὰ τὰ παραπτώματα* (*dia ta paraptōmata*), "for our trespasses." The preposition dia is significant here. Used with the accusative it "expresses the ground or reason for an act, with the idea of 'because of,' 'for the sake of,' 'on account of.'" ¹⁵⁶ The reason that Jesus delivered Himself up to death was on account of our trespasses.

Paraptōma has been placed also in close relationship with the Mosaic Law. Romans 5:20 declares that "the law came in besides, that the trespass might abound." There was therefore a purpose of the law especially in relation to paraptōma. This purpose was that the paraptōma "might abound." The thought in the word "abound" is that of making significant, or plainly manifest. Therefore, the purpose of the law in relation to paraptōma was to make them especially significant or plainly manifest and therefore worthy of God's condemnation and utter disapproval.

Paraptōma is also used in special reference to the Jewish apos-

tasy in Romans 11:11, 12. In this connection it has been translated as fall. In the first place it is said that "by their fall salvation is come unto the Gentiles;" and in the second place it is said that "their fall is the riches of the world." This paraptōma of God's people has spread salvation to the Gentiles and riches to the whole world. This paraptōma however, must not be understood in any sense as the ground of this salvation or riches but only that which provided the opportunity for their spread. The significant fact is that God had not cast off His people forever but "their fulness," their spiritual enrichment, is a real possibility for "God is able to graft them in again." Therefore paraptōma is used here to mean "no more than such a lapse as was recoverable."¹⁵⁷

Paraptōma has also been set forth as something which is able to overtake the inattentive, unalert person by surprise before he can flee from it. As a consequence, that person needs to be restored. This representation is found in Galatians 6:1 where the Apostle makes this command: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness." The word translated "overtaken" is from the Greek word προλαμβάνω (prolambanō) which carries the meaning "to take one by forestalling (him, i.e. before he can flee....), i. e. surprise."¹⁵⁸ The marginal reading changes the preposition in which has for its object "any trespass" to by. Thus the meaning of this verse is "if any man be caught in surprise and overcome by paraptōma, that one should be restored by those who are spiritual." Paraptōma, then, may be something which creeps up on an unalert person in a stealthy manner with the idea of overpowering him. This person's sin should be prayerfully pointed

out to him by spiritual persons, who also must watch, lest they also be likewise caught unawares.

The New Testament also has an instance of usage of paraptōma which makes it appear as a fault or a sin between men, as well as between man and God. This is manifested in the statement which says: "if ye forgive men their trespasses."¹⁵⁹ If men are to forgive men their trespasses, it is clear that the trespass must be between men. The succeeding verse speaks of trespasses which "your Father" must forgive. It is manifestly plain that those which God must forgive are those which have been committed against Him.

The final representation of paraptōma is that which makes it plain that restoration is very possible by the person or persons involved in it. It is to be noticed, expressly, that every occurrence of paraptōma is in a context which speaks of restoration. This is a marked characteristic. This restoration is quite well stated and presented therefore. This forgiveness of paraptōma is a part of the provided redemption, as Ephesians 1:7 declares: "in whom [Jesus Christ] we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." Not only is this redemption provided, but all paraptōma may be forgiven; for, though being dead in trespasses, Christ will make "alive together with him, having forgiven us all our trespasses." Justification is involved in this restoration, and not only forgiveness, as Romans 5:16 declares: "but the free gift came of many trespasses unto justification." This forgiveness on God's part of our trespasses seems to be conditional for Jesus said: "if you forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their tres-

passes, neither will your Father forgive your trespasses."¹⁶⁰ God's forgiveness of us is conditioned upon our forgiveness of our fellowmen. It is therefore plain that those trespasses which our fellowmen have committed against us must be forgiven by us. Finally this possibility of restoration the true minister is obligated to preach: "To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses."¹⁶¹ This "word of reconciliation" the great Apostle says was "committed unto us." And because it was committed unto the Apostle, it is committed unto every minister who would present the Gospel.

This study of paraptōma has produced the following results:

1. Its basic meaning from an etymological standpoint is to fall beside or near something which is the result of a previous action.
2. It is contrasted with the "free gift."
3. It results in deprivation, is manifold, makes death supreme, and brings disapproval.
4. It is a reason for Jesus' sacrificial death.
5. The law makes it plainly manifest and significant so that it is worthy of God's condemnation and utter disapproval.
6. It is used to describe the Jewish apostasy, which is not irrecoverable.
7. It is a sin which creeps upon an unalert person in a stealthy manner with the idea of overpowering that person.
8. It is a sin which spiritual persons may point out to their brethren, who have, unwatchfully, been trapped unawares.
9. It may be a sin committed by man against man, as well as

man against God.

10. Every occurrence of it is in a context which speaks of the possibility of restoration.
11. This restoration is by the redemption provided by Jesus' blood and includes forgiveness of all trespasses, justification, a conditional aspect, our forgiving our fellowmen, and the responsibility of the minister to preach this truth.
12. Its distinct New Testament signification is sin as "conscious violation of right, involving guilt, and occurs, therefore, in connection with the mention of forgiveness."¹⁶²

Paranomia. The only word in this group which has only a single occurrence in the New Testament is paranomia.¹⁶³ In its single instance it is translated "transgression" thus showing some relationship with parabasis, in so far as translation is concerned. It is composed of two words: the preposition para and the word nomos. The word nomos has special reference to law. One who is characterized as para-nomos would be one who violates law. The ending of quality, then, added to paranomos forms paranomia which basically means that which characterizes a violation of law. In profane Greek it characterizes that which is in "opposition to law, wrong-doing which violates law."¹⁶⁴

A number of thoughts are given to this word by the context in which it is found in the New Testament. It was thought well to consider the larger context first. The Apostle Peter in the second chapter of his second epistle is describing the "false prophets"--their teachings, their methods, their fate, their character, and one example, that of Balaam, the son of Beor. These false prophets have forsaken the right way, have gone astray, and have "followed the way of Balaam

the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with a man's voice and stayed the madness of the prophet."

It was noticed first of all that this paranomia, transgression, of Balaam was a particular deed. It was that special act of sin performed by Balaam and which was consequently attached to his character. This paranomia also is closely associated with conviction and reproof, because Balaam "was rebuked for his own transgression." The word "rebuked" is a translation of ^ῥἐλεγξίς (elegxis) which carries with it the idea of conviction, with the implication of shame also involved.¹⁶⁵ The one involved in this transgression was also characterized as performing a senseless deed: "the madness of the prophet." The word "madness" is a translation of παραφρονία (paraphronia) which carries the idea of insanity or out of one's senses.¹⁶⁶ The viciousness involved in such a transgression was so great that it took a miracle to keep the prophet from recklessly carrying out the full course of paranomia: "a dumb ass spake with man's voice and stayed the madness of the prophet." The thought of the word stayed is that of checking, a restraining, or hindering but not entirely stopping. The full viciousness of paranomia was therefore not displayed. Again Balaam was fully responsible for this particular paranomia for it is called "his own transgression." It therefore carries the idea of individual responsibility as used in the New Testament. An observation in connection with this passage is that there is no forgiveness implied, either explicitly or implicitly. The whole second chapter of this epistle is significantly devoid of hope for those who are specially being described. However, it must not be implied that there is no

hope for those guilty of paranomia. Since it is a division of hamartia and there is forgiveness for it, it may be therefore possible to gain forgiveness for paranomia. However there does seem to be special viciousness and responsibility involved in it.

