חָטָא
Chata'

"To miss the mark."
Not violent rebellion. Not corruption. Just… a miss.
Yet how tragic that miss becomes when it separates man from glory.

Hebrew Words and Meanings for Sin

Walking the Ancient Path

Written by Rex
For the Waking Remnant

Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair's breadth and not miss. (Judges 20:16)

Hebrew Words and Meanings for Sin

Introduction: What Exactly is Sin?
The Hebrew language contains numerous terms for sin, each with its own distinct meaning. In this translation, each term will be presented individually along with its root meaning, nuance, and essence. This approach will provide the reader with a thorough understanding of each word. It is important to remember that Hebrew is a concrete language, meaning that unless a word can be depicted through one or more of the senses, it remains abstract. In other words, Hebrew verbs are action-based, while the nouns are subjects of that action. Hebrew is an action-oriented language, characterized by its dynamic and ever-evolving nature.

For instance, the first term, "Aqash," signifies the act of twisting, distorting, or perverting. While such terms may initially appear abstract, their concrete meanings become evident when we consider their implications. When an individual deliberately seeks to deceive another, they are effectively twisting the truth, making it crooked, and warping its original form. Therefore, when someone deceives or lies, they are metaphorically twisting the truth, much like a twisted rope.

'Aqash (#6140)

- **Root Word:** עָקַשׁ ("aqash)

- **Derived From:** A primitive root

- **Literal Meaning:** To be perverse, to twist, to make crooked

- **Concrete Word and Meaning:** To be perverse, to twist, to make crooked. It conveys the idea of something being distorted or morally corrupt.

- **Essence and Nuance: 'Aqash:** This word paints a vivid picture of moral perversity and crookedness, emphasizing the deviation from what is straight or righteous. It suggests a deliberate turning away from truth and righteousness, symbolizing moral corruption or deceit.

- **English Equivalent Words:** Twist, Distort, Pervert, Make crooked

Bible Usage: The Hebrew verb 'aqash is used to describe actions or paths that deviate from what is straight or morally upright. It often implies a deliberate turning away from righteousness or truth, suggesting moral corruption or deceit. Examples of its usage can be found in, Proverbs 10:9, Proverbs 28:18, Isaiah 59:8, and Micah 3:9.

Verses using 'Aqash

He who walks in integrity walks securely, but he who perverts his ways will be found out. (Pro. 10:9)

Whoever walks in integrity will be delivered, but he who is crooked (עָקֵשׁ, 'aqash) in his ways will suddenly fall. (Pro. 28:18)

The way of peace they do not know, and there is no justice in their paths; they have made their roads crooked (עִקְּשׁוּ, 'aqash); no one who treads on them knows peace. (Is. 59:8)

Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked (יְעַקֵּשׁוּ, 'aqash) all that is straight. (Micah 3:9)

Brief Synopsis: The Hebrew word 'aqash, is a verb that means to be perverse, to twist, or to make crooked. It is derived from a primitive root and is used in the Hebrew Bible to describe actions or paths that deviate from what is straight or morally upright. The word conveys a sense of moral corruption and deceit, highlighting the importance of righteousness and truth in the biblical context. It is often associated with moral perversity and the deliberate turning away from righteousness, emphasizing the contrast between the righteous and the wicked.

'Asham (#817)

- **Root Word:** אָשַׁם ('asham)

- **Derived From:** A primitive root

- **Literal Meaning:** Guilt, guilt offering, trespass, offense

- **Concrete Word and Meaning: 'Asham (אָשַׁם):** To be guilty, to commit an offense, or to incur guilt. It conveys the idea of bearing responsibility for wrongdoing or sin.

- **Essence and Nuance:** This word paints a vivid picture of guilt and the acknowledgment of wrongdoing. It emphasizes the moral and spiritual weight of committing an offense and the need for atonement or repentance. In the context of the Bible, ""'asham" often relates to the concept of guilt offerings and the process of seeking forgiveness.

- **English Equivalent Words:** Guilty, Offend, Sin, Incur guilt

Bible Usage: The Hebrew word 'asham is used in various contexts in the Hebrew Bible to describe guilt, guilt offerings, and offenses. It appears in passages that address the need for atonement and reconciliation with God and the community. Examples include: Leviticus 5:14-19, Leviticus 6:1-7, and Isaiah 53:10.

Verses Using 'Asham:

> *If anyone commits a breach of faith and sins unintentionally in any of the holy things of the Lord, he shall bring to the Lord as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering (אָשָׁם, 'asham).* (Lev. 5:15)

> *And he shall bring to the priest as his compensation to the Lord a ram without blemish out of the flock, or its equivalent, for a guilt offering (אָשָׁם, 'asham).* (Lev. 6:6)

> *Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt (אָשָׁם, 'asham), he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand.* (Is. 53:10)

Brief Synopsis: The Hebrew word 'asham, is a noun that means guilt, guilt offering, trespass, or offense. It is derived from the root word אָשַׁם ('asham) and is used in the Hebrew Bible to describe the state of being guilty or having committed an offense. The word emphasizes the need for atonement and reconciliation through offerings or sacrifices. It is often associated with moral and legal responsibility for wrongdoing, highlighting the importance of acknowledging guilt and seeking to make amends.

