

# THOSE ACTING WICKEDLY AGAINST THE COVENANT

Many thoughts and terms are shrouded in mystery within the written word of God because of loss of the original word meaning. This has happen a number of times throughout the history of God's written word, by whatever world power was in control of God's word at the time, and how they interpreted, and translated it into their own written language.

*Daniel 11:32 Such as do wickedly against the covenant shall he pervert by flatteries; but the people who know their God shall be strong, and do [exploits].*

Let us first understand some foundation stones before starting to unravel one of the so called great mystery of our times, which is; “ who are those acting wickedly against the covenant of God?” 1.) which covenant of God are the wicked acting against, and 2.) what does the words wicked/evil/sin, and flattery mean in their original language?

Evil as translated from the Greek New Covenant is a bit more complicated because some translators have taken considerable liberty by translating several Greek words as being equivalent to the English word evil. However, the comparable Greek word to the word evil or 'RA' in the Hebrew, is the word 'Kak-on.' This word also has the simple Greek meaning of 'bad,' (again the opposite of good). The important point to remember is that there is **no moral (or sin) tinge** to the word 'bad' (evil).

'RA' is used many times in the Old Covenant with reference to Yahweh. 'RA' (or evil) is NOT the same word in the Hebrew as the word 'wicked.' Wicked in the Hebrew is 'RAW-SHAW' - which is to be 'morally' bad, wrong, or 'actively' pursuing the bad. Unfortunately translators, especially in the KJV use the word in a very indiscriminate manner. This is very unfortunate because it can cause an incorrect understanding of the intent of the original passage being translated.

## Stone of Stumbling

The center piece of all God's prophesy are found in His Temple on earth, no mystery can be understood without understanding this first.

The center piece of God's plan, and future plans for the human race rest in his Temple. But which temple, the physically temple of the Jews' , or God spiritual Temple found in the body of Christ Jesus?

Moreover, does God still hold a contract with the physical nation of Israel under the Old Law given to Moses? No! God does not have a contract any longer with the nation of Israel, accept to say, for God's love towards Abraham, David, and other faithful prophets of God; He will keep His promises good through the New Covenant towards them.

Christ Jesus became the stone of stumbling to God's people, Israel, when replacing the Old Covenant with the New Covenant, There is no disputing of this teaching, while claiming to be a Christian in accepting Jesus Christ as our Lord and Savior. The entire teaching of the new testament (Greek writings) of the Apostle Paul is about this subject, which is the subject of the Old Law vs. the New Law of Love, or the New Covenant, vs. the Old Covenant.

So clearly the establishment of the New Covenant is proven beyond as shadow of a doubt for any honest hearted person seeking the truth of God's word in the bible. But what most Christian's do not understand is the fact, that if one bring themselves back under the Old Law, is a curse, not a blessing to Christian's, but why?

### Wickedness of Sin

Sin must be justified before God, sin requires a legal action by God to justify humans sin, or God cannot deal with humans as sinners. Thus, sin is wickedness/evil to God, However, God's definition of evil is much different than human give wickedness according the laws of their country. When speaking of sin in God's words, it is evil or wicked, but why?

***1 John 3:4 Everyone who sins also commits lawlessness. Sin is lawlessness.***

Sin is a condition that produce death, no man can say he is sinless before God, for all men are dying, or have died, or will die.

All humans pay the price of sinning, which is death. Death to an incorruptible God of eternal existence is wicked because He created mankind to live forever. Moreover, the problem caused by sin in the world, or the history of mankind has been also wicked or evil. Disease, sickness, wars, food storage, murder, stealing, adultery, abuse, and so on, all have been the fruitage of sin in the human race.

***1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.***

Anyone with sin is wicked/evil according to God's righteous judgment of His Law, why? Simply put, practicing sin is wicked to God, no human can remove sin from themselves, so all humans practice sin, which, makes them evil, or wicked according to the righteous judgments of God's law.

*The English word "wicked" originated from the old Anglo-Saxon word wiker (or "wicker" in the present-day spelling) which meant to twist i.e. a candle "wick" is called that because it is twisted. The twisted definition of wicked was formed from an earlier word meaning weak i.e. not strong enough to resist being twisted (the English words wicked, wick and weak all originated from the same word). Just as string is weak enough to be twisted into wicks, people can allow themselves to be weak enough to be "twisted" into a state of wickedness (although wickedness takes many forms, the word for witchcraft, wicca, is also based on the same root word as weak, wick and wicked).*

*The Greek word of the New Testament that is usually translated as "wicked" is pronounced pon-ay-ros. It means to be hurtful by degeneracy i.e. "twisting" what is good into something that is demoralized psychologically and perverted physically. As with the Hebrew word, it is done by "wicked works" -*

***Galatians 5:21 envyings, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit the Kingdom of God.***

***Romans 5:12 Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.***

Thus, God made a legal provision to justify humans with sin under His

Old Laws so they would not be accounted as evil, what was that provision? God provided the blood of animals to justify sin temporarily, so humans could be accounted righteous before God, by blood, innocent blood of animals.

***Romans 4:8 Blessed is the man whom the Lord will by no means charge with sin."***{Psalm 32:1-2}

***Hebrews 9:22 According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.***

***Hebrews 9:13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh.***

***Exodus 30:10 Aaron shall make atonement on its horns once in the year; with the blood of the sin offering of atonement once in the year he shall make atonement for it throughout your generations. It is most holy to Yahweh."***

### **Wickedness Atone For By Blood**

Wickedness, or evil of sin was atoned for by innocent blood of animals, it was not atoned for by law, but rather the law provided blood for sins.

The law defined the condition of sin, or wickedness, it did atone for sin. Once the condition of wickedness was known/convicted, the only legal position for sins atonement was by innocent blood.

Without this legal provision a person would be a “practicer” of sin according to God's righteous law. The blood of animals did not remove sin from the person, it atoned for sin, allowing a price of innocent blood too pay the price for evil or sin in us.

The place God provided for atoning sin was found in God's earthly Temple among His people the Israelite. Israel as a nation from a humble beginning was formed around the Temple of God, and blood of animals, so without the temple, their was no nation of Israel.

The nation righteous stood in God's provision of blood by innocent victims, that is, animal blood. Life was lost for the human race because of sin, and sin was atone for by innocent blood of animal so people within Israel could have a standing/justification before God, by blood.

### Definition of Hebrew Wickedness

**Wickedness** = "Ra" (רָא) in Hebrew. According to the [Gesenius Hebrew-Chaldee Lexicon](#), רָא (Resh-Ayin) means "to break" (pg.772).

During a Rosh Hashana conference, [Brad Scott](#), in typical animated humor, defines our English word "**Wickedness**". He starts out quoting [2 Chronicles 7:14](#):

*"If my people who are called by my name, shall humble themselves and seek my face, and turn from their... wicked ways.' I don't think we do too bad a job praying, seeking His face, humbling ourselves in many cases, but I don't know if we're all so good in this culture of ours at turning from our wicked ways. And that's because the culture has taught us the paradigm of what wickedness is."*

In the Holy Bible, the Hebrew word that is translated as "wicked" is pronounced *raw-shaw*. It means *to be wrong by making trouble*, or twisting things with "wicked work" i.e.

***Jer.17:9 The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?***

***17:10 I, Yahweh, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings.***

### Temporary Removal of Evil

Thus, the Old Law was good and righteous providing atonement for sins, temporarily removing sin/evil from the nation of Israel by animal blood.

But it was not the full provision needed to remove sin once for all time from Israel, without providing blood year to year the nation stood condemned before God as practicing sin, which, made the nation no better off than any other nation upon earth. The law was not enough to atone for sin, the nation had to physically atone for their sin as composite person before God, and individually with animal blood.

Removing or taking away the blood of atonement made the nation wicked or evil; practicers of sin with no justification before God. The nation could not stand before God on doctrine/law alone, they could not claim righteousness by obeying the law without the blood. The law convicted the nation of sin, while the blood atoned for that sin so God's wrath was not rightly brought upon nation by the conviction of law as a practicing sinner against the righteousness of the law.

***Hebrews 10:1 For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.***

### **Completing and Everlasting Removal of Sin/Evil**

Can sin be removed for humankind, to bring them back to their inception of sinlessness, as Adam and Eve had been? Not without removal of the very thing judging them and convicting them of sin the Old Law or Contract with the nation of Israel.

The legal provision for temporary justification had to be completed with blood, perfect human blood of innocent victim, as the animals blood pictured, for the nation of Israel.

Here then was the reason for the entire law including the blood of animals, to bring full conviction of the nation into accepting God's onetime everlasting provision for removal and redemption of sin by the innocent blood of His Own Son Christ Jesus. Moreover, this is where most Christian's fail in their understanding of God's word, they simply do not grasp the legally requirements of law, nor do they understand, mixing of two laws into a third doctrine is really condemning both laws into being once again being a practicer of sin, making them evil/wicked having no sacrifice of sin left.

***James 3:10 Out of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be so.***

*Jamse 3:11 Does a spring send out from the same opening fresh and bitter water?*

*3:12 Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.*

### Sin Without Sinning

Nothing on earth could be more profound than God's wisdom and love found in the New Covenant in Christ Jesus! This thought is not something expounded, or exaggerated by corporate religion in flattering words for support financially.

It is far beyond human thought, and yet the height of the greatest human thought that we must all obtain too in perfection in love and trust. The redemption of the fallen human race into sin and death, recovered by God's mercy and love. In beautiful perfect perfection of justice, and love that only a God of eternal wisdom could have created in His own loving kindness.

Yes, sinning, but not sinning to redeem mankind into God's love, without condemnation, but instead, as a perfect Father does love their children and spares nothing to perfect them into everlasting adulthood.

God in His benevolent wisdom, did not remove our sins, but removed the law convicting us of sin. Legally, God stands on His righteous judgment of removing our own judgment by the innocent blood of His Son Christ Jesus. No man or human endeavor can abolish what God has everlasting established in His love through Christ Jesus.

It is not negotiable, God's promise of Undeserved Kindness towards sinners is not something a court of religion can remove by laws of their doctrine. Nothing in heaven or upon earth can remove it; the very righteousness of the new heaven over us found in Christ Jesus own righteousness, is sealed by his precious blood.

The Old Law was completed, and removed, abolished, sealed in Christ Jesus righteous blood. There is but one contract, or covenant left for

removing sin, and evil from us, so we do not become a practitioners of sin; condemned to eternal cutting off by God. No one person, organization, or religious group, may nullify the New Covenant wittingly, or unwittingly by their doctrines, thus, acting wickedly against the covenant.

God has legally blinded Himself too our sin, while passover them, and instead seeing the righteous blood of His passover lamb Jesus Christ. Our accepting the legal provision of every lasting blood of Christ Jesus, puts to death our own sins, and allows God to cover us in the righteous blood of Christ Jesus. Although we sin daily, we are without sin, and its condemnation of the Old Law/Covenant against us, where we are in the body of Christ Jesus. The body is holy so the finger on the hand is holy in Christ Jesus.

### Acting Wickedly Against The New Covenant

God did not fight evil with evil, nor did He return evil for evil, rather God blessed evil with good in removing the law. God did not curse mankind with evil words, He rather gave a blessings to the wicked, those practicing sins, but how?

Simply stated, God chose legally to remove the Old Covenant and declare people sinless, by the blood of His Son Christ Jesus, where He could now teach them love, as a Father does a son, sparing nothing to recover them into eternal life. This so soundly defeat Satan the Devil that he had no recourse but to act wickedly against the New Covenant to hang on to his power and control over the human race.

***Rom.8:1 There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit. {NU omits "who don't walk according to the flesh, but according to the Spirit"}***

***8:2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.***

***Genesis 3:15 I will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel."***



***1:5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood.***

***Rev.1:18 and the Living one. I was dead, and behold, I am alive forevermore. Amen. I have the keys of Death and of Hades.***

Moreover, Satan could not overpower those in the New Covenant so he set about corrupting it by twisting words into doctrines of falsehoods bring one under a mix contract using Old Covenant with New Covenant thoughts, thus, polluting the waters of pure truth found only in Christ Jesus, by its members.

### **Fraudulent Contract vs. Lawful Contract**

What would you think, if you had a contract that you had paid on for years, but with the very high interest, and you found within all of its clauses that the contract could never be paid off at least in your life time?

But you had a very rich friend, and one day out of his kindness of his heart he paid off your entire contract. Moreover, this very kind friend went further, he created a new contract that cleared all your debts throughout your whole life, setting you free from any obligation you might owe presently, and in the future.

However, within a few weeks, people started showing up at your door to collect on the old contract. Claiming they had another contract with similar wording as your old contract, so based upon that wording, you must pay your debt under the old contract, as still outstanding.

In other words, these creditors had lost control over you, and were not very happy about it so they had devised a illegal scheme through their attorneys too collect your debt. Later because you do not succumb to their threats, and illegal statements, they send you letters signed by attorney's that they will destroy your credit rating, and will take you to court, and sue you for not fulfilling your old contract.

Finally you are forced to go to court and produce evidence that your old contract is satisfied, so you produce the old contract paid off by your rich friend. But the court invalidates your friend's contract and finds judgment against you under the wording of the attorney's fraudulent contract. The court itself is owned and operated by same attorney's that have been trying to collect your debt.

Later because you cannot pay off your contract they throw you in prison until you can pay it off. Here you have been reduced to poverty, and because you cannot take care of your family any longer the State takes control of your children and adopts them out to the very people that have illegally enforce the fraudulent contract.

How can the law be lawfully handle by an illegal system designed by corrupt attorney's to break the law?

The law could only legally explain the old contract, but it could not legally enforce it again, without breaking contract law itself. The court may like the old contract wording better than your rich friend's new contract, but the old contract has been satisfied by full payment under the terms of the contract itself, by your rich friend.

Thus, the court's hands are tied legally by the laws of the contract. The attorney's fraudulent contract uses many of the same ideas/words as the old contract, but still the attorney's fraudulent contract is not enforceable over those that have satisfied the old contract by its own legal requirements. One could only explain the old contract, but enforcing it would make it an illegal instrument designed to intentionally defraud ones held innocent by law.

So, what is *apostasy*? The Greek word means "a defection; a renunciation; to depart." Another author defines it as "a deliberate act of repudiation." The Webster's 1828 dictionary gives a good definition – "*An abandonment of what one has professed; a total desertion, or departure from one's faith or religion.*" To put it simply, when you use the word *apostasy* in association with the Christian faith it is a renunciation and abandonment of the Christian faith. It is the act of departing from the Christian faith. An *apostate* is a person who once professed to be a believer in Christ and Christianity but now has turned from that faith. The word *apostatize* means to forsake the principles of the Christian faith one has professed.

The word Apostasy is one of the most misused words since the time of Christ Jesus on earth, it has been used to justify every conceivable cruel atrocity ever done in the name of religions. And yet, it has always been quietly working among the very first Christians on earth. Apostasy means to a standing away from the truth, the truth for all Christian's is Christ Jesus, he is the truth of God, and he is the New Covenant/Contract with Christian's.

***2Thess.2:7 For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way.***

Thus, it is by standing away from, and teaching against the truth of God, Jesus Christ that is the real apostasy, It is not standing up for truth within a religious group or organization claiming truth by their established doctrines of the Christ. Christ Jesus authority on earth and in heaven is founded in the New Covenant established by his blood. It is in the New Covenant that Christ has power over life, and death, and replaced the physical Temple of God, under the Old Covenant, with the new spiritual Temple of God, which is Christ Jesus body members.