It has been found that paranomia is characterized by the following points:

1. It is that which characterizes one who violates law, basically.
2. It is a particular, objective deed of sin.
3. It implies conviction and reproof, mingled with shame.
4. It characterizes the individual who commits it as performing an act of insanity.
5. It carries the thought of reckless maliciousness.
6. It took a miracle to keep it from being fully manifested.
7. It involves individual responsibility.
8. It is not immediately connected with any hope of salvation.
9. Its distinct New Testament signification is that of an objective and high-handed violation of God's command.¹⁶⁷

Parakoē. Parakoē, representing three Pauline writings, is never found in the plural number, but only in the singular. It occurs with the definite article one time and without it, therefore, two times. It is always translated "disobedience." From an etymological standpoint it is formed from two words: the preposition para and the noun ἀκοή (akoē) which has a threefold meaning: (1) the sense of hearing, (2) the organ of hearing, or (3) the thing heard. It may also carry the implication of understanding what is heard.¹⁶⁸ Joining together para and akoē forms parakoē, which basically means a hearing

beside or amiss. The verb form *παρεκούειν* (parakouein) was used by the Greeks

principally in two senses: 1. to hear any thing by stealth, to overhear,....and, 2. to hear any thing inaccurately, to mis-hear,... From this last meaning of the word comes the Hellenistic usage, in which it betokens a more intentional mis-hearing, a reluctance to hear...., and hence includes also the idea of non-compliance, of disobedience.¹⁶⁹

The inductive study of parakoē has resulted in the description of the following various ideas associated with it. It was found to describe Adam's sin in Romans 5:19: "For as through the one man's disobedience." That the "one man" refers to Adam there can be no doubt for this expression is used throughout this section describing how sin entered the world, why the many died, why condemnation has come, and why death reigned. It here "denotes the moral act which provoked the sentence of condemnation (ver. 18a). There had been in the case of Adam akoē, hearing; a positive prohibition had sounded in his ears. But this prohibition had been for him as it were null and non-existent."¹⁷⁰ Thus it here refers to a particular deed of mis-hearing or failure to heed what was heard.

In two of its occurrences it is definitely contrasted with obedience. The Greek word for obedience is *ὑπακοή* (hupakoē), which means "obedience, compliance, submission;" and it especially refers to "the obedience of one who conforms his conduct to God's commands."¹⁷¹ Therefore parakoē is the opposite of this thought; it is the disobedience of one who will not conform his conduct to God's commands. In Romans 5:19 a parakoē results in many being made sinners while hupakoē results in many being made righteous. In II Corinthians 10:6 parakoē is that which is to be avenged while hupakoē is that which shall be

made full or perfected.

Parakoē is that which the Apostle is going to be in readiness to avenge. In II Corinthians 10:3 the Apostle has introduced the subject of the type of warfare which he is waging. In verse four the weapons are described. In verse five he begins to tell the results of the warfare and what occurs in it. This idea carries over into verse six where it is stated that the one in this warfare must be in "readiness to avenge all disobedience." The word which is translated avenge is ἐκδικέω (ekdikeō) which means "to punish a person for a thing."¹⁷² Consequently, those guilty of disobedience, parakoē, will be punished by the Apostle in order that all may be obedient, hupakoē. It seems, therefore, that the Apostle, and consequently any minister, had a duty to perform in this regard and which he was "in readiness" to perform. It must, however, be kept in mind that this punishment was not to separate but was corrective in nature--that the parakoē might become hupakoē.

Parakoē results also in dire consequences. As a result of "the one man's disobedience the many were made sinners." In this case it had far-reaching evil results: it resulted in the many, not just the one, being made sinners; and it resulted in making them sinners, those who have missed the mark God has set for them. It had results numerically and in reference to character. It also has another consequence as found in Hebrews 2:2 where it is made plain that "every transgression and disobedience received a just recompense of reward." It has already been shown that "recompense" has reference to punishment.¹⁷³ Every one has received the just punishment which was their wage or reward due.

Finally a way has been made open by the obedience of one, Jesus Christ, that all those guilty of parakoē may become characterized as hupakoē or righteous. This text set forth before makes that clear: "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." The results of the one man's disobedience are offset by the results of the one man's obedience. And so as the many were made sinners so the many, on account of the one man's obedience, may be made righteous.

The preceding study of the word parakoē has included the following findings:

1. It occurs only in the singular number.
2. Its basic meaning is that of hearing beside or amiss.
3. It describes Adam's sin as a positive act of disobedience and a particular mis-deed.
4. It is something to be punished by the minister in a corrective way.
5. It has dire consequences: numerically, it may affect many; character-wise, it develops sinners; and God-wise, it receives the just punishment due.
6. Those guilty of it may become obedient or righteous through the obedience of Jesus Christ.
7. Its distinct New Testament signification is sin as a "practical mis-hearing, not listening to a teaching, or law, or person."¹⁷⁴

C. Comparison of These Four Words

Common Characteristics. These four words, parabasis, paraptōma, paranomia, and parakoē, have the following points in common:

1. All have the same prefix, para-, which gives them all a partial meaning of beside or near: going beside, falling beside, beside the law, and hearing beside.
2. All have dire consequences and must be taken care of by the redemption which Jesus Christ provided.
3. All may refer to a specific act of sin.
4. All are related in some respect to the idea of law, that is not conforming to law.
5. All have to do with willful and conscious disobedience.

Distinctions. The following distinctions were found to occur between these four words:

1. Parabasis expresses action, a going over or beside, the violation of a positive divine command, and defamation of God's name.
2. Paraptōma is a falling beside, describes Jewish apostasy, is a stealthy sin, describes man's sin against man, and is especially related to the idea of restoration.
3. Paranomia is a missing or beside the law, is characterized by insanity, is a high-handed violation of God's law, carries the idea of recklessness, implies conviction or reproof, and is not immediately connected with a hope of salvation from it.
4. Parakoē has especially to do with hearing amiss.

5. Parabasis is a going beside the law; paraptōma is a falling beside the law; paranomia is being beside the law; and para-
koē is hearing beside the law.
6. Parabasis is an especially strong word; paraptōma is not
so strong. Parakoē is most closely synonymous with paraba-
sis. Paranomia is a very strong word.

CHAPTER VI

STUDY OF FIFTH GROUP OF WORDS:

πονηρία (ponēria),
κακοήθεια (kakoētheia), AND *κακία* (kakia)

A. Introduction to Group

Why These Are Grouped Together. There were two reasons which justified the placing of these three words under one classification: (1) There is some similarity in translation. Both ponēria and kakia have been translated "wickedness" in some of their occurrences. There is very close similarity in thought between "maliciousness," a translation of kakia and "malignity," the translation kakoētheia. "That is malicious which is dictated by hatred or spite" while "malignant implies virulence or intense and active ill will."¹⁷⁵ (2) Each of these words has the distinctive quality ending -ia. Though this ending is not confined to this group, it does give the words within the group a certain similarity.

Times Used. These three words make a total of nineteen occurrences out of the grand total of 275 occurrences for all fourteen synonyms. Ponēria occurs in seven specific instances; kakoētheia in only one; and kakia in eleven places.

Method of Study. The three words investigated in this chapter have been examined according to the following outline: (1) A study of each individual word. This was accomplished in a threefold manner: (a) a general survey of each word; (b) an examination of the etymology of each word; and (c) an inductive study of each word in its New Testament occurrences. (2) Finally the three words have been compared

in order to arrive at their (a) common characteristics and (b) distinctions.

B. Study of Individual Words

Ponēria. The first word which was investigated in this group was ponēria. It occurs in each of the Synoptic Gospels one time. It is found once in the book of The Acts. It represents also, by a single occurrence in each, three Pauline epistles. It occurs twice in the plural number, both times with the definite article. Out of its five occurrences in the singular number two are found with the definite article and three without it. Six times it was translated "wickedness" while its other occurrence has been translated "iniquity."

It is related to the verb πονείν (ponein) which basically means to toil, to labor, or to work.¹⁷⁶ From this verb the noun πόνος (ponos) is formed which means, not simply work, but "hard vigorous labor, battle for instance."¹⁷⁷ "Where πόνος is used, it is generally to indicate a tax upon one's physical strength, whether arising from toil or from pain."¹⁷⁸ The next step is the formation of the adjective πονῆρος (ponēros) which describes "the active worker of evil;" for he is "according to the derivation of the word... one that, as we say, 'puts others to trouble.'"¹⁷⁹ Attaching the quality ending -ia to the adjective the word ponēria is formed which means according to Jeremy Taylor

a scurvy, base disposition; aptness to do shrewd turns, to delight in mischiefs and tragedies; a loving to trouble our neighbors, and to do him ill offices; crossness, perverseness and peevishness of action in our intercourse....to do a man an evil office.¹⁸⁰

The basic concept of ponēria from this point of view is that which is wearisomely toiling at being mean.

The inductive study of ponēria has shown that there are seven principle ideas represented by that word. It first of all describes the essential nature of wicked beings. It describes the essential nature of the malignant spiritual beings against which the Christian will find himself wrestling according to Ephesians 6:12: "For our wrestling is not against flesh and blood, but against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." "Of wickedness," tēs ponērias, is the genitive of quality describing those spirit-forces of the heavenly places.¹⁸¹ Against such whose essential nature is that of attempting to trip and despoil any spiritual person, described in one word, ponēria,--against these malignant beings "the whole armor of God" is needed for defense.