'Agav (#5689)

- **Root Word:** עָגַב ("agav)

- **Derived From:** A primitive root

- **Literal Meaning:** To lust, to have inordinate affection

- **Concrete Word and Meaning: 'Agav (עָגַב):** To lust, to desire passionately. It conveys the idea of an intense longing or craving, often with a negative connotation.

- **Essence and Nuance:** 'Agav: This word paints a vivid picture of intense, often uncontrolled desire. It emphasizes the powerful and sometimes destructive nature of lust and passionate longing. In the context of the Bible, "'agav" is often used to describe inappropriate or sinful desires.

- **English Equivalent Words:** Lust, Crave, Desire passionately

Bible Usage: The Hebrew word 'agav is used in contexts that describe intense and often inappropriate desires or affections. It appears in passages that address moral and ethical behavior, particularly in relation to sexual desires and idolatry. Examples include Ezekiel 23:5, Ezekiel 23:7, and Ezekiel 23:9.

Verses Using 'Agav

> *Oholah played the harlot while she was mine; and she lusted (עָגַב, 'agav) after her lovers, the Assyrians, warriors.* (Eze. 23:5)

> *She bestowed her harlotries upon them, the choicest men of Assyria all of them; and with all whom she lusted (עָגַב, 'agav) after, with all their idols she defiled herself.* (Eze. 23:7)

> *Therefore, I gave her into the hand of her lovers, into the hand of the Assyrians, after whom she lusted (עָגַב, 'agav).* (Eze. 23:9)

Brief Synopsis: The Hebrew word 'agav, is a verb that means to lust or to have inordinate affection. It is derived from a primitive root and is used in the Hebrew Bible to describe intense and often inappropriate desires or affections. The word conveys a sense of strong, uncontrolled emotions that can lead to moral or ethical compromise. It is often associated with sexual desires and idolatry, highlighting the importance of self-control and moral integrity in the biblical context.

'Ashaq (#6231)

- **Root Word:** עָשַׁק ("ashaq)

- **Literal Meaning:** To oppress, to extort, to exploit

- **Concrete Word and Meaning: 'Ashaq (עָשַׁק):** To oppress, to exploit, or to defraud. It conveys the idea of taking advantage of someone, often through unjust or unfair means.

- **Essence and Nuance:** **'Ashaq:** This word paints a vivid picture of oppression and exploitation, emphasizing the moral and ethical implications of taking advantage of others. It suggests a deliberate act of injustice, often involving the abuse of power or authority.

- **English Equivalent Words:** Oppress, Exploit, Defraud

Bible Usage: The word "ashaq is used in various contexts in the Hebrew Bible to describe acts of oppression and exploitation. It appears in passages that address social justice, economic exploitation, and the mistreatment of vulnerable groups such as widows, orphans, and the poor. Examples include:

> *You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning.* (Lev. 19:13)

> *You shall not oppress a hired worker who is poor and needy, whether he is one of your brothers or one of the sojourners who are in your land within your towns.* (Deut. 24:14)

> *For thus says the Lord God: 'My people went down at the first into Egypt to sojourn there, and the Assyrian oppressed them for nothing.* (Is. 52:4)

Brief Synopsis: The Hebrew word "ashaq, is a verb that means to oppress, extort, or exploit. It is derived from the root word עָשַׁק ("ashaq) and is used in the Hebrew Bible to describe actions where individuals or groups are subjected to unjust treatment or exploitation. The word conveys a sense of moral and social injustice, highlighting the suffering of those who are wronged by others. It is often associated with economic exploitation and the mistreatment of vulnerable groups, emphasizing the importance of justice and righteousness in the biblical context.

'Avah (#183)

Root Word: אָוָה ('avah)

Derived From: A primitive root

Literal Meaning: To desire, to crave, to long for

Concrete Word and Meaning: 'Avah (עָוָה): To bend, twist, or distort. It conveys the idea of something being turned away from its proper course or shape.

Essence and Nuance: **'Avah:** This word paints a vivid picture of moral or ethical distortion, emphasizing the deviation from what is right or just. It suggests a deliberate act of twisting or perverting the truth or righteousness.

English Equivalent Words: Bend, Twist, Distort, Pervert

Bible Usage: The Hebrew word 'avah is used in various contexts in the Hebrew Bible to describe desires and longings. It appears in passages that address both positive and negative desires, emphasizing the importance of aligning one's desires with God's will. Examples include Deut. 12:20, Ps. 106:14, and Pro. 13:4.