***1Cor.3:16 Don't you know that you are a temple of God, and that God's Spirit lives in you?***

***3:17 If anyone destroys the temple of God, God will destroy him; for God's temple is holy, which you are.***

From the birth of the New Spiritual Temple of God, by outpouring of Holy Spirit upon the disciples of Christ Jesus, started the tribulation upon the body member making up the new Temple of God by Satan the Devil. He used Jew's that wanted control of the new birth of God's spiritual Temple; they started to immediately act wickedly against the New Covenant of God, in violent persecution of the Temple class having its God given authority through the power of the New Covenant legally established by the precious blood of Christ Jesus.

When violent persecution failed, the Jew's then started to quietly bring in destruction teachings against the New Covenant. By using teachings of

those wise in the law against the foundation of Christ Jesus the Apostles.

***1Tim.1:5 but the goal of this command is love, out of a pure heart and a good conscience and unfeigned faith;***

***1:6 from which things some, having missed the mark, have turned aside to vain talking;***

***1:7 desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm.***

***1:8 But we know that the law is good, if a man uses it lawfully,***

The teacher of the law twisted the words of Christ Jesus and his disciples into strong assertion that the Old Contract of God's righteous Law was still enforced over Christian's, who could argue that the Law was good and righteous, it was from God Himself?

This seemingly true and innocent statements made by lawyers of the Old Law became the most insidious teachings ever made against those in the New Covenant with God for some two-thousands years. Producing rich soil for every sort of demonic falsehood done in the name righteousness.

***2Pet.2:1 But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction.***

The Old Law/Contract with God's people could not be again enforced without invalidating the New Covenant, but by mixing a little of both proved to be what made those of the flesh, found in the New Contract satisfied, so false teachers could gain control over other members of the body of Christ Jesus.

Within just a few short years after the Apostles of Christ Jesus died off the earth, weed Christian's started building up institutions of religion, using the power of rule by Old Law mixed into the New Law of love, claiming by doctrine an illegal instrument, replacing or subverting the New Contract of God's love towards mankind found in Christ Jesus.

Without this power of rule by sins law, no institution of corrupt power could exist among Christian's walking in love under the direction of God's Holy Spirit.

Thus, leaving no sacrifice for sin left making one a practicing sinner by rules of man made organizations. The covenant Christ Jesus established with his body members made them sinless, because of Christ Jesus righteousness by his own blood. Without the contract through him with God there is not sacrifice for sin left, but why? Because the Old Contract required animal blood, inferior to the precious righteous blood of Christ Jesus.

Moreover, Christ was offer once for all time, not daily like some Christian's believe for their sins, but once, and only once. It is now by putting faith in Christ Jesus, which is New Covenant, the law of love, by faith, which forgiveness us of daily sin against the New Covenant are obtained. God no longer accept animal blood year to year for forgiveness of sin, it is God's own love that covers a multitude of sins, but how?

Simple put, God's love moved Him to abolish the Old Law condemning us to sin and death. Now we are found sinless, in Christ Jesus, under the law of love, and so its God's love, which now covers our sins. It is not the shedding of animal blood, or Christ Jesus blood continually that our sins are forgiven. The Old Contract completion removed our sin once for all time tossing them into the sea to be remembered no more by our Father, Yahweh. Although we sin, God remembers His promises in Christ Jesus too us.

Now God, bears all things and believes all things for His Children when it comes to His own love, found in Christ Jesus towards them.

***1 Peter 4:8 And above all things be earnest in your love among yourselves, for love covers a multitude of sins.***

***Micah 7:18 Who is a God like you, who pardons iniquity, and passes over the disobedience of the remnant of his heritage? He doesn't***

*retain*

*his anger forever, because he delights in loving kindness.*

*7:19 He will again have compassion on us. He will tread our iniquities under foot; and you will cast all their sins into the depths of the sea.*

However, those acting wickedly against the New Covenant claim they have lawful uses of it, by establishing their own righteousness over Christ Jesus righteousness. But they are misled for power, and control through the rules of their organization(s).

*1Tim.1:9 as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,*

*1:10 for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine.*

The Old Law was indeed good and righteous, but it took the blood of innocent animal blood too justified ones sins, so that one could stand before God as a sinner against the Old Law. The Old Law could not be lawfully enforced again by Christian's, it is an instrument completed, and paid off, by a very rich friend Jehovah God, in the precious blood of Christ Jesus.

Lawfully it could only be explained in it proper legal context to people wanting to become Christian's, as being set aside by God for the New Contract, thus, any other legal explanation such as enforcing it would intentional fraud to steal the rightful position of the New Covenant over the body of Christ Jesus the Temple of the Living God on earth.

Here the great mystery of those acting wickedly against the covenant is unveiled in God's own love in Jesus Christ by the New Covenant. The only way those wise ( in the wisdom of Christ Jesus) overcome this world and the intentional false god's that pervert the truth of the New Covenant is to stay in the body of Christ Jesus under God's love.

If not we will find ourselves under control of laws abolished in Christ Jesus, once again condemned by laws designed to control the wickedness of mankind.

**Daniel 11:32** Such as do wickedly against the covenant shall he pervert by flatteries; but the people who know their God shall be strong, and do [exploits].

**11:33** Those who are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, [many] days.

**Daniel 11:34** Now when they shall fall, they shall be helped with a little help; but many shall join themselves to them with flatteries.

**11:35** Some of those who are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed.

### Over Coming in Faith

To over come, one must understand that the body of Christ Jesus on earth as the great Spiritual Temple of God, is the center piece for all spirit person and human issues. Unseen as the Satan himself is unseen by human eyes, nonetheless, the temple is the universal legal provision God has created for Himself to unravel all human wickedness and sin, and to confine wicked spirit being.

The New Covenant is the only legal provision that allows a child of God to stay in the body of Christ Jesus, given too them by the law of love. Love of God can only be known by a child of God by their faith, in God's love for them in Christ Jesus. It cannot be legislated through rules of the flesh, or the principles of the Old Law, or the Old Law itself. The Temple of God cannot be defined by laws of the flesh even if they are mixed with the law of love, without causing spiritual death to it members.

Here we find the tribulation upon the Temple of God for some two-thousand years, in those acting wickedly against God's Covenant of love

which God's son's are conceived in, love. Where children of God unwittingly divides the body of Christ into segments of time frames in history since Christ Jesus on earth, they miss staying in the one true Temple of God on earth continually, the center piece of all spirit and human controversy upon earth for Two-Thousand years.

***Luke 11:17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls.***

***1 Corinthians 12:20 But now they are many members, but one body.***

***1 Corinthians 12:13 For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit.***

Satan their adversary never takes his eyes off of the one thing that will conquer his own kingdom(s) of darkness, that is, the spiritual Temple of God, all doctrine(s) doing so divide the Christ and are diversion leading God's children away from the New Covenant where they are sinless and declared righteous for God's own glory.

Those teaching cause many in the body of Christ Jesus to stumble throughout the history of the Temple on Earth, but God gives them a little help, with what? His Holy Spirit, which is found in His Temple upon earth in the body of Christ Jesus. Members found therein the spiritual Temple overcome the laws of the flesh, which translates their experience(s) into the kingdom of the Son love, freeing them from false doctrines that take away from the New Covenant of God on earth.

It is by twisting truth and knowledge of the New Covenant those acting wickedly against the covenant worship, and control within their institution(s). But this it is not truth of God, the truth of God's comes to those in the New Covenant when they conquered in love laws of the flesh bring them under the subjection of the New Covenant in Christ Jesus. This process is completed, by the suffering of the body under tribulation caused for them by these false doctrines legislated to control the



wickedness of flesh.

***2 Corinthians 10:3 For though we walk in the flesh, we don't wage war according to the flesh;***

***2 Corinthians 10:4 for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds, 10:5 throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.***

### **Meeting Evil With Evil**

The weapons of the child of God are not of the flesh, what exactly does this mean? Well, it means that when we fight with laws designed for the sinful flesh we meet evil with evil causing a greater fire storm, and our own stumbling and captivity.

We as child of God must conquer evil with good, what does that mean? We must conquer evil with the New Covenant, or it is not brought into captivity of Christ Jesus, neither will it free us into walking in the Spirit of God, under the Law of Love.

***Romans 12:14 Bless those who persecute you; bless, and don't curse.***

Returning evil for evil for one of God's children means that they return the laws of the flesh for the laws of the flesh, where they should return the laws of the New Covenant for the evil of sin law. A child of God cannot fight a spiritual battle with fleshly laws, or fleshly doctrines taught by their religion. If they do they come under captivity, but how? Simply put, they kill the spirit in them of Christ Jesus, by the flesh. Thus, unwittingly returning a curse of (the Old Law, now sins laws) while living in the New Law Of Love, having no curse.

***1 Corinthians 13:5 doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil.***

***Romans 12:21 Don't be overcome by evil, but overcome evil with good.***

The curses of the Old Law is sin producing death, the blessing of the New Law of love is life by our faith in Christ Jesus. (*Recalling from above all sin is evil, the law was designed for sinners, not the righteous in Christ Jesus.*)

**Galatians 3:10 For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them."{Deuteronomy 27:26}**

Here is the great mystery of why God's child have been stumbled and brought into captivity by those acting wickedly against the New Covenant, by flattering words.

Our spiritual battles can only be fought in love, again what does that mean? It means that our faith in God's own love, which confesses the love of God's will not fail us, when we act from love instead of fleshly laws to preserve our own souls alive. Here is another key to unveiling the character of those acting wickedly against the covenant. Yes, they are not willing to give up this life for the Christ, but neither are they willing to admit their departure by standing away from the Christ as an Apostate to their own faith in Christ Jesus.

Preserving ones soul alive in this world takes on a huge scope, from defending our good name made in religion by laws of the flesh; to wealth gotten by laws of the flesh in controlling others by worldly business practices. To family and friends to whatever other encounter we come into contract with in this life. Do we uses the laws of the fleshly as world does, or do we apply the law of love?

Remembering, narrow, and cramped is the road leading into life, for those hated by this world because of upholding the New Covenant in God's love.

Flattery in any area of the child of God life will mislead them into captivity, it is by smooth words distorting the truth of those in the New

Covenant OF evil motivates FOR fleshly desire; ones use in acting wickedly against the truth of God's love in Christ Jesus.

Kolakeria (Greek)

*There is a difference between encouragement and flattery. The Greek definition of flattery means "motives of self-interest". If someone uses flattery on you, they want something. On the other hand, when someone says they like the way you play the piano or guitar they are trying to say, "your education to learning to play an instrument is becoming evident." That is encouragement. That kind of encouragement will cause someone to continue the pursuit of their craft, free from the strife that comes from trying to live up to the overstatements.*

With flattering lips - Hebrew, "Lips of smoothness." The verb from which the word used here is derived - חָלַק chālaq - means properly to divide, to distribute; then, to make things equal or smooth.

Flattery; to make smooth or to shape, as an artisan does, as with a plane; and then, "to make things smooth with the tongue," that is, "to flatter." See [Psalm 5:9](#); [Proverbs 5:3](#); [Proverbs 26:28](#); [Proverbs 28:23](#); [Proverbs 29:5](#). The meaning is, that no confidence could be placed in the statements made. There was no certainty that they were founded on truth; none that they were not intended to deceive. Flattery is the ascribing of qualities to another which he is known not to possess - usually with some sinister or base design.

### Nothing But The Christ And Him Impaled

Here once again is the foundation of our faith, we preach nothing but the Christ and him alone impaled, no man, person, or organization on earth has been impaled to make us sinless in Christ Jesus. Flattery is to convince one of unique worldly specialness. The world glories in human wisdom, and those having talent are made into god's.

Setting up teachers, ruler, entertainers, and so on as superior to the rest

of society. The whole of human society is based on this struggle to get too the top for honor and glory among mankind. Material wealth is sought the same way; all of this is accomplished by the laws of the flesh.

But those in the New Covenant are not of this world by the mere fact of being in Christ Jesus who is also not of this world. Christ Jesus is seated above in the spiritual heaven, high above the corruption of the sins of human race, or their laws governing the flesh, Christ Jesus is incorruptible life, and we as a child of God have been raised with him, spiritually, while still in our flesh on earth. Within the spiritual body of Christ Jesus there are no laws of the flesh, so Christ as our King, governs from the law of love, over his body members.

***Colossians 2:12 having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.***

***Colossians 3:1 If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.***

Those using flattery to corrupt the body of Christ Jesus into works of the flesh, moving them away from the New Covenant, by smooth words, so that child of God uses the gift given to the body of Christ for personal gain, in building earthly kingdom(s) for their own glory claiming it as Christ Jesus working in them.

From the inception of the Christian's congregation on earth, men wanting to be teachers start subverting the faith of others, by strong assertion over Old Law abolished in the Christ. Claiming the goodness and the righteousness of the Law as better than Christ righteousness, and the New Law of love. The whole argument was intentional fraud there was no competition between the two covenant(s) each was give to mankind by God for their redemption. God Himself replaced the Old Covenant at His appointed time, with the New Covenant.

Mankind had nothing to do with either accept to say they received God's blessings from both the Old Law and the New Law, but men wanting

control made it an argument of the flesh, which changes nothing, but the flesh, found as dead and of no value at all in God's judgment under the New Covenant. But the question is, why did they want to changed the New Covenant so badly?

***2 Peter 2:10 but chiefly those who walk after the flesh in the lust of defilement, and despise authority. Daring, self-willed, they are not afraid to speak evil of dignitaries.***

***1 Peter 4:1 Forasmuch then as Christ suffered for us in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin.***

### **Changing Spiritual Into Material**

The center piece of God's love towards the human race had come in the name of Jesus Christ. Here God once for all time established the everlasting Kingdom of God through His great Spiritual Temple Jesus Christ and his body members. But there is no material gain in the spiritual temple, to have material gain, requires laws of the flesh, to control, and give power.

Those of the body of Christ are given gifts of the body in spiritual gifts of the Holy Spirit to build up the Spiritual Temple of God, while in their flesh upon earth. They are to have one will within the body, which Christ Jesus is the head of the body. Moreover, they members are slaves to the other members of the body, none greater, or less than any other member. Thus, members of Christ Jesus body are completely undesirable to the world, They are of no value in making material gain for the worldly wise, they are but the scum of the earth to the worldly wise, worthless to government, business, and let alone organized religion.

***2:4 My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power, 2:5 that your faith wouldn't stand in the wisdom of men, but in the power of God. 2:6 We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.***

However, those bring in sect into the body of Christ wanted more, they wanted to corrupt those in the New Covenant for personal gain, how, by smooth words of flattery, starting with position of teachers over others. In order to do this one must protect and establish their good name, not by the law of love, the law of love is too humble, but rather by laws of the flesh, given by rules and doctrines of men to punish those not respecting their position of power.