Not only does ponēria describe the essential nature of wicked spirit-forces but also that of evil men. Every occurrence, except the one above, described, is used in this manner. It was found in those who attempted to trap Jesus by questioning Him concerning the coin bearing Ceasar's inscription.¹⁸² It is that which is in the heart of man and "proceedeth out" and defiles him.¹⁸³ It characterizes the inward disposition of the Pharisees who worry about the outside of the cup but never cleanse the inside.¹⁸⁴ It is that from which the redemption of Jesus has enabled man to turn away.¹⁸⁵ It is that of which ungodly men are full.¹⁸⁶ And it is a leaven which works from within, finally leavening the whole lump.¹⁸⁷ It is never used to describe an objective act of sin.

The second principle idea represented by ponēria is that it acts like leaven. The first idea of leaven is that it ferments and changes everything with which it comes into contact--it changes the essential nature of the mass in which it is working. This idea is found in I Corinthians 5:8 where the Corinthians are instructed to "keep the feast, not with old leaven, neither with the leaven of malice and wickedness." This is expressly applied to the fornicator who, the Apostle says, is able to taint the whole Church; for "know ye not that a little leaven leaveneth the whole lump?" Leaven is not satisfied with simply changing the essential nature of the mass in which it is working, but it must also fill the vessel and spill over if possible. Two verses give this idea of ponēria. Luke 11:39 with the words of Christ speaks of the Pharisees as full of, not just containing, "extortion and wickedness." They are so full of ponēria that it results in extortions--the act of plundering or despoiling.¹⁸⁸ Romans 1:29 suggests the same when it describes those who "refused to have God in their knowledge" as "being filled with all....wickedness." The Greek word from which "being filled" is basically translated is πληρώω (plēroō) which carries the idea of not just filling but supplying liberally and bountifully.¹⁸⁹ Thus ponēria is that wickedness which fills and indwells the whole soul of man and manifests itself by tainting everything man does.

Ponēria, along with other evil characteristics in Mark 7:22 is especially related to man's heart. It is "from within, out of the heart of men, evil thoughts proceed," including wickednesses, ponēriai. The heart as used here is "the centre and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions,

desires, appetites, affections, purposes, endeavors."¹⁹⁰ It seems that because these things come from the heart they especially "defile the man." The word defile comes from the Greek κοινῶς (koinōs), which has reference to the levitical defilement which renders a person, animal, or thing as unclean--not fit for sacred usage.¹⁹¹ Therefore the individual with ponēria proceeding from his heart is unclean so far as God and Christ are concerned.

Ponēria cannot be suppressed; it will express itself. Mark 7:21 says "For from within, out of the heart of men, evil thoughts proceed." It is the word proceed which gives the idea of expression. The Greek ἐκπορεύομαι (ekporeuomai) carries the implication of making to go forth.¹⁹² These things, including, wickednesses, which proceed forth have a force behind them; they cannot but help express themselves; that is their very nature. Because it cannot be suppressed, it must be purged as I Corinthians 5:7 declares: "purge out the old leaven, that ye may be a new lump." This old leaven is further described in verse eight as the "leaven of malice and wickedness." Because of its very character, it must be purged, that is, cleansed thoroughly. That is the only safeguard against its expanding, defiling, and filling nature.

From Matthew 22:18 it was learned that ponēria, even as inner wickedness, cannot be hid from Christ. When the Pharisees and Herodians came to Jesus with the disguised question: "Is it lawful to give tribute unto Caesar, or not?" Jesus immediately "perceived their wickedness." The One who knows and reads the hearts of men like men read a book knew, perceived, what was in the hearts of these men. Because it could not be hid from Christ, it cannot be hid from God, the Fath-

er. It is also true that because it could not be hid from Christ, the God-man, it cannot be hid from those who have been "crucified with him" and are also "alive unto God in Christ Jesus."

Acts 3:26 expecially has reference to deliverance from ponēria. It was for this purpose God "raised up his Servant" Jesus Christ who is able to turn every one away from their ponēriai. (apostrophō), which is here translated "turn away," means also the removal of anything from any one.¹⁹³ Through Jesus Christ then we may have the removal of ponēria. It is through this, then, that every one may be blessed.

In summarizing this study of ponēria it was found:

1. That etymologically it implies a wearisome toiling at being mean or base.
2. That it describes the essential nature of wicked beings, both malignant spirit-forces and evil men.
3. That it never is described as an objective act.
4. That it is in principle a leaven which not only changes the inner nature of the mass in which it operates but also completely fills the vessel until it overflows.
5. That it expecially is related to man's heart that is evil.
6. That it is especially defiling.
7. That it cannot be suppressed and must therefore be purged.
8. That it cannot be hid from God nor spiritual men.
9. That salvation is possible through Christ's atonement which removes it.
10. That the distinct New Testament signification is sin as a vicious inner nature which taints every act.

Kakoētheia. The second word in this group is kakoētheia which occurs in only one instance in the New Testament.¹⁹⁴ In this single instance it is in the singular number, without a definite article, and is translated "malignity." It is composed of two words, two adjectives: κακός (kakos) and ἦθος (ēthos). The basic meaning of kakos is bad and is used of moral values most usually.¹⁹⁵ Basically ēthos means a custom or usage.¹⁹⁶ These two words put together form the word κακῶν ἦθος (kakoēthos) which may simply mean one who is of a bad habit. However it takes on a deeper dye and may mean "malicious, cunning, crafty."¹⁹⁷ With the quality ending, the word kakoētheia is formed which basically means evil or bad character.

A problem presented itself in the inductive study of this word, which is this: it occurs only once and that in a context which does not define it. For this reason outside help has been relied upon more in finding its Scriptural meaning than the other synonyms. However its context does not recommend the word for it is rated on the same level with "envy, murder, strife, deceit, malignity." Paul seemed to have had some outline in mind as he penned these ignominious words. The preceding four words seem more to describe the inner nature of these vile men. The next words seem to refer more to the malicious conduct, there seems to be a division in thought. The five words, envy, murder, strife, deceit, malignity seem to have a different and stronger import than the following words. They seem to refer more to moral character or actions while the next ones are the more practical results. Therefore kakoētheia is in the group which particularly refers to moral actions. It would thus be recognized that it needs more of a special meaning than the term "malignity" gives to it. It has

been noted that malignity is closely related to maliciousness. It must, though, be more specialized.

Kakoētheia seems to have a more restricted meaning. The Geneva version has given it such a meaning by paraphrasing the word: "'taking all things in the evil part.'"¹⁹⁸ This word was used by Aristotle as a part of his ethical terminology and he has given it that meaning exactly.¹⁹⁹ Jeremy Taylor defines this word as a "baseness of nature by which we take things by the wrong handle, and expound things always in the worst sense....giving to all words and actions of others their most unfavourable interpretation."²⁰⁰

Nor should we take leave of the word without noticing the deep psychological truth attested in this its secondary employment--this truth, I mean; that the evil which we find in ourselves causes us to suspect and believe evil in others. The kakoiōns, according to the original constitution of the word, is he that is himself of an evil....or moral habit; but such an one projects himself, and the motives which actuate him, into others, sees himself in them;....so that which is itself thoroughly evil, finds it almost impossible to believe anything but evil in others.²⁰¹

This study of kakoētheia has produced the following points:

1. Basically, it means bad character.
2. Its context does not recommend it.
3. It seems to refer primarily to an evil moral action.
4. It includes giving everything an evil connotation.
5. It includes the principle that the one with such bad character will project his evil thoughts and intentions into others.
6. Its distinct New Testament signification is sin as an evil character which projects itself by putting the worst con-

struction on everything.

Kakia. The final word in this group and the final word of this investigation has been kakia. Out of its eleven occurrences it represents one of the Synoptics, the Book of The Acts, five Pauline epistles, and two general epistles: James and I Peter. It has been translated by four different words: "evil" in one instance, "wickedness" in four different places, "maliciousness" one time, and "malice" five times. It never occurs in the plural number. Four times it is found with the definite article while it is found without it seven times.