Verses Using 'Avah:

> *When the Lord your God enlarges your territory, as he has promised you, and you say, 'I will eat meat,' because you crave (אָוָה, 'avah) meat, you may eat meat whenever you desire.* (Deut. 12:20)

> *But they had a wanton craving (אָוָה, 'avah) in the wilderness, and put God to the test in the desert.* (Ps. 106:14)

> *The soul of the sluggard craves (אָוָה, 'avah) and gets nothing, while the soul of the diligent is richly supplied.* (Pro. 13:4)

Brief Synopsis: The Hebrew word 'avah, is a verb that means to desire, to crave, or to long for. It is derived from the root word אָוָה ('avah) and is used in the Hebrew Bible to describe strong desires and longings. The word conveys a sense of intense emotional yearning and wanting, highlighting the importance of aligning one's desires with God's will. It is often associated with both positive and negative desires, emphasizing the impact of one's desires on their actions and decisions.

One may wonder what the difference is between 'agav and 'avah. The following is the answer:

- **'Agav:** Focuses on passionate love and lust, often with a connotation of obsession and illicit desire.
- **'Avah:** Focuses on desire and craving, emphasizing a deep longing or need without the same connotation of illicit desire.

In essence, while both words deal with strong desires, "'agav" leans more towards passionate and often inappropriate love or lust, whereas "'avah" encompasses a broader sense of deep longing and craving.

In summary, the root meaning of "'avah" underscores its association with the concept of desire and craving, encompassing both the emotional and physical dimensions of longing. It embodies the notion of intense yearning and need, highlighting the powerful and sometimes overwhelming nature of desire. One might wonder why 'avah is considered a sin. The answer lies in the potential for 'avah to lead individuals down a path that could jeopardize their spiritual well-being and their relationship with God, their fellow person or their family. When unchecked, such intense desires can result in adverse consequences.

'Aven (#205)

- **Root word:** "אָוָה" ('avah), meaning "to bend," "to twist," or "to distort."

- **Derived from:** The Hebrew root אָוָה ('avah), which means to pant, exert oneself, or to be iniquitous.

- **Literal meaning:** Iniquity, trouble, wickedness, sorrow, idolatry, vanity.

- **Concrete Word and Meaning: 'Aven (אָוֶן):** Trouble, sorrow, or wickedness. It conveys the idea of something that causes pain, distress, or moral evil.

- **Essence and Nuance: 'Aven:** This word paints a vivid picture of trouble and wickedness, emphasizing the negative impact of actions or situations that cause distress or moral corruption. It suggests a sense of futility and wrongdoing.

- **English Equivalent Words:** Trouble, Sorrow, Wickedness, Iniquity

Bible usage: The Hebrew word "aven" is used in the Old Testament to describe various forms of iniquity, wickedness, and idolatry. It is often used by the prophets to call the people to repentance and warn them of the consequences of their iniquity.

Verses using 'Aven

> *For affliction does not come from the dust, nor does trouble (אָוֶן) sprout from the ground.* (Job 5:6)

> *The high places of Aven (אָוֶן), the sin of Israel, shall be destroyed. Thorn and thistle shall grow up on their altars, and they shall say to the mountains, 'Cover us,' and to the hills, 'Fall on us.* (Hosea 10:8)

> *I will break the bar of Damascus, and cut off the inhabitants from the Valley of Aven (אָוֶן), and him who holds the scepter from Beth-eden; and the people of Syria shall go into captivity to Kir, says the Lord.* (Amos 1:5)

Brief synopsis: The Hebrew word "aven" (Strong's #205) refers to iniquity, trouble, wickedness, sorrow, idolatry, and vanity. It is derived from an unused root meaning to pant or exert oneself in vain. The term is used in the Old Testament to describe moral and spiritual corruption, often associated with idolatry and the resulting emptiness and destruction. The prophets frequently used "aven" to call the people to repentance and warn them of the consequences of their iniquit

==‘Avon== (#5771)

Root word: עָוָה (“avah)

Derived from: עָוָה (“avah), meaning to bend, twist, or distort.

Literal meaning: Iniquity, guilt, punishment for iniquity.

- **Concrete Word and Meaning: 'Avon (עָוֹן):** Iniquity, guilt, or sin. It conveys the idea of moral wrongdoing and the resulting guilt or punishment.

- **Essence and Nuance: 'Avon:** This word paints a vivid picture of moral corruption and the burden of guilt. It emphasizes the consequences of sin and the need for atonement. In the context of the Bible, "'avon" often refers to the iniquity that separates individuals from God and the resulting need for repentance and forgiveness.

English Equivalent Words: Iniquity, Guilt, Sin

Bible usage: The Hebrew word "’avon" is used in the Old Testament to describe iniquity, guilt, and the punishment that comes as a result of sin. It is often used in the context of God's judgment and the need for repentance.

Verses using ‘Avon

> *But he was wounded for our transgressions, he was bruised for our iniquities (עֲוֹנֹתֵינוּ); the chastisement of our peace was upon him; and with his stripes we are healed.* (Is. 53:5)

> *Wash me thoroughly from my iniquity (מֵעֲוֹנִי), and cleanse me from my sin.* (Ps. 51:2)

> *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities (עֲוֹנֹת) of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.* (Lev. 16:21)

Brief Synopsis: The Hebrew word "’avon" (Strong's #5771) refers to iniquity, guilt, and the punishment for iniquity. It is derived from the root עָוָה (‘avah), meaning to bend, twist, or distort. "’Avon" highlights the moral distortion caused by sin and emphasizes the seriousness of iniquity and its consequences. It is used in the Old Testament to describe both the act of sin and the resulting guilt or punishment, underscoring the need for repentance and atonement.

