

~SIN 1 (4656)

[Hebrew, *chat-ta 'th'*, Greek, *ha-mar-ta'no*]

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- Anything not in harmony with, hence contrary to, God's personality, standards, ways, and will, anything marring ones relationship with God. It may be in word;

 - But he said to her; As one of the senseless women speaks, you speak also. Shall we accept merely what is good from the true God and not accept also what is bad? In all this Job did not **sin** with his lips. ([Job 2:10](#))

 - I said; I will guard my ways to keep from **sinning** with my tongue. I will set a muzzle as a guard to my own mouth, as long as anyone wicked is in front of me. ([Psalms 39:1](#))

- **In deed, doing wrong acts.**
- And a man who lies down with his uncles wife has laid bare the nakedness of his uncle. They should answer for their **sin**. They should die childless. (**Leviticus 20:20**)
- And a man who lies down with his uncles wife has laid bare the nakedness of his uncle. They should answer for their **sin**. They should die childless. (**Leviticus 20:20**)
- **Or failing to do what should be done.**
- But when the man was clean or did not happen to be off on a journey and neglected to prepare the Passover sacrifice, that soul must then be cut off from his people, because the offering of Yehowah **he did not present at its appointed time**. For his **sin** that man will answer. (**Numbers 9:13**)
- Therefore, if one knows how to do what is right and yet does not do it, it is a **sin** for him. (**James 4:17**)
- **Or in mind or heart attitude.**
- Haughty eyes and an arrogant heart, the lamp of the wicked ones, are **sin**. (**Proverbs 21:4**)
- What then? Are we in a better position? Not at all! For above we have made the charge that Jews as well as Greeks are all under **sin**. (**Romans 3:9**)
- Just as it is written: There is not a righteous man, not even one. (**Romans 3:10**)
- There is no one that has any insight, there is no one that seeks for God. (**Romans 3:11**)
- All men have deflected, all of them together have become worthless, there is no one that does kindness, there is not so much as one. (**Romans 3:12**)
- Their throat is an opened grave, they have used deceit with their tongues. Poison of asps is behind their lips. (**Romans 3:13**)
- And their mouth is full of cursing and bitter expression. (**Romans**

3:14)

- **Their feet are speedy to shed blood. (Romans 3:15)**
- **Ruin and misery are in their ways. (Romans 3:16)**
- **And they have not known the way of peace. (Romans 3:17)**
- **There is no fear of God before their eyes. (Romans 3:18)**
- **But these men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction. (2 Peter 2:12)**
- **Wronging themselves as a reward for wrongdoing. They consider luxurious living in the daytime a pleasure. They are spots and blemishes, indulging with unrestrained delight in their deceptive teachings while feasting together with you. (2 Peter 2:13)**
- **They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls. They have a heart trained in covetousness. They are accursed children. (2 Peter 2:14)**
- **Abandoning the straight path, they have been misled. They have followed the path of Balaam, the son of Beor, who loved the reward of wrongdoing. (2 Peter 2:15)**
- **Lack of faith in God is a major sin, showing, as it does, distrust of him or lack of confidence in his ability to perform.**
- **Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God. (Hebrews 3:12)**
- **But keep on exhorting one another each day, as long as it may be called: Today. For fear any one of you should become hardened by the deceptive power of sin. (Hebrews 3:13)**
- **But to whom did he swear that they should not enter into his rest except to those who acted disobediently? (Hebrews 3:18)**
- **So we see that they could not enter in because of lack of faith. (Hebrews 3:19)**

- A consideration of the use of the original-language terms and examples associated with them illustrates this.
- The common **Hebrew** term translated, **sin** is *chat-ta 'th'*, in **Greek** the usual word is *ha-mar-ti'a*. In both languages the verb forms **Hebrew**, *cha-ta 't'*, **Greek**, *ha-mar-ta'no*, means **miss**, in the sense of missing or **not reaching a goal, way, mark, or right point**.
- Out of all this people there were seven hundred chosen men left-handed. Every one of these was a slinger of stones to a hairbreadth and **would not miss**. (**Judges 20:16**)
- *Cha-ta 't'* is used, with a negative, to describe the Benjamites who were slingers of stones to a hairbreadth and would **not miss**. **Greek** writers often used *ha-mar-ta'no* with regard to a spearman **missing** his target. Both of these words were used to mean missing or failing to reach not merely physical objects or goals.
- And you will certainly know that peace itself is your tent, and you will be bound to go and see your pasture ground, and you will miss nothing. (**Job 5:24**)
- But also moral or intellectual goals or marks.
- For the one finding me will certainly find life, and gets goodwill from Yehowah. (**Proverbs 8:35**)
- But the one **missing** me is doing violence to his soul, all those intensely hating me are the ones that do love death. (**Proverbs 8:36**)
- Says the one finding godly wisdom finds life, but the one missing from **Hebrew**, *cha-ta 't'* wisdom is doing violence to his soul, leading to death. In the Scriptures both the **Hebrew** and **Greek** terms refer mainly to sinning on the part of God's intelligent creatures, their missing the mark with regard to their Creator.

•• **Mans Place In God's Purpose.**

- Man was created in God's image.
- And God went on to say; Let us make man in our image, according to our likeness, and let them have in subjection the

- fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth. (**Genesis 1:26**)
- **And God proceeded to create the man in his image, in God's image he created him, male and female he created them. (**Genesis 1:27**)**
 - **He, like all other created things, existed and was created because of God's will.**
 - **You are worthy, Yehowah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created. (**Revelation 4:11**)**
 - **God's assigning work to him showed that man was to serve God's purpose on earth.**
 - **Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth. (**Genesis 1:28**)**
 - **Further, Yehowah God planted a garden in Eden, toward the east, and there he put the man whom he had formed. (**Genesis 2:8**)**
 - **And Yehowah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it. (**Genesis 2:15**)**
 - **According to the inspired apostle, man was created to be both God's image and glory.**
 - **For a man ought not to have his head covered, as he is God's image and glory, but the woman is man's glory. (**1 Corinthians 11:7**)**
 - **Hence to reflect the qualities of his Creator, conducting himself so as to reflect the glory of God. As God's earthly son, man should resemble, or be like, his heavenly Father. To be otherwise would be to contradict and reproach the divine parenthood of God.**

- A son, for his part, honors a father, and a servant, his grand master. So if I am a father, where is the honor to me? And if I am a grand master, where is the fear of me? Yehowah of armies has said to you, O priests who are despising my name. And you have said; In what way have we despised your name? (**Malachi 1:6**)
- Jesus showed this when encouraging his disciples to manifest goodness and love in a way surpassing that done by sinners, persons known to practice sinful acts. He stated that only by following God's example in mercy and love could his disciples prove themselves sons of their Father who is in the heavens.
- You heard that it was said; You must love your neighbor and hate your enemy. (**Matthew 5:43**)
- However, I say to you; Continue to love your enemies and to pray for those persecuting you. (**Matthew 5:44**)
- That you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. (**Matthew 5:45**)
- For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? (**Matthew 5:46**)
- And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? (**Matthew 5:47**)
- You must accordingly be perfect, as your heavenly Father is perfect. (**Matthew 5:48**)
- And if you love those loving you, of what credit is it to you? For even the sinners love those loving them. (**Luke 6:32**)
- And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. (**Luke 6:33**)
- Also, if you lend without interest to those from whom you hope to receive, of what credit is it to you? Even sinners lend without interest to sinners that they may get back as much. (**Luke 6:34**)

- To the contrary, continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. (**Luke 6:35**)
- Continue becoming merciful, just as your Father is merciful. (**Luke 6:36**)
- Paul ties in God's glory with the matter of human **sin** in saying that all have **sinned** and fall short of the glory of God.
- For all have **sinned** and fall short of the glory of God. (**Romans 3:23**)
- Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. (**Romans 1:21**)
- Although asserting they were wise, they became foolish. (**Romans 1:22**)
- And turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. (**Romans 1:23**)
- In proportion to the multitude of them, so they have **sinned** against me. My own glory they have exchanged for mere dishonor. (**Hosea 4:7**)
- But when there is a turning to Yehowah, the veil is taken away. (**2 Corinthians 3:16**)
- Now Yehowah is the Spirit, and where the spirit of Yehowah is, there is freedom. (**2 Corinthians 3:17**)
- And all of us, while we with unveiled faces reflect like mirrors the glory of Yehowah, are transformed into the same image from glory to glory, exactly as done by Yehowah the Spirit. (**2 Corinthians 3:18**)
- In proportion to the multitude of them, so they have **sinned** against me. My own glory they have exchanged for mere

dishonor. (**Hosea 4:7**)

- **That is why, since we have this ministry according to the mercy that was shown us, we do not give up. (2 Corinthians 4:1)**
- **But we have renounced the underhanded things of which to be ashamed, not walking with cunning, neither adulterating the word of God, but by making the truth manifest recommending ourselves to every human conscience in the sight of God. (2 Corinthians 4:2)**
- **If, now, the Good News we declare is in fact veiled, it is veiled among those who are perishing. (2 Corinthians 4:3)**
- **Among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious Good News about the Christ, who is the image of God, might not shine through. (2 Corinthians 4:4)**
- **For we are preaching, not ourselves, but Christ Jesus as Lord, and ourselves as your slaves for Jesus sake. (2 Corinthians 4:5)**
- **For God is he who said; Let the light shine out of darkness, and he has shone on our hearts to illuminate them with the glorious knowledge of God by the face of Christ. (2 Corinthians 4:6)**
- **The apostle shows that those turning from **sin** to Yehowah with unveiled faces reflect like mirrors the glory of Yehowah, and are transformed into the same image from glory to glory, because the glorious Good News about the Christ, who is the image of God, shines through to them.**
- **Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. (1 Corinthians 10:31)**
- **The apostle Peter quotes from the Hebrew Scriptures in stating God's express will for his earthly servants, saying;**
- **But, in accord with the Holy One who called you, do you also become holy yourselves in all your conduct. (1 Peter 1:15)**
- **Because it is written: You must be holy, because I am holy. (1 Peter 1:16)**

- Speak to the entire assembly of the sons of Israel, and you must say to them, you should prove yourselves holy, because I Yehowah your God am holy. (**Leviticus 19:2**)
- You should prove yourself faultless with Yehowah your God. (**Deuteronomy 18:13**)
- **Sin**, therefore, mars man's reflection of God's likeness and glory, it makes man unholy, that is, unclean, impure, tarnished in a spiritual and moral sense.
- And I proceeded to say; Woe to me! For I am as good as brought to silence, because a man unclean in lips I am, and in among a people unclean in lips I am dwelling, for my eyes have seen the King, Yehowah of armies, himself! (**Isaiah 6:5**)
- At that, one of the seraphs flew to me, and in his hand there was a glowing coal that he had taken with tongs off the altar. (**Isaiah 6:6**)
- And he proceeded to touch my mouth and to say; Look! This has touched your lips, and your error has departed and your **sin** itself is atoned for. (**Isaiah 6:7**)
- Show me favor, O God, according to your loving-kindness. According to the abundance of your mercies wipe out my transgressions. (**Psalms 51:1**)
- Thoroughly wash me from my error, and cleanse me even from my **sin**. (**Psalms 51:2**)
- And they will no longer defile themselves with their dungy idols and with their disgusting things and with all their transgressions, and I shall certainly save them from all their dwelling places in which they have **sinned**, and I will cleanse them, and they must become my people, and I myself shall become their God. (**Ezekiel 37:23**)

See Also HOLINESS

- All these texts, then, stress God's original purpose that man should be in harmony with God's personality, be like his Creator, similar to the way a human father who loves his son desires the son to

be like him as to outlook on life, standards of conduct, qualities of heart.

- **The discipline of Yehowah, O my son, do not reject, and do not abhor his reproof. (Proverbs 3:11)**
- **Because the one whom Yehowah loves he reproveth, even as a father does a son in whom he finds pleasure. (Proverbs 3:12)**
- **My son, if your heart has become wise, my heart will rejoice, even mine. (Proverbs 23:15)**
- **And my kidneys will exult when your lips speak uprightness. (Proverbs 23:16)**
- **My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways. (Proverbs 23:26)**
- **Therefore, become imitators of God, as beloved children. (Ephesians 5:1)**
- **In carrying on your contest against that **sin** you have never yet resisted as far as blood. (Hebrews 12:4)**
- **But you have entirely forgotten the exhortation which addresses you as sons; My son, do not belittle the discipline from Yehowah, neither give out when you are corrected by him. (Hebrews 12:5)**
- **For whom Yehowah loves he disciplines, in fact, he scourges every one whom he receives as a son. (Hebrews 12:6)**
- **Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? (Hebrews 12:9)**
- **For they for a few days used to discipline us according to what seemed good to them, but he does so for our profit that we may partake of his holiness. (Hebrews 12:10)**
- **True, no discipline seems for the present to be joyous, but grievous, yet afterward to those who have been trained by it, it yields peaceable fruit, namely, righteousness. (Hebrews 12:11)**

- This, of necessity, requires man's obedience and submission to the divine will, whether that will is conveyed in the form of an express commandment or not. **Sin**, thus, involves a moral **failure**, a missing of the mark, in all these aspects.

· The Introduction Of Sin

- **Sin** occurred first in the spirit realm before its introduction on earth. For unknown ages full harmony with God prevailed in the universe. Disruption came through a spirit creature referred to simply as the Resister, Adversary, **Hebrew, Sa-tan'**, **Greek, Sa-ta-nas'**.

- Now it came to be the day when the sons of the true God entered to take their station before Yehowah, and even Satan proceeded to enter right among them. (**Job 1:6**)

- For his part, the God who gives peace will crush Satan under your feet shortly. May the undeserved kindness of our Lord Jesus be with you. (**Romans 16:20**)

- The principal False Accuser or Slanderer, **Greek, Di-a'bo-los**, of God.

- Therefore, **since** the young children are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil. (**Hebrews 2:14**)

- So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth, he was hurled down to the earth, and his angels were hurled down with him. (**Revelation 12:9**)

- Hence, the apostle John says; He who carries on **sin** originates with the Devil, because the Devil has been sinning from the beginning.

- He who carries on **sin** originates with the Devil, because the Devil has been sinning from the beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil. (**1 John 3:8**)

- By the beginning John clearly means the beginning of Satan's career of opposition, even as beginning is used to refer to the start of the discipleship of Christians at;

- Beloved ones, I am writing you, not a new commandment, but an old commandment which you have had from the beginning. This old commandment is the word which you heard. (1 John 2:7)
- Apostleship of Christians at;
- For this is the message which you have heard from the beginning, that we should have love for one another. (1 John 3:11)
- John's words show that, once having introduced **sin**, Satan continued his sinful course. Hence, any person that makes sin his business or practice reveals himself to be a child of the Adversary, spiritual offspring reflecting the qualities of his father. [The Expositor's Greek Testament, edited by W. R. Nicoll, 1967, Vol. V, p. 185]
- You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. (John 8:44]
- The children of God and the children of the Devil are evident by this fact. Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. (1 John 3:10)
- For this is the message which you have heard from the beginning, that we should have love for one another. (1 John 3:11)
- Not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous. (1 John 3:12)
- **Since** cultivation of wrong desire to the point of fertility precedes the birth of **sin**.
- But each one is tried by being drawn out and enticed by his own desire. (James 1:14)

- Then the desire, when it has become fertile, gives birth to **sin**, in turn, sin, when it has been accomplished, brings forth death. (**James 1:15**)
- The spirit creature who turned opposer had already begun to deviate from righteousness, had experienced disaffection toward God, prior to the actual **manifestation** of **sin**.

· Revolt In Eden

- God's will as expressed to Adam and his wife was primarily positive, setting forth things they were to do.
- And God went on to say; Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth. (**Genesis 1:26**)
- And God proceeded to create the man in his image, in God's image he created him, male and female he created them. (**Genesis 1:27**)
- Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth. (**Genesis 1:28**)
- And God went on to say; Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food. (**Genesis 1:29**)
- And Yehowah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it. (**Genesis 2:15**)
- One prohibitive command was given to Adam, that forbidding eating of, or even touching, the tree of the knowledge of good and bad.
- And Yehowah God also laid this command upon the man, From every tree of the garden you may eat to satisfaction. (**Genesis 2:16**)

- **But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die. (Genesis 2:17)**
- **At this the woman said to the serpent; Of the fruit of the trees of the garden we may eat. (Genesis 3:2)**
- **But as for eating of the fruit of the tree that is in the middle of the garden, God has said; You must not eat from it, no, you must not touch it that you do not die. (Genesis 3:3)**
- **God's test of man's obedience and devotion is notable for the respect it showed for man's dignity. By it God attributed nothing bad to Adam, he did not use as a test the prohibition of, for example, bestiality, murder, or some similar vile or base act, thereby implying that God felt Adam might have some despicable inclinations residing within him. Eating was normal, proper, and Adam had been told to eat to satisfaction of what God had given him.**
- **And Yehowah God also laid this command upon the man; From every tree of the garden you may eat to satisfaction. (Genesis 2:16)**
- **But God now tested Adam by restricting his eating of the fruit of this one tree, God thus causing the eating of that fruit to symbolize that the eater comes to a knowledge that enables him to decide for himself what is good or what is bad for man. Thus, God neither imposed a hardship on the man nor did He attribute to Adam anything beneath his dignity as a human son of God.**
- **The woman was the first human sinner. Her temptation by God's Adversary, who employed a serpent as a medium of communication, was not through an open appeal to immorality of a sensual nature. Rather, it paraded as an appeal to the desire for supposed intellectual elevation and freedom.**
- **After first getting Eve to restate God's Law, which she evidently had received through her husband, the Tempter then made an assault on God's truthfulness and goodness.**
- **He asserted that eating fruit from the prescribed tree would result, not in death, but in enlightenment and godlike ability to determine for oneself whether a thing was good or bad.**

- **This statement reveals that the Tempter was by now thoroughly alienated in heart from his Creator, his words constituting open contradiction plus veiled slander of God. He did not accuse God of unknowing error but of deliberate misrepresentation of matters, saying, for God knows,**
- **The gravity of **sin**, the detestable nature of such disaffection, is seen in the means to which this spirit son stooped to achieve his ends, becoming a deceitful liar and an ambition-driven murderer, since he obviously knew the fatal consequences of what he now suggested to his human listener.**
- **Now the serpent proved to be the most cautious of all the wild beasts of the field that Yehowah God had made. So it began to say to the woman; Is it really so that God said you must not eat from every tree of the garden? (**Genesis 3:1**)**
- **At this the woman said to the serpent; Of the fruit of the trees of the garden we may eat. (**Genesis 3:2**)**
- **But as for eating of the fruit of the tree that is in the middle of the garden, God has said; You must not eat from it, no, you must not touch it that you do not die. (**Genesis 3:3**)**
- **At this the serpent said to the woman; You positively will not die. (**Genesis 3:4**)**
- **For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad. (**Genesis 3:5**)**
- **You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. (**John 8:44**)**

See Also PERFECTION (The first sinner and the king of Tyre)

- **As the account reveals, improper desire began to work in the woman. Instead of reacting in utter disgust and righteous indignation**

on hearing the righteousness of God's Law thus called into question, she now came to look upon the tree as desirable.