There was not too much to be learned by a study of its etymology. It is immediately related to the adjective kakos which has previously been discussed in connection with kakoëtheia. Its basic meaning of bad, evil, or troublesome is carried over into the word kakia which, because of its ending which denotes quality, signifies that which is bad, evil, or troublesome. Jeremy Taylor's thought concerning this word may be pertinent here. He gives it the basic idea of "craftiness" and then goes on to describe it as a

willingness and aptness to deceive; a studying by some underhand trick to overreach our brother:....By which is not signified that natural or acquired sagacity, by which men can contrive wittily, or be too hard for their brother, if they should endeavor it; but a studying how to circumvent him, and an habitual design of getting advantage upon his weakness; a watching him where he is most easy and apt for impression, and then striking him upon the unarmed part.²⁰²

From the inductive study there were a number of principle representations brought forth. It may first of all refer to that which its etymology suggests--trouble. Thus as it is used in Matthew 6:34 it refers to the common trials of every day life: "Sufficient unto

the day is the evil thereof." This statement was made in order to impress the fact that one should not be "anxious for the morrow." The idea seems to be that their will be enough common trials in each day to be taken care of without adding those which may happen tomorrow; for "the morrow will be anxious for itself."

It may represent a particular deed of evil as it does in Acts 8:22. The deed of evil is that of one Simon who had been a sorcerer in the city of Samaria. He was amongst those who "believed" and were baptized under Philip's preaching. However, when Peter and John came down to Samaria, prayed for them to receive the Holy Spirit, and then laid their hands upon them and they received the Holy Spirit, Simon offered these Apostles money in order that he might have this same power, thinking that the "gift of God" might be purchased with money. Henceforth, Peter warned him that his heart was "not right before God" and that he should "repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." This thought of Simon's heart was a particular wickedness, kakia, for which he needed to repent and be forgiven.

Kakia is something which seeks to be hid and will hide even behind freedom for protection if necessary. I Peter 2:16 says not to use "your freedom for a cloak of wickedness." Tēs adikias is not a genitive of quality here but has more the idea of possession showing that the cloak is especially for wickedness in order to cover it up. Kakia is not friendly to light or to being made manifest. If it is not hid by some cloak such as freedom, or any other handy camouflage, its necessary nature may be discovered and thus work toward its own destruction.

Its immediate contexts do not commend the word kakia; for its environment includes such words as bitterness, wrath, anger, clamor, railing, shameful speaking, foolish, disobedient, deceived, divers lusts and pleasures, and filthiness.²⁰³ Not only is it closely associated with such words, it is also closely associated with the old life of sinfulness which in I Corinthians 5:8 is called the "old leaven,of malice and wickedness."

In I Corinthians 14:20 it is stated that the Brethren should not be "children in mind: yet in malice be ye babes, but in mind be men." There were some things in which they were to be fully developed, especially their minds. But in malice they should be babes, entirely underdeveloped--not even allowed to start development. This is signified by the fact of the two different words used: "children" παιδίον (paidion) and "babes" νηπιάζω (nēpiadzō). Paidion refers to little children while nēpiadzō refers to being an infant.²⁰⁴ So far as malice is concerned they should not even be developed as much as a little child but should be as underdeveloped as a new-born infant.

Kakia is degrading in principle as various instances have shown. It may first be simply a thought of the heart as Peter suggested in Simon, the sorcerer's case. However if unrepented, it will not stop there but will become a leaven and corrupt the whole personality. For the very principle of leaven is to effect the whole lump. The next step, once the nature of the individual has been corrupted, is to fill the whole man as Romans 1:29 suggests: "full of....malignity." This fullness includes every realm of man: affections, emotions, intellect, volition, thought life. Once the individual is filled full,

it will overflow for James 1:21 speaks of the "overflowing of wickedness." Thus it not only defiles the whole man but abounds to defile others with whom the defiled person may have fellowship or contact.

Kakia can not be dealt with lightly, a number of references make plain; for it must be put away.²⁰⁵ Two separate verbs have been used to represent the idea of putting away kakia. A closer study of them has proven helpful at this point. The first verb ἀῖρω (airō) has in its nature the idea of taking away by force and destroying.²⁰⁶ The second verb, used three times in this relation is ἀποτίθημι (apotithēmi). It means, really, to renounce.²⁰⁷ A closer look yet at these verbs has revealed some more facts. Twice the aorist tense and imperative mood have been used together. When used thus in combination the aorist is timeless but punctiliar.²⁰⁸ Being punctiliar then implies an instantaneous or momentary action as opposed to durative or linear action. When used in combination, the aorist tense and imperative mood imply urgency.²⁰⁹ Finally the voice these verbs appear in is important. Usually the middle voice is found but the passive occurs once. The important thing is that the subject is acted upon in either case. However the middle voice also gives the added impetus of the subject also doing the acting.²¹⁰ Applying these results now to the idea of putting away kakia, it was found that it must be put away forcibly, renounced, and destroyed. It is urgent that this be done. The individual must have this done to himself and by himself. No one else can do it for him. This is accomplished in an instantaneous action, not over a period of time.

The last principle concept represented by this word is the idea of redemption. Kakia in a number of instances appears in a context

which sets forth redemption from it. The various steps of this redemption are manifested. The first is that of repentance, as Simon, the sorcerer, was warned by Peter. Following this, God's mercy will be shown as its occurrence in Titus 3:3 and the verses immediately following declare. For salvation appeared through the "kindness of God our Saviour, and his love toward man" and man may therefore be saved not by any of his righteous works but "according to his mercy he saved us." When God's mercy appears as a result of genuine repentance, forgiveness is the next step which God undertakes. This also Peter made plain to Simon. In James 1:21 it is declared also that the "implanted word....is able to save your souls." It must therefore be received with meekness following the putting away of "all filthiness and overflowing of wickedness." Having done all this, I Peter 2:2 declares that it is then possible to "grow thereby unto salvation" if as newborn babes "the spiritual milk which is without guile" is longed for.

This study of kakia has produced the following summary:

1. Basically, it signifies that which is bad, evil or troublesome.
2. It may refer to the common trials of every day life.
3. It may refer to a special particular deed of wickedness.
4. Its immediate contexts do not commend the word because of the loathsome words which immediately surround it and because it is associated with the old sinful life.
5. We are to be fully underdeveloped in regard to it.
6. It is a degrading principle, devolving from a vicious thought to effect upon others.

7. It must be put off by force, renounced, and destroyed by the individual himself for himself; for this is imperative and is accomplished in a moment of time.
8. Redemption is provided for it through repentance, God's mercy, forgiveness, the implanted word, and growth.
9. Its distinct New Testament signification is badness in heart and action, which must be dealt with by strong measures.

C. Comparison of the Three Words

Common Characteristics. As these three words were compared the following common characteristics were found:

1. All of them are words expressing quality of action or nature.
2. All are quite strong words.
3. All of them express the idea of malign disposition.
4. All of them have to do with the moral realm.
5. All of them have a nature which tends to increase.
6. All appear in a context that does not commend them at any point.
7. None may be suppressed; but must be dealt with radically.
8. All are in need of the redemption provided by Jesus Christ.

Distinctions. The following distinctions were also especially noted:

1. Ponēria has especial reference to a wearisome toiling; kakoētheia to a bad character, and kakia to badness.
2. Ponēria has reference to meanness, viciousness; kakoētheia

to putting an evil connotation on everything; kakia to craftiness.

3. Ponēria is the strongest term while kakia is the weakest. Kakoētheia is in between. However, none are very weak.
4. Kakia may refer to common trials of life; ponēria is used to describe malignant character of evil spirit forces; while kakoētheia projects its evil imaginations to others.
5. Ponēria never describes an objective act of sin while kakia and kakoētheia may.

CHAPTER VII

GENERAL SUMMARY AND CONCLUSIONS

In this chapter the distinctive features of this study were set forth, a summary was made of the various chapters, a summary of each word studied was made, the conclusions of the study were set forth, and finally some suggestions for further study were listed.

A. Distinctive Features

This study was felt to be distinctive in the following ways:

1. The manner of studying the synonyms from an inductive approach to the New Testament rather than a deductive approach provided a New Testament definition for the words for sin rather than a definition based on classical Greek usage of these words.
2. The attempt to classify these words was an endeavor that is probably distinctive. They have usually been examined individually without any considered attempt to classify them according to any prescribed manner.
3. The aim of comparing the various words within each classification was one carried out on a broader scale than any other studies of these words has produced. This resulted in seeing each word alongside its closest synonym.