***Luke 18:17 Most certainly, I tell you, whoever doesn't receive the Kingdom of God like a little child, he will in no way enter into it."***

***Matt.23:8 But don't you be called 'Rabbi,' for one is your teacher, the Christ, and all of you are brothers. 23:9 Call no man on the earth your father, for one is your Father, he who is in heaven. 23:10 Neither be called masters, for one is your master, the Christ. 23:11 But he who is greatest among you will be your servant. 23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. end01-10***

The Apostle Peter himself fail victim to these teachers, Peter had failed the Christ at his death, and at other times will walking with him on earth. Certainly Peter did not feel worthy of the Christ love. Peter would have rather been punished by the Old Law for his sins. However, under the New Covenant Peter was sinless as are all body members are. In other words, there was no debt created for sin under the New Covenant, thus, no power is found to control others by guilt of payment, by having to meet some rule obediently until the debt of sin was paid off.

Here then is the apostasy, if these Jew's could once again get control by sin guilt they would have footing in the newly formed Spiritual Temple of God on earth. The argument was cloaked in righteousness, "which Covenant was better?" But of a more sinister nature creating the great apostasy was getting the brothers, and sister, to accept both Laws as binding contract(s) upon the body of Christ; bring them back under the debt of sins laws.

***Galatians 5:3 Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law.***

This argument declared anyone evil that spoke against the righteousness of God's Law, how could it not be good, it was from God Himself? Brothers and sisters got bogged down into fights over the law, defending not with the law of love, but rather by laws of the flesh, creating guilty and sin, bring them eventually into captivity under the power of dead works by law.

***1Tim.1:4 neither to pay attention to myths and endless genealogies, which cause disputes, rather than God's stewardship, which is in faith--***

***1:5 but the goal of this command is love, out of a pure heart and a good conscience and unfeigned faith; 1:6 from which things some, having missed the mark, have turned aside to vain talking; 1:7 desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm.***

The weeds had over sown the field of wheat, power was given to leaders, and position just like the world where laws formed over the body of Christ Jesus. Within one hundred years of the birth of the Spiritual Temple of God on earth weeds started trampling upon the righteousness of Christ Jesus for power of authority over the New Covenant.

***Matthew 20:25 But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.***

However, those found in body of Christ, that is, stayed within the New Covenant were now persecuted by false Christian's as well. Glory was given to men, and position of power was it reward for faithfully keeping the creeds of the church.

Men would do all they could to gain favor by good works, and to be honored before men of power and position. This power proved to be no different than any other man made institution on earth.

Thus, the fruitage of good, and evil was found upon the tree claiming God name, and Christ Jesus righteousness.

### Two Trees By There Fruits

Jesus Christ made a simple statement about two fruit trees, one tree gave good fruit, while the other bore bad fruit. But neither tree had both good and bad fruit on the same tree. But in real life, some times a good tree has a piece of bad fruit found on it, so what did Christ actually mean?

This has caused the greatest confusion among Christian's. Christ parable seems so simplistic that it has been overlooked as having little real meaning in their lives of most Christian's. But actually it is a profound truth, that determines if a person is in the New Covenant of God, or found in death laws controlling the flesh.

It is important for Christian's to understand, that sins laws, are laws that control the flesh, these laws, are laws that society uses in all facets of life, in our flesh. They can be religious laws, governmental laws, or business laws. Furthermore, they can be any law we judge and govern our lives by, but they are not the law of the spirit, which is love. All these laws are considered dead works, meaning they can added nothing to our eternal life with God. Moreover, as already spoken above, it is of vital importance that Christian's remember these laws hold both good and evil in them, because they are from sin.

And because they are created from sinful humans, they pass on death by those controlled under them. Although. We must remember these human laws have good I then, they also posses a curse, which is death. Death as previous discussed in this document is evil, or wicked to God's righteous standards for eternal life. Thus, through New Covenant, death is treated as an enemy that will be brought to nothing, having no power over the human race.

For those found in the New Covenant these laws do not exist, but why? It is because they cannot benefit Christ body in setting creation free from the corruption of sin.



In fact, they are considered to be yeast adding to fermentation of the unleavened bread of Christ body, bring it into corruption again to sin. Having this understand of Jesus words about the two trees, helps each Christian's to actually see the good fruits as Christ Jesus righteousness, and not humans expressing Christ Jesus righteousness by institutional doctrines, which have co-opting the words of Christ Jesus as good fruits., but in reality produced bad fruits by their words, and works.

Many Christian's have since the time of Christ Jesus on earth spent endless effort and time defending the bad fruits found upon the tree of their own organization, because of good their group has done in the name of Christ Jesus righteousness. When in fact, they have been defending the bad tree Jesus spoke about in his parable, but how? Simply put, a good tree cannot bear bad fruit.

All of man made religion bears both good and bad fruit on the same tree, Christ made it clear that the good tree could only bear good fruit, and that no one goes to a bad tree for good fruit.

However, those acting wickedly against the New Covenant, use smooth words to deceive God's children into accepting these bad fruits as Christ Jesus righteousness represented on earth through their organization. Thus, condoning the the bad tree, by lies and hypocrisy, just as the Pharisee's and Scribes did during Jesus time one earth.

***Matt.7:17 Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. 7:18 A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit.***

***7:19 Every tree that doesn't grow good fruit is cut down, and thrown into the fire. 7:20 Therefore, by their fruits you will know them. 7:21 Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven.***

Again it is most important for Christian's too grasp with spiritual comprehension that sin does not exist in the body of Christ Jesus, thus,

there can only be good fruit in the Temple of God, but where God's children have found themselves in groups using a mixture of sins laws, and the law of love, God does not justify the bad fruit by the righteousness of Christ Jesus, sins laws is leavened to our life. In fact, a warning needs to sounded here, for all body members.

***1Cor.5:6 Your boasting is not good. Don't you know that a little yeast leavens the whole lump? 5:7 Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. 5:8 Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.***

All fruits or works not covered by the righteousness of Christ Jesus in the temple of God, will be shown up as wicked and evil, that is, sinful, producing death and corruption. The workings of the temple is to bring all thing into the Christ, which, in turn, brings death, and the sin, which caused death, to nothing. Those of the Temple of God on earth their treasures exist in heaven by works done in the body of Christ by the fruits of God's Holy Spirit as gift too the body.

Claiming any other work(s) outside of Christ Jesus righteousness for those in the New Covenant will come to a fiery destructive end.

***1Cor.3:11 For no one can lay any other foundation than that which has been laid, which is Jesus Christ. 3:12 But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;***

***3:13 each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. 3:14 If any man's work remains which he built on it, he will receive a reward. 3:15 If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire. 3:16 Don't you know that you are a temple of God, and that God's Spirit lives in you?***

God's own judgment in this matter is not partial, He does not show favoritism toward his own children, while allowing them to uses

unrighteous laws of the flesh to build, and control peoples lives in religious institutions, government, or business, the child of God's spiritual virginity is in using the law of love, where sin is not found in human corruption.

***Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.***

***1 John 4:21 This commandment we have from him, that he who loves God should also love his brother.***

***1 John 4:17 In this love has been made perfect among us, that we may have boldness in the day of judgment, because as he is, even so are we in this world.***

However, God has warned us that a fiery end of mankind's system(s) built by laws of the flesh will come to an end at the revelation of Christ Jesus from heaven. But we must remember the temple class must first meet that same judgment while in the body of Christ Jesus in their sinful flesh under God's judgment of sins laws, since the time of Christ Jesus.

***1 Peter 1:7 that the proof of your faith, which is more precious than gold that perishes even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation of Jesus Christ.***

***1 Peter 4:17 For the time has come for judgment to begin with the household of God. If it begins first with us, what will happen to those who don't obey the Good News of God?***

### **The True Vine Planted by God**

As previously discussed, there is but one tree, or vine of God's planting. This vine is the tree of everlasting life, found in the Garden of Eden, and this vine is the second Adam, who has paid the price for the human race by his precious blood, the Son of God, Jesus Christ.

For the child of God to overcome this world, and be led by God's wisdom In Christ, they must have some basic understanding of what it takes to

stay in the true vine. Step one, for a child of God is, they cannot stay in the true vine Christ Jesus, while not obey the New Covenant. Violating the New Covenant, means they are walking in the flesh, which in turn means they are under sins laws.

***1Cor. 1:30 But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:***

Secondly, they must understand how they came to be in the the New Covenant, it is as vital as the breathe of life too each member, it is by faith! It is not by laws or doctrine(s) of a certain group. Our faith must be maintained to the end of our own world. Faith in Christ Jesus mean this to the child of God. That he or she believes in God's love in the New Covenant, which is Christ Jesus.

That there exist no sin of evil or wickedness towards God's child found in the New Covenant, by God. This is of greatest importance that we do not be mislead by sin laws, which declares God as judging us with laws of the flesh again. In doing so we make God a liar, which is impossible for mankind to do. Ended 01-12-2011

**James 1:13 Let no man say when he is tempted, "I am tempted by God," for God can't be tempted by evil, and he himself tempts no one. 1:14 But each one is tempted, when he is drawn away by his own lust, and enticed. 1:15 Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death. 1:16 Don't be deceived, my beloved brothers. 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow. 1:18 Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.**

Our maintaining this faith to the end is our salvation, letting no human on earth or group deprive us of the Undeserved Kindness of our good Heavenly Father in Christ Jesus. Not believing the lie, which says we are worthy by our own good works found upon earth by sins laws abolished in Jesus Christ.

## Christ Jesus Humility

We as body members are given the gift of the spirit in Christ Jesus in his own humility, this precious gift comes from our head Christ Jesus, when we walk in love. Brothers and sisters of the New Creation must understand what it means to stay in the New Covenant under the humility of Christ to endure in their faith. Below is a simple summation of the whole thought above of remaining in the Tree of Life, our humility.

# THE TREE OF LIFE

As Christian's we are supported by the tree of life, we are the branches on the tree, or vine that produce/bears much fruit by the life of the vine.

*John 15:1 "I am the true vine, and my Father is the farmer.*

*15:2 Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit.*

*15:3 You are already pruned clean because of the word which I have spoken to you.*

*15:4 Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me.*

We are not the owners of the tree of life, the life of the tree support us, our new life in Jesus Christ. We are not the truth, nor do we through personal intellect become the truth, the truth is given too us, by the life of the tree Jesus Christ, he is the "Truth" we bear fruit of truth as branches on tree.

We stay in the tree/vine of Jesus Christ by staying in God's love, what is God's love? God's love for the branches is found in the new covenant of love, or law for God's children on earth.

*John 15:8 "In this is my Father glorified, that you bear much fruit; and so you will be my disciples.*

***15:9 Even as the Father has loved me, I also have loved you.  
Remain in my love.***

***15:10 If you keep my commandments, you will remain in my love;  
even as I have kept my Father's commandments, and remain in his  
love.***

Love is the uniting bond of peace for the branches on the tree of life, Jesus Christ. It is only when branches, take possession over the tree that they act wickedly against love, or the new covenant, or against the truth of God's love in Christ Jesus.

***Colossians 3:14 Above all these things, walk in love, which is the  
bond of perfection.***

***3:15 And let the peace of God rule in your hearts, to which also you  
were called in one body; and be thankful.***

***Colossians 2:2 that their hearts may be comforted, they being knit  
together in love, and gaining all riches of the full assurance of  
understanding, that they may know the mystery of God, both of the  
Father and of Christ.***

So as God's children we cannot speak "truth" without God's love, what does this mean? We do not bear the life of the tree unless we are in the tree, the tree bears us by its life. The life of the tree is Jesus Christ, the Truth. It is by the new covenant we are branches on the tree of Christ Jesus.

***Ephesians 4:15 but speaking truth in love, we may grow up in all  
things into him, who is the head, Christ.***

Our taking fleshly possession over branches on the vine we act wickedly against the new covenant that make us part of the body of Christ Jesus. We then rob others of the life of Christ Jesus, while they look to us as giving them the life of tree, by our teachings, instead the tree.

Moreover, this is why we are to own each other nothing, but love. We don't pay to be on the tree of life, nor by enslaving ourselves to an

organization or a teacher, or any others thing under creation, the price was not paid by so called truth(s) of some group on earth, or some man/woman, the was paid for us by the life in the tree, Jesus Christ.

***Rom.3:8 Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.***

How was it paid, by God's love, in a new contract with us of His love. The life of the tree cannot be educated into us, by doctrines of the flesh, we must be grafted into the tree by faith in God's love, which is the new covenant with His Children. Then we receive the life of the tree, which is Truth, or Jesus Christ.

It is the Father of the tree, Jehovah, or Yahweh, that does the pruning of the branches, it is not a human with doctrines of some truth, or and organization that removes a branch from the truth, that is, life of Christ Jesus.

***John 15:1 "I am the true vine, and my Father is the farmer.  
15:2 Every branch in me that doesn't bear fruit, he takes away.  
Every branch that bears fruit, he prunes, that it may bear more fruit.***

The life of the tree bears us, we do not bear it, It is our Father that disciplines His own children so they do not become illegitimate/bastards, God does not give His eternal discipline of His children to humans, not unless He qualifies them on the tree of life, as a branch, to discipline, His children in truth and love. It is in a lack of faith by branches when they take an unauthorized authority over God's children, by works of law. to discipline Christ Jesus branches, this is, surely, acting wickedly against covenant.

***Daniel 32 And such as violate the covenant he shall pervert and seduce with flatteries, but the people who know their God shall prove themselves strong and shall stand firm and do exploits [for God].***

***35 And some of those who are wise, prudent, and understanding shall be weakened and fall, [thus, then, the insincere among the people will lose courage and become deserters. It will be a test] to refine, to purify, and to make those among [God's people] white, even to the time of the end, because it is yet for the time [God] appointed.***

Our strength comes from the life of the tree, Jesus Christ, we cannot be a part of life without faith in the new covenant of God, our faith must believe this love in Christ Jesus as the new covenant, that is, it can never fail us.

***John 20:31 but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.***

***John 10:28 I give eternal life to them. They will never perish, and no one will snatch them out of my hand.***

Those acting wickedly against the covenant do not believe the love of God, and the truth of the life found in the tree is enough, for salvation. They use law of the flesh, taking possession, or ownership of the covenant by counterfeit words. What are these counterfeit words, which deceive those, not putting faith in the life of the tree?

It is the laws of the flesh, designed for the wicked, and not God's children who are under love having no condemnation in the tree. Instead of blessing others with faith in the vine of God in the new covenant, they curse them with counterfeit words of dead works by law.

***Galatians 3:10 For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them." {Deuteronomy 27:26}***

***Romans 12:14 Bless those who persecute you; bless, and don't curse.***



They use an illegal contract against God's children, one fulfilled in God's love for His children, in the life of Christ Jesus, this brings them under the wickedness of laws of the flesh, not in the life of good tree Jesus Christ. Without the life of the tree, they produce all manner of sect and division within their own body members of flesh.

***James 3:9 With it we bless our God and Father, and with it we curse men, who are made in the image of God.***

***Galatians 3:13 Christ redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree,"{Deuteronomy 21:23}***

***James 1:12 Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him.***

***1:13 Let no man say when he is tempted, "I am tempted by God," for God can't be tempted by evil, and he himself tempts no one.***

***2Tim. 1:9 as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,***

***1:10 for the sexually immoral, for homosexuals, for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine.***

***Rom.8:1 There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.{NU omits "who don't walk according to the flesh, but according to the Spirit"}***

***8:2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.***

Although, God's children have sin, and are made to stumble by sins laws they prevail in Christ Jesus humility, how? Those acting wickedly against the power of God's children by laws of sin counterfeit judgment(s)

against them by illegal uses of laws abolished in the tree's life. They erroneously teach self-righteousness over the righteousness of Life of the tree/vine, of Christ Jesus.

