Hamartia

A. Classical
   a. A failure, fault
   b. Error of judgment
   c. Guilt, sin
2. The verb *hamartano*, which appears from Homer onwards and means, “to miss the mark, lose, not share in something, be mistaken” is a cognate of the noun *hamartia*.
3. Both the noun and the verb have the root *hamart-*, with its meaning of fail.
4. The verb is used in both a literal and figurative sense.
5. In the figurative sense the verb signified a lack of intellect and in the literal sense it referred to improper acts.
6. The noun *hamartia* is used in the same way and was used very early on in the metaphorical or figurative sense.
7. It conveyed the incorrect action’s origin and nature.
8. The word often concerns itself with the action.
9. In legal terminology and in philosophical language *hamartia* is a comprehensive term, which includes offenses of all types from simple misunderstandings to capital crimes.
10. Any action deserving punishment or which must be atoned for is designated *hamartia*.
11. In legal terminology the noun *hamartia* was used of deliberate offenses.
12. Dr. Gunther in Colin Brown's Dictionary of New Testament Theology, states that "*hamartia* becomes a collective term with a relatively indefinite sense: offending against right feeling. It can mean anything from stupidity to law-breaking, anything that offends against the *orthon*, the right, that does not conform to the dominant ethic, to the respect due to the social order and to the *polis*.
13. He also notes "*hamartia* is always used in the New Testament of man's sin which is ultimately directed against God."
14. The Complete Biblical Library commenting on the word's New Testament usage, states that "sin by nature is hatred directed against God and it is the source of evil acts."
15. For the Greeks, guilt was rooted in man’s innermost being.
16. Man knows that he is in trouble and is surrounded by fate and infatuation.
17. Guilt is the cause of suffering as in the case of Oedipus.
18. Both fate and guilt are bound together.
19. The Greeks did not use hamartia of sin as in the Biblical sense since a firm Godward orientation of guilt and fate is entirely missing in the Greek mind.
20. Hellenism destroyed the connection between guilt and fate.
21. The Stoics intellectualized the concept of guilt and rationalized it as well.
22. They contended that one can overcome guilt through better understanding and proper conduct.
23. Of course, these doctrines are all based upon the faulty premise that man is inherently good.
24. This of course contradicts the Bible’s estimation of the entire human race.

B. LXX
1. The concept of sin is linguistically expressed in many ways in the OT.
2. *Hamartia* was first used as a religious term in the LXX, and was used most often used to translate the Hebrew word *chatta'ah*, pronounced ghatah-tah.
3. The frequency in which, this word was used by the LXX translators to translate this Hebrew term was because along with *hamartena*, it has almost the same literal sense as the Hebrew *chatta'ah*.
4. *Chatta'ah* is from the Hebrew verb *chata'* meaning, "to miss the mark or goal," which is precisely the meaning of the verb’s cognate *hamartano*.
5. This Hebrew verb in the Old Testament was used for sin against a fellow human being or a sin against God.
6. It conveyed sinning in a general sense and also in a nonreligious sense or sin in a moral sense.
7. *Chatta'ah’s* flexibility in the Old Testament was transferred to *hamartia* in the LXX and from the LXX over into the New Testament.
8. Almost all of the Hebrew terms for sin and guilt are covered in the New Testament Greek by the words *hamartia* and *adikia*.
9. Thus, *hamartia* is used for the Hebrew ‘*awon*, “harm, trouble, injustice, deceit,” and for the noun *pesha’, transgression, revolt.”

10. There are a wide variety of words in the OT used to express different types of sin.

11. Unfortunately, this only slightly reflected in the English translations, which don’t bring out the distinctions between these various Hebrew terms.

12. Regardless, although there is a diversity of meaning, there is unity within the total concept of sin that appears in the OT.

13. The Hebrew *chatta’ah*, “sin, sin offering,” assumed a prominent role in the Hebrew Bible.

14. The inclusive aspect latent within this word is transferred in the LXX to the Greek term *hamartia*, which like *chatta’ah* covers the entire spectrum of definitions found in many Hebrew words.

15. Thus, *hamartia* reflects both diversity in meaning and unity of definition since it typifies the broad concept of sin in the Hebrew Bible.

C. NT

1. The noun *hamartia* appears 173 times in the Greek New Testament.

2. The word appears the majority of the time in the book of Romans, followed by Hebrews, the Synoptics, 1 John and Acts.

3. *Hamartia* signifies primarily a failure to achieve a standard whether culpable or unintentional in the broadest sense, both as deed and as the nature of the deed.