- She coveted what rightly belonged to Yehowah God as her Sovereign his ability and prerogative to determine what is good and what is bad for his creatures.
- Hence, she was now starting to conform herself to the ways, standards, and will of the opposer, who contradicted her Creator as well as her God-appointed head, her husband.
- But I want you to know that the head of every man is the Christ, in turn the head of a woman is the man, in turn the head of the Christ is God. (1 Corinthians 11:3)
- Putting trust in the Tempters words, she let herself be seduced, ate of the fruit, and thus revealed the **sin** that had been born in her heart and mind.
- Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. (Genesis 3:6)
- But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the **sincerity** and the chastity that are due the Christ. (2 Corinthians 11:3)
- But each one is tried by being drawn out and enticed by his own desire. (James 1:14)
- Then the desire, when it has become fertile, gives birth to **sin**, in turn, sin, when it has been accomplished, brings forth death. (James 1:15)
- You heard that it was said; You must not commit adultery. (Matthew 5:27)
- But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart. (Matthew 5:28)

- Adam later partook of the fruit when it was offered to him by his wife. The apostle shows that the man's **sinning** differed from that of his wife in that Adam was not deceived by the Tempters propaganda, hence he put no stock in the claim that eating the fruit from the tree could be done with impunity.
- Also, Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression. (**1 Timothy 2:14**)
- Adam's eating, therefore, must have been due to desire for his wife, and he listened to her voice rather than to that of his God.
- Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. (**Genesis 3:6**)
- And to Adam he said; Because you listened to your wifes voice and took to eating from the tree concerning which I gave you this command, You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (**Genesis 3:17**)
- He thus conformed to her ways and will, and through her, to those of God's Adversary. He therefore missed the mark, failed to act in God's image and likeness, did not reflect God's glory, and, in fact, insulted his heavenly Father.

·· Effects Of Sin

- **Sin** put man out of harmony with his Creator. It thereby damaged not only his relations with God but also his relations with the rest of God's creation, including damage to man's own self, to his mind, heart, and body. It brought consequences of enormous evil upon the human race.
- The conduct of the human pair immediately revealed this disharmony. Their covering portions of their divinely made bodies and thereafter their attempting to hide themselves from God were clear evidences of the alienation that had taken place within their minds and hearts.
- Then the eyes of both of them became opened and they began to

- realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves. ([Genesis 3:7](#))
- Later they heard the voice of Yehowah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Yehowah God in between the trees of the garden. ([Genesis 3:8](#))
 - **Sin** thus caused them to feel guilt, anxiety, insecurity, shame. This illustrates the point made by the apostle at;
 - They are the very ones who demonstrate the matter of the Law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused. ([Romans 2:15](#))
 - That God's Law was written on man's heart, hence a violation of that Law now produced an internal upheaval within man, his conscience accus**ing** him of wrongdoing.
 - In effect, man had a built-in lie detector that made impossible his concealing his sinful state from his Creator, and God, responding to the man's excuse for his changed attitude toward his heavenly Father, promptly inquired;
 - And Yehowah God kept calling to the man and saying to him; Where are you? ([Genesis 3:9](#))
 - Finally he said; Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself. ([Genesis 3:10](#))
 - At that he said; Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten? ([Genesis 3:11](#))
 - To be true to himself, as well as for the good of the rest of his universal family, Yehowah God could not countenance such a **sinful** course, on the part of either his human creatures or the spirit son turned rebel.
 - Maintaining his holiness, he justly imposed the sentence of death on them all. The human pair were then expelled from God's garden in Eden, hence cut off from access to that other tree designated by God as the tree of life.

- **And Yehowah God proceeded to say to the serpent; Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. (Genesis 3:14)**
- **And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (Genesis 3:15)**
- **To the woman he said; I shall greatly increase the pain of your pregnancy, in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you. (Genesis 3:16)**
- **And to Adam he said; Because you listened to your wifes voice and took to eating from the tree concerning which I gave you this command, You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (Genesis 3:17)**
- **And thorns and thistles it will grow for you, and you must eat the vegetation of the field. (Genesis 3:18)**
- **In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. (Genesis 3:19)**
- **After this Adam called his wife's name Eve, because she had to become the mother of everyone living. (Genesis 3:20)**
- **And Yehowah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. (Genesis 3:21)**
- **And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. (Genesis 3:22)**
- **With that Yehowah God put him out of the garden of Eden to cultivate the ground from which he had been taken. (Genesis 3:23)**

- And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. (**Genesis 3:24**)

· Results To Mankind As A Whole

- That is why, just as through one man **sin** entered into the world and death through sin, and thus death spread to all men because they had all sinned. (**Romans 5:12**)
- States that through one man **sin** entered into the world and death through sin, and thus death spread to all men because they had all sinned.
- If we make the statement. We have no sin, we are misleading ourselves and the truth is not in us. (**1 John 1:8**)
- If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness. (**1 John 1:9**)
- If we make the statement. We have not sinned. We are making him a liar, and his word is not in us. (**1 John 1:10**)
- Some have explained this as meaning that all of Adam's future offspring shared in Adam's initial act of **sin** because, as their family head, he represented them and thereby made them, in effect, participants with him in his **sin**. The apostle, however, speaks of death as spreading to all men, which implies a progressive rather than a simultaneous effect on Adam's descendants.
- Additionally, the apostle goes on to speak of death as ruling as king from Adam down to Moses, even over those who had not **sinned** after the likeness of the transgression by Adam.
- Nevertheless, death ruled as king from Adam down to Moses, even over those who had not **sinned** after the likeness of the transgression by Adam, who bears a resemblance to him that was to come. (**Romans 5:14**)
- Adam's **sin** is rightly called a transgression since it was an overstepping of a stated law, an express command of God to him. Also,

when Adam sinned, it was of his own free choice, as a perfect human who was free from disabilities.

- Clearly, his offspring have never enjoyed that state of perfection. So, these factors seem out of harmony with the view that when Adam **sinned**, all of his as yet unborn descendants **sinned** with him.

- For all of Adam's descendants to be held accountable as participants in Adam's personal **sin** would require some expression of **will** on their part as to having him as their family head.

- Yet none of them in reality willed to be born of him, their birth into the Adamic line resulting from the fleshly will of their parents.

- And they were born, not from blood or from a fleshly will or from man's will, but from God. (**John 1:13**)

- The evidence, then, points to a **passing** on of sin from Adam to succeeding generations as a result of the recognized Law of heredity. This is evidently what the psalmist refers to in saying,

- Look! With error I was brought forth with birth pains, and in **sin** my mother conceived me. (**Psalms 51:5**)

- **Sin**, along with its consequences, entered and spread to all the human race not merely because Adam was the family **head** of the race but because he, not Eve, was its **progenitor**, or human life source. From him, as well as from Eve, his offspring would inescapably inherit not merely physical characteristics but also personality traits, including the inclination toward sin.

- For just as in Adam all are dying, so also in the Christ all will be made alive. (**1 Corinthians 15:22**)

- As the one made of dust is, so those made of dust are also, and as the heavenly one is, so those who are heavenly are also. (**1 Corinthians 15:48**)

- And just as we have borne the image of the one made of dust, we shall bear also the image of the heavenly one. (**1 Corinthians 15:49**)

- Paul's words also point to this conclusion when he says that just as through the disobedience of the one man Adam many were

constituted **sinners**, likewise also through the obedience of the one person Christ Jesus many will be constituted righteous.

- For just as through the disobedience of the one man many were constituted **sinners**, likewise also through the obedience of the one person many will be constituted righteous. (**Romans 5:19**)
- Those to be constituted righteous by Christ's obedience were not all immediately so constituted at the moment of his presenting his ransom sacrifice to God, but they progressively come under the benefits of that sacrifice as they come to exercise faith in that provision and become reconciled to God.
- He that exercises faith in the Son has everlasting life, he that disobeys the Son will not see life, but the wrath of God remains upon him. (**John 3:36**)
- Repent, therefore, and turn around so as to get your **sins** blotted out, that seasons of refreshing may come from the person of Yehowah. (**Acts of Apostles 3:19**)
- So, too, progressive generations of Adam's descendants have been constituted **sinners** as they have been conceived by their innately **sinful** parents in Adam's line.

.. Sins Power And Wages

- The wages **sin** pays is death.
- For the **wages sin pays is death**, but the gift God gives is everlasting life by Christ Jesus our Lord. (**Romans 6:23**)
- And by being born in Adam's line all men have come under the Law of **sin and of death**.
- For the Law of that spirit which gives life in union with Christ Jesus has set you free from the Law of **sin and of death**. (**Romans 8:2**)
- For since death is through a man, resurrection of the dead is also through a man. (**1 Corinthians 15:21**)
- For just as in Adam all are dying, so also in the Christ all will be made alive. (**1 Corinthians 15:22**)

- **Sin, with death, has ruled as king over mankind, enslaving them, this slavery being one into which they were sold by Adam.**
- **For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ. (Romans 5:17)**
- **To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord. (Romans 5:21)**
- **Because we know that our old personality was impaled with him, that our sinful body might be made inactive, that we should no longer go on being slaves to sin. (Romans 6:6)**
- **But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over. (Romans 6:17)**
- **For we know that the Law is spiritual, but I am fleshly, sold under sin. (Romans 7:14)**
- **Jesus answered them; Most truly I say to you, every doer of sin is a slave of sin. (John 8:34)**
- **These statements show that sin is viewed not only as the actual commission or omission of certain acts but also as a Law or governing principle or force operating in them, namely, the inborn inclination toward wrongdoing that they inherit from Adam.**
- **Their Adamic inheritance has therefore produced weakness of the flesh, imperfection.**
- **I am speaking in human terms because of the weakness of your flesh, for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view. (Romans 6:19)**

- **Sins** Law continually works in their fleshly members, in effect trying to control their course, to make them its subjects, out of harmony with God.
- For what I am working out I do not know. For what I wish, this I do not practice, but what I hate is what I do. (**Romans 7:15**)
- But now the one working it out is no longer I, but **sin** that resides in me. (**Romans 7:17**)
- For I know that in me, that is, in my flesh, there dwells nothing good, for ability to wish is present with me, but ability to work out what is fine is not present. (**Romans 7:18**)
- If, now, what I do not wish is what I do, the one working it out is no longer I, but the **sin** dwelling in me. (**Romans 7:20**)
- I find, then, this Law in my case, that when I wish to do what is right, what is bad is present with me. (**Romans 7:21**)
- I really delight in the Law of God according to the man I am within. (**Romans 7:22**)
- But I behold in my members another Law warring against the Law of my mind and leading me captive to **sins** Law that is in my members. (**Romans 7:23**)
- Furthermore, it is you God made alive though you were dead in your trespasses and **sins**. (**Ephesians 2:1**)
- In which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. (**Ephesians 2:2**)
- Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest. (**Ephesians 2:3**)
- King **sin** may give its orders in different ways to different persons and at different times. Thus, God, noting the anger of Adam's first son Cain against his brother Abel, warned Cain that he should turn to doing good, for, he said,

- And it came about at the expiration of some time that Cain proceeded to bring some fruits of the ground as an offering to Yehowah. (**Genesis 4:3**)
- But as for Abel, he too brought some firstlings of his flock, even their fatty pieces. Now while Yehowah was looking with favor upon Abel and his offering. (**Genesis 4:4**)
- He did not look with any favor upon Cain and upon his offering. And Cain grew hot with great anger, and his countenance began to fall. (**Genesis 4:5**)
- At this Yehowah said to Cain; Why are you hot with anger and why has your countenance fallen? (**Genesis 4:6**)
- If you turn to doing good, will there not be an exaltation? But if you do not turn to doing good, there is **sin** crouching at the entrance, and for you is its craving, and will you, for your part, get the mastery over it? (**Genesis 4:7**)
- After that Cain said to Abel his brother; Let us go over into the field. So it came about that while they were in the field Cain proceeded to assault Abel his brother and kill him. (**Genesis 4:8**)

•• **Sickness, Pain, And Aging**

- **Since** death in human's is generally associated with disease or the aging process, it follows that these are concomitants of **sin**. Under the Mosaic Law covenant with Israel, the Laws governing sacrifices for **sin** included atonement for those who had suffered from the plague of leprosy.
- This will become the Law of the leper in the day for establishing his purification, when he must be brought to the priest. (**Leviticus 14:2**)
- And the priest must render up the **sin** offering and make atonement for the one cleansing himself from his impurity, and afterward he will slaughter the burnt offering. (**Leviticus 14:19**)
- Those touching a human corpse or even entering the tent where a person had died became unclean and required ceremonial purification.

- **Anyone touching the corpse of any human soul must also be unclean seven days. (Numbers 19:11)**
- **Such one should purify himself with it on the third day, and on the seventh day he will be clean. But if he will not purify himself on the third day, then on the seventh day he will not be clean. (Numbers 19:12)**
- **Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him. (Numbers 19:13)**
- **This is the Law in case a man should die in a tent. Everyone coming into the tent, and everyone who is in the tent, will be unclean seven days. (Numbers 19:14)**
- **And every opened vessel upon which there is no lid tied down is unclean. (Numbers 19:15)**
- **And everyone who on the open field may touch someone slain with the sword or a corpse or a bone of a man or a burial place will be unclean seven days. (Numbers 19:16)**
- **And they must take for the unclean one some of the dust of the burning of the sin offering and put running water upon it in a vessel. (Numbers 19:17)**
- **Then a clean man must take hyssop and dip it into the water and spatter it upon the tent and all the vessels and the souls that happened to be there and upon the one who touched the bone or the slain one or the corpse or the burial place. (Numbers 19:18)**
- **And the clean person must spatter it upon the unclean one on the third day and on the seventh day and must purify him from sin on the seventh day, and he must wash his garments and bathe in water, and he must be clean in the evening. (Numbers 19:19)**
- **As for you yourselves, camp outside the camp seven days. Everyone who has killed a soul and everyone who has touched someone slain, you should purify yourselves on the third day and**

on the seventh day, you and your captives. (**Numbers 31:19**)

- And every garment and every article of skin and everything made of goats hair and every article of wood you should purify for yourselves from **sin**. (**Numbers 31:20**)
- **Jesus, too, associated illness with **sin**,**
- And, look! They were bringing him a paralyzed man lying on a bed. On seeing their faith Jesus said to the paralytic; Take courage, child, your **sins** are forgiven. (**Matthew 9:2**)
- And, look! Certain of the scribes said to themselves; This fellow is blaspheming. (**Matthew 9:3**)
- And Jesus, knowing their thoughts, said; Why are you thinking wicked things in your hearts? (**Matthew 9:4**)
- For instance, which is easier, to say; Your **sins** are forgiven, or to say; Get up and walk? (**Matthew 9:5**)
- However, in order for you to know that the Son of man has authority on earth to forgive **sins**, then he said to the paralytic; Get up, pick up your bed, and go to your home. (**Matthew 9:6**)
- And he got up and went off to his home. (**Matthew 9:7**)
- But a certain man was there who had been in his sickness for thirty-eight years. (**John 5:5**)
- Seeing this man lying down, and being aware that he had already been sick a long time, Jesus said to him; Do you want to become sound in health? (**John 5:6**)
- The sick man answered him; Sir, I do not have a man to put me into the pool when the water is disturbed, but while I am coming another steps down ahead of me. (**John 5:7**)
- Jesus said to him; Get up, pick up your cot and walk. (**John 5:8**)
- With that the man immediately became sound in health, and he picked up his cot and began to walk. Now on that day it was a Sabbath. (**John 5:9**)

- Therefore the Jews began to say to the cured man; It is Sabbath, and it is not lawful for you to carry the cot. ([John 5:10](#))
- But he answered them; The very one that made me sound in health said to me; Pick up your cot and walk. ([John 5:11](#))
- They asked him; Who is the man that told you; Pick it up and walk? ([John 5:12](#))
- But the healed man did not know who he was, for Jesus had turned aside, there being a crowd in the place. ([John 5:13](#))
- After these things Jesus found him in the temple and said to him; See, you have become sound in health. Do not **sin** anymore, in order, that something worse does not happen to you. ([John 5:14](#))
- The man went away and told the Jews it was Jesus that made him sound in health. ([John 5:15](#))
- **Although he showed that specific afflictions are not necessarily the result of any specific **sinful** acts.**
- And his disciples asked him; Rabbi, who **sinned**, this man or his parents, so that he was born blind? ([John 9:2](#))
- Jesus answered; Neither this man **sinned** nor his parents, but it was in order, that the works of God might be made manifest in his case. ([John 9:3](#))
- **Other texts show the beneficial effects of righteousness, a course opposite from **sinning**, on ones health.**
- Do not become wise in your own eyes. Fear Yehowah and turn away from bad. ([Proverbs 3:7](#))
- May it become a healing to your navel and a refreshment to your bones. ([Proverbs 3:8](#))
- My son, to my words do pay attention. To my sayings incline your ear. ([Proverbs 4:20](#))
- May they not get away from your eyes. Keep them in the midst of your heart. ([Proverbs 4:21](#))

- For they are life to those finding them and health to all their flesh. (**Proverbs 4:22**)
- A calm heart is the life of the fleshly organism, but jealousy is rottenness to the bones. (**Proverbs 14:30**)
- During Christ's reign, the elimination of death, which rules with **sin**
- To what end? That, just as **sin** ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord. (**Romans 5:21**)
- Will be accompanied by the end of pain.
- For he must rule as king until God has put all enemies under his feet. (**1 Corinthians 15:25**)
- As the last enemy, death is to be brought to nothing. (**1 Corinthians 15:26**)
- And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away. (**Revelation 21:4**)

•• Sin And Law

- The apostle John writes that everyone who practices **sin** is also practicing lawlessness, and **so sin is lawlessness**.
- Everyone who practices **sin** is also practicing lawlessness, and **so sin is lawlessness**. (**1 John 3:4**)
- Also that **all unrighteousness is sin**.
- **All unrighteousness is sin**, and yet there is a sin that does not incur death. (**1 John 5:17**)
- The apostle Paul, on the other hand, speaks of those who **sinned** without law. He further states that until the Law given through Moses sin was in the world, but sin is not charged against anyone when there is no Law.