Speaking from darkness they twist the truth, claiming God's children are support the the tree by their own good works/righteousness under the fraudulent contract they have made with deaths laws. When in fact the vine/tree life supports and make holy the branches.

It is by the life of the tree, that judgment is removed for the branches, outside the tree of life is where darkness, and death, under the wages of sin are found. It is by the life of the tree the wages of sin are paid for and eternal life exist for the branches.

Although, the branch sin, their sin are not accounted against them in the tree, in this manner God accounts holiness too the life of the tree/vine and it branches, and it is where He Himself resides in the tree as the temple of the living God.

Those cursing themselves with laws of death find they are outside the tree of God's love producing death by curse against fruits of death by law of the flesh.

***Genesis 12:3 I will bless those who bless you, and I will curse him who curses you. In you will all of the families of the earth be blessed."***

The children of God must not turn away from the tree of life, their source of truth and life supporting their eternal life, they must put faith in it and only in the tree of life, or be found serving false god's of self-righteousness, justifying themselves through personal good works of their flesh. Those claiming ownership by binding God's children with false words of their teachings, are found to be false gods, cursed in their own self-righteousness.

***Deuteronomy 11:28 and the curse, if you shall not listen to the commandments of Yahweh your God, but turn aside out of the way***

***which I command you this day, to go after other gods, which you have not known.***

Those acting wickedly against the covenant use the power of sin by counterfeit words, demanding debts be paid by God's children on the true vine, retaining the sins of other for power and control over those lacking faith in the new covenant of God's love. Those weak in faith of God's covenant are taken captive by the laws of flesh.

Thus, by trying to justify themselves before men, they lose Christ Justification found in the life of the tree. Thus, battling with words of the flesh condemning and being condemned by works of the flesh, instead of resting in the new covenant God's greater Sabbath.

***Heb.4:9 There remains therefore a Sabbath rest for the people of God.***

***4:10 For he who has entered into his rest has himself also rested from his works, as God did from his.***

***4:11 Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience.***

***Heb.10:15 The Holy Spirit also testifies to us, for after saying, 10:16 "This is the covenant that I will make with them: 'After those days,' says the Lord, 'I will put my laws on their heart, I will also write them on their mind;"{Jeremiah 31:33} then he says, 10:17 "I will remember their sins and their iniquities no more."{Jeremiah 31:34}***

***Heb.10:38 But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."{Habakkuk 2:3-4}***

***10:39 But we are not of those who shrink back to destruction, but of those who have faith to the saving of the of the soul.***

Those stumbling by counterfeit words or those acting wickedly against the covenant give more glory to mans approval than to the glory of God in the life of the tree. They serve false gods, of intellect through

lawyer's of faith disseminating so called spiritual food by legal methodology, who claim the right to handle the law of sin, lawfully for the tree of life, Jesus Christ.

They have also stolen or robbed the tree of life in taken certain divine truth(s) of tree, claiming them as doctrines of their faith, holding them up for payment for dedication to their own bad tree of death producing fruits or the works of the flesh. These counterfeiting words are found in their fraudulent contract with death. Thus, have deceived some of God's children into condemning their own hearts as unworthy of God's love found in the new covenant.

Those acting wickedly against the covenant convince those lacking faith in the new covenant their own sin our atone for by their teachings of truth found in their group, instead of the good tree Jesus Christ.

***1John 4:18 There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love.***

***1John 3:19 And by this we know that we are of the truth, and persuade our hearts before him,***

***3:20 because if our heart condemns us, God is greater than our heart, and knows all things.***

***3:21 Beloved, if our hearts don't condemn us, we have boldness toward God.***

While living a lie the operation of error blinds them to the spiritual truth found in personal faith in God's love in the new covenant. Trading the truth for the lie giving glory to created things, over being created new in the life of Jesus Christ as a branch bearing fruit for God's glory. They find themselves worshiping men, their books, looks, rings on their finger, and whatever other defilement of unholy acts of the flesh one can imagine.

Thus, believing holiness is found in the flesh, looking, talking, repeating words like a parrot, puts them into eternal life with God.

***Rom. 1:21 Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.***

***1:22 Professing themselves to be wise, they became fools,  
1:23 and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.***

***1:24 Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves,***

***1:25 who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever.  
Amen.***

Those acting wickedly against the covenant gulp down the camel chocking on the gnat, by blinding themselves with issues of doctrines found in the bible wrangling over them to defeat others with legal words, while swallowing down the whole tree of life the true vine. Focusing on a tree and missing the forest.

This confusion adds to darkness making the truth of true vine appear weak by the power of fleshly minds, minding wisdom of the world. Promoting such fear of losing life by a word, or a truth, that one cannot imagine God as being love or compassion, or loving or trusting His own children, much less being declared righteous by the vine of life, all the while forgetting, we were yet dead, in our sins, when God showed us love.

Knowledge becomes a god, where so call perfect knowledge gives one life, instead of being in the tree of truth and love, where truth is given too us in love and trust, by our faith. The sanctification become knowledge, and declared as greater than God own name, and what He has done for His own name sake, in sanctifying Himself before the nations in giving His spiritual Israel a new heart, so His name would no longer be blasphemed by men acting wickedly against His righteousness that He had put His name upon, namely Jesus Christ.

Declaring God is so consumed with a legal document, setting aside the New Covenant of love, that is, one little clause with in it will condemn us into eternal death. These teaching are counterfeit lies declaring God evil in judging the tree of life, again by the law of death. These teaching promote so much suspicion, and hate among members they find themselves in a mind war over laws, where faith and resting in the tree of life are not possible.

***Matthew 23:24 You blind guides, who strain out a gnat, and swallow a camel!***

***Luke 6:44 For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush.***

The fruits of the good tree are shared with other so they may taste as see that the Lord is good, so they come back to his glory and not to mans, for the fruits of the Holy Spirit are not found on bad trees of religious organization that even the standards of the world reproves with by humans laws as corrupted in works of flesh. The ground outside of Christ Jesus is cursed by God, so only weeds, thorns, and brambles bush, grow, thus, it is by counterfeit words used in doctrines of so call truth(s) people willing eat of the fruits so they can self-righteously judge others by laws of flesh or dead works.

Luke 13:7 He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?'

***Mark 11:13 Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.***

***Mark 11:20 As they passed by in the morning, they saw the fig tree withered away from the roots.***

***Mark 11:21 Peter, remembering, said to him, "Rabbi, look! The fig tree which you cursed has withered away."***

***Ezekiel 2:6 You, son of man, don't be afraid of them, neither be afraid of their words, though briars and thorns are with you, and you do dwell among scorpions: don't be afraid of their words, nor be dismayed at their looks, though they are a rebellious house.***

### Conclusion

Two-thousand years have passed since the Spiritual Temple came into existence on earth. Those acting wickedly against the New Covenant have warred with laws of the flesh found in their religious doctrines, they have succeed in building a world wide Babylonish religion empire divided up into thousands of sects of the flesh, to maintain power, and control over their subject.

These tentacles of which reach into the very fibrin of human society, where one colases with the other in government, and business.

When a child God come to a complete understanding of sin and it actual meaning in God's word they can come upon the truth of those that act wickedly against the New Covenant. If they fail in this, they will fall victim to powerful words used by all institution for maintaining control through fear of punishment. The bible itself has been translated by groups using strong assertions of wording to do just that in it history. Organized religion is law leaden, by attorney's of faith, just as during Christ Jesus time.

The lawyers of faith are also the court of jurisdiction controlling all judgments of God's word on earth. All of which is an illegal contract against the New Covenant. Fear is judgment, fear comes from sinning against God, or the law of a powerful group.

There is no law or doctrine found upon earth to over come the fear of judgment, but by our faith in God's love. Granted we are not worthy of such a thing, but neither can we not be judged for our sins without God's provision of the New Covenant in Christ Jesus. It is through this very deception that wickedness has been done to the New Covenant in Jesus Christ.

It is when we walk on water by our faith, despite our worst failures, and our own hearts condemning us that we are humbly able too acknowledge we cannot look to ourselves, but instead to the righteousness of Christ Jesus, where we come into God's love by the New Covenant, and are healed from the sins of our flesh.

Unfortunately, for those of the fleshly religion, that is, using the laws of the flesh taught them by the doctrines of their group, love is found weak or an excuse for loose conduct, which has nothing to do with Christ Jesus as the true vine. Moreover, those misconception are falsehoods having no foundation in God's Spiritual Temple where He writes the Law of Love into each of His children hearts.

Nor, does it nullify the New Covenant found in Christ Jesus because of the blindness of the flesh to understand what only Holy Spirit teaches God's children in love. Moreover, this is why without faith we cannot please God or know Him.

***Matthew 21:21 Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done.***

***Luke 18:7 Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them?  
18:8 I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"***

May the love of God transfer you into the kingdom of the Son love by the undeserved kindness of our Father, Yahweh.

*Written by: Daniel a Slave of Christ Jesus*

*Completed on January, 09, 2011*



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## Further Research Meaning of Wicked

“Wicked Person or Lawless One?” The Meaning of )lw( in Syriac Jewish Texts”<sup>1, 2</sup>

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<sup>1</sup> I coined the term "Jewish Syriac" in response to Ann Matter and Robert Kraft, who kept asking me "What religion is this text?" referring to what is now Sixth Maccabees. As I apply the term, it encompasses the Peshitta OT, the Syriac translation of Psalms of Solomon, and Sixth and Seventh Maccabees. Other Jewish pseudepigrapha known from Syriac would also be included. The Pseudo-Clementines would not belong. There is an extensive discussion of this classification in my dissertation, "Martha Shamoni: A Jewish Syriac Rhymed Liturgical Poem about the Maccabean Martyrs (Sixth Maccabees)."

<sup>2</sup> I am grateful to Paul Flesher and to Andrew Fincke for their assistance as I revised this paper for publication.

The word )Lw(<sup>3</sup> occurs unusually frequently in several places in Syriac literature. Two of these are discussed in the present paper. The first is in the anonymous memra first published by William E. Barnes, who posthumously published the work that was laid out and translated by Robert L. Bensly, in 1895. This anonymous memra is now Sixth Maccabees. The word )Lw( occurs 17 times in 6 Macc. The other place is in the Syriac version of the Psalms of Solomon, ()Lw( occurs 26 times, not counting variations such as )twLw().<sup>4</sup> This paper compares implications of previous understandings and English translations of the word, and proposes that this particular Syriac word has a meaning that has not been properly translated until now.

The comparison necessarily focuses on Trafton's English translation of )Lw( as "lawless," in the Odes of Solomon. Otherwise, let me say here that his edition of

<sup>3</sup> See the online Lexicon entries for “(wl#3” and “(wl#2” at the Comprehensive Aramaic Lexicon, <http://call.cn.huc.edu/> for guidance on pronunciation.

<sup>4</sup> Trafton, *Syriac Version Pss. Sol.*, and the Syriac *memra* or poetic homily now named 6 Macc, with an annotated translation forthcoming in R. Bauckham and J. Davila, Eds, *More OTP*. The text of 6 Macc, prepared by Robert L. Bensly, is found in *Fourth Maccabees, Kindred Documents*, ed. by W.E. Barnes. Bensly's text of the *memra* is currently (6/2008) available online at <http://www.personlinks.org/Articles/> as reproduced in my dissertation, and as stand-alone pdf files at <http://ccat.sas.upenn.edu/~petersig/macc6syriac/BenslyText/>, accessed 6/17/08.

Sigrid Peterson, “Wicked Person”

*Pss. Sol.* is in general informative and exemplary. In his examination of the correspondence of the Syriac version of the Psalms of Solomon (*Pss. Sol.*) to the Greek version, which also includes a translation, Trafton almost always translated )Lw( as “lawless” or “lawlessness.” This meaning is accorded minor importance in the *Compendious Syriac Dictionary* of Jessie Payne Smith Margoliouth, and her suggestion of that meaning is not carried forward in Brockelmann’s authoritative Syriac-Latin dictionary, the *Lexicon Syriacum* <sup>5</sup>

### Usage of )Lw( in Sixth Maccabees

In *6 Macc.*, )Lw( is used almost entirely to describe and execrate Antiochus Epiphanes, the “unjust judge,” at the torture and execution of the Maccabean martyrs. A gloss, such as “lawless one” or “villain, wicked one” can be used to translate

)Lw( at all but three places.

Clearly Antiochus Epiphanes is a “wicked person,” which would be a usable epithet except that )Y\$ŕ also has a claim on the meaning “wicked person,” and sometimes occurs in a parallel of emphasis with )Lw(. “Lawless one” has several advantages:

Antiochus is of Greek-speaking background, and a)nomi/aj, “without the law,” was a label for tyrants in the lexicon of Socrates; Antiochus did not respect Jewish law and allow for its continued observance; Antiochus is outside the law in the sense that Jewish law does not apply to him as a Gentile. Surely one could call him “lawless.”

<sup>5</sup> For an extensive exploration of lexicography and literary references to the word )Lw(, see <http://www.personlinks.org/Articles/> at the entry “Supplement to NEH Paper.” Sigrid Peterson, “Wicked Person”

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### Usage of )Lw( in Syriac Psalms of Solomon

The choice of Barnes in his translation of *6 Macc.*, then an anonymous memra, was generally to call Antiochus “unjust,” and the ironic “unjust judge” features in his translation.

There is another precedent in translation practice; Trafton used the word “lawless” to translate )Lw( in his close examination of the *Pss. Sol.* in Syriac in comparison with Greek, which included a translation of the extant Syriac version.

There is, it is true, an implicit sense of lawlessness in the Peshitta of Psalm 1.1, and elsewhere, that the wicked person ( )Lw() <sup>6</sup> walks not in the way of the law, but the worthy person studies it day and night. So it is implied that the wicked person

( )Lw() does not have the law, or is lawless, but wickedness and lawlessness are not explicitly connected in Psalm 1.1.

As we will see further below, by using “lawless” for his translation term, Trafton appears to follow the Greek, rather than the Hebrew base that he assesses to have been the foundation for each version, the Syriac as well as the Greek.

<sup>6</sup> Equivalent in Hebrew and in Syriac.  
Sigrid Peterson, “Wicked Person”

## II

### Historical and Theological Implications of Translating "Lawless"

Concerning the multiple theological intonations of "lawless," they stem from the second letter of Paul to the Thessalonians, Chapter 2:1-10. There, the "man of lawlessness" (v. 3, a)nomi/a) is described as a necessary concomitant of the end times; and according to Helmut Koester, he is "described in traditional terms of Jewish apocalypticism."<sup>7</sup> In later Christian exegesis, this man of lawlessness (v. 10, a)diki/a) is the Antichrist.

In finding the historical precedents that presage the Antichrist, Antiochus Epiphanes became the *type* of the Antichrist, the lawless man who was the human example of the "man of lawlessness" of apocalyptic times.

Yet it is as simple, historically,<sup>8</sup> to see Antiochus Epiphanes as the ruler who epitomized the classical Greek philosopher's idea of a)nomi/a, the specific ability of a ruler to compromise the observance of the laws and customs: one thinks, for example, of Creon in the Greek tragedy *Antigone*, by Sophocles.<sup>9</sup> A summary descriptor of

<sup>7</sup> Koester, Introduction to NT: 2 History, 245.