Bagad (#898)

- **Root word:** בָּגַד (bagad)

- **Derived from:** A primitive root

- **Literal meaning:** To act treacherously, to deal deceitfully, to betray

- **Concrete Word and Meaning:** To act treacherously, deceitfully, or to betray. It conveys the idea of a breach of trust or faithfulness, whether in personal relationships, national alliances, or in the covenant relationship between God and His people.

- **Essence and Nuance:** This word paints a vivid picture of treachery and deceit, emphasizing the importance of loyalty and faithfulness in relationships. In the context of the Bible, "bagad" is often used to highlight the gravity of unfaithfulness to God, likening it to adultery or betrayal.

- **English Equivalent Words:** Treacherously, deal deceitfully, betray, faithlessly, act covertly

Bible usage: The Hebrew verb "bagad" is used in the Old Testament to describe acts of treachery, deceit, and betrayal. It is often used to highlight the gravity of unfaithfulness, whether in human relationships or in the covenant relationship with God.

Verses using bagad

> *You have neither heard nor understood; from of old your ears have not been open. Well do I know how treacherous (בָּגַד) you are; you were called a rebel from birth.* (Is. 48:8)

> *Have we not all one Father? Did not one God create us? Why do we profane the Covenant of our ancestors by being unfaithful (בָּגַד) to one another?* (Mal. 2:10)

> *But like a woman unfaithful (בָּגַד) to her husband, so you, Israel, have been unfaithful to me," declares the Lord.* (Jer. 3:20)

Brief Synopsis: The Hebrew word "bagad" means to act treacherously, deceitfully, or to betray. It is derived from a primitive root and is used in the Old Testament to describe acts of unfaithfulness and betrayal. The term highlights the seriousness of breaking trust, whether in personal relationships or in the Covenant relationship with God. It underscores the moral and spiritual implications of deceitful actions.

<mark>Chamad</mark> (#2530)

- **Root word:** חָמַד (chamad)

- **Derived from:** A primitive root

- **Literal meaning:** To desire, to covet, to take pleasure in, to delight in

- **Concrete Word and Meaning:** Chamad (חָמַד): To desire, to covet, or to take pleasure in. It conveys the idea of longing for something, often with a sense of envy or greed.

- **Essence and Nuance:** Chamad: This word paints a vivid picture of intense desire and covetousness, emphasizing the emotional and moral implications of wanting something that belongs to someone else. It suggests a strong, often inappropriate longing that can lead to negative consequences.

- **English Equivalent Words:** Desire, Covet, Take pleasure in

Bible usage: The Hebrew verb "chamad" is used in the Old Testament to describe strong desire or longing, often with a negative connotation of coveting or lusting after something that is not rightfully one's own. It is used to emphasize the importance of contentment and respect for others' property and relationships.

Verses using Chamad

> *You shall not covet (תַחְמֹד) your neighbor's house. You shall not covet (תַחְמֹד) your neighbor's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.* (Ex. 20:17)

> *You shall not covet (תַחְמֹד) your neighbor's wife. You shall not set your desire on your neighbor's house or land, his male or female servant, his ox or donkey, or anything that belongs to your neighbor.* (Deut 5:21)

> *When I saw among the spoils a beautiful cloak from Shinar, and two hundred shekels of silver, and a bar of gold weighing fifty shekels, then I coveted (וָאֶחְמְדֵם) them and took them. And behold, they are hidden in the earth inside my tent, with the silver underneath.* (Joshua 7:21)

Brief Synopsis: The Hebrew word "chamad" (Strong's #2530) means to desire, covet, take pleasure in, or delight in. It is derived from a primitive root and is used in the Old Testament to describe strong desire or longing, often with a negative connotation of coveting or lusting after something that is not rightfully one's own. The term emphasizes the importance of contentment and respect for others' property and relationships, highlighting the moral and ethical boundaries set by God for His people.

Chamad and 'Agav Differences

The Hebrew word "chamad" (חָמַד) is primarily used in the context of coveting, which involves a strong desire for something that belongs to someone else. It often carries a negative connotation of envy and sinful desire, as seen in Exodus 20:17: "You shall not covet (chamad) your neighbor's house. You shall not covet (chamad)

your neighbor's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor."

On the other hand, the Hebrew word "'agav" (עָגַב) is used in the context of lust, which involves a passionate and often inappropriate or illicit desire. It signifies a strong, often overwhelming, emotional and physical attraction, as seen in Ezekiel 23:5: "Oholah played the harlot while she was mine; and she lusted (agav) after her lovers, the Assyrians, warriors." In essence, "chamad" is associated with coveting and envy, while "'agav" is associated with lust and passionate desire.