4. The word *hamartia* is used in the plural for acts of personal sin, whether, mental, verbal or overt (Mt. 1:21; Mk. 2:10; Lk. 7:48; Jn. 8:24; Eph. 2:1; 1 Jn. 1:9).

5. It is used in the singular at times for personal sin (Jn. 8:34; 16:8; 1 Jn. 1:7).

6. The majority of the time that *hamartia* is employed in the singular it signifies the indwelling old Adamic sin nature, which is the source of personal sin (Jn. 8:34; Rm. 6:1-2; 1 Jn. 1:8).

7. The Christian has been saved from the guilt and penalty of sin (Luk. 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8; 2 Tim. 1:9) and is safe.

8. The Christian is being saved from the habit and dominion of sin (Rom. 6:14; 8:2; 2 Cor. 3:18; Gal. 2:19-20; Phil. 1:19; 2:12-13; 2 Thess. 2:13).

9. He is said to be "*dead to sin*" according to Romans 6:2, 10 in the positional sense since under the doctrine of retroactive positional truth when Christ died, God considers the believer to have died with Him.

10. God wants the believer to experience that, which is true of him positionally.

11. God desires that believers have fellowship with Him but the believer’s hinders this through his own bad decisions.

12. Decisions where the believer gives into the old sin nature instead of choosing to live in the new Christ-nature.

13. Also, the Christian will be saved at the Lord's return, from all the bodily infirmities that are the result of sin and God's curse upon the sinful world (Rom. 8:18-23; 1 Cor. 15:42-44), and brought into entire conformity to Christ (Rom. 13:11; Heb. 10:36; 1 Pet. 1:5; 1 John 3:2).

14. Every one in the human race possesses an old sin nature as a result of Adam’s original sin in the garden. We are all born in the slave market of sin.

15. The entire human race is a slave to the sin nature.

16. John 8:34-36, "Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. The slave does not remain in the house forever; the son does remain forever. So if the Son makes you free, you will be free indeed."

17. Rom 3:10-18, “as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEeks FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE." "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS"; "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS"; THEIR FEET ARE SWIFT TO SHED BLOOD, DESTRUCTION AND MISERY ARE IN THEIR PATHS, AND THE PATH OF PEACE THEY HAVE NOT KNOWN." "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

18. Rom 3:23, “for all have sinned and fall short of the glory of God.”

19. At the moment of physical birth 2 imputations take place for every member of the human race:

   a. Imputation of soul life.

   b. Imputation of Adam’s original sin to the genetically formed old sin nature.
20. Rom 5:12, “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned (when Adam sinned).”

21. The parents create biological life through copulation whereas God creates soul life.

22. There are no biological accidents.

23. The real you is in your soul, which was created by God.

24. You physical body is merely a temporary residence for the soul.

25. Biological life plus soul life equals a human being, a living soul.

26. The biological life created by the parents is corrupt because the old Adamic nature resides in its genetic structure.

27. This is why our physical bodies decay and die, returning to the dust of the ground.

28. The soul either goes to heaven if it’s a believer or to Torments in Hades and eventually the lake of fire if it is an unbeliever.

29. This Biblical concept that the old Adamic nature is found in the physical body is noted in Romans 6:6-7, “knowing this, that our old self was crucified with {Him} in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.”

30. So the old Adamic or sin nature is a product of our parents.

31. The male in copulation passes it along.

32. The old sin nature has been passed by your father who received it from his father, and all the way to the 1st Man: Adam.

34. Because of the imputation of Adam’s original sin to the genetically formed old sin nature, every member of the human race is born physically alive but spiritually dead.

35. Adam’s original sin plus Adam’s sin nature equals spiritual death.

36. Spiritual death means that every member of the human race is separated from God, having no relationship, fellowship or capacity to love, serve and obey God.

37. This what we call in theology real spiritual death where Adam’s original sin is imputed to the genetically formed old sin nature.

38. Thus, the need for everyone to become born-again by believing on the Lord Jesus.

39. Paul mentions the old sin or Adamic nature when he uses the term “old self.”

40. Eph 4:22, “that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit.”

41. Col 3:9, “Do not lie to one another, since you laid aside the old self with its {evil} practices.”

42. Paul also employs the expression “the flesh.”

43. Rom 7:5, “For while we were in the flesh, the sinful passions, which were {aroused} by the Law, were at work in the members of our body to bear fruit for death.”