B. Summary

Each Chapter. In Chapter One the basis of the problem was set forth, the problem was stated, the objectives were listed, the justi-

fication for this study was set forth, the uses it may have were outlined, the definition of terms was made whereby the method, scope, limitations, and object of the study were presented, the method of procedure was made clear, certain technical information was clarified, and a statement of organization was exhibited.

In Chapters Two through Six the fourteen synonyms were investigated. They were classified in the following divisions: In the first group were placed hamartia and hamartēma, which were then examined in Chapter Two. The second group was composed of hēttēma and agnoēma and was dealt with in Chapter Three. The words anomia, adikia, and asebeia were put in group three and dealt with in Chapter Four. In the fourth group the four words parabasis, paraptōma, paranomia, and para-koē were placed. They were investigated in Chapter Five. The last group, composed of the three words ponēria, kakoētheia, and kakia, was studied in Chapter Six.

The manner of study in each chapter was approximately the same. In the first place a general introduction to the group was made. Then followed a study of each word individually. The basic meaning was found for each word by a study of its etymology. Then the different New Testament aspects of each word was found by an inductive study. A summary was made of each word along with a statement as to its distinct New Testament signification. Following this a comparison was made of the words in the group in order to find their common characteristics and distinctions.

In Chapter Seven the distinctive features of the thesis were listed, a summary was made of the various chapters and each word studied, the conclusions were outlined, and suggestions for further

study were advanced.

Each Word. Because of the nature of this study, the summary of each word has been set forth rather than a more detailed summary of each chapter. This has been done in order that the various synonyms may be more closely compared. This has been made in three areas: first, the basic meaning of each word; second, the New Testament usage of each word; and third, the distinct New Testament signification of each word.

1. The basic meaning of each word:

Hamartia--a failing and missing a mark.

Hamartēma--the result of missing a mark.

Hēttēma--an inferiority in reference to moral values.

Agnoēma--a mistake committed as a result of want of knowledge.

Anomia--that which is not subject to law.

Adikia--that which is not conformable to justice.

Asebeia--that which is destitute of reverence.

Parabasis--that which goes over or beyond.

Paraptōma--a fall besides or near something.

Paranomia--a violation of law.

Parakoē--a mis-hearing.

Ponēria--that which wearisomely toils at being mean.

Kakoētheia--that which has a bad character.

Kakia--that which is evil, bad, troublesome.

2. The New Testament usage of each word:

Hamartia: In both the plural and singular, it may refer to a definite act of sin; in the plural it may refer

to the whole realm of sin; in the singular with or without the definite article, it may refer to sin as a principality, personification, or a power; in the singular without the definite article, it may refer to sin as sinfulness; and it has a wide versatility.

Hamartēma: It may refer to sin as a definite act, in a collective sense, as a result of disobedience, and as an indefinite act of sin.

Hēttēma: It is related to a spiritual inferiority, has reference to defective character, is either a result or a cause, and may be nearly synonymous with depravity.

Agnoēma: It is an unconscious nature, is related to our human infirmities, has an element which makes forgiveness possible, and needs the atonement.

Anomia: It may be an act, is contrary to God's revealed will, causes rejection by God, issues in positive wrong action, may be multiplied, may be personified, may be an inner evil disposition, is identified with hamartia, and may be forgiven and purified.

Adikia: It may describe deceitfulness, injustice, or falsehood, may be a committed sin, may be an unintentional wrong, is contrasted with truth, describes a system, uses the tongue, refers to character, may be a personification, may be a defilement of human nature, is a division under hamartia, may be fully forgiven and cleansed.

Asebeia: It is a work of the ungodly, is an agent, may be intensified, is contrasted with godliness, is under the wrath of God, must be forsaken, and may be fully taken care of by redemption.

Parabasis: It expresses action, is a violation of a positive divine command, is vitally connected with law, brings defamation to God's name, lowers character, has dire results, is possible to be saved from it.

Paraptōma: It is contrasted with the "free gift," results in deprivation, is manifold, makes death supreme, brings disapproval, brought about Jesus' death, is manifested by the law, describes the Jewish apostasy, is stealthy, may be against fellowmen, is fully forgiveable, and full restoration is possible from it.

Paranomia: It is a particular deed, implies reproof, has to do with insanity, is a reckless maliciousness, needs to be kept from being fully manifested by a miracle of God, and involves personal responsibility.

Parakoē: It describes Adam's sin, is a positive mis-deed, needs correction, has dire consequences, needs to be taken care of by the redemption offered in Jesus Christ.

Ponēria: It describes essential nature of wicked beings, is never an objective act, is leaven, is from an evil heart, is defiling, cannot be suppressed, cannot be hid, must be purged through salvation offered by Jesus Christ.

Kakoētheia: It refers to evil moral action, gives everything an evil connotation, projects its vicious nature to others.

Kakia: It may refer to common trials of every day life, may refer to a particular sin, should be fully underdeveloped in the soul, is degrading, must be put off, and salvation will take care of it.

3. The New Testament distinct signification of each word:

Hamartia is anything in act, quality, or principle which falls short of the will of God in any manner.

Hamartēma is that sin which has missed the will of God.

Hēttēma is sin considered as a spiritual deficit whether it be a result or a cause.

Agnoēma is sin performed unconsciously as a result of human infirmity but for which atonement is needful.

Anomia is sin as a rejection of a stated command of God and for which guilt and rejection are incurred.

Adikia is sin as perverted actions and a state of perversion, as what "ought not to be, because of divine truth."

Asebeia is sin as a lack of reverence to God or sinful nature contrasted to God's righteous nature.

Parabasis is sin as a willful violation of God's positive command.

Paraptōma is sin as "conscious violation of right, involving guilt, and occurs, therefore, in connection with the mention of forgiveness."

Paranomia is sin as an objective and high-handed violation of God's command.

Parakoē is sin as a "practical mis-hearing, not listening to a teaching, or law, or person."

Ponēria is sin as a vicious inner nature which taints every act.

Kakoētheia is sin as an evil character which projects itself by putting the worst construction on everything.

Kakia is sin as a badness in heart and action and which must be dealt with by strong measures.

C. Conclusions

The following conclusions were reached in this study:

1. There is an imposing array of words used to describe sin, showing that sin is a many sided affair.
2. There is much overlapping in the meanings and ideas conveyed by these various words which has been explained in the following manner:

Thus the indistinction of words mingles all their significations in the same common notion and formality. They were not sins at all, if they were not against a law; and if they be, they cannot be of their own nature venial, but must be liable to that punishment which was threatened in the law whereof that action is a transgression.²¹¹

For though the several words are variously used...., yet all of them signify that even the smallest sin is a prevarication of the holy laws,....and even those words which in distinction signify a small offence, yet they also signify the same with the greater words, to show that they all have the same formality, and do the same displeasure, or at least that

by the difference of the words, no difference of their nature can be regularly observed.²¹²

3. Each synonym does have a distinctive New Testament signification.
4. These various synonyms are used, not haphazardly, but scientifically and thoughtfully; not only that, but are used under Divine inspiration.
5. The translators of the American Standard Version have not been always consistent in translation.
6. Sin, in any form, is a serious matter and needs to be dealt with in a serious and imperative manner.
7. The New Testament has consistently paralleled sin with redemption.
8. Sin, no matter how insignificant it might seem, is never passed over lightly in the New Testament.
9. Different words are used to describe sin in order that no form of it might escape the searchlight of God's Word.
10. No man, having any familiarity with the New Testament concept of sin, has any excuse whatsoever for sinning in any form or manner.
11. All that has been said about sin in this study may be broken into two main divisions: sin is either an act or an indwelling nature.
12. The act of sin must be pardoned and forgiven while the indwelling nature must be purged and cleansed.

D. Suggestions for Further Study

The following suggestions for further study have been advanced:

1. A more intensive inductive study of the word hamartia in the New Testament would be very rewarding.
2. A foundational study would be an inductive study of these words in the Greek Septuagint.
3. A helpful study might be that of studying these words in their relation to the historical evolution of the doctrine of sin.
4. A study which should yield much information would be that of studying these words especially in relation to Wesleyan theology.
5. A more intensified and thorough comparison of these synonyms should prove interesting.