<mark>Chata'</mark> (#2398)

- **Root word:** חָטָא (chata')

- **Derived from:** A primitive root

- **Literal meaning:** To miss, to sin, to forfeit, to lack

- **Concrete Word and Meaning:** Missing the Mark

- **Essence and nuance:** The Hebrew word "chata'" primarily conveys the idea of missing the mark or failing to meet a standard. It is often used to describe moral or ethical failure, particularly in the context of disobedience to God's Commandments. The term can also imply a sense of forfeiting or lacking something due to sin. It emphasizes the concept of falling short of God's expectations and the need for repentance and atonement.

- English Equivalent words: Sin, miss, forfeit, lack

Bible usage: The Hebrew verb "chata'" is used in the Old Testament to describe acts of sin, transgression, and moral failure. It is often used in the context of God's judgment and the need for repentance and forgiveness. Every sin mentioned in the Hebrew Scriptures is a Chata'. This is because every sin falls short from the expectations of God. They go from merely a mistake to open rebellion against God.

Verses using Chata':

> *If you do well, will you not be accepted? And if you do not do well, sin (חַטָּאת)*
> *is crouching at the door. Its desire is for you, but you must rule over it.*
> (Gen. 4:7)

> *Against you, you only, have I sinned (חָטָאתִי) and done what is evil in your sight,*
> *so that you may be justified in your words and blameless in your judgment.*
> (Ps. 51:4)

> *Speak to the people of Israel, saying, If anyone sins (תֶחֱטָא) unintentionally in*
> *any of the Lord's Commandments about things not to be done, and does any one*
> *of them.* (Lev. 4:2)

Ways one can Chata'

- **To miss the way:** This phrase refers to straying from the correct path or direction, often used metaphorically to describe deviating from moral or ethical guidelines. This can be likened to missing your exit off the highway. But one can always rectify this mistake.

- **Miss the mark:** This term means failing to achieve a goal or standard, often used in a moral or spiritual context to describe falling short of God's expectations or commandments. It's like an archer who aims for the bullseye but misses the target altogether. When an archer aims for a particular target and miss it, then he or she is said to have missed the mark. This is not

necessarily a bad thing, but an archer will generally keep practicing until he or she achieves what they wish to accomplish.

- **Making a mistake by missing the mark:** This phrase refers to committing an error or sin by failing to live according to the teachings and commandments of the Torah, this feat could either be intentional, or unintentional.

- **To incur guilt:** This term means to become responsible for a wrongdoing or sin, leading to a sense of guilt or culpability. Incurring guilt means when we sin then we incur guilt on ourselves. Another way one can incur guilt is if someone misleads someone intentionally, or using deceit, fraud or any other sins one might do to lead astray.

- **To err** (Unintentional sin): This phrase refers to committing a sin or mistake unintentionally, without deliberate intent to do wrong.

- **Offense:** Offenses in the Bible are not mere annoyances or hurt feelings; they are actions or words that lead others into sinful behavior.

- **Falling short:** This phrase indicates that an attempt was made, but it didn't quite reach the desired outcome.

- **Coming up short:** Similar to falling short, it means not quite achieving the intended goal.

- **Missing the target:** This phrase directly relates to aiming for something but not hitting the exact spot.

- **Not hitting the bullseye:** Given that an archer is aiming for the center of the target, but missing it.

- **Falling flat:** This phrase suggests that an effort was made, but it didn't have the desired impact.

- **Underperforming:** This indicates that the performance was below expectations, even though an attempt was made.

- **Coming close but not quite:** This phrase emphasizes that the effort was near the goal but didn't fully achieve it.

> *Against thee, thee only, have I sinned (chata'), and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.*　　(Ps. 51:4, KJV)

Many Christians interpret this as an indication that one cannot measure up to the intentions and standards that God desires. Consequently, they believe that Jesus had to die for the sins of mankind. However, this interpretation is fundamentally flawed. God did not provide His Directives/Torah to Israel with the expectation that they would fail to meet them. Such a notion implies that God set Israel up for failure, which is a false assertion.

The profound admiration that David expresses for the Torah in Psalms 119 underscores its value and attainability. The misconception that God set people up to fail is a misguided attitude and a significant misunderstanding of the Torah's purpose and expectations.

> **Note ***** In Leviticus 6:2, the verse begins with, "When a nephesh (soul) misses the mark (chata') and acts unfaithfully with an unfaithful act in YHWH and deceives his neighbor…". This passage highlights that when an individual commits an unfaithful act intentionally, such as lying, cheating, stealing, or any other wrongdoing against their neighbor, it is perceived by YHWH as a personal affront against Himself and His Torah. Therefore, it is imperative that we strive to conduct ourselves with integrity and righteousness in our interactions with others, as being unfaithful to our fellow human beings is tantamount to being unfaithful to God.