<sup>8</sup> That is, simple backward historical reference, rather than the forward literary reference known as *typology*, which finds heroes and villains prior to Christian history who prefigure heroes and villains in the history of Christianity.

<sup>9</sup> Ed. R. Jebb, available in Greek and in English at Perseus, online at the following URL: Sigrid Peterson, "Wicked Person"

Antiochus and of Creon as rulers might be "transgressive (of laws and customs)" The memory of Antiochus IV Epiphanes was projected upon later rulers whose actions, particularly persecutory actions, resembled his, and the epithet "lawless" was applied to these later rulers also, both those who were real and those who were imaginary.

So, whether or not it applies to the meaning of )Lw( in *Pss. Sol.* and *6 Macc*, the word "lawless" has a particularly encrusted history which disinclines one to its use in an English translation. After these generalities, we will look more closely at the relationship between Greek usage and its relationship to Trafton's frequent translation "lawless," in those places where the Syriac has )Lw(.

#### Trafton

In comparing the Syriac version of the *Pss. Sol.* with the more fully attested Greek version of the *Pss. Sol.*, Joseph Trafton used "lawless" or "lawlessness" to translate )Lw(,<sup>10</sup> and also thoroughly annotated its use in both the Syriac version, and the similar Greek. Trafton, it should be noted, did not concentrate on this Syriac word as a source of evidence; he made extensive comparisons between Greek and Syriac at a number of levels. He eventually concluded, on evidence and against prevailing

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Aabo%3Atlg%2C0011%2C002&query=1> , accessed 6/8/2008 [or search Google with Antigone +Perseus +Jebb].

<sup>10</sup> As did several other translators before him.

Sigrid Peterson, "Wicked Person"

scholarly opinion, that both *Pss. Sol.* in Syriac and *Pss. Sol.* in Greek were, independently, translations from Hebrew *Vorlagen*, as mentioned above.

Based on Trafton's extensive presentation of evidence, I concur with his finding regarding the Hebrew base of both Syriac and Greek versions of the *Pss. Sol.* Without making any comments on theological readings of the *Pss. Sol.*, Trafton gathered and presented evidence on the relatedness or non-relatedness of the Syriac and Greek versions. As a consequence, he made very close comparisons concerning )Lw(. For example, his first note on the word he translates as "lawless" is at *Pss. Sol.* 2 (that is, the second Psalm), note 1. The verse begins, as Trafton translates, "In his arrogance the lawless one cast down strong walls on the feast day." His note to this lemma reads:

1. Lit. "In the arrogance of the lawless one, he . . ." Gk has "When the sinner behaved arrogantly, he . . ." [Sentence omitted] Sy )Lw( ("lawless one") corresponds to Gk a(martwlo/j ("sinner") sixteen times in the *Pss. Sol.* (2:1, 17, 38 [twice], 39 [twice]; 3:11, 13, 15; 4:27; 13:4, 5, 6, 7; 15:7, 9; 17:26). Six times Gk has para/nomoj (4:21, 27; 12:1; 14:4; 16:8 [paranome/w]; 17:27), twice a)/dikoj (15:6; 17:24), and twice a)/nomoj (17:13, 20). a(martwlo/j corresponds elsewhere to )YtX (1:1; 4:2; 12:8; 13:2, 10; 14:4; 15:7, 11, 13 [twice], 15; 16:2, 5; 17:6, 27, 41), and to )(Y\$r (4:9).<sup>11</sup>

<sup>11</sup> Trafton, *Syriac Version*, 31n1.

Sigrid Peterson, "Wicked Person"

Thus Trafton gives an index of the Syriac to the Greek words found throughout the *Pss. Sol.*, plus one index of locations where one Syriac word other than )Lw(, found in the Syriac, corresponds to a single one of the Greek words in his list. That is, while a(martwlo/j "sinner" corresponds to )Lw( sixteen times, it corresponds to )YtX another sixteen times, and corresponds once to another Peshitta word from the Hebrew, )(Y\$r, according to Trafton. By using a(martwlo/j, "sinful, hardened in sin," so frequently, the Greek translator suggests lawlessness in the sense of moral depravity.

Of the other Greek words that Trafton lists, a)d)iko/j denotes a person who is "doing wrong, unrighteous, unjust." In similar vein, para/nomoj signifies "transgression of law, decency or order" or "above/beyond/outside the law." Regardless of word correspondences, the Syriac of *Pss. Sol.* at several places describes a person who "does" )Lw(. In the pairing above, of a)/dikoj and para/nomoj, the former is a condition: someone is, through and through, unjust or unrighteous. In contrast, the second meaning of a)/dikoj and the meaning of para/nomoj both suggest a person who "does" )Lw(. This construction, )Lw((CAL #3)<sup>12</sup> signifying the person who does )Lw((CAL#2), is a form of description based in Hebrew, and Jewish scriptures.

In another of Trafton's notes he notes further Greek correspondences to the Syriac

word )Lw(, as follows:

<sup>12</sup> That is, Comprehensive Aramaic Lexicon, sense and pronunciation #3, or sense and pronunciation #2.

Sigrid Peterson, “Wicked Person”

[MSS] 253, 655, and 659 have the plural: “injustices” (the other MSS have “evil things”). Sy uses )Lw( three times in this psalm: in v. 3 the corresponding Gk word is a)nomi/a (cf. 1:8, 15:9, 11), in v. 9 it is a)d)diki/a (cf. 17:36), and here it is a)dikoj (cf. 4:12; 12:6). Elsewhere in the PssSol, a)nomi/a corresponds to )twLw( (2:3, 13) and htX, and a)dikoj corresponds to )Lw( (“wicked person”—15:6; 17:24). On the use of a)diki/a in the PssSol, see note 33 on PssSol 3. <sup>13</sup>

While Trafton's note is confusing when taken out of context, I cite it primarily to show that there are several Greek words with various nuances that the Greek translator used to express the Hebrew underlying the *Pss. Sol.* We do not know how similar the Greek and Syriac *Vorlagen* were; what we may suggest is that the more limited Syriac correspondences: a) admitted of more nuance, or b) were fixed in relationship to a more limited number of Hebrew words.

The use of )Lw( in *Pss. Sol.* and 6 Macc support the first alternative above, and will be discussed below. The use of )Lw( in 7 Macc<sup>14</sup> is an example of the second <sup>13</sup> Trafton, *Syriac Version*, 100n12.

<sup>14</sup> The Seventh Book of Maccabees (7 Macc) is a short prose text in Syriac, which, like other pseudepigrapha transmitted in Christian circles, is a slightly modified version of a basically Jewish text. That is a complex oversimplification of issues that have been thoroughly explored separately by Robert L. Kraft and, more recently, James R. Davila. The Syriac text of 7 Macc is from the Bensly and Barnes volume on the *Fourth Book of Maccabees and Kindred Documents in Syriac*. A translation by Seville George Mannickarottu and Sigrid Peterson, with Sigrid Peterson, “Wicked Person”

alternative above, the fixed, almost stereotypical, relationship to specific cognate Hebrew words.

The next section will discuss the implications of nuance found in Greek and Syriac texts.

### III

The Greek words (a(martwlo/j, a)d)diko/j, para/nomoj, and a)nomo/j) are each of a semantic domain representing transgression against laws and norms, the prevailing complaint of the community that first wrote, collected, and preserved the *Pss. Sol.*, probably in Hebrew. The confusing multiplication of Greek words occurring at the same places as Syriac )Lw( would seem to indicate an expansion of usage for the Syriac word, possibly implied in Peshitta Psalms, especially Psalm 1.

Apparently “lawless” and “wicked” and “sinner” are approximately equal variations on “these people are not like us; they are not righteous and just and good and all that.” As in the Psalms of the Peshitta OT they “do wrong.” Whether knowingly or not, is not clear.

When called upon to judge, they are unjust. When called upon to stick to community norms, they are sinners.

We come to some understanding, from Trafton's notes on the Syriac, that the frequent and consistent application of "lawless" in his translation has no exact correspondence notes by Sigrid Peterson, is forthcoming in Richard Bauckham and James R. Davila, *More Old Testament Pseudepigrapha*, in preparation with Eisenbrauns.

Sigrid Peterson, "Wicked Person"

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Greek. Further, when used to translate Syriac )Lw( in Jewish texts such as *6 Macc* and *Pss. Sol.*, "lawless" is misleading. It does not necessarily apply to people who are outside the covenant of Jews with God. It inaccurately applies to people who have their own laws and mores, just not those of this group.

Neither Peshitta Psalms nor *Pss. Sol.*, with one exception, use )Lw( in specific descriptions of named persons. The exception occurs in *Pss. Sol.* 17, the so-called messianic psalm, which seems to describe a person and his actions as follows:

17:13 *The lawless one devastated our land so that no one was living in it;*

*They destroyed the young ones and the old ones and their children together.*

17: 14 *In the beauty of his wrath he sent them away to the west,*

*And he also did not spare the ruler of the land from scorn.*

17:15 *The enemy was boasting in a foreign manner,*

*And his heart was foreign from our God.*<sup>15</sup>

This usage of )Lw( in *Pss. Sol.* links to the way the Syriac word is used in *6 Macc* to identify Antiochus Epiphanes. The first translator of *6 Macc* generally used "unjust one" to characterize Antiochus, and such consistency allowed her or him to translate the ironic phrase "unjust judge" and apply it to Antiochus. That is not bad; it does not accuse Antiochus of being "lawless" in his own culture and norms. It does not insist that he is the *type* of the Antichrist, the Lawless One of Thessalonians 2:2-10. What

<sup>15</sup> Trafton, *Syriac Version*, 157.

Sigrid Peterson, "Wicked Person"

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fails to happen, though, is to convey a sense that no matter how true to his own lights and cultural norms Antiochus (or, supposedly, the unnamed Pompey in *Pss. Sol.*) might have been, from the point of view of the writers of *Pss. Sol.* and *6 Macc*, the actions of Antiochus were evil. He was a "wicked person." Hence the adjectives are piled on, in *6 Macc*; in *Pss. Sol.* it is the use of extended description that makes the evil fairly specific.

The word group in English that conveys this desecration of boundaries by a foreign ruler is "transgressor," or "violator." One of the Greek words in Trafton's notes specifically on )Lw( is *para/nomoi*. This word occurs six times in the Greek text of *Pss. Sol.* at points corresponding to the Syriac )Lw(. Unlike the more frequent correspondences (of some sort) of the Syriac )Lw( to *a(martolo/j* "sinner," the Greek word *para/nomoi* *only* occurs in places in the Greek text that correspond to places in the Syriac text where the word used is )Lw(, except as noted below in the

discussion of *Pss. Sol.* psalm 12. Of course )Lw( gets used more frequently, and, as we have seen, corresponds to other Greek words, and probably translates several different underlying Hebrew words, as in Psalms.

Substituting “transgressor” or “violator” for “lawless” would give the following results in the six cases of correspondence of para/nomoj with Syriac )Lw( , modifying Trafton’s translation:

4:11 *And his eyes are upon a house in calmness like a snake,*  
Sigrid Peterson, “Wicked Person”

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*To destroy the wisdom of each one with words or transgressions.*<sup>16</sup>

Here a contrast between words and acts, where lawlessness does usually imply specific actions, but is a less pointed contrast.

4:21 *May the flesh of those who show partiality be scattered by beasts,*  
*And the bones of the transgressors before the sun in disgrace.*<sup>17</sup>

Here the thematic meanings of unjust judgment parallel to violation of the law seem to apply.

4:27 *And the Lord will save them from deceitful and lawless men,*  
*And he will save us from every stumbling block of the transgressors.*<sup>18</sup>

Here Trafton suggests that )Lw(, occurring twice, reflects a Hebrew original that has lw( in both places; Greek has a(martolo/j and then para/nomoj.

12:1 *O Lord, deliver my soul from the perverse and violating man,*  
*And from the whispering and transgressing tongue.*<sup>19</sup>

In this psalm, and only here, para/nomoj corresponds to another Syriac phrase,

swMN rb(, “to transgress or violate the Law,” and Trafton translates “transgressor”

<sup>16</sup> Ibid. Underscore represents my substitution in Trafton's English translation. This usage is continued below.

<sup>17</sup> Trafton, *Syriac Version*, 60.

<sup>18</sup> Trafton, *Syriac Version*, 60, and 71n78.

<sup>19</sup> Trafton, *Syriac Version*, 114.

Sigrid Peterson, “Wicked Person”

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at each place the phrase occurs, 12:1, 12:3, and twice in 12:4. See further discussion of this unusual phrase below.

14.4 *But not such are the sinners and the transgressors.*<sup>20</sup>

Are sinners and transgressors parallel and similar in meaning, or parallel and contrastive? Since a group is indicated, I would vote for an *inclusio*, a contrast in meaning between the two words.

16.8 *Do not let the beauty of a transgressing woman cause me to slip,*  
*nor any sin which there is.*<sup>21</sup>

Here, the parallelism is from a specific instance to the more general, and contradicts the separation of transgression and sin in the example just above.

17:27 *To destroy the transgressing nations with the word of his mouth –*

There is nothing particularly illuminating in the usage in our last example, except to say that “lawless” would not have applied to the nations at the time of the writing of

*Pss. Sol.* Phenomena such as proselytizing, and the presence of god-fearers in synagogues during this time, indicate the acceptance among Jews of the Diaspora that non-Jews *generally* followed the Noachian commandment to establish systems of laws, and were therefore not lawless, per se.

<sup>20</sup> *Op. cit.*, 131.

<sup>21</sup> *Op. cit.*, 145.

Sigrid Peterson, “Wicked Person”

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A final point about paranomi/a in *Pss. Sol.*: unlike the other correspondences of Greek with Syriac, this word—and its cognates—corresponds *only* to )Lw(, according to Trafton’s notes to his translation of *Pss. Sol.* This one-to-one correspondence indicates an additional meaning for our Syriac word, that of “transgression of law, decency or order,” the meaning for the Greek word. The only doubt arises from the use of swMN rb(, only in psalm 12, as we saw above, a direct indication that something is against the law. The Syriac word swMN is associated with Christian use, does not occur elsewhere in *Pss. Sol.*, and seems to herald an interpolation stretching from 12:1b through 12:5. Thus the psalm may actually have been composed to read as follows:

12:1 O Lord, deliver my soul from the perverse and violating man,

12:6 And may the Lord keep the soul of the righteous, which hates the transgressor,  
And may the Lord establish the man doing peace in the house of the Lord.

There is good continuity between 12:1 and 12:6; incidentally, all the usages of swMN rb( disappear and no longer trouble us, and paranomi/a, “transgression,” corresponds only to )Lw(.

#### IV

Does this meaning assist in translating )Lw( as it occurs in *6 Macc*? The Appendix contains a complete working out of the translations from *6 Macc*; as a short sample, here are the first four times it occurs.

106 *Then the transgressor, the execrable, commanded (them)*

Sigrid Peterson, “Wicked Person”

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*To strip off the clothes from the modest martyr.*

....

162 *Then the evil transgressor commanded his worthless servants*

*That they should bring and arrange in front of them all sorts of torments*

....