44. Rom 8:5, “For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.”

45. Rom 8:7, “because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able {to do so},”

46. Rom 8:8, “and those who are in the flesh cannot please God.”

47. Eph 2:3, “Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

48. The old sin nature manifests itself in 3 ways:
   a. Mental attitude sins
   b. Verbal sins
   c. Overt acts of sin.

49. Sin is any mental, verbal or overt activity that is contrary to the perfect character and standards of God.

50. Sin results in spiritual death (Rom. 6:23).

51. Synonyms for personal sins:
   a. “Falling short” (Rom. 3:23)
   b. “Transgressions”: Rebellion against or overstepping the Law (Psa. 51:1)
   c. “Acting unfaithfully”: Self will over God’s will (Josh. 22:20)
   d. “Trespasses” (Eph. 2:1)
   e. “Lawlessness and rebellion”: Failure to keep the Mosaic Law (1 Tim. 1:9-10)

52. No one is perfect (Rom. 3:10, 23; 1 John 1:8, 10).
53. Sin is disobedience to the will of God and is anything contrary to the character and integrity of God.
54. Personal sin is always directed toward God (Psa. 51:4).
55. This is why we are never to “confess” our sins to other people.
56. The sin nature produces many manifestations of personal sins.
57. Gal 5:19-21, “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”
58. The sin nature contains:
   a. An area of weakness
   b. An area of strength
   c. Trends toward legalism
   d. Lust patterns.
59. The area of weakness is the source of temptation for personal sin.
60. The area of strength is the source of human good, which God hates.
61. Mental attitude sins are the most destructive to the spiritual life since the spiritual centers around your thinking.
62. Mental attitude sins include:
   a. Pride
   b. Envy
   c. Jealousy
   d. Bitterness
   e. Hatred
   f. Vindictiveness
   g. Implacability
   h. Guilt feelings
   i. Fear
   j. Worry
   k. Anxiety
   l. Self-pity.
63. The area of strength produces human good or “dead works” (Heb. 6:1).
64. Both believers and unbelievers can produce human good.
65. The believer who is not filled by means of the Spirit produces human good.
66. Human good cannot please God.
67. Anything that an unbeliever can do is not the Christian way of life.
68. A believer can only please God when he is filled with or more accurately “influenced by means of” the Spirit.
69. God only accepts divine good or good done in His power.
70. God will reward the believer for producing divine good and He will not reward the believer who produces human good (1 Cor. 3:11-14).
71. All human good is evil and is despised by God (Isa. 64:6).
72. The volitional decision of Adam to eat the forbidden fruit in the garden is responsible for each human being having an old sin nature (Gen. 3:6-8).
73. Adam’s decision separated the entire human race from God (Gen. 3:2-3; Rom. 5:12; 1 Cor. 15:22).
74. God imputed Adam’s sin to the entire human race (Rom. 5:12, 16-19).
75. Adam’s decision resulted in his spiritual death, which is separation from God.
76. Spiritual death was passed on to the entire human race because of Adam’s negative volition towards God’s command.
77. Sinful, imperfect man cannot have a relationship with a holy and perfect God.
78. Spiritual death means that we cannot have a relationship with God.
79. But, God in His omniscience knew that Adam would sin.
80. Therefore, God designed a plan in eternity past to deal with man’s problem with sin.
81. This plan is called the salvation plan of God and is based upon His policy of grace.
82. The Plan: God the Father would send His Son to the Cross to die for the sins of the entire human race.
83. The question we must ask ourselves is why would God impute an old sin nature to every member of the human race?
84. The answer is revealed in 2 passages:
   a. Rom 11:32, “For God has shut up all in disobedience so that He may show mercy to all.”
   b. Gal 3:22, “But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.”
85. Not only is Satan and his armies the enemy of the believers but also the old sin nature.
86. But God has made a provision for these 3 great enemies.
87. He has given the believer eternal life, which resides in that new Christ-nature.
88. This eternal life was imputed to every believer at the moment of salvation.
89. Believers now have an alternative to living in the old Adamic nature.
90. It is identified by such names as:
   a. “New creature”
   b. “New creation”
   c. “New man”
   d. “New self.”
91. 2 Cor 5:17, “Therefore if anyone is in Christ, {he is} a new creature; the old things passed away; behold, new things have come.”
92. Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new creation.”
93. Eph 2:15, “by abolishing in His flesh the enmity, {which is} the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, {thus} establishing peace.”
94. Eph 4:24, “and put on the new self, which in {the likeness of} God has been created in righteousness and holiness of the truth.”
95. Col 3:10, “and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.”
96. The unbeliever does not have this alternative because he has not trusted in the Lord Jesus as his Savior.
97. Believers have no excuse for not being in fellowship with God because they have this new nature that according to 1 John 3:9 can never sin because it was created in righteousness and holiness from the truth according to Ephesians 4:24.
98. The old sin nature can never please God, but the new nature can never sin and thus pleases God.
99. Believers sin because they choose to live in the old Adamic nature rather than the new Christ-nature.
100. The old sin nature or otherwise known as the old Adamic-nature produces sin and temporal spiritual death in the believer whereas the new nature or the new Christ-nature gives the believer life.
101. The 1st man, Adam, brought sin and death into the human race resulting in a curse.
102. The Last Adam, Christ, brought life and blessing to the human race.
103. 1 Cor 15:22, “For as in Adam all die, so also in Christ all will be made alive.”
104. 1 Cor 15:45, “So also it is written, "$\text{The first MAN, Adam, BECAME A LIVING SOUL.}$" The last Adam {became} a life-giving spirit.”
105. The entire human race boils down to these 2 men: Adam and Christ.
106. Adam brought death and a curse upon the human race whereas Christ brought life and blessing to the human race.
more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