- **Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam.**
- **For instance, all those who **sin**ned without Law will also perish without Law, but all those who sinned under Law will be judged by law. (Romans 2:12)**
- **For until the Law **sin** was in the world, but sin is not charged against anyone when there is no Law. (Romans 5:13)**
- **Nevertheless, death ruled as king from Adam down to Moses, even over those who had not **sin**ned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come. (Romans 5:14)**
- **Paul's words are to be understood in context, his earlier statements in this letter to the Romans show that he was comparing those under the Law covenant with those outside that covenant, hence not under its Law code, while he demonstrated that both classes were **sinful**.**
- **What then? Are we in a better position? Not at all! For above we have made the charge that Jews as well as Greeks are all under **sin**. (Romans 3:9)**
- **During the approximately 2,500 years between Adam's deflection and the giving of the Law covenant in 1513 B.C.E, God had not given mankind any comprehensive code or systematically arranged Law that specifically defined **sin** in all its ramifications and forms.**
- **True, he had given certain decrees, such as those given to Noah following the global Flood.**
- **And God went on to bless Noah and his sons and to say to them; Be fruitful and become many and fill the earth. (Genesis 9:1)**
- **And a fear of you and a terror of you will continue upon every living creature of the earth and upon every flying creature of the heavens, upon everything that goes moving on the ground, and upon all the fishes of the sea. Into your hand they are now given. (Genesis 9:2)**
- **Every moving animal that is alive may serve as food for you. As**

- in the case of green vegetation, I do give it all to you. (**Genesis 9:3**)
- **Only flesh with its soul, its blood, you must not eat. (Genesis 9:4)**
 - **And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back, and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man. (Genesis 9:5)**
 - **Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man. (Genesis 9:6)**
 - **And as for you men, be fruitful and become many, make the earth swarm with you and become many in it. (Genesis 9:7)**
 - **As well as the covenant of circumcision given to Abraham and his household, including his foreign slaves.**
 - **And God said further to Abraham; As for you, you are to keep my covenant, you and your seed after you according to their generations. (Genesis 17:9)**
 - **This is my covenant that you men will keep, between me and you men, even your seed after you. Every male of yours must get circumcised. (Genesis 17:10)**
 - **And you must get circumcised in the flesh of your foreskins, and it must serve as a sign of the covenant between me and you. (Genesis 17:11)**
 - **And every male of yours eight days old must be circumcised, according to your generations, anyone born in the house and anyone purchased with money from any foreigner who is not from your seed. (Genesis 17:12)**
 - **Every man born in your house and every man purchased with money of yours must without fail get circumcised, and my covenant in the flesh of you men must serve as a covenant to time indefinite. (Genesis 17:13)**
 - **And an uncircumcised male who will not get the flesh of his foreskin circumcised, even that soul must be cut off from his people. He has broken my covenant. (Genesis 17:14)**

- **But concerning Israel the psalmist could say that God is telling his word to Jacob, his regulations and his judicial decisions to Israel. He has not done that way to any other nation, and as for his judicial decisions, they have not known them.**
- **He is telling his word to Jacob, this regulations and his judicial decisions to Israel. (Psalms 147:19)**
- **He has not done that way to any other nation, and as for his judicial decisions, they have not known them. Praise Yah, you people! (Psalms 147:20)**
- **And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. (Exodus 19:5)**
- **And you yourselves will become to me a kingdom of priests and a holy nation. These are the words that you are to say to the sons of Israel. (Exodus 19:6)**
- **And what great nation is there that has righteous regulations and judicial decisions like all this Law that I am putting before you today? (Deuteronomy 4:8)**
- **For you are a holy people to Yehowah your God. It is you Yehowah your God has chosen to become his people, a special property, out of all the peoples that are on the surface of the ground. (Deuteronomy 7:6)**
- **And you must keep the commandment and the regulations and the judicial decisions that I am commanding you today by doing them. (Deuteronomy 7:11)**
- **Of the Law covenant given Israel it could be said; The man that has done the righteousness of the Law will live by it, for perfect adherence to and compliance with that Law could be accomplished only by a sinless man, as was the case with Christ Jesus.**
- **For Moses writes that the man that has done the righteousness of the Law will live by it. (Romans 10:5)**
- **Do not think I came to destroy the Law or the Prophets. I came,**

not to destroy, but to fulfill. (**Matthew 5:17**)

- Who of you convicts me of **sin**? If I speak truth, why is it you do not believe me? (**John 8:46**)
- For we have as High Priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without **sin**. (**Hebrews 4:15**)
- For such a High Priest as this was suitable for us, loyal, guileless, undefiled, separated from the **sinners**, and become higher than the heavens. (**Hebrews 7:26**)
- He committed no **sin**, nor was deception found in his mouth. (**1 Peter 2:22**)
- This was true of no other Law given from the time of Adam to the giving of the Law covenant.

•• **Doing By Nature The Things Of The Law**

- This did not mean that, **since** there was no comprehensive Law code against which to measure their conduct, men during that period between Adam and Moses were free from sin.
- For whenever people of the nations that do not have Law do by nature the things of the law, these people, although not having law, are a Law to themselves. (**Romans 2:14**)
- They are the very ones who demonstrate the matter of the Law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused. (**Romans 2:15**)
- Paul states: For whenever people of the nations that do not have Law do by nature the things of the law, these people, although not having law, are a Law to themselves.
- They are the very ones who demonstrate the matter of the Law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused.

- Having been originally made in God's image and likeness, man has a moral nature, which produces the faculty of conscience. Even imperfect, **sinful** men retain a measure of this, as Paul's words indicate.
- Since Law is basically a rule of conduct, this moral nature operates in their hearts as a law. However, set over against this Law of their moral nature is another inherited law, the Law **of sin**, which wars against righteous tendencies, making slaves of those who do not resist its dominance.
- Therefore do not let **sin** continue to rule as king in your mortal bodies that you should obey their desires. (**Romans 6:12**)
- I really delight in the Law of God according to the man I am within. (**Romans 7:22**)
- But I behold in my members another Law warring against the Law of my mind and leading me captive to **sins** Law that is in my members. (**Romans 7:23**)

See Also CONSCIENCE

- This moral nature and associated conscience can be seen even in Cain's case. Although God had given no Law regarding homicide, by the evasive way Cain responded to God's inquiry, he showed that his conscience condemned him after he murdered Abel.
- After that Cain said to Abel his brother; Let us go over into the field. So it came about that while they were in the field Cain proceeded to assault Abel his brother and kill him. (**Genesis 4:8**)
- Later on Yehowah said to Cain; Where is Abel your brother? And he said; I do not know. Am I my brothers guardian? (**Genesis 4:9**)
- Joseph the Hebrew showed God's Law in his heart when he responded to the seductive request of Potiphar's wife, saying; How could I commit this great badness and actually **sin** against God? Though God had not specifically condemned adultery, yet Joseph recognized it as wrong, violating God's will for human's as expressed in Eden.
- Now after these things it came about that the wife of his master began to raise her eyes toward Joseph and say; Lie down with

me. (**Genesis 39:7**)

- But he would refuse and would say to his master's wife; Here my master does not know what is with me in the house, and everything he has he has given into my hand. (**Genesis 39:8**)
- There is no one greater in this house than I am, and he has not withheld from me anything at all except you, because you are his wife. So how could I commit this great badness and actually **sin** against God? (**Genesis 39:9**)
- That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. (**Genesis 2:24**)
- Thus, during the patriarchal period from Abraham through the 12 sons of Jacob, the Scriptures show men of many races and nations speaking of **sin**, *chat-ta 'th'*, such as **sins** against an employer.
- And Jacob became angry and began to quarrel with Laban, and in answer Jacob went on to say to Laban; What is the revolt on my part, what the **sin** of mine, as a reason why you have hotly pursued after me? (**Genesis 31:36**)
- **Against the ruler to whom one is subject.**
- Now after these things it came about that the cupbearer of the king of Egypt and the baker **sinned** against their lord the king of Egypt. (**Genesis 40:1**)
- Then the chief of the cupbearers spoke with Pharaoh, saying; My **sins** I am mentioning today. (**Genesis 41:9**)
- **Against a relative**
- Then Reuben answered them, saying; Did not I say to you; Do not **sin** against the child, but you did not listen? And now his blood, here it is certainly asked back. (**Genesis 42:22**)
- I shall be the one to be surety for him. Out of my hand you may exact the penalty for him. If I fail to bring him to you and present him to you, then I shall have **sinned** against you for all time. (**Genesis 43:9**)

- This is what you are to say to Joseph; I beseech you, pardon, please, the revolt of your brothers and their **sin** in that they have rendered evil to you. And now pardon, please, the revolt of the servants of your father's God. And Joseph burst into tears when they spoke to him. (**Genesis 50:17**)
- Or simply against a fellow human,
- Then Abimelech called Abraham and said to him; What have you done to us, and what **sin** have I committed against you, in that you have brought upon me and my kingdom a great sin? Deeds that should not have been done you have done in connection with me. (**Genesis 20:9**)
- In any case, the one **using** the term acknowledged thereby a certain relationship with the person against whom the sin was or might be committed and recognized an accompanying responsibility to respect that one's interests or his will and authority, as in the case of a ruler, and not go contrary to them.
- They thereby showed evidence of moral nature. With the passing of time, nonetheless, sin's mastery over those not serving God grew, so that Paul could speak of the people of the nations as walking in darkness mentally, and alienated from the life that belongs to God, past all moral sense.
- This, therefore, I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds. (**Ephesians 4:17**)
- While they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. (**Ephesians 4:18**)
- Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness. (**Ephesians 4:19**)

·· How The Law Made Sin Abound

- While man's measure of conscience gave him a certain natural sense of right and wrong, God, by making the Law covenant with Israel, now specifically identified **sin** in its multiple aspects.

- The mouth of any person descended from God's friends Abraham, Isaac, and Jacob who might voice the claim that he was innocent from sin was thereby stopped and all the world became liable to God for punishment.
- This was so because the imperfect flesh they inherited from Adam made it impossible for them to be declared righteous before God by works of law, for by Law is the accurate knowledge of **sin**.
- Now we know that all the things the Law says it addresses to those under the Law, so that every mouth may be stopped and all the world may become liable to God for punishment. (**Romans 3:19**)
- Therefore by works of Law no flesh will be declared righteous before him, for by Law is the accurate knowledge of **sin**. (**Romans 3:20**)
- Knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of Law no flesh will be declared righteous. (**Galatians 2:16**)
- The Law spelled out clearly what the full range and scope of **sin** was, so that, in effect, it caused trespassing and **sin** to abound, in that so many acts and even attitudes were now identified as **sinful**.
- Now the Law came in beside in order, that trespassing might abound. But where **sin** abounded, undeserved kindness abounded still more. (**Romans 5:20**)
- What, then, shall we say? Is the Law **sin**? Never may that become so! Really I would not have come to know sin if it had not been for the Law, and, for example, I would not have known covetousness if the Law had not said; You must not covet. (**Romans 7:7**)
- But **sin**, receiving an inducement through the commandment, worked out in me covetousness of every sort, for apart from Law sin was dead. (**Romans 7:8**)
- Why, then, the Law? It was added to make transgressions

- manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. (**Galatians 3:19**)
- For calamities encircled me until there was no numbering of them. More errors of mine overtook me than I was able to see, they became more numerous than the hairs of my head, and my own heart left me. (**Psalms 40:12**)
 - Its sacrifices continually served to remind those under the Law of their **sinful** state.
 - For **since** the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (**Hebrews 10:1**)
 - Otherwise, would the sacrifices not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of **sins** anymore? (**Hebrews 10:2**)
 - To the contrary, by these sacrifices there is a reminding of **sins** from year to year. (**Hebrews 10:3**)
 - For it is not possible for the blood of bulls and of goats to take **sins** away. (**Hebrews 10:4**)
 - Also, every priest takes his station from day to day to render public service and to offer the same sacrifices often, as these are at no time able to take **sins** away completely. (**Hebrews 10:11**)
 - The Law by these means acted as a tutor to lead them to Christ, that they might be declared righteous due to faith.
 - But the Scripture delivered up all things together to the custody of **sin**, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. (**Galatians 3:22**)
 - However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. (**Galatians 3:23**)
 - Consequently the Law has become our tutor leading to Christ,

that we might be declared righteous due to faith. (**Galatians 3:24**)

- But now that the faith has arrived, we are no longer under a tutor. (**Galatians 3:25**)

•• **Sin Receives An Inducement Through God's Commandment**

- In pointing out that the Mosaic Law is not the means for human's to gain a righteous standing before Yehowah God, the apostle Paul wrote: When we were in accord with the flesh, the **sinful** passions that were excited by the Law were at work in our members that we should bring forth fruit to death. What, then, shall we say?

- Is the Law **sin**? Never may that become so! Really I would not have come to know sin if it had not been for the Law, and, for example, I would not have known covetousness if the Law had not said; You must not covet.

- But sin, receiving an inducement through the commandment, worked out in me covetousness of every sort, for apart from Law **sin** was dead.

- For when we were in accord with the flesh, the **sinful** passions that were excited by the Law were at work in our members that we should bring forth fruit to death. (**Romans 7:5**)

- But now we have been discharged from the Law, because we have died to that by which we were being held fast, that we might be slaves in a new sense by the spirit, and not in the old sense by the written code. (**Romans 7:6**)

- What, then, shall we say? Is the Law **sin**? Never may that become so! Really I would not have come to know sin if it had not been for the Law, and, for example, I would not have known covetousness if the Law had not said; You must not covet. (**Romans 7:7**)

- But **sin**, receiving an inducement through the commandment, worked out in me covetousness of every sort, for apart from Law sin was dead. (**Romans 7:8**)

- Without the Law, the apostle Paul would not have known or discerned the full range or scope of **sin**, for example, the sinfulness of covetousness.
- As the apostle notes, the Law excited sinful passion, and the commandment against coveting provided an inducement for **sin**. This is to be understood in the light of Paul's statement that apart from Law sin was dead.
- As long as **sin** had not been defined specifically, a person could not be accused of committing **sins** that were not legally identified as such. Before the Law came, Paul and others of his nation lived uncondemned for **sins** that were not specified.
- With the introduction of the Law, however, Paul and his fellow countrymen were designated as sinners under condemnation of death. The Law made them more conscious of being **sinners**. This does not mean that the Mosaic Law prompted them to **sin**, but it exposed them as **sinners**.
- Thus **sin** received an inducement through the Law and worked out sin in Paul and his people. The Law provided the basis for condemning more people as **sinners** and on many more legal counts.
- The answer to the question; Is the Law **sin**? Is therefore definitely No!
- What, then, shall we say? Is the Law **sin**? Never may that become so! Really I would not have come to know sin if it had not been for the Law, and, for example, I would not have known covetousness if the Law had not said; You must not covet.
(Romans 7:7)
- The Law did not miss the mark by failing the purpose for which God gave it but, rather, scored a bulls-eye, not only in being good and beneficial as a protective guide but also in legally establishing that all persons, the Israelites not excepted, were **sinners** in need of redemption by God. It also pointed the Israelites to Christ as the needed Redeemer.

· Errors, Transgressions, Trespasses

- The Scriptures frequently link **error**; Hebrew, *'a-won'*, **transgression**; Hebrew, *pe'sha`*, Greek, *pa-ra'ba-sis*, **trespass**, Greek, *pa-*

ra'pto-ma, and other such terms with **sin**, Hebrew, *chat-ta 'th'*, Greek, *ha-mar-ti'a*. All such related terms present specific aspects of sin, forms that it takes.