179 *“Bring your tortures, O evil and transgressive tyrant,*

180 *Apply your harsh scourgings, depraved foolish brute,”*

....

392 *Then he heard these things (that went) to such a degree (of defiance)*

*And he thirsted for slaughter, the wicked and impure Antiochus.*

The use of “wicked” in the fourth translation here takes us back to Sections I and III, for the meaning that is well established by the parallels and context of Psalm 1.1 of the Peshitta. The implied meaning that the wicked do not appreciate the law, do not



“meditate on the Law day and night,” has become more explicit with the confrontation with foreign rulers who transgress the laws and customs of the Jews.

V

It has taken us a long way around to come to a fairly small point, that in translating the Syriac word )Lw( as person, or as an action or quality, the lexicon should reflect a third meaning, that of “transgressor,” and “violation.” I based this conclusion on an examination of Syriac texts with reference to the nuances available from Greek Sigrid Peterson, “Wicked Person”

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translation. It appears that, in the transition from Hebrew to Syriac, )Lw( expanded in usage, and gained an additional, though related, meaning. I have presented the case that )Lw(functioned as the Syriac equivalent of Greek para/nomoi, literally “contrary to law and custom, beyond the law,” and may perhaps be represented in English as “transgressive.”  
Sigrid Peterson, “Wicked Person”

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## God says He creates Evil, Does that mean God creates Sin?

-by Tony Warren

### *Isaiah 45:6-7*

- *"That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.*
- *I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things."*

**S**ome people read verses such as this and claim that it means God creates sin. But their problem is in their knowledge and understanding of the word evil. They erroneously surmise that evil always means sin, but that is not the case. The word translated evil in scripture does not "necessarily" mean evil in the same sense that we understand evil in our day. We use the word evil today as a synonym for sin or wickedness, but that is not the case in scripture. The word translated evil is the Hebrew word [ra'], meaning something that is "not good." It is from a root word meaning to be spoiled, and by implication something that is not good. i.e., bad. It does not mean evil in the sense that we might think of the word today, but more correctly understood as bad or anything that is "not good" to us. For example, if a child receives a spanking, or we go through some adversity or anything which we deem not good for us, it is [ra'] or evil. e.g.:

### **Jeremiah 24:2**

- "One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so **bad**."

That Hebrew word translated "bad" is the exact same word [ra'] that is translated as "evil." Yet, the fruit is not from any wickedness, nor is it sin, it is "bad" (evil) only in the sense that it is, not good to eat. Fruit is an inanimate object, and cannot be evil in the sense that we understand evil today. As a

practical example, if I were to walk outside my house, trip over the steps and fall, it is a bad [*ra'*] thing, but it is not because of wickedness, nor is it sin. It is simply something which is in a sense, an evil (not good) thing. Unfortunately, in our day what is bad (or evil), and what is sin (or wickedness), are often regarded as one and the same, when in fact often they are very different.

Evil can be defined as, *spoiled, bad, adversity, trouble, sinful, misfortune, calamity, natural disasters, or suffering*. It is quite clear that evil is not necessarily sinful. And likewise, the scriptures bear out this truth, consistently.

### **Proverbs 15:10**

- "Correction is *grievous* unto him that forsaketh the way: and he that hateth reproof shall die."

Again, the word translated grievous [*ra'*], is the exact same word evil. Correction in this context is not evil (as we understand it to be wickedness), nor does it come from evil. In fact, in this context the correction is a good thing. This word [*ra'*] is used here to illustrate an unpleasant (bad) experience from the point of view of him being corrected, and cannot mean sin in this instance. It means a bad experience, an experience that is not good to him that receives it, even though 'ultimately' it is for their good. That is the way the word is used in Isaiah chapter 45. It is self evident that something bad "can be" sin, but something that we consider bad is certainly not always sin. Bad or evil things include a whole list of other non-sinful occurrences. For example, adversity or trouble are bad things to come upon us ([*ra'*] is also translated both adversity and trouble in scripture), but it is not sin.

### **Psalms 41:1**

- "..Blessed is he that considereth the poor: the LORD will deliver him in time of *trouble*."

That word translated trouble there is the exact same word translated evil or bad. There are different types of evil things. There are things which are morally or lawfully bad, which we call sin. There are things which are naturally bad, such as calamity, and then there are things which are experientially bad, such as adversity or correction. For example, a drought, a tornado or an earthquake is spoken of as a bad or evil thing. But it is not in any way sin for God to send an earthquake or a drought. Likewise, judgment day is an evil day, as man has to stand before God and be judged, but it is not a sinful or wicked thing. If one walks down the street and a building falls on him and kills him, it is a bad or evil thing, but it is not a sinful thing.

And so when we read that God creates evil, it is not saying that God creates sin, because that is antithetical to the nature of God, and is contradictory to all God declares.

### **James 1:13-14**

- "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

- But every man is tempted, when he is drawn away of his own lust, and enticed."

He does not create sin, but He does create other bad or evil things. God creates hell, and that is a bad (evil) thing for people, but it is not sin, and it is perfectly consistent with God's Word to create it. God withdraws light, and thus creates darkness, but this is not sin. God takes away peace, and thus creates war, but this is not God sinning. God removes His hand of restraint from man's heart and it is hardened, but this is not God forcing him to sin. For God is "not obligated" to maintain peace, hold back war, or keep man's heart softened. And when we look at the very context of Isaiah chapter 45, it becomes clear that this is what God is saying.

*"I form the light, and create darkness: I make peace, and create evil:"*

Notice the contrast between these things. Light contrasted over against the darkness. And Peace contrasted over against Bad or evil. The Lord giveth, and the Lord taketh away. The Opposite of peace is war or adversity and trouble. And that is what God is saying. God establishes peace, and God brings evil by withdrawing that peace He has established. Because He's not obligated to bring man peace. He's not obligated to shine light upon every person. God bound Satan and God can loose him, He's not obligated to keep him bound. So you see, by taking away peace, God creates adversity and trouble as judgment upon the wicked for their unrighteousness. This is not sin or wickedness, it is justice. And scripture is replete with examples.

### **Leviticus 26:25**

- "And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy."

This is an example of the opposite of peace, as God sends all these bad or evil things as judgment against these people. It is a bad thing to the people who are under God's judgment, but it is not a sinful act of God. And we can see from the context of Isaiah that this type "evil" is what God is referring to. The opposite of peace and safety. If man disobeys God, He will send an evil upon him. In this case, the evil He sends is wicked man.

### **Amos 3:6-7**

- "Shall a trumpet be blown in the city, and the people not be afraid? *shall there be evil in a city, and the LORD hath not done it?*
- Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

Sin is not God's work, it is the work of men who pervert God's righteous work. God sending evil upon man in the form of His taking off the restraint from wicked man that he would destroy a city is judgement, not sin.

When we read in Isaiah that God creates evil, we must understand that the Lord is declaring His

sovereignty. He is illustrating that the trouble, afflictions, and adversities [ra'], He sends are the punishments of sin, the judgments which are under His providence. As Job so patiently and humbly stated, shall we think to only receive good from God, and not the bad as well?

### **Job 2:10**

- "But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

Evil at the hands of God is not sin, it is bad things which we do not like! God's judgments, or his withdrawing His hand of protection is how God creates evil or trouble in our lives. The righteous judgment of God is not an unlawful or sinful act, it is exactly what man should expect of a righteous God. Righteous judgments.

53

Good and Bad  
By Jeff A. Benner

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Very few sermons in our Western synagogues and churches would include the passage "I [God] form the light and create darkness, I make peace and I create evil, I am the LORD who does all of these" (Isaiah 45:7) as our Western mind sees these two forces as opposing opposites while the Eastern mind sees them both as equals and necessary for perfect balance. In the Western mind, God is only good and therefore unable to create evil. The Eastern mind sees God as a perfect balance of all things including good (tov in Hebrew) and evil (ra in Hebrew). It should be noted that the English word "evil" has no Ancient Hebrew equivalent, while most English translations will use the word "evil" it is usually the Hebrew word "ra" which simply means "bad". In the Ancient Hebrew mind there is no such thing as an "evil" person or thing.

To understand the words "good" and "bad" from a more Hebraic understanding these words should be understood as "functional" and "dysfunctional". God is both functional (such as seen in the Creation story of Genesis one) as well as dysfunctional (such as the destruction of the flood).

Our western mind classifies all things in two categories, either it is "good" or it is "bad". One is to be sought, cherished and protected, the other is to be rejected, spurned and discarded. Let us take light and darkness as an example. We see light as good and darkness as bad. The idea of light brings to mind such things as God, truth and love. Darkness on the other hand invokes Satan, lies and hate. To the Orientals, including the Hebrews, both are equally necessary as one cannot exist without the other. In the Bible God is seen as a God of light as well as darkness "And the people stood at a distance and Moses approached the heavy darkness where God was." (Exodus 20:21). If you stare at the sun, which is pure light, what happens? You become blind. If you are standing in a sealed room with no light, what happens? You are again blind. Therefore, both light and darkness are bad and yet, both are good. In order to see we must block out some of the light as well as some of the darkness.

The two poles of a magnet are north and south. These two poles create balance, they are not morally good or bad, but necessary ingredients of physics that compliment each other. Good and bad are more like the north and south poles of a magnet than our Western conception of good and bad.

Can good exist without the bad? Absolutely not, how could you judge something to be good if you cannot compare it to something bad? The same is true for all other concepts. Cold cannot exist without heat, or short without tall, far without near, or large without small. Our western mind usually ignores these extremes

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Contrary to many modern teachings, all sin is not the same in the New Testament. There are at least 7 different Greek words for sin, each one having a different shade of meaning. This subject is so large that we only have space, in one devotion, to introduce the Greek words for sin:

1. "Hamartia" = "To miss the mark", as in archery competition, and therefore fail to receive the prize, or blessing. This is the general Greek word for sin, and is used 221 times. "Hamartia" encompasses the other 6 words for specific sins, in the sense that in all types of sin, we are "missing the mark". Example: Heb. 12:1, KJV = "the sin (hamartia) which doeth so easily beset us". We are aiming at God's best, but miss it.
2. "Hetteima" = "Diminishing what should have been given full measure". Example: 1 Cor. 6:7, KJV = "there is a fault (hetteima) among you". We all need God's constant help on this one! Placing emphasis on the things that please God will bring God's wonderful blessings into our life.
3. "Paraptoma" = "Falling when one should have stood". This one is actually an unintentional slip. I guess you've experienced this, as I have, and we are surprised when we realize we've sinned. Example: Eph. 1:7, KJV = We have "the forgiveness of sins (paraptoma), according to the riches of His grace". Even our "slip-ups" are forgiven.
4. "Agnoeema" = "Ignorance when one should have known". Example: Heb. 9:7, KJV = "the errors (agnoeema) of the people". This passage speaks of how the Old Testament was a shadow of the New Testament. Ignorance is no excuse, that's why we stay in the Word!
5. "Parakoe" = "To refuse to hear and heed God's word". Example: 2 Cor. 10:6, KJV = "disobedience". In this passage, Paul urges us to hear God's Word and to bring every thought into captivity for Christ.
6. "Parabasis" = "To intentionally cross a line". Example: Heb. 2:2, KJV = "every transgression (parabasis) & disobedience (parakoe) received a just recompense of reward". When God "draws a line in the sand", we can suffer great loss of rewards and blessings by intentionally "stepping over".
7. "Anomia" and "Paranomia" = "Lawlessness, or willfully breaking God's written rules". Example: Titus 2:14 KJV = Jesus gave himself for us in order to "redeem us from all iniquity (anomia)". God has "rules" to bless us, not to curse us. Someone said "the Bible is the owner's manual for human beings". Can you imagine trying to operate something as complicated as a human life without referring to the owner's manual? That would be just asking for frustration and failure!

## Biblical Words Concerning "Sin"

*'āwen* , "iniquity, vanity, sorrow." Some scholars believe that this term has Cognates in the Arabic words *'āna*, ("to be fatigued, tired") and *'aynun* ("weakness, sorrow, trouble"), or with the Hebrew word *'ayin* ("nothingness"). This relationship would imply that *'āwen* means the absence of all that has true worth; hence it would denote "moral worthlessness," as in the actions of wrongdoing, evil devising, or false speaking.

Other scholars believe that the term implies a "painful burden or difficulty" i.e., that sin is a toilsome, exhausting load of "trouble and sorrow," which the offender causes for himself or others. This meaning is indicated in Psalm 90:10: "The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow [RSV, "trouble"]." A similar meaning, appears, in Proverbs 22:8: "He who sows iniquity shall reap vanity [*'awen*]: and the rod of his anger shall fail."

*'Awen* may be a general term for a crime or offense, as in Micah 2:1 "Woe to those who devise iniquity..." (cf. Isaiah 1:13). In some passages, the word refers to falsehood or deception, "The words of his mouth are iniquity and deceit: he has left off to be wise, and to do good" (Psalm 3:3). "For the idols have spoken vanity [NASB, "iniquity"]..." (Zech. 10:2). Isaiah 41:29 portrays idols deceiving their worshippers: "Behold, they are all vanity, their works are nothing: Their molten images are wind and confusion."

*'āshām* "sin; guilt; guilt offering; trespass; trespass offering," Cognates appear in Arabic as *'ithmun* ("sin; offense; misdeed; crime"), *'athima* ("to sin, err, slip"), and *'āthimun* ("sinful; criminal; evil; wicked"); but the Arabic usage does not include the idea of restitution. In the Ugaritic texts of Ras Shamra, the word *atm* occurs in similar passages. Scholars believe this Ugaritic word may mean "offense" or "guilt offering," but this cannot be ascertained. *'Ashām* implies the condition of "guilt" incurred through, some wrongdoing, as in Genesis 26:10: "And Abimelech said....one of the people might lightly have laid with your wife, and you would have brought guiltiness upon us," The word may also refer to the offense itself which entails, the guilt: "For Israel has not been forsaken--though their land was filled with sin against the Holy One of Israel" (Jeremiah 51:5). A similar meaning of the word appears in Psalm 68:21: "But God will wound the head of his enemies and the hairy scalp of those who continue in their trespasses [RSV, "guilty ways"; NASB, "guilty deeds"]."

Most occurrences of *'āshām* refer to the compensation given to satisfy someone who has been injured, or to the "trespass offering" or "guilt offering" presented on the altar by the repentant offender after paying a compensation of six-fifths of the damage inflicted (Numbers 5:7-8). The "trespass offering" was the blood sacrifice of a ram: "And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, to the priest: and the priest shall make an atonement for him concerning his ignorance in which he erred inadvertently, and it shall be forgiven him" (Leviticus 5:18; cf. Leviticus 7:5,7; 14:12-13). The most significant theological statement containing *'āshām* is in Isaiah 53:10, which says that the servant of Yahweh was appointed as an *'āshām* for sinful mankind. This suggests that His death furnished a 120-percent compensation for the broken law of God.

*'āmāl* "evil; trouble; misfortune; mischief; grievance; wickedness; labor" This noun is related to the Hebrew verb *'ama'* ("to labor, toil"). The Arabic cognate *'amila* means "to get tired from hard work." The Aramaic *lama!* means "make" or "do," with no necessary connotation of burdensome labor. The Phoenician Canaanite usage of this term was closer to the Arabic; the Book of Ecclesiastes (which shows considerable Phoenician influence) clearly represents this use: "Yes, I hated all my labor which I



had taken under the sun (Ecclesiastes 2:18). "And also that every man should eat and drink, and enjoy the good of all his labor..." (Ecclesiastes 3:13). A related example appears in Psalm 107:12: "Therefore he brought down their heart with labor; they fell down and there was none to help."