FOOTNOTES

FOOTNOTES

INTRODUCTION

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3. e.g., Wiley's Christian Theology; Pope's A Compendium of Christian Theology; Raymond's Systematic Theology; Vincent's Word Studies in the New Testament; Robertson's Word Pictures in the New Testament; and Thayer's Greek-English Lexicon.
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5. George A. Turner and J. Harold Greenlee, "Sin and Sinfulness: A Study in New Testament Terminology," The Asbury Seminarian, Fall, 1949, IV, 109.
6. Trench, On the Study of Words (New York, W. J. Widdleton, Publisher, 1876), pp. 11, 28, 33, 34, 40.
7. Ibid., pp. 201-203.
8. "The Spirit of Truth and the Spirit of Error," a chart compiled by Keith L. Brooks (Los Angeles, American Prophetic League). It shows the false conceptions of sin of Christian Scientism, Spiritualism, Russellism, Theosophy, Mormonism, Unity, and Modern Theology.
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10. Class lecture, Dr. Kenneth Wesche, "The Gospel of Mark," Western Evangelical Seminary, September, 1951.
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12. Ibid., pp. 1-4.
13. Huffman, op. cit., pp. 140-144.
14. Trench, On the Study of Words, op. cit., p. 173.

CHAPTER II

15. The first time the Greek word has been used, a transliteration of that word into the common Roman letters has been made. All subsequent uses of that word have been only in the transliteration.
16. From the author's own studies.
17. The Gospel, The First Epistle, and The Revelation (no occurrences in the Second and Third Epistles).
18. Romans, I and II Corinthians, Galatians, Ephesians, Colossians, I Thessalonians, I and II Timothy (no occurrences in Philippians, II Thessalonians, or Titus--Hebrews is considered by itself, though the author considers it a work of Paul.).
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20. Marvin R. Vincent, Word Studies in the New Testament (New York, Charles Scribner's Sons, 1908), I, 318.
21. Loc. Cit.
22. George Christian Knapp, Lectures in Christian Theology, trans. by Leonard Woods, Jr. (New York, G. & C. & H. Carvill, 1833), pp. 13.
23. Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York, Harper & Brothers, 1893), p. 30.
24. Trench, Synonyms, II, 70.
25. Chamberlain, op. cit., p. 12.
26. Trench, Synonyms, II, 70.
27. H. Orton Wiley, Christian Theology (Kansas City, Missouri, Beacon Hill Press, 1947), p. 83.
28. Turner and Greenlee, op. cit., p. 113.
29. Ibid., p. 111.
30. Matt. 9:2, 5, 6; Mark 2:5, 7, 9, 10; Luke 5:20, 21, 23, 24; 7:47, 48, 49; 11:4.
31. Matt. 9:2, 5, 6; Mark 2:5, 7, 9, 10; Luke 5:20, 21, 23, 24.
32. Matt. 9:2, 4; Mark 2:5, 9; Luke 5:20, 23.
33. Mark 2:7; Luke 5:21.

34. Matt. 9:6; Mark 2:10; Luke 5:24.
35. With the definite article: 7:47, 48; without the definite article: 7:49.
36. Robertson W. Nicoll, ed., The Expositor's Greek Testament (Grand Rapids, Wm. B. Eerdmans Publishing Company, n.d.), I, 547; cf. Henry Alford, The Greek Testament (London, Hivingtons, 1868), I, 548.
37. Those without the article: Matt. 26:28; Mark 1:4; Luke 1:77; 3:3; 24:47; Acts 5:31; 10:43; 13:38; and 26:18. Those with the article: Acts 2:38.
38. Matt. 26:28; Luke 1:77; 24:47; Acts 5:31; 10:43; 13:38; 26:18.
39. Mark 1:4; Luke 3:3.
40. Pronouncement of Jesus: Matt. 9:2, 5, 6; Mark 2:5, 9, 10; Luke 5:20, 23, 24; 7:47, 48. Pronouncement expected of God, the Father: Mark 2:7; Luke 5:21; 7:49; 11:4.
41. Adam Clarke's Commentary (London, Ward, Lock & Co., n.d.), V, Matt. 26:28.
42. Ibid., Luke 1:77.
43. Alford, op. cit., II, 37.
44. Clarke, op. cit., Acts 22:16.
45. Matt. 3:6 and Mark 1:5.
46. Alford, op. cit., I, 21; cf. Clarke, op. cit., Matt. 3:6 and Mark 1:5.
47. H. A. W. Meyer, Critical and Exegetical Handbook to the Acts of the Apostles, trans. by Paton Gloag (Edinburgh, T. & T. Clark, 1879), I, 219.
48. Turner and Greenlee, op. cit., p. 112.
49. Rom. 5:21; 6:6a and b, 12, 13, 17, 20, 23; 7:7b, 8, 9, 11, 13a, 13c, 14, 17, 20.
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52. Nicoll, op. cit., II, 627; Meyer, Romans, I, 243.
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54. Loc. cit.
55. Meyer, Romans, I, 294.
56. Cf. Ibid., p. 290.
57. Romans 7:23; 8:2.
58. Thayer, op. cit., p. 427.
59. I John 3:9; 5:16a, 16b, 17b.
60. Alford, op. cit., IV, 511.
61. Romans 6:14, 16; 7:8b.
62. Vincent, op. cit., III, 86.
63. Turner and Greenlee, op. cit., p. 111.
64. John 8:46; 9:41a; 15:22a, 24; 16:8, 9; 19:11; Romans 5:13b; 7:7a, 13b; 8:3a, 10; I John 1:7, 8; 3:5b; 5:17a.
65. F. Godet, Commentary on the Gospel of John, trans. by Timothy Dwight (New York, Funk & Wagnalls Company, 1886), p. 117.
66. See Godet, Commentary on St. Paul's Epistle to the Romans, trans. by A. Cusin (New York, Funk & Wagnalls, 1883), p. 272; Meyer, Romans, II, 6; Alford, op. cit., II, 378.
67. Vincent, op. cit., II, 317.
68. Thayer, op. cit., p. 30.
69. Chamberlain, op. cit., p. 12.
70. Hermann Gremer, Biblico-Theological Lexicon of New Testament Greek, trans. by William Urwick (3rd ed., Edinburgh, T. & T. Clark, MDCCCLXXXVI), p. 100.
71. Trench, Synonyms, II, 72.
72. Cf. Meyer, Romans, I, 178; Vincent, op. cit., III, 48.

CHAPTER III

73. Trench, Synonyms, II, 80.
74. Godet, Romans, p. 400.
75. Trench, Synonyms, II, 80.
76. Cf. Clarke, op. cit., Romans 11:11.
77. The author has reached this conclusion in spite of the fact that certain commentators feel that hettēma as here used has only a numerical significance apart from any moral or ethical idea. e.g. Godet, Romans, p. 400; Meyer, Romans, II, 213; Trench, Synonyms, II, 80; Thayer, op. cit., 281; and Vincent, op. cit., III, 124.
78. Alford, op. cit., II, 514.
79. Robertson, Word Pictures, V, 396.
80. Thayer, op. cit., p. 8.
81. Cremer, op. cit., p. 163.
82. Trench, Synonyms, II, 79.
83. Clarke, op. cit., VI, Hebrews 9:7.
84. Vincent, op. cit., IV, p. 477.
85. Trench, Synonyms, II, 78, 79.
86. Cremer, op. cit., p. 163.

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87. Webster's Collegiate Dictionary, (Fifth ed., Springfield, Mass., G. & C. Merriam Co., 1948), p. 789.
88. Chamberlain, op. cit., p. 16.
89. Robertson and Davis, op. cit., p. 180.
90. Romans; II Corinthians; II Thessalonians; Titus; and Hebrews.
91. Thayer, op. cit., p. 48.
92. Ibid., p. 427, 428.
93. Vincent, op. cit., III, 72.
94. Nicoll, op. cit., III, 79.

95. Ibid., IV, 184.
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98. Romans; I Corinthians; II Corinthians; II Thessalonians; II Timothy; Hebrews.
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100. Luke 16:8.
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102. Luke 18:6; Romans 9:14.
103. Chamberlain, op. cit., p. 119, Meyer, Romans, I, 77.
104. Clarke, op. cit., VI, I Corinthians 13:6.
105. Vincent, op. cit., I, 748.
106. I Corinthians 9:12.
107. Chamberlain, op. cit., p. 29.
108. Clarke, op. cit., V, Romans 3:5.
109. Chamberlain, op. cit., p. 55.
110. Vincent, op. cit., I, 697.
111. Wages of iniquity.
112. Thayer, op. cit., p. 601.
113. Meyer, Romans, I, 298.
114. e.g. Clarke, op. cit., V, John 7:18.
115. Meyer, Critical and Exegetical Hand-book to the Gospel of John, trans. by William Urwick (New York, Funk & Wagnalls, Publishers, 1884), p. 237.
116. John 5:2-18; 7:22, 23.
117. Alford, op. cit., II, 326; Godet, Romans, p. 110; Meyer, Romans, I, 95.
118. Alford, op. cit., III, 510.