• Errors, Mistakes, Foolishness

- Thus, **`a-won'** basically relates to erring, acting crookedly or wrongly. The Hebrew term refers to a moral error or wrong, a distortion of what is right.
- That you should try to find my error and for my **sin** you should keep looking? (**Job 10:6**)
- If I have **sinned** and you have kept watching me and of my error you do not hold me innocent. (**Job 10:14**)
- If I am actually in the wrong, too bad for me! And if I am actually in the right, I may not raise my head, glutted with dishonor and saturated with affliction. (**Job 10:15**)
- Those not submitting to God's will obviously are not guided by his perfect wisdom and justice, hence are bound to err.
- Look! The hand of Yehowah has not become too short that it cannot save, nor has his ear become too heavy that it cannot hear. (**Isaiah 59:1**)
- No, but the very errors of you people have become the things causing division between you and your God, and your own sins have caused the concealing of his face from you to keep from hearing. (**Isaiah 59:2**)
- For your own palms have become polluted with blood, and your fingers with error. Your own lips have spoken falsehood. Your own tongue kept muttering sheer unrighteousness. (**Isaiah 59:3**)
- This is what Yehowah has said concerning this people; Thus they have loved to wander about, their feet they have not kept in check. So Yehowah himself has taken no pleasure in them. Now he will remember their error and will give attention to their **sins**. (**Jeremiah 14:10**)
- That you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted

generation, among whom you are shining as illuminators in the world. (**Philippians 2:15**)

- **Doubtless because sin causes man to be off balance, distorting what is upright**
- **He will sing to men and say; I have sinned, and what is upright I have perverted, and it certainly was not the proper thing for me. (Job 33:27)**
- **Therefore Law grows numb, and justice never goes forth. Because the wicked one is surrounding the righteous one, for that reason justice goes forth crooked. (Habakkuk 1:4)**
- **'A-won' is the Hebrew term most frequently linked with or used in parallel with chat-ta 'th', sin, missing the mark.**
- **Then he said; If, now, I have found favor in your eyes, O Yehowah, let Yehowah, please, go along in the midst of us, because it is a stiff-necked people, and you have to forgive our error and our sin, and you must take us as your possession. (Exodus 34:9)**
- **No single witness should rise up against a man respecting any error or any sin, in the case of any sin that he may commit. At the mouth of two witnesses or at the mouth of three witnesses the matter should stand good. (Deuteronomy 19:15)**
- **And do not cover over their error and their sin from before you. Let it not be wiped out, for they have committed offense against the builders. (Nehemiah 4:5)**
- **My sin I finally confessed to you, and my error I did not cover. I said; I shall make confession over my transgressions to Yehowah. And you yourself pardoned the error of my sins. (Psalms 32:5)**
- **You have pardoned the error of your people; You have covered all their sin. (Psalms 85:2)**
- **Therefore by this means the error of Jacob will be atoned for, and this is all the fruit when he takes away his sin, when he makes all the stones of the altar like chalkstones that have been pulverized, so that the sacred poles and the incense stands will**

not rise up. (Isaiah 27:9)

- This imbalance produces confusion and disharmony within man and difficulties in his dealings with God and with the rest of God's creation.
- The **error**, '*a-won*', may be intentional or unintentional, either a conscious deviation from what is right or an unknowing act, a **mistake**, *shegha-ghah*', which, nevertheless, brings the person into error and guilt before God.
- Now if the entire assembly of Israel makes a mistake and the matter has been hidden from the eyes of the congregation in that they have done one of all the things that Yehowah commands should not be done and so have become guilty. (Leviticus 4:13)
- And the **sin** that they have committed against it has become known, then the congregation must present a young bull for a sin offering and must bring it before the tent of meeting. (Leviticus 4:14)
- And the older men of the assembly must lay their hands upon the bulls head before Yehowah, and the bull must be slaughtered before Yehowah. (Leviticus 4:15)
- Then the priest, the anointed one, must bring some of the bull's blood into the tent of meeting. (Leviticus 4:16)
- And the priest must dip his finger into some of the blood and spatter it seven times before Yehowah in front of the curtain. (Leviticus 4:17)
- And he will put some of the blood upon the horns of the altar that is before Yehowah, which is in the tent of meeting, and all the rest of the blood he will pour at the base of the altar of burnt offering, which is at the entrance of the tent of meeting. (Leviticus 4:18)
- And he will lift up all its fat from it, and he must make it smoke on the altar. (Leviticus 4:19)
- And he must do to the bull just as he did to the other bull of the **sin** offering. That is the way he will do to it, and the priest must make an atonement for them, and so it must be forgiven them.

(Leviticus 4:20)

- **And he must have the bull taken out to the outskirts of the camp and must burn it, just as he burned the first bull. It is a **sin** offering for the congregation. (Leviticus 4:21)**
- **When a chieftain **sins** and he does commit unintentionally one of all the things that Yehowah his God commands should not be done, and so has become guilty. (Leviticus 4:22)**
- **Or his **sin** that he has committed against the commandment has been made known to him, then he must bring as his offering a male kid of the goats, a sound one. (Leviticus 4:23)**
- **And he must lay his hand upon the head of the young goat and slaughter it in the place where the burnt offering is regularly slaughtered before Yehowah. It is a **sin** offering. (Leviticus 4:24)**
- **And the priest must take some of the blood of the **sin** offering with his finger and put it upon the horns of the altar of burnt offering, and he will pour the rest of its blood at the base of the altar of burnt offering. (Leviticus 4:25)**
- **And he will make all its fat smoke on the altar like the fat of the communion sacrifice, and the priest must make an atonement for him for his **sin**, and so it must be forgiven him. (Leviticus 4:26)**
- **And if any soul of the people of the land **sins** unintentionally by his doing one of the things that Yehowah commands should not be done and he does become guilty. (Leviticus 4:27)**
- **Or his **sin** that he has committed has been made known to him, then he must bring as his offering a female kid of the goats, a sound one, for his sin that he has committed. (Leviticus 4:28)**
- **And he must lay his hand upon the head of the **sin** offering and slaughter the sin offering in the same place as the burnt offering. (Leviticus 4:29)**
- **And the priest must take some of its blood with his finger and put it upon the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar. (Leviticus 4:30)**
- **And he will remove all its fat, just as the fat was removed from**

off the communion sacrifice, and the priest must make it smoke on the altar as a restful odor to Yehowah, and the priest must make an atonement for him, and so it must be forgiven him. **(Leviticus 4:31)**

- But if he would bring a lamb as his offering for a **sin** offering, a sound female lamb is what he should bring. **(Leviticus 4:32)**
- And he must lay his hand upon the head of the **sin** offering and slaughter it as a sin offering in the place where the burnt offering is regularly slaughtered. **(Leviticus 4:33)**
- And the priest must take some of the blood of the **sin** offering with his finger and put it upon the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar. **(Leviticus 4:34)**
- And he will remove all its fat the same as the fat of the young ram of the communion sacrifice is regularly removed, and the priest must make them smoke on the altar upon Yehowah's offerings made by fire, and the priest must make an atonement for him for his **sin** that he has committed, and so it must be forgiven him. **(Leviticus 4:35)**
- Now in case a soul **sins** in that he has heard public cursing and he is a witness or he has seen it or has come to know of it, if he does not report it, then he must answer for his error. **(Leviticus 5:1)**
- Or when a soul touches some unclean thing, whether the dead body of an unclean wild beast or the dead body of an unclean domestic animal or the dead body of an unclean swarming creature, although it has been hidden from him, still he is unclean and has become guilty. **(Leviticus 5:2)**
- Or in case he touches the uncleanness of a man as respects any uncleanness of his with which he may become unclean, although it had been hidden from him, and yet he himself has come to know it, then he has become guilty. **(Leviticus 5:3)**
- Or in case a soul swears to the extent of speaking thoughtlessly with his lips to do evil or to do good as respects anything at all that the man might speak thoughtlessly in a sworn statement, although it had been hidden from him, and yet he himself has come to know it, then he has become guilty as respects one of

- these things. (**Leviticus 5:4**)
- And it must occur that in case he becomes guilty as respects one of these things, then he must confess in what way he has **sinned**. (**Leviticus 5:5**)
 - And he must bring his guilt offering to Yehowah for his **sin** that he has committed, namely, a female from the flock, a female lamb or a female kid of the goats, for a sin offering, and the priest must make an atonement for him for his sin. (**Leviticus 5:6**)
 - And Yehowah continued to speak to Moses, saying; (**Leviticus 5:14**)
 - In case a soul behaves unfaithfully in that he actually **sins** by mistake against the holy things of Yehowah, then he must bring as his guilt offering to Yehowah a sound ram from the flock, according to the estimated value in silver shekels, by the shekel of the holy place, as a guilt offering. (**Leviticus 5:15**)
 - And he will make compensation for the **sin** he has committed against the holy place and he will add to it a fifth of it, and he must give it to the priest, that the priest may make an atonement for him with the ram of the guilt offering, and so it must be forgiven him. (**Leviticus 5:16**)
 - And if a soul **sins** in that he does do one of all the things that Yehowah commands should not be done, although he did not know it, yet he has become guilty and must answer for his error. (**Leviticus 5:17**)
 - And he must bring a sound ram from the flock according to the estimated value, for a guilt offering, to the priest, and the priest must make an atonement for him for his mistake that he committed unintentionally, although he himself did not know it, and so it must be forgiven him. (**Leviticus 5:18**)
 - It is a guilt offering. He has positively become guilty against Yehowah. (**Leviticus 5:19**)
 - Now in case you should make a mistake and not do all these commandments, which Yehowah has spoken to Moses. (**Numbers 15:22**)

- **All that Yehowah has commanded you by means of Moses from the day that Yehowah commanded and onward for your generations. (Numbers 15:23)**
- **It must then occur that if it has been done far from the eyes of the assembly by mistake, the whole assembly must then render up one young bull as a burnt offering for a restful odor to Yehowah, and its grain offering and its drink offering according to the regular procedure, and one kid of the goats as a **sin** offering. (Numbers 15:24)**
- **And the priest must make atonement for the whole assembly of the sons of Israel, and it must be forgiven them, because it was a mistake, and they, for their part, brought as their offering an offering made by fire to Yehowah and their **sin** offering before Yehowah for their mistake. (Numbers 15:25)**
- **And it must be forgiven the whole assembly of the sons of Israel and the alien resident who is residing as an alien in their midst, because it was by mistake on the part of all the people. (Numbers 15:26)**
- **And if any soul should **sin** by mistake, then he must present a female goat in its first year for a sin offering. (Numbers 15:27)**
- **And the priest must make atonement for the soul who made a mistake by a **sin** unintentionally before Yehowah, so as to make atonement for it, and it must be forgiven him. (Numbers 15:28)**
- **As to the native among the sons of Israel and the alien resident who is residing as an alien in their midst, there should prove to be one Law for you as respects doing something unintentionally. (Numbers 15:29)**
- **Mistakes, who can discern? From concealed **sins** pronounce me innocent. (Psalms 19:12)**
- **Also from presumptuous acts hold your servant back, do not let them dominate me. In that case I shall be complete, and I shall have remained innocent from much transgression. (Psalms 19:13)**

- **If intentional, then, of course, the error is of far graver consequence than if by mistake.**
- **But the soul that does something deliberately, whether he is a native or an alien resident, he speaking abusively of Yehowah, in that case that soul must be cut off from among his people. (Numbers 15:30)**
- **Because it is Yehowah's word that he has despised and his commandment that he has broken, that soul should be cut off without fail. His own error is upon him. (Numbers 15:31)**
- **The punishment for the error of the daughter of my people also becomes greater than the punishment for the **sin** of Sodom; Which was overthrown as in a moment, and to which no hands turned helpfully. (Lamentations 4:6)**
- **Because of the **sins** of her prophets, the errors of her priests, there were in the midst of her those pouring out the blood of righteous ones. (Lamentations 4:13)**
- **Your error, O daughter of Zion, has come to its finish. He will not carry you off into exile again. He has turned his attention to your error, O daughter of Edom. He has uncovered your **sins**. (Lamentations 4:22)**
- **Error is contrary to truth, and those willfully **sinning** pervert the truth, a course which only brings forth grosser **sin**.**
- **Woe to those drawing error with ropes of untruth, and as with wagon cords **sin**. (Isaiah 5:18)**
- **Those who are saying; Let his work hasten, do let it come quickly, in order, that we may see it, and let the counsel of the Holy One of Israel draw near and come, that we may know it! (Isaiah 5:19)**
- **Woe to those who are saying that good is bad and bad is good, those who are putting darkness for light and light for darkness, those who are putting bitter for sweet and sweet for bitter! (Isaiah 5:20)**
- **Woe to those wise in their own eyes and discreet even in front of their own faces! (Isaiah 5:21)**

- **Woe to those who are mighty in drinking wine, and to the men with vital energy for mixing intoxicating liquor. (Isaiah 5:22)**
- **Those who are pronouncing the wicked one righteous in consideration of a bribe, and who take away even the righteousness of the righteous one from him! (Isaiah 5:23)**
- **The apostle Paul speaks of the deceptive power of **sin**, which has a hardening effect on human hearts.**
- **But keep on exhorting one another each day, as long as it may be called; Today. For fear any one of you should become hardened by the deceptive power of **sin**. (Hebrews 3:13)**
- **For we actually become partakers of the Christ only if we make fast our hold on the confidence we had at the beginning firm to the end. (Hebrews 3:14)**
- **While it is being said; Today if you people listen to his own voice, do not harden your hearts as on the occasion of causing bitter anger. (Hebrews 3:15)**
- **Eventually Pharaoh sent and called Moses and Aaron and said to them; I have **sinned** this time. Yehowah is righteous, and I and my people are in the wrong. (Exodus 9:27)**
- **When Pharaoh got to see that the rain and the hail and the thunders had stopped, he went **sinning** again and making his heart unresponsive, he as well as his servants. (Exodus 9:34)**
- **And Pharaoh's heart continued obstinate, and he did not send the sons of Israel away, just as Yehowah had stated by means of Moses. (Exodus 9:35)**
- **The same writer, in quoting from,**
- **And they will no more teach each one his companion and each one his brother, saying; Know Yehowah! For they will all of them know me, from the least one of them even to the greatest one of them, is the utterance of Yehowah. For I shall forgive their error, and their **sin** I shall remember no more. (Jeremiah 31:34)**

- Where the **Hebrew** original spoke of Israel's **error** and **sin**, wrote *ha-mar-ti'a* , **sin** and *a-di-ki'a*, **unrighteousness** at;
- For I shall be merciful to their unrighteous deeds, and I shall by no means call their **sins** to mind anymore. (**Hebrews 8:12**)
- And *ha-mar-ti'a* and *a-no-mi'a*, lawlessness at;
- It says afterwards; And I shall by no means call their **sins** and their lawless deeds to mind anymore. (**Hebrews 10:17**)
- The loose conduct of foolishness is **sin**, and a ridiculer is something detestable to mankind. (**Proverbs 24:9**)
- States that the loose conduct of foolishness is **sin**, and **Hebrew** terms conveying the idea of foolishness are often used in connection with sinning, the **sinner** at times repentantly acknowledging, I have acted foolishly.
- In turn Saul said; I have **sinned**. Come back, my son David, for I shall no more do you injury, in view of the fact that my soul has been precious in your eyes this day. Look! I have acted foolishly and am very much mistaken. (**1 Samuel 26:21**)
- And David's heart began to beat him after he had so numbered the people. Consequently David said to Yehowah; I have **sinned** very much in what I have done. And now, Yehowah, let your servants error pass by, please, for I have acted very foolishly. (**2 Samuel 24:10**)
- And David proceeded to say to Yehowah, when he saw the angel that was striking the people down, yes, he proceeded to say; Here it is I that have **sinned** and it is I that have done wrong, but these sheep, what have they done? Let your hand, please, come upon me and upon the house of my father. (**2 Samuel 24:17**)
- Undisciplined by God, the **sinner** gets tangled up in his errors and foolishly goes astray.
- His own errors will catch the wicked one, and in the ropes of his own **sin** he will be taken hold of. (**Proverbs 5:22**)
- He will be the one to die because there is no discipline, and because in the abundance of his foolishness he goes astray.

(Proverbs 5:23)

· Transgression, An Overstepping

· **Sin** may take the form of a transgression. The Greek *pa-ra'ba-sis*, transgression, refers basically to an **overstepping**, that is, going beyond certain limits or boundaries, especially as in breaking a law.

· Matthew uses the verb form *pa-ra-bai'no* in recounting the question of the Pharisees and scribes as to why Jesus disciples **overstepped** the tradition of men of former times, and Jesus counterquestion as to why these opposers **overstepped** the commandment of God because of their tradition, by which they made God's word invalid.

· Then there came to Jesus from Jerusalem Pharisees and scribes, saying; (Matthew 15:1)

· Why is it your disciples **overstep** the tradition of the men of former times? For example, they do not wash their hands when about to eat a meal. (Matthew 15:2)

· In reply he said to them; Why is it you also overstep the commandment of God because of your tradition? (Matthew 15:3)

· For example, God said; Honor your father and your mother, and, Let him that reviles father or mother end up in death. (Matthew 15:4)

· But you say; Whoever says to his father or mother; Whatever I have by which you might get benefit from me is a gift dedicated to God. (Matthew 15:5)

· He must not honor his father at all. And so you have made the word of God invalid because of your tradition. (Matthew 15:6)

· It also can mean a **stepping aside**, as in Judas **deviating** from his ministry and apostleship.