In general, *'amal* refers either to the trouble and suffering which sin causes the sinner or to the trouble that he inflicts upon others. Jeremiah 20:18 depicts self-inflicted sorrow: "I came forth out of the womb to see labor [*'amāl*] and sorrow [*yagôn*], that my days should be consumed with shame?" Another instance is found in Deuteronomy 26:7: "And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction [*'on*], and our labor [*'amal*], and our oppression [*lachsats*]."

Job 4:8 illustrates the sense of trouble as mischief inflicted on others. "They who plow iniquity [*'awen*], and sow wickedness [*'ämāl*] reap the same." The word appears in Psalm 140:9, "As for the head of those that compass me about, let the mischief of their own lips cover them." Habakkuk 1:3 also refers to the trouble inflicted on others: "Why do you show me iniquity [*'āwen*], and cause me to see grievance [*'amal*]? For spoiling and violence are before me; and there are those who raise up strife and contention."

*'āwón* (n), "iniquity." This word is derived from the root *'āwāh*, which means "to be bent, bowed down, twisted, perverted" or "to twist, pervert." The Arabic cognate *'awā* means "to twist, bend down"; some scholars regard the Arabic term *ghara* ("to err from the way") as the true cognate, but there is less justification for this interpretation.

*'Awon* portrays sin as a perversion of life (a twisting out of the right way), a perversion of truth (a twisting into error), or a perversion of intent (a bending of rectitude into willful disobedience). The word "iniquity" is the best single-word equivalent, although the Latin root *iniquitas* really means "injustice; unfairness; hostile; adverse."

*'Awón* occurs frequently throughout the Old Testament in parallelism with other words related to sin, such as *chattā'th* ("sin") and *pasha'* ("transgression"). Some examples are 1 Samuel 20:1: "And David said before Jonathan, what have I done? what is mine iniquity [*'awön*]?" and what is my sin [*chattā'th*] before thy father, that he seeks my life?" (cf. Isaiah 43:24; Jeremiah 5:25). Also note Job 14:17: "My transgression [*pasha'*] is sealed up in a bag, and you sew up my iniquity [*'āwón*]" (cf. Psalm 107:17; Isaiah 50:1). The penitent wrongdoer recognized his "iniquity" in Isaiah 59:12: "For our transgressions are multiplied before you, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them" (cf. 1 Samuel 3:13). "Iniquity" is something to be confessed: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel..." (Leviticus 16:21) "And the seed of Israel confessed their sins, and the iniquities of their fathers" (Nehemiah 9:2; cf. Psalm 38:18).

The grace of God may remove or forgive "iniquity". "And he said to him, I have caused your iniquity to pass from you..." (Zechariah 3:4; cf. 2 Samuel 24:10). His atonement may cover over "iniquity": "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil" (Proverbs 16:6; cf. Psalm 78:38).

*'Awón* may refer to "the guilt of iniquity," as in Ezekiel 36:31: "Then you shall remember your own evil ways...and shall loathe yourselves in your own sight for your iniquities and for your abominations" (cf. Ezek. 9:9). The word may also refer to "punishment for iniquity": "And Saul swore to her by the Lord, saying, As the Lord lives, there shall no punishment happen to you for this thing" (1 Samuel 28:10). In Exodus 28:38, *'āwön* is used as the object of *nātsä'* ("to bear, carry away, forgive"), to suggest bearing the punishment for the "iniquity" of others. In Isaiah 53:11, we are told that the servant of Yahweh

bears the consequences of the "iniquities" of sinful mankind, including Israel.

*rāshā'*, "wicked; criminal; guilty." Some scholars relate this word to the Arabic *rash'a* ("to be loose, out of joint"), although that term is not actively used in literary Arabic. The Aramaic cognate *rasha'* means "to be wicked" and the Syriac *aphel* ("to do wickedly").

*Rāshā'* generally connotes a turbulence and restlessness (cf. Isaiah 57:21) or something disjoined or ill-regulated. Thus Robert B. Girdlestone suggests that it refers to the tossing and confusion in which the wicked live, and to the perpetual agitation they cause to others.

In some instances, *rāshā'* carries the sense of being "guilty of crime": "You shall not raise a false report: put not your hand with the wicked to be an unrighteous witness" (Exodus 23:1); "Take away the wicked from before the king, and his throne shall be established in righteousness" (Proverbs 25:5), "An ungodly witness scorns judgment: and the mouth of the wicked [plural form] devours iniquity" (Proverbs 19:28; cf. Proverbs 20:26).

Justifying the "wicked" is classed as a heinous crime: "He who justifies the wicked, and he who condemns the just, they both are abomination to the Lord" (Proverbs 17:15; cf. Exodus 23:7).

The *rāshā'* is guilty of hostility to God and His people: "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword" (Psalm 17:13); "Oh let the wickedness of the wicked [plural form] come to an end; but establish the just..." (Psalm 7:9). The word is applied to the people of Babylon in Isaiah 13:11 and to the Chaldeans in Habakkuk L13.

*chattā'th* "sin; sin-guilt; sin-purification; sin offering." The noun *chattā'th* appears about 293 times and in all periods of biblical literature.

The basic nuance of this word is "sin" conceived as missing the road or mark (155 times). *Chattā'th* can refer to an offense against a man: "And Jacob was angry, and upbraided Laban: and Jacob answered and said to Laban, What is my trespass [*pasha'*]? what is my sin, that you have so hotly pursued after me?" (Genesis 31:36). It is such passages which prove that *chattā'th* is not simply a general word for "sin"; since Jacob used two different words, he probably intended two different nuances. In addition, a full word study shows basic differences between *chattā'th* and other words rendered "sin." For the most part this word represents a sin against God (Leviticus 4:14). Men are to return from "sin," which is a path, a life-style, or act deviating from that which God has marked out (1 Kings 8:35). They should depart from "sin" (2 Kings 10:31), be concerned about it (Psalm 38:18), and confess it (Numbers 5:7). The noun first appears in Genesis 4:7, where Cain is warned that "sin lies at the door." This citation may introduce a second nuance of the word "sin" in general. Certainly such an emphasis appears in Psalm 25:7, where the noun represents rebellious sin (usually indicated by *pāsha'*): "Remember not the sins of my youth, nor my transgressions"

In a few passages the term connotes the guilt or condition of sin: "The cry of Sodom and Gomorrah is great, and...their sin is very grievous" (Genesis 18:20).

The word means "purification from sin" in two passages: "And thus you shall do to them, to cleanse them: Sprinkle water of purifying upon them ." (Numbers 8:7; cf. 19:9). *Chattā'th* means "sin offering" (135 times). The law of the "sin offering" is recorded in Leviticus 4-5:13; 6:24-30. This was an offering for some specific "sin" committed unwittingly, without intending to do it and perhaps even without knowing it at the time (Leviticus 4:2; 5:15).

Also derived from the verb *chātā'* is the noun *chēta'*, which occurs 33 times in biblical Hebrew. This word means "sin" in the sense of missing the mark or the path. This may be sin against either a man (Genesis 41:9--the first occurrence of the word) or God (Deuteronomy 9:18). Second, it connotes the

"guilt" of such an act (Numbers 27:3). The psalmist confessed that his mother was in the condition of sin and guilt (cf. Romans 5:12) when he was conceived (Psalm 51:5). Finally, several passages use this word for the idea of "punishment for sin" (Leviticus 20:20).

The noun *chattä'th*, with the form reserved for those who are typified with the characteristic represented by the root, is used both as an adjective (emphatic) and as a noun. The word occurs 19 times. Men are described as "sinners" (1 Samuel 15:18) and as those who are liable to the penalty of an offense (1 Kings 1:21). The first occurrence of the word is in Genesis 13:13: "But the men of Sodom were wicked and sinners before the Lord exceedingly."

#### B. Adjective.

*rāshā'*, "wicked; guilty." In the typical example of Deuteronomy 25:2, this word refers to a person "guilty of a crime": "And if the wicked man is worthy of being beaten, then the judge shall cause him...to be beaten . A similar reference appears in Jeremiah 5:26: "For among my people are found wicked [plural form] men: they lay wait, as who sets snares; they set a trap, they catch men." *Rāshā'* is used specifically of murderers in 2 Samuel 4:11: "How much more, when wicked men have slain a righteous person in his own house upon his bed? The expression "guilty of death" (*rāshā' lāmuth*) occurs in Numbers 35:31 and is applied to a murderer. Pharaoh and his people are portrayed as "wicked" people guilty of hostility to God and His people (Exodus 9:27).

*ra'*, "bad; evil; wicked; sore." The root of this term is disputed. Some scholars believe that the Akkadian term *raggu* ("evil; bad") may be a cognate. Some scholars derive *ra'* from the Hebrew word *rā'a'* ("to break, smash, crush"), which is a cognate of the Hebrew *rātsats* ("to smash, break to pieces"); *rātsats* in turn is related to the Arabic *radda* ("to crush, bruise"). If this derivation were correct, it would imply that *ra'* connotes sin in the sense of destructive hurtfulness; but this connotation is not appropriate in some contexts in which *ra'* is found.

*Ra'* refers to that which is "bad" or "evil," in a wide variety of applications. A greater number of the word's occurrences signify something morally evil or hurtful, often referring to man or men: "Then answered all the wicked men and men of Belial, of those that went with David . ." (1 Samuel 30:22). "And Esther said, the adversary and enemy is the wicked Haman" (Esther 7:6). "There they cry, but no one gives an answer, because of the pride of evil men" (Job 35:12; cf. Psalm 10:15). *Ra'* is also used to denote evil words (Proverbs 15:26), evil thoughts (Genesis 6:5), or evil actions (Deuteronomy 17:5, Nehemiah 13:17). Ezekiel 6:11 depicts grim consequences for Israel as a result of its actions: "Thus says the Lord God; smite with your hand, and stamp with your foot, and say, Alas for all the evil abominations of the house of Israel! For they shall fall by the sword, by the famine, and by the pestilence."

*Ra'* may mean "bad" or unpleasant in the sense of giving pain or causing unhappiness: "And Jacob said unto Pharaoh,...Few and evil have the days of the years of my life been (Genesis 47:9). "And when the people heard these evil tidings, they mourned (Exodus 33:4; cf. Genesis 37:2). "Correction is grievous [*ra'*] unto him that forsakes the way: and he that hates reproof shall die" (Proverbs 15:10). *Ra'* may also connote a fierceness or wildness: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil [*ra'*] angels among them" (Psalm 78:49). "Some evil beast hath devoured him. (Genesis 37:20; cf. Genesis 37:33; Leviticus 26:6). In less frequent uses, *ra'* implies severity: For thus says the Lord God; How much more when I send my four sore [*ra'*] judgments upon Israel. (Ezek. 14:21; cf. Deuteronomy 6:22); unpleasantness: "And the Lord will take away from you all sickness, and will put more of the evil diseases of Egypt upon you (Deuteronomy 7:15; cf. Deuteronomy 28:59); deadliness: "When I shall send upon them the evil arrows of famine, which shall be for their destruction. (Ezek. 5:16; cf. "hurtful sword," Psalm 144:10); or sadness:

"Wherefore the king said unto me, why is thy countenance sad (Nehemiah 2:2). The word may also refer to something of poor or inferior quality, such as "bad" land (Numbers 13:19), "rotten" figs (Jeremiah 24:2), "ill-favored" cattle (Genesis 41:3, 19), or a "bad" sacrificial animal (Leviticus 27:10, 12, 14). In Isaiah 45:7 Yahweh describes His actions by saying, "I make peace, and create evil [ra] ; moral "evil" is not intended in this context, but rather the antithesis of *shalom* ("peace; welfare; well-being"). The whole verse affirms that as absolute Sovereign, the Lord creates a universe governed by a moral order. Calamity and misfortune will surely ensue from the wickedness of ungodly men.

### C. Verbs.

*abar* "to transgress, cross over, pass over." This word occurs as a verb only when it refers to sin. *Abar* often carries the sense of "transgressing" a covenant or commandment, i.e., the offender "passes beyond" the limits set by God's law and falls into transgression and guilt. This meaning appears in Numbers 14:41: "And Moses said, wherefore now do you transgress the commandment of the Lord? but it shall not prosper." Another example is in Judges 2:20: "And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice" (cf. 1 Samuel 15:24; Hos. 8:1). Most frequently, *'ābar* illustrates the motion of "crossing over" or "passing over." (The Latin *transgredior*, from which we get our English word *transgress*, has the similar meaning of "go beyond" or "cross over.") This word refers to crossing a stream or boundage ("pass through," Numbers 21:22), invading a country ("passed over," Judges 11:32), crossing a boundary against a hostile army ("go over," 1 Samuel 14:4), marching over ("go over," Isaiah 51:23), overflowing the banks of a river or other natural barriers ("pass through," Isaiah 23:10), passing a razor over one's head ("come upon," Numbers 6:5), and the passing of time ("went over," 1 Chronicles 29:30).

*chātīn'* "to miss, sin, be guilty, forfeit, purify." This verb occurs 238 times and in all parts of the Old Testament. It is found also in Assyrian, Aramaic, Ethiopic, Sabeian, and Arabic. The basic meaning of this verb is illustrated in Judges 20:16: There were 700 left-handed Benjamite soldiers who "could sling stones at a hair breadth, and not miss." The meaning is extended in Proverbs 19:2: "He who makes haste with his feet *misses* the way" (RSV, NIV, KJV, NASB, "sinneth"). The intensive form is used in Genesis 31:39: "That which was torn of beasts I brought not unto you; I bare the loss of it

From this basic meaning comes the word's chief usage to indicate moral failure toward both God and men, and certain results of such wrongs. The first occurrence of the verb is in Genesis 20:6, God's word to Abimelech after he had taken Sarah: "Yes, I know that in the integrity of your heart you have done this, and also I have kept you from sinning against Me" (NASB; cf. Genesis 39:9).

Sin against God is defined in Joshua 7:11: "Israel has sinned, and they have also transgressed my covenant which I commanded them . Also note Leviticus 4:27: "And if any one of the common people sins through ignorance, while he does something against any of, the commandments of the Lord concerning things which ought not to be done, and be guilty." The verb may also refer to the result of wrongdoing, as in Genesis 43:9: "Then let me bear the blame for ever." Deuteronomy 24:1-4, after forbidding adulterous marriage practices, concludes: "For that is abomination before the Lord: and you shall not cause the land to sin..." (KJV); the RSV renders this passage: "You shall not bring guilt upon the land." Similarly, those who pervert justice are described as "those who by a word make a man out to be guilty" (Isaiah 29:21, NIV). This leads to the meaning in Leviticus 9:15: "And he...took the goat. and killed it, and offered it for sin..." The effect of the offerings for sin is described in Psalm 51:7: "Purge me with hyssop, and I shall be clean..." (cf. Numbers 19:1-13). Another effect is seen in the word of the prophet to evil Babylon: "You have forfeited your life" (Habakkuk 2:10, RSV, NIV; KJV, NASB, "sinned against"). The word is used concerning acts committed against men, as in Genesis

42:22: "Did I not speak to you, saying, 'Do not sin against the child...?'" and 1 Samuel 19:4: "Do not let the king sin against his servant David, since he has not sinned against you..." (NASB; NIV, "wrong, wronged").