- 119. Vincent, op. cit., II, 323.
- 120. Cremer, op. cit., p. 201.
- 121. Thayer, op. cit., p. 573.
- 122. Ibid., p. 79.
- 123. Loc. cit.,
- 124. The marginal reading is used here.
- 125. Nicoll, op. cit., V. 273.
- 126. Chamberlain, op. cit., p. 31.
- 127. Marginal reading used because it is more accurate in this case.
- 128. Verses 30, 31.

CHAPTER V

- 129. Robertson and Davis, op. cit., p. 258.
- 130. Chamberlain, op. cit., p. 126.
- 131. Thayer, op. cit., p. 478. (Brackets are a part of the quotation).
- 132. Webster's, op. cit., pp. 1061, 1065.
- 133. J. Gresham Machen, New Testament Greek for Beginners (New York, The Macmillan Company, 1950), p. 257.
- 134. Thayer, op. cit., p. 478.
- 135. Chamberlain, op. cit., p. 11.
- 136. Thayer, op. cit., p. 478.
- 137. Genesis 2:17; 3:1-6.
- 138. Genesis 3:1-6.
- 139. Especially the Ten Commandments, but involving the whole economy as set up under Moses.
- 140. See verse 17.
- 141. Alford, op. cit., II, 351.
- 142. Ibid., IV, 27: "There can consequently be little doubt that the writer [in speaking of the "word spoken through angels"] had

reference to the Law of Moses."

143. Ibid., p. 173.
144. Trench, Synonyms, II, 75.
145. Robertson, Word Pictures, IV, 352.
146. Godet, Romans, p. 177.
147. Thayer, op. cit., p. 115.
148. Ibid., p. 415.
149. Alford, op. cit., II, 360.
150. Thayer, op. cit., p. 510.
151. Ibid., p. 510.
152. Ibid., p. 585.
153. Ephesians 2:1, 5; Colossians 2:13a.
154. Alford, op. cit., III, 88 on Ephesians 2:1. (Brackets are a part of the quotations.)
155. Verses 15, 16, 17, and 18.
156. Chamberlain, op. cit., p. 118.
157. Clarke, op. cit., V, Romans 11:11, 12.
158. Thayer, op. cit., p. 540.
159. Matthew 6:14.
160. Matthew 6:14, 15; cf. Mark 11:25.
161. II Corinthians 5:19.
162. Vincent, op. cit., I, 44.
163. II Peter 2:16.
164. Cremer, op. cit., p. 790.
165. Thayer, op. cit., p. 202; see verb ἐλεῖν
166. Ibid., p. 486.
167. Huffman, op. cit., p. 141.
168. Thayer, op. cit., p. 22.

- 169. Alford, op. cit., IV, 28.
- 170. Godet, Romans, p. 255.
- 171. Thayer, op. cit., p. 637.
- 172. Ibid., p. 193.
- 173. See p. 71
- 174. Alford, op. cit., IV, 28.

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- 175. Webster's, op. cit., p. 605.
- 176. Vincent, op. cit., I, 202.
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- 179. Trench, Synonyms, I, pp. 61, 62.
- 180. Jeremy Taylor, "The Doctrine and Practice of Repentance," The Whole Works of the Right Rev. Jeremy Taylor, D.D. (London, Henry G. Bohn, 1867), II, 477.
- 181. Nicoll, op. cit., III, 384.
- 182. Matthew 22:18.
- 183. Mark 7:22.
- 184. Luke 11:39.
- 185. Acts 3:26.
- 186. Romans 1:29.
- 187. I Corinthians 5:8.
- 188. Godet, A Commentary on the Gospel of St. Luke, trans. by E. W. Shalders and Gusin (New York, I. K. Gunk & Co., 1881), p. 331.
- 189. Thayer, op. cit., p. 517.
- 190. Ibid., p. 325.

191. Ibid., p. 351.
192. Ibid., p. 199.
193. Ibid., p. 68.
194. Romans 1:29.
195. Thayer, op. cit., p. 320.
196. Ibid., p. 276.
197. Cremer, op. cit., p. 229.
198. Trench, Synonyms, I, 62, 63.
199. Ibid.
200. Taylor, op. cit., p. 477.
201. Trench, op. cit., p. 63.
202. Taylor, op. cit.
203. Ephesians 4:31; Colossians 3:8; Titus 3:3; James 1:21.
204. Thayer, op. cit., pp. 425 and 473.
205. Ephesians 4:31; Colossians 3:8; James 1:21; I Peter 2:1.
206. This verb used at Ephesians 4:31: Thayer, op. cit., p. 17.
207. Ibid., p. 69.
208. Chamberlain, op. cit., p. 87.
209. Ibid., p. 86.
210. Ibid., pp. 80, 81.

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211. Taylor, op. cit., p. 463.
212. Ibid., p. 462.

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APPENDIX

APPENDIX

REFERENCE, TRANSLATION, NUMBER, AND WHETHER OR NOT
DEFINITE ARTICLE OCCURS IN EACH OCCURRENCE OF EACH WORD

ἁμαρτία (hamartia)

<u>Reference</u>	<u>Translation</u>	<u>Number*</u>	<u>Definite Article</u>
Matthew 1:21	sins	P	Yes
3:6	sins	P	Yes
9:2	sins	P	Yes
9:5	sins	P	Yes
9:6	sins	P	No
12:31	sin	S	No
26:28	sins	P	No
Mark 1:4	sins	P	No
1:5	sins	P	Yes
2:5	sins	P	Yes
2:7	sins	P	No
2:9	sins	P	Yes
2:10	sins	P	No
Luke 1:77	sins	P	No
3:3	sins	P	No
5:20	sins	P	Yes
5:21	sins	P	No
5:23	sins	P	Yes
5:24	sins	P	No
7:47	sins	P	Yes
7:48	sins	P	Yes
7:49	sins	P	No
11:4	sins	P	Yes
24:47	sins	P	No
John 1:29	the sin	S	Yes
8:21	sin	S	Yes
8:24	sins	P	Yes
8:24	sins	P	Yes
8:34	sin	S	Yes
8:34	sin	S	Yes
8:46	sin	S	No
9:34	sins	P	No
9:41	sin	S	No
9:41	sin	S	Yes
15:22	sin	S	No
15:22	sin	S	Yes
15:24	sin	S	No
16:8	sin	S	No
16:9	sin	S	No

* S=Singular Number

P=Plural Number

<u>Reference</u>	<u>Translation</u>	<u>Number</u>	<u>Definite Article</u>
John 19:11	sin	S	No
20:23	sins	P	Yes
Acts 2:38	sins	P	Yes
3:19	sins	P	Yes
5:31	sins	P	No
7:60	sin	S	Yes
10:43	sins	P	No
13:38	sins	P	No
22:16	sins	P	Yes
26:18	sins	P	No
Romans 3:9	sin	S	No
3:20	sins	S	No
4:7	sins	P	Yes
4:8	sin	S	No
5:12	sin	S	Yes
5:12	sin	S	Yes
5:13	sin	S	No
5:13	sin	S	No
5:20	sin	S	Yes
5:21	sin	S	Yes
6:1	sin	S	Yes
6:2	sin	S	Yes
6:6	sin	S	Yes
6:6	sin	S	Yes
6:7	sin	S	Yes
6:10	sin	S	Yes
6:11	sin	S	Yes
6:12	sin	S	Yes
6:13	sin	S	Yes
6:14	sin	S	No
6:16	sin	S	No
6:17	sin	S	Yes
6:18	sin	S	Yes
6:20	sin	S	Yes
6:22	sin	S	Yes
6:23	sin	S	Yes
7:5	sinful	P	Yes
7:7	sin	S	No
7:7	sin	S	Yes
7:8	sin	S	Yes
7:8	sin	S	No
7:9	sin	S	Yes
7:11	sin	S	Yes
7:13	sin	S	Yes
7:13	sin	S	No
7:13	sin	S	Yes
7:14	sin	S	Yes
7:17	sin	S	Yes
7:20	sin	S	Yes
7:23	sin	S	Yes
7:25	sin	S	No