· To take the place of this ministry and apostleship, from which Judas deviated to go to his own place. (Acts of Apostles 1:25)

- In some Greek texts the same verb is used when referring to one who **goes beyond**, and does not abide in the doctrine of the Anointed one.
- Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. (**2 John 1:9**)
- In the Hebrew Scriptures there are similar references to **sinning** by persons who **overstepped, sidestepped, bypassed, or passed beyond, Hebrew, 'a-var'** God's covenant or specific orders.
- But Moses said; Why is it that you are **passing** beyond the order of Yehowah? But that will not succeed. (**Numbers 14:41**)
- In case there should be found in your midst in one of your cities that Yehowah your God is giving you a man or a woman who should practice what is bad in the eyes of Yehowah your God so as to overstep his covenant. (**Deuteronomy 17:2**)
- And he should go and worship other gods and bow down to them or to the sun or the moon or all the army of the heavens, a thing that I have not commanded. (**Deuteronomy 17:3**)
- Israel has **sinned**, and they have also overstepped my covenant that I laid as a command upon them, and they have also taken some of the thing devoted to destruction and have also stolen and also kept it secret and have also put it among their own articles. (**Joshua 7:11**)
- And it must occur that the one picked with the thing devoted to destruction will be burned with fire, he and all that belongs to him, because he has overstepped the covenant of Yehowah and because he has committed a disgraceful folly in Israel. (**Joshua 7:15**)
- Then Saul said to Samuel; I have **sinned**, for I have overstepped the order of Yehowah and your words, because I feared the people and so obeyed their voice. (**1 Samuel 15:24**)
- And the very land has been polluted under its inhabitants, for they have **bypassed the Laws, changed the regulation, broken the indefinitely lasting covenant.** (**Isaiah 24:5**)

- And I will give the men sidestepping my covenant, in that they did not carry out the words of the covenant that they concluded before me with the calf that they cut in two that they might pass between its pieces. (**Jeremiah 34:18**)
- The apostle Paul shows the special connection of *pa-ra'ba-sis* with violation of established Law in saying that where there is no law, neither is there any transgression.
- In reality the Law produces wrath, but where there is no law, neither is there any **transgression**. (**Romans 4:15**)
- Hence, in the absence of Law the **sinner** would not be called a **transgressor**. Consistently, Paul and the other Christian writers use *pa-ra'ba-sis* and *pa-ra-ba'tes*, **transgressor** in the context of Law.
- You, who take pride in Law, do you by your **transgressing** of the Law dishonor God? (**Romans 2:23**)
- For the name of God is being blasphemed on account of you people among the nations, just as it is written. (**Romans 2:24**)
- Circumcision is, in fact, of benefit only if you practice Law, but if you are a transgressor of Law, your circumcision has become uncircumcision. (**Romans 2:25**)
- If, therefore, an uncircumcised person keeps the righteous requirements of the Law, his uncircumcision will be counted as circumcision, will it not? (**Romans 2:26**)
- And the uncircumcised person that is such by nature will, by carrying out the Law, judge you who with its written code and circumcision are a transgressor of Law. (**Romans 2:27**)
- Knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of Law no flesh will be declared righteous. (**Galatians 2:16**)
- For if the very things that I once threw down I build up again, I demonstrate myself to be a transgressor. (**Galatians 2:18**)

- **Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. (Galatians 3:19)**
- **But if you continue showing favoritism, you are working a sin, for you are reprovved by the Law as transgressors. (James 2:9)**
- **For he who said; You must not commit adultery, said also; You must not murder. If, now, you do not commit adultery but you do murder, you have become a transgressor of law. (James 2:11)**
- **Adam, having received a direct command from God, was therefore guilty of transgression of stated Law. His wife, though deceived, was also guilty of transgression of that Law.**
- **Also, Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression. (1 Timothy 2:14)**
- **The Law covenant spoken to Moses by angels was added to the Abrahamic covenant to make transgressions manifest, that all things together might be delivered up to the custody of sin, legally convicting all of Adam's descendants, Israel included, of sin, and demonstrating that all clearly needed forgiveness and salvation through faith in Christ Jesus.**
- **Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. (Galatians 3:19)**
- **Now there is no mediator where only one person is concerned, but God is only one. (Galatians 3:20)**
- **Is the Law, therefore, against the promises of God? May that never happen! For if a Law had been given that was able to give life, righteousness would actually have been by means of law. (Galatians 3:21)**
- **But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. (Galatians 3:22)**

- Thus, if Paul had put himself back under the Mosaic Law, he would have made himself a **transgressor** again of that Law, subject to its condemnation, and would thereby have shoved aside the undeserved kindness of God that provided release from that condemnation.
- For if the very things that I once threw down I build up again, I demonstrate myself to be a **transgressor**. (**Galatians 2:18**)
- As for me, through Law I died toward Law, that I might become alive toward God. (**Galatians 2:19**)
- I am impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me. (**Galatians 2:20**)
- I do not shove aside the undeserved kindness of God, for if righteousness is through Law, Christ actually died for nothing. (**Galatians 2:21**)
- O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled? (**Galatians 3:1**)
- This alone I want to learn from you. Did you receive the spirit due to works of Law or due to a hearing by faith? (**Galatians 3:2**)
- Are you so senseless? After starting in spirit are you now being completed in flesh? (**Galatians 3:3**)
- Did you undergo so many sufferings to no purpose? If it really was to no purpose. (**Galatians 3:4**)
- For all those who depend upon works of Law are under a curse, for it is written: Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them. (**Galatians 3:10**)
- The Hebrew *pe'sha`* carries the idea of **transgression**.
- For my **transgressions** I myself know, and my **sin** is in front of me constantly. (**Psalms 51:3**)

- I, I am the One that is wiping out your transgressions for my own sake, and your **sins** I shall not remember. (**Isaiah 43:25**)
- Remind me, let us put ourselves on judgment together, tell your own account of it in order, that you may be in the right. (**Isaiah 43:26**)
- Your own father, the first one, has **sinned**, and your own spokesmen have transgressed against me. (**Isaiah 43:27**)
- And I will purify them from all their error with which they have **sinned** against me, and I will forgive all their errors with which they have **sinned** against me and with which they have transgressed against me. (**Jeremiah 33:8**)
- As well as that of revolt, which is a turning away from, or rejection of, the Law or authority of another.
- And I will purify them from all their error with which they have **sinned** against me, and I will forgive all their errors with which they have **sinned** against me and with which they have transgressed against me. (**Jeremiah 33:8**)
- In what way do I have errors and **sins**? Make me to know my own revolt and my own sin. (**Job 13:23**)
- Why do you conceal your very face and regard me as an enemy of yours? (**Job 13:24**)
- For on top of his **sin** he adds revolt, among us he claps his hands and multiplies his sayings against the true God! (**Job 34:37**)
- For our revolts have become many in front of you, and as for our **sins**, each one has testified against us. For our revolts are with us, and as for our errors, we well know them. (**Isaiah 59:12**)
- There have been transgressing and a denying of Yehowah, and there was a moving back from our God, a speaking of oppression and revolt, a conceiving and a muttering of words of falsehood from the very heart. (**Isaiah 59:13**)
- Willful transgression, then, amounts to rebellion against God's paternal rule and authority. It sets the will of the creature against that

of the Creator, and so he indulges in revolt against God's sovereignty, His supreme rulership.

•• **Trespass**

- The Greek *pa-ra'pto-ma* means, literally, a fall beside, hence a false step.
- Therefore I ask; Did they stumble so that they fell completely? Never may that happen! But by their false step there is salvation to people of the nations, to incite them to jealousy. (**Romans 11:11**)
- Now if their false step means riches to the world, and their decrease means riches to people of the nations, how much more will the full number of them mean it! (**Romans 11:12**)
- Or blunder, a trespass.
- By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness. (**Ephesians 1:7**)
- Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, God made you alive together with him. He kindly forgave us all our trespasses (**Colossians 2:13**)
- Adam's **sin** in eating the forbidden fruit was a **transgression** in that he overstepped God's Law, it was a **trespass** in that he fell or made a false step instead of standing or walking upright in harmony with God's righteous requirements and in support of His authority.
- The many statutes and requirements of the Law covenant in effect opened the way for many such **trespasses** because of the imperfection of those subject to it
- Now the Law came in beside in order, that **trespassing** might abound. But where sin abounded, undeserved kindness abounded still more. (**Romans 5:20**)
- The nation of Israel as a whole blundered as to keeping that covenant.

- Therefore I ask, Did they stumble so that they fell completely? Never may that happen! But by their false step there is salvation to people of the nations, to incite them to jealousy. (**Romans 11:11**)
- Now if their false step means riches to the world, and their decrease means riches to people of the nations, how much more will the full number of them mean it! (**Romans 11:12**)
- **Since** all the various statutes of that Law were part of one covenant, the person making a false step in one point thereby became an offender and **transgressor** against the covenant as a whole and hence against all its statutes.
- For whoever observes all the Law but makes a false step in one point, he has become an offender against them all. (**James 2:10**)
- For he who said; You must not commit adultery, said also; You must not murder. If, now, you do not commit adultery but you do murder, you have become a transgressor of law. (**James 2:11**)

• Sinners

- Since there is no man that does not **sin**.
- In case they **sin** against you, **for there is no man that does not sin**, and you have to be incensed at them and abandon them to an enemy, and their captors actually carry them off captive to a land distant or nearby. (**2 Chronicles 6:36**)
- All of Adam's descendants can properly be termed **sinner**s by nature. But in the Scriptures **sinner**s usually applies in a more specific way, designating those who practice **sin** or who have a reputation of sinning. Their **sins** have become public knowledge.
- And, look! A woman who was known in the city to be a **sinner** learned that he was reclining at a meal in the house of the Pharisee, and she brought an alabaster case of perfumed oil. (**Luke 7:37**)
- And, taking a position behind at his feet, she wept and started to wet his feet with her tears and she would wipe them off with the hair of her head. Also, she tenderly kissed his feet and greased

- them with the perfumed oil. (Luke 7:38)
- At the sight the Pharisee that invited him said within himself; This man, if he were a prophet, would know who and what kind of woman it is that is touching him, that she is a **sinner**. (Luke 7:39)
 - The Amalekites, whom Yehowah ordered Saul to destroy, are called, **sinners**.
 - Later Yehowah sent you on a mission and said; Go, and you must devote the **sinners**, the Amalekites, to destruction, and you must fight against them until you will have exterminated them. (1 Samuel 15:18)
 - The psalmist prayed that God would not take away his soul along with **sinners**, his following words identifying such as bloodguilty men, in whose hands there is loose conduct, and whose right hand is full of bribery.
 - Do not take away my soul along with **sinners**, nor my life along with bloodguilty men. (Psalms 26:9)
 - In whose hands there is loose conduct, and whose right hand is full of bribery. (Psalms 26:10)
 - My son, if **sinners** try to seduce you, do not consent. (Proverbs 1:10)
 - If they keep saying; Do go with us. Do let us lie in ambush for blood. Do let us lie in concealment for the innocent men without any cause. (Proverbs 1:11)
 - Let us swallow them down alive just like Sheol, even whole, like those going down into a pit. (Proverbs 1:12)
 - Let us find all sorts of precious valuables. Let us fill our houses with spoil. (Proverbs 1:13)
 - Your lot you ought to cast in among us. Let there come to be just one bag belonging to all of us. (Proverbs 1:14)
 - My son, do not go in the way with them. Hold back your foot from their roadway. (Proverbs 1:15)

- For their feet are those that run to sheer badness, and they keep hastening to shed blood. (**Proverbs 1:16**)
- For it is for nothing that the net is spread before the eyes of anything owning wings. (**Proverbs 1:17**)
- Consequently they themselves lie in ambush for the very blood of these, they lie in concealment for their souls. (**Proverbs 1:18**)
- Many are the paths of everyone making unjust profit. It takes away the very soul of its owners. (**Proverbs 1:19**)
- **Jesus was condemned by religious leaders for associating with tax collectors and sinners, and tax collectors were viewed by the Jews as a generally disreputable class.**
- Later, while he was reclining at the table in the house, look! many tax collectors and sinners came and began reclining with Jesus and his disciples. (**Matthew 9:10**)
- But on seeing this the Pharisees began to say to his disciples; Why is it that your teacher eats with tax collectors and sinners? (**Matthew 9:11**)
- **Jesus referred to them along with harlots as preceding the Jewish religious leaders in entry into the Kingdom.**
- Which of the two did the will of his father? They said; The latter. Jesus said to them; Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. (**Matthew 21:31**)
- For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him. (**Matthew 21:32**)
- **Zacchaeus, a tax collector and a sinner in the eyes of many, acknowledged that he had illegally extorted money from others.**
- But when they saw it, they all fell to muttering, saying, With a man that is a sinner he went in to lodge. (**Luke 19:7**)

- But Zacchaeus stood up and said to the Lord; Look! The half of my belongings, Lord, I am giving to the poor, and whatever I extorted from anyone by false accusation I am restoring fourfold. (Luke 19:8)
- Hence, when Jesus said there will be more joy in heaven over one **sinner** that repents than over ninety-nine righteous ones who have no need of repentance, he was evidently using these terms in a **relative** sense, for all men are by nature **sinners** and none are righteous in the absolute sense.
- I tell you that thus there will be more joy in heaven over one **sinner** that repents than over ninety-nine righteous ones who have no need of repentance. (Luke 15:7)
- Thus, I tell you, joy arises among the angels of God over one **sinner** that repents. (Luke 15:10)
- I have come to call, not righteous persons, but **sinners** to repentance. (Luke 5:32)
- So in reply he said to them; Do you imagine that these Galileans were proved worse **sinners** than all other Galileans because they have suffered these things? (Luke 13:2)

See Also DECLARE RIGHTEOUS

See Also RIGHTEOUSNESS (Goodness and Righteousness)

•• Comparative Gravity Of Wrongdoing

- Although **sin** is **sin**, and in any case could justly make the guilty one worthy of **sins** wages, of death, the Scriptures show that God views mankind's wrongdoing as varying in degrees of gravity. Thus, the men of Sodom were gross **sinners** against Yehowah, and their **sin** was very heavy.
- And the men of Sodom were bad and were gross **sinners** against Yehowah. (Genesis 13:13)
- Consequently Yehowah said; The cry of complaint about Sodom and Gomorrah, yes, it is loud, and their **sin**, yes, it is very heavy. (Genesis 18:20)
- For from these arise those men who slyly work their way into

households and lead as their captives **weak women loaded down with sins**, led by various desires. (2 Timothy 3:6)

- Always learning and yet never able to come to an accurate knowledge of truth. (2 Timothy 3:7)
- The Israelites making a golden calf was also called **a great sin**.
- And it came about on the very next day that Moses proceeded to say to the people; You, you have **sinned** with a great sin, and now I shall go up to Yehowah. Perhaps I can make amends for your sin. (Exodus 32:30)
- So Moses returned to Yehowah and said; Ah, but this people has **sinned** with a great sin, in that they made a god of gold for themselves! (Exodus 32:31)
- And Jeroboam's calf worship similarly caused those of the northern kingdom to **sin** with a great **sin**.
- And they kept leaving all the commandments of Yehowah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Baal. (2 Kings 17:16)
- For he ripped Israel off from the house of David, and they proceeded to make Jeroboam the son of Nebat king, and Jeroboam proceeded to part Israel from following Yehowah, and he caused them to **sin** with a great sin. (2 Kings 17:21)
- Judah's **sin** became like that of Sodom, making the kingdom of Judah abhorrent in God's eyes.
- Woe to the **sinful** nation, the people heavy with error, an evildoing seed, ruinous sons! They have left Yehowah, they have treated the Holy One of Israel with disrespect, they have turned backwards. (Isaiah 1:4)
- Hear the word of Yehowah, you dictators of Sodom. Give ear to the Law of our God, you people of Gomorrah. (Isaiah 1:10)
- The very expression of their faces actually testifies against them, and of their **sin** like that of Sodom they do tell. They have not hidden it. Woe to their soul! For they have dealt out to

- themselves calamity. ([Isaiah 3:9](#))
- Jerusalem has committed outright **sin**. That is why she has become a mere abhorrent thing. All who were honoring her have treated her as something cheap, for they have seen her nakedness. She herself is also sighing and turns her back. ([Lamentations 1:8](#))
 - The punishment for the error of the daughter of my people also becomes greater than the punishment for the **sin** of Sodom; Which was overthrown as in a moment, and to which no hands turned helpfully. ([Lamentations 4:6](#))
 - Such a course of disregard for God's will can make even ones very prayer become a **sin**.
 - When he is judged, let him go forth as someone wicked, and let his very prayer become a **sin**. ([Psalms 109:7](#))
 - Let his days prove to be few, his office of oversight let someone else take. ([Psalms 109:8](#))
 - Let the error of his forefathers be remembered to Yehowah, and the **sin** of his mother, may it not be wiped out. ([Psalms 109:14](#))
 - **Since sin** is an affront to God's own person, he is not indifferent to it, as its gravity increases, his indignation and wrath are understandably increased.
 - For God's wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in an unrighteous way. ([Romans 1:18](#))
 - And the future generation, your sons who will rise up after you, will be bound to say; also the foreigner who will come from a distant land, even when they have seen the plagues of that land and its maladies with which Yehowah has sickened it. ([Deuteronomy 29:22](#))
 - Sulphur and salt and burning, so that its whole land will not be sown, nor sprout, nor will any vegetation spring up in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Yehowah overthrew in his anger and in his wrath. ([Deuteronomy 29:23](#))

- **Yes, all the nations will be bound to say; Why did Yehowah do like this to this land? Why the heat of this great anger? (Deuteronomy 29:24)**
- **Then they will have to say; It was because they abandoned the covenant of Yehowah the God of their forefathers, which he concluded with them when he brought them out of the land of Egypt. (Deuteronomy 29:25)**
- **And they proceeded to go and serve other gods and to bow down to them, gods that they had not known and he had not apportioned to them. (Deuteronomy 29:26)**
- **Then Yehowah's anger blazed against that land by bringing upon it the whole malediction written in this book. (Deuteronomy 29:27)**
- **Hence Yehowah uprooted them from off their soil in anger and rage and great indignation and threw them into another land as at this day. (Deuteronomy 29:28)**
- **And it came about after Yehowah had spoken these words to Job, that Yehowah proceeded to say to Eliphaz the Temanite; My anger has grown hot against you and your two companions, for you men have not spoken concerning me what is truthful as has my servant Job. (Job 42:7)**
- **Your hand will find all your enemies, your own right hand will find those hating you. (Psalms 21:8)**
- **You will constitute them as a fiery furnace at the appointed time for your attention. Yehowah in his anger will swallow them up, and the fire will devour them. (Psalms 21:9)**
- **His wrath, however, is not solely due to the involvement of his own person but is likewise stirred by the injury and injustice done to human's and particularly to his faithful servants.**
- **Woe to those who are enacting harmful regulations and those who, constantly writing, have written out sheer trouble. (Isaiah 10:1)**
- **In order to push away the lowly ones from a legal case and to**