Summary: These terms collectively describe the various ways in which one can deviate from moral, spiritual standards, and Torah living leading to guilt and the need for correction and possibly atonement. This is the definition of all sin, meaning every sin is missing the mark. When one sins, he or she misses the mark, meaning they did not live up to or perform to the standard of Torah. This is like an archer shooting for the bullseye, but either misses the target or does not hit the bullseye. It's not like he did anything wrong, but just did not do what he aimed to do. Finally, when someone offends someone in the Hebrew Scriptures it has nothing to do with how we see it, but in summary, an offense in the biblical sense is something that causes someone to stumble spiritually, leading them away from righteousness and into sin.

Finally, to reiterate that Christians claim that the Law of Moses is impossible to live by. While this assertion is false from the beginning it shows that they believe in a false assumption. In fact, the whole of Psalms 119 is filled with how lovely and great the Torah is. The belief that God would give Israel and mankind a Law/Instructions that are too difficult to live by is preposterous to say the least. This assumption makes God to look like a cruel taskmaster, unfair, and unjust, in which, He isn't.

Brief Synopsis: The Hebrew word "chata'" means to miss, to sin, to forfeit, or to lack. It is derived from a primitive root and is used in the Old Testament to describe acts of sin, transgression, and moral failure. The term emphasizes the concept of missing the mark or falling short of God's expectations, highlighting the need for repentance and atonement. It underscores the moral and spiritual implications of disobedience to God's commandments. The meaning of Chata' is to miss the mark, it is much like an archer aiming for the bullseye only not hitting it. This means when someone is attempting to do good, but fails to achieve the ultimate goal. This is not always a bad thing, because we, as children of the Most-High, should always strive to do the best we can but being human it is not always possible. In this case, I know God is a Loving Father and He understands our mistakes and all our failures. All we can do is to keep trying to do better and learn from our mistakes.

<mark>Chet</mark> (#2403)

- **Root word:** חָטָא (chata')

- **Derived from:** A primitive root

- **Literal meaning:** Sin, offense, guilt, punishment for sin

- **Concrete Word and Meaning:** Sin, an offense, or wrongdoing. It conveys the idea of missing the mark or failing to meet a standard.

- **Essence and nuance:** The Hebrew word "chet" primarily conveys the idea of sin or offense, often implying a moral or ethical failure. It encompasses both the act of sin and the resulting guilt or punishment. The term highlights the seriousness of sin and its consequences, emphasizing the need for repentance and atonement.

- **English Equivalent Words:** Sin, offense, wrong doing

Bible usage: The Hebrew noun "chet" is used in the Old Testament to describe acts of sin, transgression, and moral failure. It is often used in the context of God's judgment and the need for repentance and forgiveness.

Verses using Chet

> *If the anointed priest sins (חַטָּאתוֹ), bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering (חַטָּאת) for the sin (חַטָּאתוֹ) he has committed.* (Lev. 4:3)

> *Surely, I was sinful (חֵטְא) at birth, sinful (חֵטְא) from the time my mother conceived me.* (Ps. 51:5)

> *With it he touched my mouth and said, 'See, this has touched your lips; your guilt (חַטָּאתְךָ) is taken away and your sin (חַטָּאתְךָ) atoned for.* (Is. 6:7)

Brief Synopsis: The Hebrew word "chet" means sin, offense, guilt, or punishment for sin. It is derived from the root חָטָא (chata'), meaning to miss or to sin. "Chet" highlights the moral and ethical failure associated with sin and emphasizes the seriousness of sin and its consequences. It is used in the Old Testament to describe both the act of sin and the resulting guilt or punishment, underscoring the need for repentance and atonement.

'Evel (#5766)

- **Root word:** עָוַל ("aval)

- **Derived from:** A primitive root

- **Literal meaning:** Injustice, unrighteousness, wrong, iniquity

- **Concrete Word and Meaning:** Injustice

- **Essence and nuance:** The Hebrew word "'evel" primarily conveys the idea of injustice or unrighteousness. It is often used to describe actions or behaviors that are morally wrong or unjust. The term highlights the ethical and moral dimensions of wrongdoing, emphasizing the deviation from what is right and just.

- **English Equivalent Words:** Injustice, unrighteousness, wrong, iniquity

Bible usage: The Hebrew noun "'evel" is used in the Old Testament to describe acts of injustice, unrighteousness, and moral wrong. It is often used in the context of God's judgment and the call for justice and righteousness.

Verses using 'Evel

> *He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong (עָוֶל), upright and just is he.* (Deut. 32:4)

> *Who has prescribed his ways for him, or said to him, 'You have done wrong (עָוֶל)?* (Job 36:23)

> *Though grace is shown to the wicked, they do not learn righteousness; even in a land of uprightness they go on doing evil (עָוֶל) and do not regard the majesty of the Lord.* (Is. 26:10)

> *For everyone who does such things, everyone who acts unjustly ('evel), is detestable to the Lord your God.* (Deut. 25:16)

In this verse, "evel" refers to unjust actions that are detestable to God. It emphasizes that God disapproves of unfair and morally wrong behavior.

> *No, in your heart you devise injustice (evel), and your hands mete out violence on the earth.* (Ps. 58:2)

Here, "evel" is used to describe the planning of unjust actions and the execution of violence. It highlights the moral corruption and the negative impact of such behavior.