<u>Reference</u>	<u>Translation</u>	<u>Number</u>	<u>Definite Article</u>
Romans 8:2	sin	S	Yes
8:3	sinful	S	No
8:3	sin	S	No
8:3	sin	S	Yes
8:10	sin	S	No
11:27	sins	P	Yes
17:23	sin	S	No
I Corinthians			
15:3	sins	P	Yes
15:17	sins	P	Yes
15:56	sin	S	Yes
15:56	sin	S	Yes
II Corinthians			
5:21	sin	S	No
5:21	sin	S	No
11:7	sin	S	No
Galatians			
1:4	sins	P	Yes
2:17	sin	S	No
3:22	sin	S	No
Ephesians			
2:1	sins	P	Yes
Colossians			
1:14	sins	P	Yes
I Thessalonians			
2:16	sins	P	Yes
I Timothy			
5:22	sins	P	No
5:24	sins	P	Yes
II Timothy			
3:6	sins	P	No
Hebrews 1:3	sins	P	Yes
2:17	sins	P	Yes
3:13	sin	S	Yes
4:15	sin	S	No
5:1	sins	P	No
5:3	sins	P	No
7:27	sins	P	Yes
8:12	sins	P	Yes
9:26	sin	S	Yes
9:28	the sins	P	No
9:28	sin	S	No
10:2	sins	P	No
10:3	sins	P	No
10:4	sins	P	No
10:6	sin	S	No
10:8	sin	S	No
10:11	sins	P	No
10:12	sins	P	No
10:17	sins	P	Yes
10:18	sin	S	No
10:26	sins	P	No
11:25	sin	S	No

<u>Reference</u>	<u>Translation</u>	<u>Number</u>	<u>Definite</u>	<u>Article</u>
Hebrews 12:1	the sin	S		Yes
12:4	sin	S		Yes
13:11	sin	S		No
James 1:15	sin	S		No
1:15	sin	S		Yes
2:9	sin	S		No
4:17	sin	S		No
5:15	sins	P		No
5:16	sins	P		Yes
5:20	sins	P		No
I Peter 2:22	sin	S		No
2:24	sins	P		Yes
2:24	sins	P		Yes
3:18	sins	P		No
4:1	sin	S		No
4:8	sins	P		No
II Peter 1:9	sins	P		Yes
2:14	sin	S		No
I John 1:7	sin	S		No
1:8	sin	S		No
1:9	sins	P		Yes
1:9	sins	P		Yes
2:2	sins	P		Yes
2:12	sins	P		Yes
3:4	sin	S		Yes
3:4	sin	S		Yes
3:5	sins	P		Yes
3:5	sin	S		No
3:8	sin	S		Yes
3:9	sin	S		No
4:10	sins	P		Yes
5:16	sin	S		No
5:16	sin	S		No
5:17	sin	S		No
5:17	sin	S		No
Revelation 1:5	sins	P		Yes
18:4	sins	P		Yes
18:5	sins	P		Yes

ἁμαρτία (hamartēma)

Mark 3:28	sins	P		Yes
3:29	sin	S		No
Romans 3:25	sins	P		No
I Corinthians 6:18	sin	S		No

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ἡττήμα (hēttēma)

<u>Reference</u>	<u>Translation</u>	<u>Number</u>	<u>Definite Article</u>
Romans 11:12	loss	S	Yes
I Corinthians 6:7	defect	S	No

ἁγρόνημα (agnoēma)

Hebrews 9:7	errors	P	Yes
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ἀνομία (anomia)

Matthew 7:23	iniquity	S	Yes
13:41	iniquity	S	Yes
23:28	iniquity	S	No
24:12	iniquity	S	Yes
Romans 4:7	iniquities	P	Yes
6:19	iniquity	S	Yes
6:19	iniquity	S	Yes
II Corinthians 6:14	iniquity	S	No
II Thessalonians 2:3	sin	S	Yes
2:7	lawlessness	S	Yes
Titus 2:14	iniquity	S	No
Hebrews 1:9	iniquity	S	No
10:17	iniquities	P	Yes
I John 3:4	lawlessness	S	Yes
3:4	lawlessness	S	Yes

ἀδικία (adikia)

Luke 13:27	iniquity	S	No
16:8	unrighteous	S	Yes
16:9	unrighteousness	S	Yes
18:6	unrighteous	S	Yes
John 7:18	unrighteousness	S	No
Acts 1:18	iniquity	S	Yes
8:23	iniquity	S	No
Romans 1:18	unrighteousness	S	No
1:18	unrighteousness	S	No
1:29	unrighteousness	S	No
2:8	unrighteousness	S	Yes
3:5	unrighteousness	S	Yes
6:13	unrighteousness	S	No

<u>Reference</u>	<u>Translation</u>	<u>Number</u>	<u>Definite Article</u>
Romans 9:14	unrighteousness	S	No
I Corinthians 13:6	unrighteousness	S	Yes
II Corinthians 12:13	wrong	S	Yes
II Thessalonians 2:10	unrighteousness	S	No
2:12	unrighteousness	S	Yes
II Timothy 2:19	unrighteousness	S	No
Hebrews 8:12	iniquities	P	Yes
James 3:6	iniquity	S	Yes
II Peter 2:13	wrong-doing	S	No
2:15	wrong-doing	S	No
I John 1:9	unrighteousness	S	No
5:17	unrighteousness	S	No

ἀσεβεία (asebeia)

Romans 1:18	ungodliness	S	No
11:26	ungodliness	S	No
II Timothy 2:16	ungodliness	S	No
Titus 2:12	ungodliness	S	Yes
Jude 15	ungodliness	S	No
18	ungodly	P	Yes

παράβασις (parabasis)

Romans 2:23	transgression	S	Yes
4:15	transgression	S	No
5:14	transgression	S	Yes
Galatians 3:19	transgressions	P	Yes
I Timothy 2:14	transgression	S	No
Hebrews 2:2	transgression	S	No
9:15	transgressions	P	No

παράπτωμα (paraptōma)

Matthew 6:14	trespasses	P	Yes
6:15	trespasses	P	Yes
Mark 11:25	trespasses	P	Yes

<u>Reference</u>	<u>Translation</u>	<u>Number</u>	<u>Definite Article</u>
Romans 4:25	trespasses	P	Yes
5:15	trespass	S	Yes
5:15	trespass	S	Yes
5:16	trespasses	P	No
5:17	trespass	S	Yes
5:18	trespass	S	No
5:20	trespass	S	Yes
11:11	fall	S	Yes
11:12	fall	S	No
II Corinthians	trespasses	P	Yes
5:19			
Galatians			
6:1	trespass	S	No
Ephesians			
1:7	trespasses	P	Yes
2:1	trespasses	P	Yes
2:5	trespasses	P	Yes
Colossians			
2:13	trespasses	P	Yes
2:13	trespasses	P	Yes

παράνομία (paranomia)

II Peter			
2:16	transgression	S	No

παρακοή (parakoē)

Romans 5:19	disobedience	S	Yes
II Corinthians			
10:6	disobedience	S	No
Hebrews 2:2	disobedience	S	No

πονηρία (ponēria)

Matthew 22:18	wickedness	S	Yes
Mark 7:22	wickednesses	P	No
Luke 11:39	wickedness	S	No
Acts 3:26	iniquities	P	Yes
Romans 1:29	wickedness	S	No
I Corinthians			
5:8	wickedness	S	No
Ephesians			
6:12	wickedness	S	Yes

κακὸν θεία (kakoētheia)

<u>Reference</u>	<u>Translation</u>	<u>Number</u>	<u>Definite Article</u>
Romans 1:29	malignity	S	No

κακία (kakia)

Matthew 6:34	evil	S	Yes
Acts 8:22	wickedness	S	Yes
Romans 1:29	maliciousness	S	No
I Corinthians 5:8	malice	S	No
14:20	malice	S	Yes
Ephesians 4:31	malice	S	No
Colossians 3:8	malice	S	No
Titus 3:3	malice	S	No
James 1:21	wickedness	S	No
I Peter 2:1	wickedness	S	No
2:16	wickedness	S	Yes