- wrest away justice from the afflicted ones of my people, for the widows to become their spoil, and that they may plunder even the fatherless boys! **(Isaiah 10:2)**
- **And what will you men do at the day of being given attention and at the ruin, when it comes from far away? Toward whom will you flee for assistance, and where will you leave your glory. **(Isaiah 10:3)****
 - **Except it be that one must bow down under the prisoners and that people keep falling under those who have been killed? In view of all this his anger has not turned back, but his hand is stretched out still. **(Isaiah 10:4)****
 - **And this is the second thing that you people do, this resulting in covering with tears the altar of Yehowah, with weeping and sighing, so that there is no more a turning toward the gift offering or a taking of pleasure in anything from your hand. **(Malachi 2:13)****
 - **And you have said; On what account? On this account, that Yehowah himself has borne witness between you and the wife of your youth, with whom you yourself have dealt treacherously, although she is your partner and the wife of your covenant. **(Malachi 2:14)****
 - **And there was one who did not do it, as he had what was remaining of the spirit. And what was that one seeking? The seed of God. And you people must guard yourselves respecting your spirit, and with the wife of your youth may no one deal treacherously. **(Malachi 2:15)****
 - **For he has hated a divorcing, Yehowah the God of Israel has said, and the one who with violence has covered over his garment, Yehowah of armies has said. And you must guard yourselves respecting your spirit, and you must not deal treacherously. **(Malachi 2:16)****
 - **This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you. **(2 Thessalonians 1:6)****
 - **But, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful**

angels. (2 Thessalonians 1:7)

- In a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the Good News about our Lord Jesus. (2 Thessalonians 1:8)
- These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength. (2 Thessalonians 1:9)
- At the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith, because the witness we gave met with faith among you. (2 Thessalonians 1:10)

•• Human Weakness And Ignorance

- Yehowah takes into account the weakness of imperfect men descended from Adam, so that those sincerely seeking Him can say; He has not done to us even according to our sins, nor according to our errors has he brought upon us what we deserve.
- The Scriptures show the wonderful mercy and loving-kindness that God has displayed in his patient dealings with men of flesh.
- Bless Yehowah, O my soul, and do not forget all his doings. (Psalms 103:2)
- Him who is forgiving all your error, who is healing all your maladies. (Psalms 103:3)
- He has not done to us even according to our sins, nor according to our errors has he brought upon us what we deserve. (Psalms 103:10)
- For as the heavens are higher than the earth, this loving-kindness is superior toward those fearing him. (Psalms 103:11)
- As far off as the sunrise is from the sunset, so far off from us he has put our transgressions. (Psalms 103:12)
- As a father shows mercy to his sons, Yehowah has shown mercy to those fearing him. (Psalms 103:13)

- For he himself well knows the formation of us, remembering that we are dust. (**Psalms 103:14**)
- As for mortal man, his days are like those of green grass, like a blossom of the field is the way he blossoms forth. (**Psalms 103:15**)
- For a mere wind has to pass over it, and it is no more, and its place will acknowledge it no further. (**Psalms 103:16**)
- But the loving-kindness of Yehowah is from time indefinite even to time indefinite toward those fearing him, and his righteousness to the sons of sons. (**Psalms 103:17**)
- Toward those keeping his covenant and toward those remembering his orders so as to carry them out. (**Psalms 103:18**)
- He also takes into account ignorance as a contributory factor in **sins**.
- Although formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith. (**1 Timothy 1:13**)
- Then that slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes. (**Luke 12:47**)
- But the one that did not understand and so did things deserving of strokes will be beaten with few. Indeed, everyone to whom much was given, much will be demanded of him, and the one whom people put in charge of much, they will demand more than usual of him. (**Luke 12:48**)
- Provided such ignorance is not willful. Those who willfully reject the knowledge and wisdom God offers, taking pleasure in unrighteousness, are not excused.
- But the lawless ones presence is according to the operation of Satan with every powerful work and lying signs and portents. (**2 Thessalonians 2:9**)
- And with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of

- the truth that they might be saved. (**2 Thessalonians 2:10**)
- So that is why God lets an operation of error go to them, that they may get to believing the lie. (**2 Thessalonians 2:11**)
 - In order, that they all may be judged because they did not believe the truth but took pleasure in unrighteousness. (**2 Thessalonians 2:12**)
 - How long will you inexperienced ones keep loving inexperience, and how long must you ridiculers desire for yourselves outright ridicule, and how long will you stupid ones keep hating knowledge? (**Proverbs 1:22**)
 - Turn back at my reproof. Then to you I will cause my spirit to bubble forth. I will make my words known to you. (**Proverbs 1:23**)
 - Because I have called out but you keep refusing, I have stretched out my hand but there is no one paying attention. (**Proverbs 1:24**)
 - And you keep neglecting all my counsel, and my reproof you have not accepted. (**Proverbs 1:25**)
 - I also, for my part, shall laugh at your own disaster, I shall mock when what you dread comes. (**Proverbs 1:26**)
 - When what you dread comes just like a storm, and your own disaster gets here just like a storm wind, when distress and hard times come upon you. (**Proverbs 1:27**)
 - At that time they will keep calling me, but I shall not answer, they will keep looking for me, but they will not find me. (**Proverbs 1:28**)
 - For the reason that they hated knowledge, and the fear of Yehowah they did not choose. (**Proverbs 1:29**)
 - They did not consent to my counsel, they disrespected all my reproof. (**Proverbs 1:30**)
 - So they will eat from the fruitage of their way, and they will be gluttoned with their own counsels. (**Proverbs 1:31**)

- For the renegading of the inexperienced ones is what will kill them, and the easygoingness of the stupid is what will destroy them. (**Proverbs 1:32**)
- As for the one listening to me, he will reside in security and be undisturbed from dread of calamity. (**Proverbs 1:33**)
- My people will certainly be silenced, because there is no knowledge. Because the knowledge is what you yourself have rejected, I shall also reject you from serving as a priest to me, and because you keep forgetting the Law of your God, I shall forget your sons, even I. (**Hosea 4:6**)
- In proportion to the multitude of them, so they have **sinned** against me. My own glory they have exchanged for mere dishonor. (**Hosea 4:7**)
- The **sin** of my people is what they keep devouring, and to their error they keep lifting up their soul. (**Hosea 4:8**)
- Some are temporarily misled from the truth but, with help, turn back.
- My brothers, if anyone among you is misled from the truth and another turns him back. (**James 5:19**)
- Know that he who turns a **sinner** back from the error of his way will save his soul from death and will cover a multitude of sins. (**James 5:20**)
- While others shut their eyes to the light and forget their earlier cleansing from **sins**.
- For if these things are not present in anyone, he is blind, shutting his eyes to the light, and has become forgetful of his cleansing from his sins of long ago. (**2 Peter 1:9**)
- What is unforgivable **sin**?

•• **Knowledge Brings Greater Responsibility**

- **Pilates sin was not as great as that of the Jewish religious leaders who turned Jesus over to the governor, nor that of Judas, who betrayed his Lord.**
- **Jesus answered him; You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin. (John 19:11)**
- **When I was with them I used to watch over them on account of your own name which you have given me, and I have kept them, and not one of them is destroyed except the son of destruction, in order, that the scripture might be fulfilled. (John 17:12)**
- **Jesus told Pharisees of his day that if they were blind, they would have no sin, evidently meaning that their sins could be forgiven by God on the basis of their ignorance, however, because they denied being in ignorance, their sin remained.**
- **And Jesus said; For this judgment I came into this world, that those not seeing might see and those seeing might become blind. (John 9:39)**
- **Those of the Pharisees who were with him heard these things, and they said to him; We are not blind also, are we? (John 9:40)**
- **Jesus said to them; If you were blind, you would have no sin. But now you say; We see. Your sin remains. (John 9:41)**
- **Jesus said they had no excuse for their sin because they were witnesses of the powerful words and works proceeding from him as the result of God's spirit on him.**
- **If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. (John 15:22)**
- **He that hates me hates also my Father. (John 15:23)**
- **If I had not done among them the works that no one else did, they would have no sin, but now they have both seen and hated me as well as my Father. (John 15:24)**
- **Yehowah's spirit is upon me, because he anointed me to declare Good News to the poor, he sent me forth to preach a release to**

the captives and a recovery of sight to the blind, to send the crushed ones away with a release. (Luke 4:18)

- Those who, either in word or by their course of action, willfully and knowingly blasphemed God's spirit thus manifested would be guilty of everlasting **sin**, with no forgiveness possible.
- On this account I say to you; Every sort of **sin** and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. (Matthew 12:31)
- For example, whoever speaks a word against the Son of man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, no, not in this system of things nor in that to come. (Matthew 12:32)
- Truly I say to you that all things will be forgiven the sons of men, no matter what **sins** and blasphemies they blasphemously commit. (Mark 3:28)
- However, whoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of everlasting **sin**. (Mark 3:29)
- This, because they were saying; He has an unclean spirit. (Mark 3:30)
- When the helper arrives that I will send you from the Father, the spirit of the truth, which proceeds from the Father, that one will bear witness about me. (John 15:26)
- Nevertheless, I am telling you the truth, it is for your benefit I am going away. For if I do not go away, the helper will by no means come to you, but if I do go my way, I will send him to you. (John 16:7)
- And when that one arrives he will give the world convincing evidence concerning **sin** and concerning righteousness and concerning judgment. (John 16:8)
- This could be the case with some who came to be Christians and then deliberately turned from God's pure worship.
- For if we practice **sin** willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins

left. (**Hebrews 10:26**)

- But there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. (**Hebrews 10:27**)
- States that if we practice **sin** willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition.
- If anyone catches sight of his brother **sinning** a sin that does not incur death, he will ask, and he will give life to him, yes, to those not sinning so as to incur death. There is a **sin** that does incur death. It is concerning that sin that I do not tell him to make request. (**1 John 5:16**)
- All unrighteousness is **sin**, and yet there is a **sin** that does not incur death. (**1 John 5:17**)
- John evidently refers to willful, knowing **sin** in speaking of a **sin** that does incur death as contrasted with one that does not.
- But the soul that does something deliberately, whether he is a native or an alien resident, he speaking abusively of Yehowah, in that case that soul must be cut off from among his people. (**Numbers 15:30**)
- Where the evidence indicates such willful, knowing **sin**, the Christian would not pray for the one so offending. God, of course, is the final Judge as to the heart attitude of the sinner.
- And as for you, do not pray in behalf of this people, neither raise in their behalf an entreating cry or a prayer nor beseech me, for I shall not be listening to you. (**Jeremiah 7:16**)
- However, I say to you; Continue to love your enemies and to pray for those persecuting you. (**Matthew 5:44**)
- Then, bending his knees, he cried out with a strong voice; Yehowah, do not charge this **sin** against them. And after saying this he fell asleep in death. (**Acts of Apostles 7:60**)

•• **Single Sin Versus Practice Of Sin**

- John also makes a distinction between a **single sin** and the **practice of sinning** as is shown by a comparison of,
- My little children, I am writing you these things that you may not commit a **sin**. And yet, if anyone does commit a **sin**, we have a helper with the Father, Jesus Christ, a righteous one. (1 John 2:1)
- Everyone who practices **sin** is also practicing lawlessness, and so sin is lawlessness. (1 John 3:4)
- You know too that that one was made manifest to take away our **sins**, and there is no sin in him. (1 John 3:5)
- Everyone remaining in union with him does not **practice sin**, no one that **practices sin** has either seen him or come to know him. (1 John 3:6)
- Little children, let no one mislead you, he who carries on righteousness is righteous, just as that one is righteous. (1 John 3:7)
- He who carries on **sin** originates with the Devil, because the Devil has been sinning from the beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil. (1 John 3:8)
- As rendered in the **New World Translation**. As to the correctness of the rendering, **everyone who practices sin**, *poi-on' ten ha-mar-ti'an*.
- **Everyone who practices sin** is also practicing lawlessness, and so **sin** is **lawlessness**. (1 John 3:4)
- **Robertson's Word Pictures in the New Testament** [1933, Vol. VI, p. 221] says: **The present active participle, *poion*, means the habit of doing sin.**
- Everyone remaining in union with him does not practice **sin**, no one that practices sin has either seen him or come to know him. (1 John 3:6)
- Where the phrase *oukh ha-mar-ta'nei* is used in the **Greek** text, the same scholar comments [p. 222]: **Linear present active indicative of *hamartano*, does not keep on sinning.**

- Thus, the faithful Christian may at some time lapse or fall into sin because of weakness or being misled, but he **does not carry on sin**, continuing to walk in it.
- Everyone who has been born from God does not carry on **sin**, because His reproductive seed remains in such one, and he cannot **practice sin**, because he has been born from God. (**1 John 3:9**)
- The children of God and the children of the Devil are evident by this fact. Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. (**1 John 3:10**)
- Do not be misled! Bad associations spoil useful habits. (**1 Corinthians 15:33**)
- Wake up to soberness in a righteous way and do not practice **sin**, for some are without knowledge of God. I am speaking to move you to shame. (**1 Corinthians 15:34**)
- Reprove before all onlookers persons who practice **sin**, that the rest also may have fear. (**1 Timothy 5:20**)

·· **Sharing In The Sins Of Others**

- A person can become guilty of **sin** before God by his willing association with wrongdoers, by his approval of their wrongdoing, or by his covering over their conduct so that the elders do not know about it and take appropriate action.
- Whenever you saw a thief, you were even pleased with him, and your sharing was with adulterers. (**Psalms 50:18**)
- These things you have done, and I kept silent. You imagined that I would positively become like you. I am going to reprove you, and I will set things in order before your eyes. (**Psalms 50:21**)
- Never lay your hands hastily upon any man, neither be a sharer in the **sins** of others, preserve yourself chaste. (**1 Timothy 5:22**)
- Those who stay in the symbolic city Babylon the Great therefore also receive part of her plagues.

- **And he cried out with a strong voice, saying; She has fallen! Babylon the Great has fallen, and she has become a dwelling place of demons and a lurking place of every unclean exhalation and a lurking place of every unclean and hated bird! (Revelation 18:2)**
- **And I heard another voice out of heaven say; Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. (Revelation 18:4)**
- **For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. (Revelation 18:5)**
- **Render to her even as she herself rendered, and do to her twice as much, yes, twice the number of the things she did, in the cup in which she put a mixture put twice as much of the mixture for her. (Revelation 18:6)**
- **To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning. For in her heart she keeps saying; I sit a queen, and I am no widow, and I shall never see mourning. (Revelation 18:7)**
- **That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Yehowah God, who judged her, is strong. (Revelation 18:8)**
- **A Christian associating with or even saying a greeting to one who abandons the teaching of the Christ becomes a sharer in his wicked works.**
- **Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. (2 John 1:9)**
- **If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him. (2 John 1:10)**
- **For he that says a greeting to him is a sharer in his wicked works. (2 John 1:11)**

- As for a man that promotes a sect, reject him after a first and a second admonition. (**Titus 3:10**)
- Knowing that such a man has been turned out of the way and is **sinning**, he being self-condemned. (**Titus 3:11**)
- **Was warned by Paul against being a sharer in the sins of others.**
- Never lay your hands hastily upon any man, neither be a sharer in the **sins** of others, preserve yourself chaste. (**1 Timothy 5:22**)
- Paul's preceding words as to never laying hands hastily upon any man must refer to the authority granted Timothy to appoint overseers in congregations.
- He was not to appoint a newly converted man, for such a one might get puffed up with pride, if Timothy failed to heed this counsel, he would reasonably bear a measure of the responsibility for whatever wrongs such a one might commit.
- Not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. (**1 Timothy 3:6**)
- An entire nation could become guilty of **sin** before God on the basis of the above principles.
- Righteousness is what exalts a nation, but **sin** is something disgraceful to national groups. (**Proverbs 14:34**)

·· Sins Against Men, God, And Christ

- As shown earlier, the Hebrew Scriptures record references to **sin** by men of different nations during the patriarchal period. Mainly these related to sins against other human's.
- Since God alone is the standard of righteousness and goodness, sins committed against human's are not failures to conform to such persons image and likeness, but they are a failure to respect or care for their rightful and proper interests, thus committing offense against them, causing them unjust damage.
- Then Jephthah sent messengers to the king of the sons of

- Ammon, saying; What do I have to do with you, seeing that you have come against me to fight in my land. ([Judges 11:12](#))
- So the king of the sons of Ammon said to the messengers of Jephthah; It is because Israel took my land when they came up out of Egypt, from the Arnon as far as the Jabbok and as far as the Jordan. And now do return it peacefully. ([Judges 11:13](#))
 - As for me, I have not **sinned** against you, but you are dealing wrong with me by fighting against me. Let Yehowah the Judge, judge today between the sons of Israel and the sons of Ammon. ([Judges 11:27](#))
 - In turn Saul said; I have **sinned**. Come back, my son David, for I shall no more do you injury, in view of the fact that my soul has been precious in your eyes this day. Look! I have acted foolishly and am very much mistaken. ([1 Samuel 26:21](#))
 - Then Jeremiah said to King Zedekiah; In what way have I **sinned** against you and against your servants and against this people, so that you men have put me into the house of detention? ([Jeremiah 37:18](#))
 - Or did I commit a **sin** by humbling myself that you might be exalted, because without cost I gladly declared the Good News of God to you? ([2 Corinthians 11:7](#))
 - Jesus set forth the guiding principles for a person to follow if certain serious **sins** were committed against him.
 - Moreover, if your brother commits a **sin**, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. ([Matthew 18:15](#))
 - But if he does not listen, take along with you one or two more, in order, that at the mouth of two or three witnesses every matter may be established. ([Matthew 18:16](#))
 - If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector. ([Matthew 18:17](#))

- Even though ones brother **sinned** against him 77 times or 7 times in a single day, such an offender was to be forgiven if, upon being rebuked, he showed repentance.
- Then Peter came up and said to him; Lord, how many times is my brother to **sin** against me and am I to forgive him? Up to seven times? (**Matthew 18:21**)
- Jesus said to him; I say to you, not, up to seven times, but, up to seventy-seven times. (**Matthew 18:22**)
- Pay attention to yourselves. If your brother commits a **sin** give him a rebuke, and if he repents forgive him. (**Luke 17:3**)
- Even if he **sins** seven times a day against you and he comes back to you seven times, saying; I repent, you must forgive him. (**Luke 17:4**)
- Above all things, have intense love for one another, because love covers a multitude of **sins**. (**1 Peter 4:8**)
- Peter speaks of house servants being slapped for **sins** committed against their owners.
- Let house servants be in subjection to their owners with all due fear, not only to the good and reasonable, but also to those hard to please. (**1 Peter 2:18**)
- For if someone, because of conscience toward God, bears up under grievous things and suffers unjustly, this is an agreeable thing. (**1 Peter 2:19**)
- For what merit is there in it if, when you are **sinning** and being slapped, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God. (**1 Peter 2:20**)
- One can **sin** against constituted authority by failing to show it due respect. Paul declared himself innocent of any **sin** against the Law of the Jews or against the temple or against Caesar.
- But Paul said in defense; Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any **sin**. (**Acts of Apostles 25:8**)