108. The believer has a battle raging within him since he has 2 natures, which are diametrically opposed to one another, therefore, he must choose between the 2.
109. The new Christ-nature sets the believer free from the old Adamic nature.
110. The believer utilizes the new Christ-nature by being in fellowship with God, which is accomplished by the believer through the application of the Word of God.
111. The believer is restored to fellowship by applying 1 John 1:9, which is also taught in Psalm 32:5.
112. According to these 2 passages, the believer simply must acknowledge his sins to the Father and God is faithful and just to forgive the believer his sins and purify him from all unrighteousness (unknown sins).
113. The believer who obeys the Father’s will, which is revealed by the Holy Spirit through the communication of the Word of God will experience fellowship with God whereas disobedience results in loss of fellowship.
114. So this battle between the flesh and the Spirit rages in the believer.
115. The human soul is the battleground in the angelic conflict.
116. The battle in the believer’s soul is related to whether he lives for self in the old sin nature or lives for God in the new nature.
117. Paul relates this battle in his own life as a believer.
118. Rom 7:14-25, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. For what I am doing, I do not understand; for I am not practicing what I [would] like to [do] but I am doing the very thing I hate. But if I do the very thing I do not want {to do} I agree with the Law, [confessing] that the Law is good. So now, no longer am I the one doing it, but sin, which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good [is] not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.”
119. The believer who remains in fellowship with God permits the Holy Spirit to reproduce the life and character of Christ in the believer’s life whereas the disobedient believer hinders this work of the Spirit and grieves the Spirit.
120. Gal 5:17, “For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”
121. It all comes down to the believer’s decisions.
122. God has created men like the angels in the sense that they are both free moral agents.
123. Men have volition and God in His perfect integrity will never coerce our volitional decisions since the Divine Decree states that the function of volition in both men and angels will co-exist with the sovereign will of God.
124. If the believer does not want to live in the old sin nature, then we must choose not to.
125. If he does want to live in the new nature, then we must choose to do so.
126. God can’t do it for the believer.
127. So it boils down to an absolute principle.
128. We either are either in fellowship or not.
129. The believer is either living according to new Christ nature and divine viewpoint or he is living according to the old Adamic nature and Satan’s cosmic viewpoint.
130. The believer is either disobedient to the Father’s will or obedient to it.
131. Gal 5:16, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”
132. Therefore, it is essential that the believer acknowledge any known sin to the Father if we want to live in the new Christ-nature.
133. The believer is experiencing fellowship with God when he is living in the new Christ-nature and when he is living in the new Christ nature he is then enjoying and experiencing eternal life, which produces peace and happiness regardless of the circumstances whether prosperous or adverse.
134. When the believer is out of fellowship with God he is temporarily dead.
Temporal death is being out of fellowship with God in time. When the believer lives in the old nature then he is temporally dead or in other words, he is separated from God in time, or out of fellowship with God in time.