The Septuagint translates the group of words with the verb *hamartanō* and derived nouns 540 times. They occur 265 times in the New Testament. The fact that all "have sinned" continues to be emphasized in the New Testament (Romans 3:10-18, 23; cf. I Kings 8:46; Psalm 14:1-3; Ecclesiastes 7:20). The New Testament development is that Christ, "having made one sacrifice for sins for all time sat down at the right hand of God For by one offering he has perfected for all time those who are being sanctified" (Hebrews 10:12-14; NASB). (W. E. Vine, and Merrill F. Unger, *An Expository Dictionary of Biblical Words*) New Testament

Noun, Strong's 266, *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., Romans 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 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., Romans 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., Romans 5:21; 6:12,14,17; 7:11,14,17,20,23,25; 8:2; 1 Corinthians 15:56; Hebrews 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 Romans 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 *homoïoma*, "likeness," see LIKENESS)], and as an offering for sin," i.e., "a sin offering" (so the Sept. e.g., in Leviticus 4:32; 5:6-9), "condemned sin in the flesh," i.e., Christ, having taken human nature, "sin" apart (Hebrews 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., Hebrews 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 AV 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., Romans 1:32, RV; 2:1; Galatians 5:21; Philippians 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 Corinthians 15:17; or a course of "sin," characterized by continuous acts, e.g., 1 Thessalonians 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 1 John 5:17, "all unrighteousness is sin" is not a definition of "sin" (as in 1 John 3:4), it gives a specification of the term in its generic sense;

(d) a sinful deed, an act of "sin," e.g., Matthew 12:31; Acts 7:60; James 1:15 (1st part); 2:9; 4:17; 5:15,20; 1 John 5:16 (1st part).

Notes: (1) Christ is predicated as having been without "sin" in every respect, e.g., (a), (b), (c) above, 2 Corinthians 5:21 (1st part); 1 John 3:5; John 14:30; (d) John 8:46; Hebrews 4:15; 1 Peter 2:22. (2) In Hebrews 9:28 (2nd part) the reference is to a "sin" offering. (3) In 2 Corinthians 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 Thessalonians 2:3, see INIQUITY, No. 1.

Noun, 265, *hamartema*, akin to No. 1, denotes "an act of disobedience to Divine law" [as distinct from No. 1 (a), (b), (c)]; plural in Mark 3:28; Romans 3:25; 2 Peter 1:9, in some texts; sing. in Mark 3:29 (some mss. have *krisis*, AV, "damnation"); 1 Corinthians 6:18.

Notes: (1) For *paraptoma*, rendered "sins" in the AV in Ephesians 1:7; 2:5; Colossians 2:13 (RV, "trespass"), see TRESPASS. In James 5:16, the best texts have No. 1 (RV, "sins"). (2) For synonymous terms see DISOBEDIENCE, ERROR, FAULT, INIQUITY, TRANSGRESSION, UNGODLINESS.

Adjective, 361, *anamartetos*, "without sin" (a, negative, n, euphonic, and C, No. 1), is found in John 8:7. In the Sept., Deut. 29:19.

Verb, 264, *hamartano*, lit., "to miss the mark," is used in the NT (a) of "sinning" against God, (1) by angels, 2 Peter 2:4; (2) by man, Matthew 27:4; Luke 15:18,21 (heaven standing, by metonymy, for God); John 5:14; 8:11; 9:2,3; Romans 2:12 (twice); 3:23; 5:12,14,16; 6:15; 1 Corinthians 7:28 (twice),36; 15:34; Ephesians 4:26; 1 Timothy 5:20; Titus 3:11; Hebrews 3:17; 10:26; 1 John 1:10; in 1 John 2:1 (twice), the aorist tense in each place, referring to an act of "sin;" on the contrary, in 1 John 3:6 (twice),8,9, the present tense indicates, not the committal of an act, but the continuous practice of "sin" [see on A, No. 1 (c)]; in 1 John 5:16 (twice) the present tense indicates the condition resulting from an act, "unto death" signifying "tending towards death;" (b) against Christ, 1 Corinthians 8:12; (c) against man, (1) a brother, Matthew 18:15, RV, "sin" (AV, "trespass"); Matthew 18:21; Luke 17:3,4, RV, "sin" (AV, "trespass"); 1 Corinthians 8:12; (2) in Luke 15:18,21, against the father by the Prodigal Son, "in thy sight" being suggestive of befitting reverence; (d) against Jewish law, the Temple, and Caesar, Acts 25:8, RV, "sinned" (AV, "offended"); (e) against one's own body, by fornication, 1 Corinthians 6:18; (f) against earthly masters by servants, 1 Peter 2:20, RV, "(when) ye sin (and are buffeted for it)," AV, "(when ye be buffeted) for your faults," lit., "having sinned."

Verb, 4258 *proamartano*, "to sin previously" (pro, "before," and No. 1), occurs in 2 Corinthians 12:21; 13:2, RV in each place, "have sinned heretofore" (so AV in the 2nd; in the 1st, "have sinned already").

A Iniquity

458, *anomia*, lit., "lawlessness" (a, negative, *nomos*, "law"), is used in a way which indicates the meaning as being lawlessness or wickedness. Its usual rendering in the NT is "iniquity," which lit. means unrighteousness. It occurs very frequently in the Sept., especially in the Psalms, where it is found about 70 times. It is used (a) of iniquity in general, Matthew 7:23; 13:41; 23:28; 24:12; Romans 6:19 (twice); 2 Corinthians 6:14, RV, "iniquity" (AV, "unrighteousness"); 2 Thessalonians 2:3, in some mss.; the AV and RV follow those which have *hamartia*, "(man of) sin;" 2 Thessalonians 2:7, RV, "lawlessness" (AV, "iniquity"); Titus 2:14; Hebrews 1:9; 1 John 3:4 (twice), RV, "(doeth) ... lawlessness" and "lawlessness" (AV, "transgresseth the law" and "transgression of the law"); (b) in the plural, of acts or manifestations of lawlessness, Romans 4:7; Hebrews 10:17 (some inferior mss. have it in Hebrews 8:12, for the word *hamartia*). See LAWLESSNESS, TRANSGRESSION, UNRIGHTEOUSNESS. Note: In the phrase "man of sin," 2 Thessalonians 2:3, the word suggests the

idea of contempt of Divine law, since the Antichrist will deny the existence of God.

93, *adikia*, denotes "unrighteousness," lit., "unrightness" (*a*, negative, *dike*, "right"), a condition of not being right, whether with God, according to the standard of His holiness and righteousness, or with man, according to the standard of what man knows to be right by his conscience. In Luke 16:8; 18:6, the phrases lit. are, "the steward of unrighteousness" and "the judge of injustice," the subjective genitive describing their character; in Luke 18:6 the meaning is "injustice" and so perhaps in Romans 9:14. The word is usually translated "unrighteousness," but is rendered "iniquity" in Luke 13:27; Acts 1:18; 8:23; 1 Corinthians 13:6, AV (RV, "unrighteousness"); so in 2 Timothy 2:19; James 3:6.

92, *adikema*, denotes "a wrong, injury, misdeed" (akin to No. 2; from *adikeo*, "to do wrong"), the concrete act, in contrast to the general meaning of No. 2, and translated "a matter of wrong," in Acts 18:14; "wrong-doing," Acts 24:20 (AV, "evil-doing"); "iniquities," Revelation 18:5. See EVIL, WRONG.

4189, *poneria*, akin to *poneo*, "to toil" (cp. *poneros*, "bad, worthless;" see BAD), denotes "wickedness," and is so translated in Matthew 22:18; Mark 7:22 (plural); Luke 11:39; Romans 1:29; 1 Corinthians 5:8; Ephesians 6:12; in Acts 3:26, "iniquities." See WICKEDNESS. Cp. *kakia*, "evil."

3892, *paranomia*, "law-breaking" (*para*, "against," *nomos*, "law"), denotes "transgression," so rendered in 2 Peter 2:16, for AV, "iniquity."

### **Transgress, Transgression**

Verb, 3845, *parabaino*, lit., "to go aside" (*para*), hence "to go beyond," is chiefly used metaphorically of "transgressing" the tradition of the elders, Matthew 15:2; the commandment of God, Matthew 15:3; in Acts 1:25, of Judas, AV, "by transgression fell" (RV, "fell away"); in 2 John 1:9 some texts have this verb (AV, "transgresseth"), the best have *proago* (see GO, No. 10).

Verb, 5233, *huperbaino*, lit., "to go over" (*huper*), used metaphorically and rendered "transgress" in 1 Thessalonians 4:6 (AV, "go beyond"), i.e., of "overstepping" the limits separating chastity from licentiousness, sanctification from sin.

Verb, 3928, *parerchomai*, "to come by" (*para*, "by," *erchomai*, "to come"), "pass over," and hence, metaphorically, "to transgress," is so used in Luke 15:29. See COME, No. 9, PASS.

**Noun, 3847, *parabasis*, akin to A, No. 1, primarily "a going aside," then, "an overstepping," is used metaphorically to denote "transgression" (always of a breach of law): (a) of Adam, Romans 5:14; (b) of Eve, 1 Timothy 2:14; (c) negatively, where there is no law, since "transgression" implies the violation of law, none having been enacted between Adam's "transgression" and those under the Law, Romans 4:15; (d) of "transgressions" of the Law, Gal. 3:19, where the statement "it was added because of transgressions" is best understood according to Romans 4:15; 5:13; 5:20; the Law does not make men sinners, but makes them "transgressors;" hence sin becomes "exceeding sinful," Romans 7:7,13. Conscience thus had a standard external to itself; by the Law men are taught their inability to yield complete obedience to God, that thereby they may become convinced of their need of a Savior; in Romans 2:23, RV, "transgression (of the Law)," AV, "breaking (the Law);" Hebrews 2:2; 9:15.**

Noun, 3892, *paranomia*, "lawbreaking" (*para*, "contrary to," *nomos*, "law"), is rendered "transgression" in 2 Peter 2:16, RV (AV, "iniquity"). Note: In 1 John 3:4 (1st part), AV, *poieo*, "to do," with *anomia*, "lawlessness," is rendered "transgresseth ... the law" (RV, "doeth ... lawlessness"); in the 2nd part *anomia* alone is rendered "transgression of the law," AV (RV, "lawlessness").

### **Disobedience, Disobedient**

543, *apeitheia*, lit., "the condition of being unpersuadable" (*a*, negative, *peitho*, "to persuade"), denotes "obstinacy, obstinate rejection of the will of God;" hence, "disobedience;" Ephesians 2:2; 5:6; Colossians 3:6, and in the RV of Romans 11:30,32 and Hebrews 4:6,11 (for AV, "unbelief"), speaking of Israel, past and present. See UNBELIEF.

3876, *parakoe*, primarily, "hearing amiss" (*para*, "aside," *akouo*, "to hear"), hence signifies "a refusal to hear;" hence, "an act of disobedience," Romans 5:19; 2 Corinthians 10:6; Hebrews 2:2. It is broadly to be distinguished from No. 1, as an act from a condition, though *parakoe* itself is the effect, in transgression, of the condition of failing or refusing to hear. Carelessness in attitude is the precursor of actual "disobedience." In the OT "disobedience" is frequently described as "a refusing to hear," e.g., Jer. 11:10; 35:17; cp. Acts 7:57. See Trench, Syn. xvi.

Adjective, 545, *apeithes*, akin to A, No. 1, signifies "unwilling to be persuaded, spurning belief, disobedient," Luke 1:17; Acts 26:19; Romans 1:30; 2 Timothy 3:2; Titus 1:16; 3:3.

Note: In 1 Timothy 1:9 *anupotaktos*, "insubordinate, unsubjected" (*a*, negative, *n*, *euphonic*, *hupo*, "under," *tasso*, "to order"), is translated "disobedient" in the AV; the RV has "unruly," as in Titus 1:6,10; in Hebrews 2:8, "not subject" (RV), "not put under" (AV). See PUT, UNRULY.

Verb, 544, *apeitheo*, akin to A, No. 1, and B, "to refuse to be persuaded, to refuse belief, to be disobedient," is translated "disobedient," or by the verb "to be disobedient," in the RV of Acts 14:2 (AV, "unbelieving"), and Acts 19:9 (AV, "believed not"); it is absent from the most authentic mss. in Acts 17:5; in John 3:36 "obeyeth not," RV (AV, "believeth not"); in Romans 2:8 "obey not;" in Romans 10:21, "disobedient;" in Romans 11:30,31, "were disobedient" (AV, "have not believed"); so in Romans 15:31; Hebrews 3:18; 11:31; in 1 Peter 2:8, "disobedient;" so in 1 Peter 3:20; in 1 Peter 3:1; 4:17, "obey not." In 1 Peter 2:7 the best mss. have *apisteo*, "to disbelieve." See OBEY, B, No. 4, UNBELIEVING.

### **Ungodliness, Ungodly**

763, *asebeia*, "impiety, ungodliness," is used of (a) general impiety, Romans 1:18; 11:26; 2 Timothy 2:16; Titus 2:12; (b) "ungodly" deeds, Jude 1:15, RV, "works of ungodliness;" (c) of lusts or desires after evil things, Jude 1:18. It is the opposite of *eusebeia*, "godliness." Note: *Anomia* is disregard for, or defiance of, God's laws; *asebeia* is the same attitude towards God's Person.

Adjective, 765, *asebes*, "impious, ungodly" (akin to A), "without reverence for God," not merely irreligious, but acting in contravention of God's demands, Romans 4:5; 5:6; 1 Timothy 1:9; 1 Peter 4:18; 2 Peter 2:5 (ver. 6 in some mss.); 3:7; Jude 1:4,15 (twice).

Verb, 764, *asebeo*, akin to A and B, signifies (a) "to be or live ungodly," 2 Peter 2:6; (b) "to commit ungodly deeds," Jude 1:15.

### **Error**

4106, *plane*, akin to *planao* (see ERR, No. 1), "a wandering, a forsaking of the right path, see James 5:20, whether in doctrine, 2 Peter 3:17; 1 John 4:6, or in morals, Romans 1:27; 2 Peter 2:18; Jude 1:11, though, in Scripture, doctrine and morals are never divided by any sharp line. See also Matthew 27:64, where it is equivalent to 'fraud.'" [From Notes on Thessalonians by Hogg and Vine, p. 53.] "Errors" in doctrine are not infrequently the effect of relaxed morality, and vice versa.

In Ephesians 4:14 the RV has "wiles of error," for AV, "they lie in wait to deceive;" in 1 Thessalonians 2:3, RV, "Error," for AV, "deceit;" in 2 Thessalonians 2:11, RV, "a working of error," for AV, "strong delusion." See DECEIT. Cp. *planetes*, "a wandering," Jude 1:13, and the adjective *planos*, "leading astray, deceiving, a deceiver."



*agnoema*, "a sin of ignorance" (cp. *agnoia*, "ignorance," and *agnoeo*, "to be ignorant"), is used in the plural in Hebrews 9:7. (W. E. Vine, and Merrill F. Unger, *An Expository Dictionary of Biblical Words*)