- **Sins** against human's, nevertheless, are also sins against the Creator, to whom men must make an accounting.
- But why do you judge your brother? Or why do you also look down on your brother? For we shall all stand before the judgment seat of God. (**Romans 14:10**)
- So, then, each of us will render an account for himself to God. (**Romans 14:12**)
- You slaves, be obedient to those who are your masters in a fleshly sense, with fear and trembling in the **sincerity** of your hearts, as to the Christ. (**Ephesians 6:5**)
- Not by way of eye-service as men pleasers, but as Christ's slaves, doing the will of God whole-souled. (**Ephesians 6:6**)
- Be slaves with good inclinations, as to Yehowah, and not to men. (**Ephesians 6:7**)
- For you know that each one, whatever good he may do, will receive this back from Yehowah, whether he be slave or freeman. (**Ephesians 6:8**)
- Also, you masters, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him. (**Ephesians 6:9**)
- Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you. (**Hebrews 13:17**)
- God, who held Abimelech back from having relations with Sarah, told the Philistine king, I was also holding you back from **sinning against me**.
- Now Abraham moved camp from there to the land of the Negeb and took up dwelling between Kadesh and Shur and residing as an alien at Gerar. (**Genesis 20:1**)

- **And Abraham repeated concerning Sarah his wife; She is my sister. With that Abimelech king of Gerar sent and took Sarah. (Genesis 20:2)**
- **Afterward God came to Abimelech in a dream by night and said to him; Here you are as good as dead because of the woman whom you have taken, since she is owned by another owner as his wife. (Genesis 20:3)**
- **However, Abimelech had not gone near her. Hence he said, Yehowah, will you kill a nation that is really righteous? (Genesis 20:4)**
- **Did not he say to me; She is my sister? And she, did not she too say; He is my brother? In the honesty of my heart and with innocency of my hands I have done this. (Genesis 20:5)**
- **To that the true God said to him in the dream; I too have known that in the honesty of your heart you have done this, and I was also holding you back from **sinning** against me. That is why I did not allow you to touch her. (Genesis 20:6)**
- **But now return the man's wife, for he is a prophet, and he will make supplication for you. So keep living. But if you are not returning her, know that you will positively die, you and all who are yours. (Genesis 20:7)**
- **Joseph likewise recognized that adultery was a **sin** against the Creator of male and female and against the Former of the marriage union.**
- **Now after these things it came about that the wife of his master began to raise her eyes toward Joseph and say; Lie down with me. (Genesis 39:7)**
- **But he would refuse and would say to his masters wife; Here my master does not know what is with me in the house, and everything he has he has given into my hand. (Genesis 39:8)**
- **There is no one greater in this house than I am, and he has not withheld from me anything at all except you, because you are his wife. So how could I commit this great badness and actually **sin** against God? (Genesis 39:9)**

- **As did King David.**
- **David now said to Nathan; I have **sinned** against Yehowah. At this Nathan said to David; Yehowah, in turn, does let your **sin** pass by. You will not die. (2 Samuel 12:13)**
- **Against you, you alone, I have **sinned**, and what is bad in your eyes I have done, in order, that you may prove to be righteous when you speak, that you may be in the clear when you judge. (Psalms 51:4)**
- **Such **sins** as robbery, defrauding, or embezzlement of another's property are classified in the Law as unfaithful behavior toward Yehowah.**
- **In case a soul **sins** in that he does behave unfaithfully toward Yehowah and does deceive his associate about something in his charge or a deposit in hand or a robbery or he does defraud his associate. (Leviticus 6:2)**
- **Or he does find something lost and is actually deceptive about it and does swear falsely over any of all the things that the man might do to **sin** by them. (Leviticus 6:3)**
- **Then it must occur that in case he **sins** and indeed becomes guilty, he must return the robbed thing which he has robbed or the extorted thing which he has taken by fraud or the thing in his charge which was put in his charge or the thing lost that he has found. (Leviticus 6:4)**
- **Speak to the sons of Israel, As for a man or a woman, in case they do any of all the **sins** of mankind in committing an act of unfaithfulness against Yehowah, that soul has also become guilty. (Numbers 5:6)**
- **And they must confess their **sin** that they have done, and he must return the amount of his guilt in its principal, also adding a fifth of it to it, and he must give it to the one against whom he did wrong. (Numbers 5:7)**
- **But if the latter has no near relative to whom to return the amount of the guilt, the amount of the guilt that is being returned to Yehowah belongs to the priest, except the ram of atonement with which he will make atonement for him.**

(Numbers 5:8)

- **Those hardening their hearts and being closefisted toward their poor brothers and those withholding mens wages were subject to divine reproof.**
- **In case some one of your brothers becomes poor among you in one of your cities, in your land that Yehowah your God is giving you, you must not harden your heart or be closefisted toward your poor brother. (Deuteronomy 15:7)**
- **For you should generously open your hand to him and by all means lend him on pledge as much as he needs, which he is in want of. (Deuteronomy 15:8)**
- **Watch out for yourself for fear a base word should come to be in your heart, saying; The seventh year, the year of the release, has come close, and your eye should indeed become ungenerous toward your poor brother, and you should give him nothing, and he has to call out to Yehowah against you, and it has become a **sin** on your part. (Deuteronomy 15:9)**
- **You should by all means give to him, and your heart should not be stingy in your giving to him, because on this account Yehowah your God will bless you in every deed of yours and in every undertaking of yours. (Deuteronomy 15:10)**
- **You must not defraud a hired laborer who is in trouble and poor, whether of your brothers or of your alien residents who are in your land, within your gates. (Deuteronomy 24:14)**
- **In his day you should give him his wages, and the sun should not set upon them, because he is in trouble and is lifting up his soul to his wages, that he may not cry out to Yehowah against you, and it must become **sin** on your part. (Deuteronomy 24:15)**
- **He that is defrauding the lowly one has reproached his Maker, but the one showing favor to the poor one is glorifying Him. (Proverbs 14:31)**
- **For I have known how many your revolts are and how mighty your **sins** are, O you who are showing hostility toward someone righteous, you who are taking hush money, and the ones who have turned aside poor people even in the gate. (Amos 5:12)**

- Samuel declared it unthinkable, on his part, to **sin** against Yehowah by ceasing to pray on behalf of his fellow Israelites and at their request.
- And all the people began to say to Samuel; Pray in behalf of your servants to Yehowah your God, as we do not want to die, because we have added to all our **sins** an evil in asking for ourselves a king. (**1 Samuel 12:19**)
- So Samuel said to the people; Do not be afraid. You, you have done all this evil. Only do not turn aside from following Yehowah, and you must serve Yehowah with all your heart. (**1 Samuel 12:20**)
- And you must not turn aside to follow the unrealities that are of no benefit and that do not deliver, because they are unrealities. (**1 Samuel 12:21**)
- For Yehowah will not desert his people for the sake of his great name, because Yehowah has taken it upon himself to make you his people. (**1 Samuel 12:22**)
- As for me also, it is unthinkable, on my part, to **sin** against Yehowah by ceasing to pray in your behalf, and I must instruct you in the good and right way. (**1 Samuel 12:23**)
- My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? (**James 2:1**)
- For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor man in filthy clothing also enters. (**James 2:2**)
- Yet you look with favor upon the one wearing the splendid clothing and say; You take this seat here in a fine place, and you say to the poor one; You keep standing; Or; Take that seat there under my footstool. (**James 2:3**)
- You have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so? (**James 2:4**)
- Listen, my beloved brothers. God chose the ones who are poor

- respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? (**James 2:5**)
- You, though, have dishonored the poor man. The rich oppress you, and they drag you before Law courts, do they not? (**James 2:6**)
 - They blaspheme the fine name by which you were called, do they not? (**James 2:7**)
 - If, now, you practice carrying out the kingly Law according to the scripture; You must love your neighbor as yourself, you are doing quite well. (**James 2:8**)
 - But if you continue showing favoritism, you are working a **sin**, for you are reproved by the Law as transgressors. (**James 2:9**)
 - Condemns as **sin** the showing of favoritism or the making of class distinctions among Christians. Paul says that those paying no heed to the weak consciences of their brothers and thus causing such to stumble are **sinning** against Christ, God's Son who gave his own lifeblood for his followers.
 - For if anyone should see you, the one having knowledge, reclining at a meal in an idol temple, will not the conscience of that one who is weak be built up to the point of eating foods offered to idols? (**1 Corinthians 8:10**)
 - Really, by your knowledge, the man that is weak is being ruined, your brother for whose sake Christ died. (**1 Corinthians 8:11**)
 - But when you people thus **sin** against your brothers and wound their conscience that is weak, you are **sinning** against Christ. (**1 Corinthians 8:12**)
 - Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble. (**1 Corinthians 8:13**)
 - Thus, while all **sins** in reality are sins against God, Yehowah views some sins as more directly against his own person, **sins** such as idolatry.

- I am Yehowah your God, who have brought you out of the land of Egypt, out of the house of slaves. (**Exodus 20:2**)
- You must not have any other gods against my face. (**Exodus 20:3**)
- You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. (**Exodus 20:4**)
- You must not bow down to them nor be induced to serve them, because I Yehowah your God am a God exacting exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation, in the case of those who hate me. (**Exodus 20:5**)
- Due to the fact that they have left me and have gone making sacrificial smoke to other gods in order to offend me with all the work of their hands, and my rage has been set afire against this place and will not be extinguished. (**2 Kings 22:17**)
- **Faithlessness.**
- The faith that you have, have it in accord with yourself in the sight of God. Happy is the man that does not put himself on judgment by what he approves. (**Romans 14:22**)
- But if he has doubts, he is already condemned if he eats, because he does not eat out of faith. Indeed, everything that is not out of faith is **sin**. (**Romans 14:23**)
- For yet a very little while, and he who is coming will arrive and will not delay. (**Hebrews 10:37**)
- But my righteous one will live by reason of faith, and, if he shrinks back, my soul has no pleasure in him. (**Hebrews 10:38**)
- So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the **sin** that easily entangles us, and let us run with endurance the race that is set before us. (**Hebrews 12:1**)
- **Disrespect for sacred things,**

- **And the sons of Israel should no more come near to the tent of meeting to incur **sin** so as to die. (Numbers 18:22)**
- **And the Levites themselves must carry on the service of the tent of meeting, and they are the ones who should answer for their error. It is a statute to time indefinite during your generations that in the midst of the sons of Israel they should not get possession of an inheritance. (Numbers 18:23)**
- **And all forms of false worship.**
- **For Ephraim has multiplied altars in order to **sin**. He has come to have altars in order to **sin**. (Hosea 8:11)**
- **I proceeded to write for him many things of my Law, just like something strange they have been accounted. (Hosea 8:12)**
- **As my gift sacrifices they kept sacrificing flesh, and they kept eating what Yehowah himself took no pleasure in. Now he will remember their error and hold an accounting for their **sins**. To Egypt they themselves proceeded to return. (Hosea 8:13)**
- **And Israel began forgetting his Maker and building temples, and Judah, for his part, multiplied fortified cities. And I shall certainly send fire into his cities and it must devour the dwelling towers of each one. (Hosea 8:14)**
- **This is doubtless why the High Priest Eli told his sons, who disrespected God's tabernacle and service; If a man should **sin** against a man, God will arbitrate for him.**
- **When a man **sins** against his fellowman, and he actually lays a cursing upon him to bring him under liability to the curse, and he actually comes within the curse before your altar in this house. (1 Kings 8:31)**
- **Then may you yourself hear from the heavens, and you must act and judge your servants by pronouncing the wicked one wicked by putting his way upon his own head, and by pronouncing the righteous one righteous by giving to him according to his own righteousness. (1 Kings 8:32)**

- **but if it is against Yehowah that a man should sin, who is there to pray for him?**
- **And Eli was very old, and he had heard of all that his sons kept doing to all Israel and how they would lie down with the women that were serving at the entrance of the tent of meeting. (1 Samuel 2:22)**
- **And he used to say to them; Why do you keep doing things like these? For the things I am hearing about you from all the people are bad. (1 Samuel 2:23)**
- **No, my sons, because the report is not good that I am hearing, that the people of Yehowah are causing to circulate. (1 Samuel 2:24)**
- **If a man should sin against a man, God will arbitrate for him, but if it is against Yehowah that a man should sin, who is there to pray for him? But they would not listen to the voice of their father, because Yehowah was now pleased to put them to death. (1 Samuel 2:25)**
- **Now the sons of Eli were good-for-nothing men, they did not acknowledge Yehowah. (1 Samuel 2:12)**
- **As for the due right of the priests from the people, whenever any man was offering a sacrifice, an attendant of the priest came with the three-pronged fork in his hand, just when the meat was boiling. (1 Samuel 2:13)**
- **And made a thrust into the basin or the two-handled cooking pot or the caldron or the one-handled cooking pot. Anything that the fork might bring up the priest would take for himself. That is the way they would do in Shiloh to all the Israelites coming there. (1 Samuel 2:14)**
- **Also, before ever they could make the fat smoke, an attendant of the priest came and said to the man sacrificing; Do give meat to roast for the priest so that he may receive from you, not boiled meat, but raw. (1 Samuel 2:15)**
- **When the man would say to him; Let them be sure to make the fat smoke first of all. Then take for yourself just whatever your soul may crave, he actually said; No, but you should give it now,**

and, if not, I shall have to take it by force! (1 Samuel 2:16)

- And the **sin** of the attendants came to be very great before Yehowah, for the men treated the offering of Yehowah with disrespect. (1 Samuel 2:17)

•• **Sinning Against ones Own Body**

- **In warning against fornication, sex relations outside of Scripturally approved marriage, Paul states that every other **sin** that a man may commit is outside his body, but he that practices fornication is sinning against his own body.**
- **Flee from fornication. Every other **sin** that a man may commit is outside his body, but he that practices fornication is sinning against his own body. (1 Corinthians 6:18)**
- **The context shows that Paul had been emphasizing that Christians were to be united with their Lord and Head, Christ Jesus.**
- **Foods for the belly, and the belly for foods, but God will bring both it and them to nothing. Now the body is not for fornication, but for the Lord, and the Lord is for the body. (1 Corinthians 6:13)**
- **But God both raised up the Lord and will raise us up out of death through his power. (1 Corinthians 6:14)**
- **Do you not know that your bodies are members of Christ? Shall I, then, take the members of the Christ away and make them members of a harlot? Never may that happen! (1 Corinthians 6:15)**
- **The fornicator wrongly and **sinfully** becomes one flesh with another, who is often a harlot.**
- **What! Do you not know that he who is joined to a harlot is one body? For, The two, says he, will be one flesh. (1 Corinthians 6:16)**
- **But he who is joined to the Lord is one spirit. (1 Corinthians 6:17)**
- **Flee from fornication. Every other **sin** that a man may commit is outside his body, but he that practices fornication is sinning**

against his own body. (**1 Corinthians 6:18**)

- **Since no other sin can thus separate the body of the Christian from union with Christ and make it one with another, this is evidently why all other sins are here viewed as outside ones body. Fornication can also result in incurable damage to the fornicators own body.**

See Also FORNICATION

· Sins By Angels

- **Since God's spirit sons are also to reflect God's glory and bring praise to him, carrying out his will.**
- **Praise Yah, you people! Praise Yehowah from the heavens, praise him in the heights. (**Psalms 148:1**)**
- **Praise him, all you his angels. Praise him, all you his army. (**Psalms 148:2**)**
- **Bless Yehowah, O you angels of his, mighty in power, carrying out his word, by listening to the voice of his word. (**Psalms 103:20**)**
- **Bless Yehowah, all you armies of his, you ministers of his, doing his will. (**Psalms 103:21**)**
- **They can sin in the same basic sense as human's.**
- **Certainly if God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment. (**2 Peter 2:4**)**
- **Shows that some of God's spirit sons did sin, being delivered into pits of dense darkness to be reserved for judgment.**
- **In this state also he went his way and preached to the spirits in prison. (**1 Peter 3:19**)**
- **Who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. (**1 Peter 3:20**)**

- Evidently refers to the same situation in speaking of the spirits in prison, who had once been disobedient when the patience of God was waiting in Noah's days.
- And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. (**Jude 1:6**)
- Indicates that the **missing of the mark**, or **sinning**, by such spirit creatures was because they did not keep their original position but forsook their own proper dwelling place, that proper dwelling place logically referring to the heavens of God's presence.
- **Since** Jesus Christ's sacrifice contains no provision for covering the **sins** of spirit creatures, there is no reason to believe that the **sins** of those disobedient angels were forgivable.
- Therefore, since the young children are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil. (**Hebrews 2:14**)
- And that he might emancipate all those who for fear of death were subject to slavery all through their lives. (**Hebrews 2:15**)
- For he is really not assisting angels at all, but he is assisting Abraham's seed. (**Hebrews 2:16**)
- Consequently he was obliged to become like his brothers in all respects, that he might become a merciful and faithful High Priest in things pertaining to God, in order to offer propitiatory sacrifice for the **sins** of the people. (**Hebrews 2:17**)
- Like Adam, they were perfect creatures with no inborn weakness to be considered as an extenuating factor in judging their wrongdoing.

·· **Remission Of Sins**

See Also DECLARE RIGHTEOUS (How Counted Righteous)

- Yehowah God in effect credits righteousness to the account of those living according to faith. In so doing, God correspondingly

covers over, wipes out, or blots out the sins that would otherwise be charged against the account of such faithful ones.