The old nature separates the believer from God, but the new nature joins him to God.

The acknowledgment of any known sin to the Father is the principle whereby the believer-priest can regain our fellowship with God in time.

It is the simple acknowledgement of any known sin to God the Father by the believer under the privacy of his very own royal priesthood.

The believer has an eternal relationship with God that can never be broken but on the other hand he has a temporal relationship with God that can be broken.

The believer’s eternal relationship means that he can never lose our salvation (Rm. 8:38-39; 1 Pet. 1:4).

But his temporal fellowship with God means that we can lose his fellowship with God in time by sinning or giving into the old sin nature.

So it is very important that the believer understand why he must acknowledge any known to the Father and its mechanics.

So the 4 steps to the acknowledgment of any known sin to the Father are as follows:

a. Admit your sins to God.

b. Isolate your sins.

c. Forget your sins.

d. Keep moving.

Once the believer has admitted his sins to the Father, he is not to recall these sins to mind, but rather forget them.

This isolates the sins he has acknowledged so that he doesn’t get involved in chain sinning.

It is essential for the believer to understand that the acknowledgment of any known personal sins to the Father is the 1st step to having fellowship with God.

The believer must not only acknowledge his known sins to the Father but also start applying the Word of God immediately after acknowledging any known sin to the Father so that he can remain in fellowship.

God does not care how many times the believer acknowledges his sins to Him.

He will not get exasperated with the believer if he acknowledges the same sin to Him 1000 times a day for the Lord told Peter to forgive his neighbor 490 times.

As a spiritual child the believer will give into the old sin nature more often than not.

The spiritual child does not remain in fellowship with God as long as a spiritual adult would.

The spiritual adult stays consistently in fellowship for longer periods of time.

The spiritual child is inconsistent and thus acknowledges his sins more than the spiritual adult.

Regardless, both the spiritual adult and the spiritual child need to acknowledge any known sin to the Father.

At salvation, the believer enters into an eternal relationship with God.

Simultaneously, he enters into fellowship with God in time.

His personal sins do not affect his eternal relationship with God because they were all forgiven "positionally" at the cross since the old sin nature was crucified with Christ at the cross (Eph. 1:7; Col. 1:13).

Every sin in human history—past, present and future was paid for in full by the unique voluntary substitutionary spiritual death of the impeccable humanity of Christ in hypostatic union.

This means that the believer’s sins before and after salvation are forgiven as well as those he is committing in the present.

The believer “experiences” that which is true of him positionally, namely when he acknowledges his sins to the Father they are forgiven.

There is no sin that we can commit that can cause us to lose our salvation.

Rom 8:38-39, “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

John 10:28-29, “and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given {them} to Me, is greater than all; and no one is able to snatch {them} out of the Father’s hand.”
167.1 Pet 1:3-5, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to [obtain] an inheritance {which is} imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

168. There is no bad decision that the believer can commit that can cause them to lose his salvation and thus his eternal relationship.

169. Yet, a bad decision to commit a personal sin can cause him to lose his temporal fellowship or relationship with God in time.

170. Fellowship with God in time is important since it provides the means to live the Christian way of life and grow spiritually.