> *Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he*

hath done shall not be remembered; but his blood will I require at thine hand.
(Eze. 3:20, KJV)

*When a righteous man turneth away from his righteousness, and committeth
iniquity, and dieth in them; for his iniquity that he hath done shall he die.*
(Eze. 18:36, KJV)

Brief Synopsis: The Hebrew word "'evel" (Strong's #5766) means injustice, unrighteousness, wrong, or iniquity. It is derived from the root עָוַל ("aval), meaning to act unjustly or to do wrong. "'Evel" highlights the ethical and moral dimensions of wrongdoing, emphasizing the deviation from what is right and just. It is used in the Old Testament to describe acts of injustice and unrighteousness, often in the context of God's judgment and the call for justice and righteousness.

<mark>Gazel</mark> (#1497)

- **Root word:** גָּזַל (gazal)

- **Derived from:** A primitive root

- **Literal meaning:** To tear away, seize, rob, plunder

- **Concrete English Word:** Rob

- **Essence and nuance:** The Hebrew word "gazel" primarily conveys the idea of forcibly taking something away from someone, often through robbery or plunder. It emphasizes the act of seizing or tearing away something that rightfully belongs to another, highlighting the violence and injustice involved in such actions.

- **English Equivalent Words:** Rob, plunder, seize, tear away

Bible usage: The Hebrew verb "gazel" is used in the Old Testament to describe acts of robbery, plunder, and forcible seizure. It is often used in the context of condemning unjust and violent actions.

Verses using gazel

> *Then it shall be, because he has sinned and is guilty, that he shall restore what he took violently away (גָּזַל), or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.* (Lev. 6:4)

> *For I the Lord love judgment, I hate robbery (גָּזֵל) for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.* (Is. 61:8)

> *And has not oppressed any, but has restored to the debtor his pledge, has spoiled none by violence (גָּזֵל), has given his bread to the hungry, and has covered the naked with a garment.* (Eze. 18:7)

Brief Synopsis: The Hebrew word "gazel" (Strong's #1497) means to tear away, seize, rob, or plunder. It is derived from a primitive root and is used in the Old Testament to describe acts of robbery, plunder, and forcible seizure. The term emphasizes the violence and injustice involved in taking something that rightfully belongs to another. It is often used in the context of condemning unjust and violent actions.

Kachash (#3584)

- **Root word:** כָּחַשׁ (kachash)

- **Derived from:** A primitive root

- **Literal meaning:** To lie, deceive, fail, grow lean

- **Concrete English Word:** Deceive

- **Essence and nuance:** The Hebrew word "kachash" primarily conveys the idea of lying or deceiving. It can also imply failing or growing lean, but its primary usage is in the context of deceit and falsehood. The term highlights the moral and ethical implications of dishonesty and untruthfulness.

- **English Equivalent Words:** Lie, deceive, fail, grow lean

Bible usage: The Hebrew verb "kachash" is used in the Old Testament to describe acts of lying, deceit, and falsehood. It is often used in the context of condemning dishonest behavior and emphasizing the importance of truthfulness.

Verses using Kachash

> *There is swearing, lying (כַּחֵ), murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.* (Hosea 4:2)

> *And the Lord will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail (כָּחַשׁ).* (Is. 58:11)

> *My knees are weak through fasting; my body has become gaunt (כָּחַ), with no fat.* (Ps. 109:24)

Brief Synopsis: The Hebrew word "kachash" means to lie, deceive, fail, or grow lean. It is derived from a primitive root and is used in the Old Testament to describe acts of lying, deceit, and falsehood. The term emphasizes the moral and ethical implications of dishonesty and untruthfulness. It can also imply failing or growing lean, but its primary usage is in the context of deceit and falsehood.

<mark>Ma'al</mark> (#4603)

- **Root word:** מָעַל (ma'al)

- **Derived from:** The root word מָעַל (ma'al), meaning to act unfaithfully or treacherously.

- **Literal meaning:** To act unfaithfully.

- **Concrete Word and Meaning: Ma'al (מָעַל):** To act unfaithfully, treacherously, or to betray. It conveys the idea of breaking trust or being disloyal.

- **Essence and Nuance:** Ma'al: This word paints a vivid picture of betrayal and unfaithfulness, emphasizing the moral and ethical implications of breaking trust. It suggests a deliberate act of treachery or disloyalty, often in the context of Covenant relationships.

- **English Equivalent Words:** Betray, Act unfaithfully, Be treacherous

Bible usage: The word "ma'al" is used to describe acts of unfaithfulness or betrayal in the Bible.