- Happy is the one whose revolt is pardoned, whose **sin** is covered. (**Psalms 32:1**)
- Happy is the man to whose account Yehowah does not put error, and in whose spirit there is no deceit. (**Psalms 32:2**)
- I will wipe out your transgressions just as with a cloud, and your **sins** just as with a cloud mass. Do return to me, for I will repurchase you. (**Isaiah 44:22**)
- Repent, therefore, and turn around so as to get your **sins** blotted out, that seasons of refreshing may come from the person of Yehowah. (**Acts of Apostles 3:19**)
- Jesus, thus, likened **trespasses** and **sins** to **debts**.
- For if you forgive men their trespasses, your heavenly Father will also forgive you. (**Matthew 6:14**)
- Then Peter came up and said to him; Lord, how many times is my brother to **sin** against me and am I to forgive him? Up to seven times? (**Matthew 18:21**)
- Jesus said to him; I say to you, not, up to seven times, but, up to seventy-seven times. (**Matthew 18:22**)
- That is why the kingdom of the heavens has become like a man, a king, that wanted to settle accounts with his slaves. (**Matthew 18:23**)
- When he started to settle them, there was brought in a man who owed him ten thousand talents equaling sixty-million: denarii. (**Matthew 18:24**)
- But because he did not have the means to pay it back, his master ordered him and his wife and his children and all the things he had to be sold and payment to be made. (**Matthew 18:25**)
- Therefore the slave fell down and began to do obeisance to him, saying; Be patient with me and I will pay back everything to you. (**Matthew 18:26**)

- Moved to pity at this, the master of that slave let him off and canceled his debt. (**Matthew 18:27**)
- But that slave went out and found one of his fellow slaves that was owing him a hundred denarii, and, grabbing him, he began to choke him, saying; Pay back whatever you owe. (**Matthew 18:28**)
- Therefore his fellow slave fell down and began to entreat him, saying; Be patient with me and I will pay you back. (**Matthew 18:29**)
- However, he was not willing, but went off and had him thrown into prison until he should pay back what was owing. (**Matthew 18:30**)
- When, therefore, his fellow slaves saw the things that had happened, they became very much grieved, and they went and made clear to their master all the things that had happened. (**Matthew 18:31**)
- Then his master summoned him and said to him; Wicked slave, I canceled all that debt for you, when you entreated me. (**Matthew 18:32**)
- Ought you not, in turn, to have had mercy on your fellow slave, as I also had mercy on you? (**Matthew 18:33**)
- With that his master, provoked to wrath, delivered him to the jailers, until he should pay back all that was owing. (**Matthew 18:34**)
- In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts. (**Matthew 18:35**)
- And forgive us our **sins**, for we ourselves also forgive everyone that is in debt to us, and do not bring us into temptation. (**Luke 11:4**)
- Though their **sins** were as scarlet, Yehowah washes away the stain that makes them unholy.

- Come, now, you people, and let us set matters straight between us, says Yehowah. Though the **sins** of you people should prove to be as scarlet, they will be made white just like snow, though they should be red like crimson cloth, they will become even like wool. (**Isaiah 1:18**)
- And now why are you delaying? Rise, get baptized and wash your **sins** away by your calling upon his name. (**Acts of Apostles 22:16**)
- The means by which God can thus express his tender mercy and loving-kindness while yet maintaining his perfect justice and righteousness is considered under.

See Also RANSOM

See Also RECONCILIATION

See Also REPENTANCE

See Also DECLARE RIGHTEOUS (How counted righteous)

· Avoidance Of Sin

- Love of God and of neighbor is a principal means for avoiding **sin**, which is lawlessness, for love is an outstanding quality of God, he made love the foundation of his Law to Israel.
- He said to him; You must love Yehowah your God with your whole heart and with your whole soul and with your whole mind. (**Matthew 22:37**)
- This is the greatest and first commandment. (**Matthew 22:38**)
- The second, like it, is this: You must love your neighbor as yourself. (**Matthew 22:39**)
- On these two commandments the whole Law hangs, and the Prophets. (**Matthew 22:40**)
- Do not you people be owing anybody a **single** thing, except to love one another, for he that loves his fellowman has fulfilled the law. (**Romans 13:8**)
- For the Law code: You must not commit adultery. You must not murder. You must not steal. You must not covet, and whatever other commandment there is, is summed up in this word,

namely: You must love your neighbor as yourself. (**Romans 13:9**)

- Love does not work evil to ones neighbor, therefore love is the laws fulfillment. (**Romans 13:10**)
- Do this, too, because you people know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. (**Romans 13:11**)
- In this way Christians can be, not alienated from God, but in joyful union with him and his Son.
- That which we have seen and heard we are reporting also to you, that you too may be having a sharing with us. Furthermore, this sharing of ours is with the Father and with his Son Jesus Christ. (**1 John 1:3**)
- See what sort of love the Father has given us, so that we should be called children of God, and such we are. That is why the world does not have a knowledge of us, because it has not come to know him. (**1 John 3:1**)
- Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is. (**1 John 3:2**)
- And everyone who has this hope set upon him purifies himself just as that one is pure. (**1 John 3:3**)
- Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. (**1 John 3:4**)
- You know too that that one was made manifest to take away our sins, and there is no sin in him. (**1 John 3:5**)
- Everyone remaining in union with him does not practice sin, no one that practices sin has either seen him or come to know him. (**1 John 3:6**)
- Little children, let no one mislead you, he who carries on righteousness is righteous, just as that one is righteous. (**1 John 3:7**)

- **He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil. (1 John 3:8)**
- **Everyone who has been born from God does not carry on sin, because His reproductive seed remains in such one, and he cannot practice sin, because he has been born from God. (1 John 3:9)**
- **The children of God and the children of the Devil are evident by this fact. Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. (1 John 3:10)**
- **For this is the message which you have heard from the beginning, that we should have love for one another. (1 John 3:11)**
- **Moreover, he who observes his commandments remains in union with him, and he in union with such one, and by this we gain the knowledge that he is remaining in union with us, owing to the spirit which he gave us. (1 John 3:24)**
- **And we ourselves have come to know and have believed the love that God has in our case. God is love, and he that remains in love remains in union with God and God remains in union with him. (1 John 4:16)**
- **Such are open to the guidance of God's Holy Spirit and can live as to the spirit from the standpoint of God, desisting from sins.**
- **Therefore since Christ suffered in the flesh, you too arm yourselves with the same mental disposition, because the person that has suffered in the flesh has desisted from sins. (1 Peter 4:1)**
- **To the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will. (1 Peter 4:2)**
- **For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking**

matches, and illegal idolatries. (1 Peter 4:3)

- Because you do not continue running with them in this course to the same low **sink** of debauchery, they are puzzled and go on speaking abusively of you. (1 Peter 4:4)
- But these people will render an account to the one ready to judge those living and those dead. (1 Peter 4:5)
- In fact, for this purpose the Good News was declared also to the dead, that they might be judged as to the flesh from the standpoint of men but might live as to the spirit from the standpoint of God. (1 Peter 4:6)
- And producing the righteous fruitage of God's spirit in place of the wicked fruitage of the **sinful** flesh.
- But I say; Keep walking by spirit and you will carry out no fleshly desire at all. (Galatians 5:16)
- For the flesh is against the spirit in its desire, and the spirit against the flesh, for these are opposed to each other, so that the very things that you would like to do you do not do. (Galatians 5:17)
- Furthermore, if you are being led by spirit, you are not under Law. (Galatians 5:18)
- Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct. (Galatians 5:19)
- Idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects. (Galatians 5:20)
- Envy, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. (Galatians 5:21)
- On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith. (Galatians 5:22)
- Mildness, self-control. Against such things there is no Law. (Galatians 5:23)

- **Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires. (Galatians 5:24)**
- **If we are living by spirit, let us go on walking orderly also by spirit. (Galatians 5:25)**
- **Let us not become egotistical, stirring up competition with one another, envying one another. (Galatians 5:26)**
- **They can thus gain freedom from sins mastery.**
- **Therefore do not let sin continue to rule as king in your mortal bodies that you should obey their desires. (Romans 6:12)**
- **Neither go on presenting your members to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, also your members to God as weapons of righteousness. (Romans 6:13)**
- **For sin must not be master over you, seeing that you are not under Law but under undeserved kindness. (Romans 6:14)**
- **What follows? Shall we commit a sin because we are not under Law but under undeserved kindness? Never may that happen! (Romans 6:15)**
- **Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view? (Romans 6:16)**
- **But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over. (Romans 6:17)**
- **Yes, since you were set free from sin, you became slaves to righteousness. (Romans 6:18)**
- **I am speaking in human terms because of the weakness of your flesh. For even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view. (Romans 6:19)**

- For when you were slaves of **sin**, you were free as to righteousness. (**Romans 6:20**)
- What, then, was the fruit that you used to have at that time? Things of which you are now ashamed. For the end of those things is death. (**Romans 6:21**)
- However, now, because you were set free from **sin** but became slaves to God, you are having your fruit in the way of holiness, and the end everlasting life. (**Romans 6:22**)
- **Having faith in God's sure reward for righteousness.**
- Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. (**Hebrews 11:1**)
- Moreover, without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him. (**Hebrews 11:6**)
- **One can resist the call of **sin** to share its temporary enjoyment.**
- By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh. (**Hebrews 11:24**)
- Choos**ing** to be ill-treated with the people of God rather than to have the temporary enjoyment of **sin**. (**Hebrews 11:25**)
- Because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt, for he looked intently toward the payment of the reward. (**Hebrews 11:26**)
- **Since God is not one to be mocked, a person knows the inescapability of the rule that whatever a man is sowing, this he will also reap, and he is protected against the deceitfulness of **sin**.**
- **Do not be misled! God is not one to be mocked. For whatever a man is sowing, this he will also reap. (**Galatians 6:7**)**
- Because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. (**Galatians 6:8**)

- He realizes that **sins** cannot remain forever hidden.
- The **sins** of some men are publicly manifest, leading directly to judgment, but as for other men their sins also become manifest later. (**1 Timothy 5:24**)
- And that although a **sinner** may be doing bad a hundred times and continuing a long time as he pleases, yet it will turn out well with those fearing the true God, but not with the wicked one who is not in fear of God.
- Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad. (**Ecclesiastes 8:11**)
- Although a **sinner** may be doing bad a hundred times and continuing a long time as he pleases, yet I am also aware that it will turn out well with those fearing the true God, because they were in fear of him. (**Ecclesiastes 8:12**)
- But it will not turn out well at all with the wicked one, neither will he prolong his days that are like a shadow, because he is not in fear of God. (**Ecclesiastes 8:13**)
- But if you will not do this way, you will also certainly **sin** against Yehowah. In that case know that your sin will catch up with you. (**Numbers 32:23**)
- Let your heart not be envious of **sinner**s, but be in the fear of Yehowah all day long. (**Proverbs 23:17**)
- For in that case there will exist a future, and your own hope will not be cut off. (**Proverbs 23:18**)
- Any material riches the wicked have gained will buy them no protection from God.
- And I will cause distress to mankind, and they will certainly walk like blind men, because it is against Yehowah that they have **sinned**. And their blood will actually be poured out like dust, and their bowels like the dung. (**Zephaniah 1:17**)
- Neither their silver nor their gold will be able to deliver them in the day of Yehowah's fury, but by the fire of his zeal the whole

earth will be devoured, because he will make an extermination, indeed a terrible one, of all the inhabitants of the earth. (Zephaniah 1:18)

- And indeed, in time the **sinners** wealth will prove to be something treasured up for the righteous one.
- **Sinners** are the ones whom calamity pursues, but the righteous are the ones whom good rewards. (Proverbs 13:21)
- One who is good will leave an inheritance to sons of sons, and the wealth of the **sinner** is something treasured up for the righteous one. (Proverbs 13:22)
- For to the man that is good before him he has given wisdom and knowledge and rejoicing, but to the **sinner** he has given the occupation of gathering and bringing together merely to give to the one that is good before the true God. This too is vanity and a striving after wind. (Ecclesiastes 2:26)
- Those who pursue righteousness by faith can avoid carrying the heavy load that **sin** brings, the loss of peace of mind and heart, the weakness of spiritual sickness.
- There is no sound spot in my flesh because of your denunciation. There is no peace in my bones on account of my **sin**. (Psalms 38:3)
- For my own errors have passed over my head, like a heavy load they are too heavy for me. (Psalms 38:4)
- My wounds have become stinky, they have festered, because of my foolishness. (Psalms 38:5)
- I have become disconcerted, I have bowed low to an extreme degree, all day long I have walked about sad. (Psalms 38:6)
- For I proceeded to tell about my own error. I began to be anxious over my **sin**. (Psalms 38:18)
- As for me, I said; O Yehowah, show me favor. Do heal my soul, for I have **sinned** against you. (Psalms 41:4)

- Knowledge of God's word is the basis for such faith and the means of fortifying it.
- In my heart I have treasured up your saying, in order, that I may not **sin** against you. (**Psalms 119:11**)
- As for our forefathers in Egypt, they did not show any insight into your wonderful works. They did not remember the abundance of your grand loving-kindness, but they behaved rebelliously at the sea, by the Red Sea. (**Psalms 106:7**)
- The person who moves hastily without first seeking knowledge as to his path will **miss the mark, sinning**.
- Also, that the soul should be without knowledge is not good, and he that is hastening with his feet is **sinning**. (**Proverbs 19:2**)
Footnote
- Realizing that one **sinner** can destroy much good causes the righteous person to seek to act with genuine wisdom.
- Wisdom is better than implements for fighting, and merely one **sinner** can destroy much good. (**Ecclesiastes 9:18**)
- Dead flies are what cause the oil of the ointment maker to stink, to bubble forth. So a little foolishness does to one who is precious for wisdom and glory. (**Ecclesiastes 10:1**)
- The heart of the wise is at his right hand, but the heart of the stupid at his left hand. (**Ecclesiastes 10:2**)
- And also in whatever way the foolish one is walking, his own heart is lacking, and he certainly says to everybody that he is foolish. (**Ecclesiastes 10:3**)
- If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great **sins**. (**Ecclesiastes 10:4**)
- It is the wise course to avoid association with those practicing false worship and immorally inclined persons, for these entrap one in **sin** and spoil useful habits.
- They should not dwell in your land, that they may not cause you to **sin** against me. In case you should serve their gods, it would

become a snare to you. (**Exodus 23:33**)

- **And I began to find fault with them and call down evil upon them and strike some men of them and pull out their hair and make them swear by God; You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves. (**Nehemiah 13:25**)**
- **Was it not because of these that Solomon the king of Israel sinned? And among the many nations there proved to be no king like him, and loved of his God he happened to be, so that God constituted him king over all Israel. Even him the foreign wives caused to sin. (**Nehemiah 13:26**)**
- **Do not take away my soul along with sinners, nor my life along with bloodguilty men. (**Psalms 26:9**)**
- **In whose hands there is loose conduct, and whose right hand is full of bribery. (**Psalms 26:10**)**
- **As for me, in my integrity I shall walk. O redeem me and show me favor. (**Psalms 26:11**)**
- **My son, if sinners try to seduce you, do not consent. (**Proverbs 1:10**)**
- **If they keep saying; Do go with us. Do let us lie in ambush for blood. Do let us lie in concealment for the innocent men without any cause. (**Proverbs 1:11**)**
- **Let us swallow them down alive just like Sheol, even whole, like those going down into a pit. (**Proverbs 1:12**)**
- **Let us find all sorts of precious valuables. Let us fill our houses with spoil. (**Proverbs 1:13**)**
- **Your lot you ought to cast in among us. Let there come to be just one bag belonging to all of us. (**Proverbs 1:14**)**
- **My son, do not go in the way with them. Hold back your foot from their roadway. (**Proverbs 1:15**)**
- **For their feet are those that run to sheer badness, and they keep hastening to shed blood. (**Proverbs 1:16**)**

- For it is for nothing that the net is spread before the eyes of anything owning wings. (**Proverbs 1:17**)
- Consequently they themselves lie in ambush for the very blood of these, they lie in concealment for their souls. (**Proverbs 1:18**)
- Many are the paths of everyone making unjust profit. It takes away the very soul of its owners. (**Proverbs 1:19**)
- And I was finding out. More bitter than death I found the woman who is herself nets for hunting and whose heart is dragnets and whose hands are fetters. One is good before the true God if one escapes from her, but one is **sinning** if one is captured by her. (**Ecclesiastes 7:26**)
- Do not be misled! Bad associations spoil useful habits. (**1 Corinthians 15:33**)
- Wake up to soberness in a righteous way and do not practice **sin**, for some are without knowledge of God. I am speaking to move you to shame. (**1 Corinthians 15:34**)
- There are, of course, many things that can be done or not done, or that can be done one way or another, without any condemnation of **sin**.
- Are you bound to a wife? Stop seeking a release. Are you loosed from a wife? Stop seeking a wife. (**1 Corinthians 7:27**)
- But even if you did marry, you would commit no **sin**. And if a virgin person married, such one would commit no **sin**. However, those who do will have tribulation in their flesh. But I am sparing you. (**1 Corinthians 7:28**)
- God did not hem man in with multitudinous instructions governing minute details as to how things were to be done. Clearly, man was to use his intelligence, and he was also given ample latitude to display his individual personality and preferences.
- The Law covenant contained many statutes, yet even this did not rob men of their freedom of personal expression. Christianity, with its strong emphasis on love of God and neighbor as the guiding rule,

similarly allows men the widest possible freedom that persons with righteously inclined hearts could desire.

- **He said to him; You must love Yehowah your God with your whole heart and with your whole soul and with your whole mind. (Matthew 22:37)**
- **This is the greatest and first commandment. (Matthew 22:38)**
- **The second, like it, is this, You must love your neighbor as yourself. (Matthew 22:39)**
- **On these two commandments the whole Law hangs, and the Prophets. (Matthew 22:40)**
- **That the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. (Romans 8:21)**

See Also FREEDOM, Yehowah (A God Of Moral Standards)