171. Vine's Expository Dictionary of Biblical Words, “hamartia is, lit. "a missing of the mark," but this etymological meaning is largely lost sight of in the NT. It is the most comprehensive term for moral obliquity. It is used of "sin" as (a) a principle or source of action, or an inward element producing acts, e. g., Rom 3:9; 5:12,13,20; 6:1,2; 7:7 (abstract for concrete); 7:8 (twice), 9,11,13, "sin, that it might be shown to be sin," i. e., "sin became death to me, that it might be exposed in its heinous character": in the last clause, "sin might become exceeding sinful," i. e., through the holiness of the Law, the true nature of sin was designed to be manifested to the conscience; (b) a governing principle or power, e. g., Rom 6:6, "(the body of sin)," here "sin" is spoken of as an organized power, acting through the members of the body, though the seat of "sin" is in the will (the body is the organic instrument); in the next clause, and in other passages, as follows, this governing principle is personified, e. g., Rom 5:21; 6:12,14,17; 7:11,14,17,20,23,25; 8:2; 1 Cor 15:56; Heb 3:13; 11:25; 12:4; James 1:15 (2nd part); (c) a generic term (distinct from specific terms such as No. 2 yet sometimes inclusive of concrete wrong doing, e. g., John 8:21,34,46; 9:41; 15:22,24; 19:11); in Rom 8:3, "God, sending His own Son in the likeness of sinful flesh," lit., "flesh of sin," the flesh stands for the body, the instrument of indwelling "sin" [Christ, preexistently the Son of God, assumed human flesh, "of the substance of the Virgin Mary"; the reality of incarnation was His, without taint of sin (for homoioma, "likeness," see LIKENESS]), and as an offering for sin," i. e., "a sin offering" (so the Sept., e. g., in Lev 4:32; 5:6,7,8,9), "condemned sin in the flesh," i. e., Christ, having taken human nature, "sin" apart Heb 4:15, and having lived a sinless life, died under the condemnation and judgment due to our "sin"; for the generic sense see further, e. g., Heb 9:26; 10:6,8,18; 13:11; 1 John 1:7,8; 3:4 (1st part; in the 2nd part, "sin" is defined as "lawlessness," RV), 8,9; in these verses the KJV use of the verb to commit is misleading; not the committal of an act is in view, but a continuous course of "sin," as indicated by the RV, "doeth." The apostle's use of the present tense of poieo, "to do," virtually expresses the meaning of prasso, "to practice," which John does not use (it is not infrequent in this sense in Paul's Epp. e. g., Rom 1:32, RV; 2:1; 5:21; 4:9); 1 Peter 4:1 (singular in the best texts), lit, "has been made to cease from sin," i. e., as a result of suffering in the flesh, the mortifying of our members, and of obedience to a Savior who suffered in flesh. Such no longer lives in the flesh, "to the lusts of men, but to the will of God"; sometimes the word is used as virtually equivalent to a condition of "sin," e. g., John 1:29, "the sin (not sins) of the world"; 1 Cor 15:17; or a course of "sin," characterized by continuous acts, e. g., 1 Thess 2:16; in 1 John 5:16 (2nd part) the RV marg., is probably to be preferred, "there is sin unto death," not a special act of "sin," but the state or condition producing acts; in v. 17, "all unrighteousness is sin" is not a definition of "sin" (as in 3:4), it gives a specification of the term in its generic sense; (d) a sinful deed, an act of "sin," e. g., Matt 12:31; Acts 7:60; James 1:15 (1st part); 2:9; 4:17; 5:15,20; 5:16 (1st part). Notes: (1) Christ is predicated as having been without "sin" in every respect, e. g., (a), (b), (c) above, 2 Cor 5:21 (1st part); 1 John 3:5; John 14:30; (d) John 8:46; Heb 4:15; 1 Peter 2:22. (2) In Heb 9:28 (2nd part) the reference is to a "sin" offering. (3) In 2 Cor 5:21, "Him... He made to be sin," indicates that God dealt with Him as He must deal with "sin," and that Christ fulfilled what was typified in the guilt offering. (4) For the phrase "man of sin" in 2 Thess 2:3, see INIQUITY, No. 1.”


a. A failing to hit the mark
b. An error of the understanding
c. A bad action, evil deed
d. Equivalent to to hamartean, a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action
e. That which is done wrong, committed or resultant sin, an offence, a violation of the divine law in thought or in act
f. Error, craft

g. Some particular evil deed

h. Collectively, the complex or aggregate of sins committed either by a single person or by many

i. Abstract for the concrete


a. The action itself as well as its result, every departure from the way of righteousness, both human and divine

b. In Johannine literature hamartia is conceived as a condition or characteristic quality, sinfulness and is opposed to aletheia, truth.

c. Paul thinks of sin almost in personal terms as a ruling power; as personal principle it dwells in man

d. In Hebrew sin appears as the power that deceives men and leads them to destruction, whose influence and activity can be ended only by sacrifices

e. Special sins

174. The Analytical Greek Lexicon Revised (page 17):

a. Error; offence, sin

b. A principle of cause of sin

c. Proneness to sin, sinful propensity

d. Guilt or imputation of sin

e. A guilty subject, sin-offering, expiatory victim

175. Greek-English Lexicon of the New Testament Based on Semantic Domains (volume 2):

a. To act contrary to the will and law of God – ‘to sin, to engage in wrongdoing, sin’ (page 773).

b. A state of sinfulness as an integral element of someone’s nature – ‘sinfulness, being evil’ (page 755).

c. The moral consequence of having sinned – ‘guilt, sin’ (page 776).