Verses using Ma'al

> *If anyone commits a breach of faith (מָעַל, ma'al) and sins unintentionally in any of the holy things of the LORD, he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering.* (Lev. 5:15)

> *But the people of Israel broke faith (מָעַל, ma'al) in regard to the devoted things, for Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the devoted things. And the anger of the LORD burned against the people of Israel.* (Joshua 7:1)

> *So, Saul died for his breach of faith (מָעַל, ma'al). He broke faith with the LORD in that he did not keep the command of the LORD, and also consulted a medium, seeking guidance.* (I Chron. 10:13)

Brief Synopsis: The Hebrew word "ma'al" (מָעַל) signifies acts of unfaithfulness or betrayal, emphasizing the moral and ethical implications of breaking trust. It is derived from the root word מָעַל (ma'al), meaning to act unfaithfully or treacherously. The concept of "ma'al" highlights the seriousness of betrayal and the importance of loyalty and faithfulness in relationships, especially in the context of covenant relationships with God.

Na'ats (#5006)

- **Root word:** נָאַץ (na'ats)

- **Derived from:** The root word נָאַץ (na'ats), meaning to despise or to spurn.

- **Literal meaning:** To despise.

- **Concrete Word and Meaning:** Na'ats (נָאַץ): To despise, to spurn, or to treat with contempt. It conveys the idea of showing disdain or disrespect.

- **Essence and Nuance:** Na'ats: This word paints a vivid picture of contempt and disdain, emphasizing the emotional and moral implications of treating something or someone with disrespect. It suggests a strong, negative attitude towards the object of disdain.

- **English Equivalent Words:** Despise, Spurn, Treat with contempt

Bible usage: The word "na'ats" is used to describe acts of despising or showing contempt in the Bible.

Verses using Na'ats

> *And the LORD said unto Moses, How long will this people provoke (נָאַץ, na'ats) Me? and how long will it be ere they believe Me, for all the signs which I have shewed among them?* (Num. 14:11)

> *For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth (נָאַץ, na'ats).* (Ps. 10:3)

> *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked (נָאַץ, na'ats) the Holy One of Israel unto anger, they are gone away backward.* (Is. 1:4)

Brief Synopsis: The Hebrew word "na'ats" (נָאַץ) signifies acts of despising or showing contempt, emphasizing the emotional and moral implications of treating something or someone with disrespect. It is derived from the root word נָאַץ (na'ats), meaning to despise or to spurn. The concept of "na'ats" highlights the seriousness of contempt and the importance of respect and reverence in relationships, especially in the context of one's relationship with God.

<mark>Naqab</mark> (#5344)

Root word: נָקַב (naqab)

Derived from: The root word נָקַב (naqab), meaning to pierce or to bore.

Literal meaning: To pierce.

Concrete Word and Meaning: Naqab (נָקַב): To pierce, to bore, or to perforate. It conveys the idea of making a hole or opening through something.

Essence and Nuance: Naqab: This word paints a vivid picture of piercing or perforating, emphasizing the physical act of making an opening. It suggests a deliberate action of creating a hole or passage through an object.

English Equivalent Words: Pierce, Bore, Perforate, Designation

Bible usage: In the Hebrew Scriptures the word "naqab" is used to describe acts of piercing or making holes.

Verses using Naqab

> *And Moses and Aaron took these men which are expressed (נָקַב, naqab) by their names.* (Num. 1:17)

> *But Jehoiada the priest took a chest, and bored (נָקַב, naqab) a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.* (II Kings 12:9)

> *Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce (נָקַב, naqab) it: so is Pharaoh king of Egypt to all that trust in him.* (Is. 36:6)

Brief Synopsis: The Hebrew word "naqab" (נָקַב) signifies acts of piercing or making holes, emphasizing the physical act of creating an opening. It is derived from the root word נָקַב (naqab), meaning to pierce or to bore. The concept of "naqab" highlights the deliberate action of making a hole or passage through an object, often with a specific purpose or intention.

Nasha' (#5377)

- **Root word:** נָשָׁא (nasha')

- **Derived from:** The root word נָשָׁא (nasha'), meaning to deceive or to beguile.

- **Literal meaning:** To deceive.

- **Concrete Word and Meaning: Nasha' (נָשָׁא):** To deceive, to beguile, or to lead astray. It conveys the idea of causing someone to believe something that is not true.

- **Essence and Nuance: Nasha':** This word paints a vivid picture of deception and trickery, emphasizing the moral and ethical implications of leading someone astray. It suggests a deliberate act of misleading or deceiving others.

- **English Equivalent Words:** Deceive, Beguile, Lead Astray

Bible usage: The word "nasha'" is used to describe acts of deception or misleading in the Bible.

Verses using Nasha'

> *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled (נָשָׁא, nasha') me, and I did eat.*
> (Gen. 3:13)

> *Thus saith the king, Let not Hezekiah deceive (נָשָׁא, nasha') you: for he shall not be able to deliver you out of his hand.* (II Kings 18:29)

> *For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive (נָשָׁא, nasha') you, neither hearken to your dreams which ye cause to be dreamed.* (Jer. 29:8)

Brief Synopsis: The Hebrew word "nasha'" (נָשָׁא) signifies acts of deception or misleading, emphasizing the moral and ethical implications of leading someone astray. It is derived from the root word נָשָׁא (nasha'), meaning to deceive or to beguile. The concept of "nasha'" highlights the seriousness of deception and the importance of truthfulness and integrity in relationships.

Pesha' (#6588)

- **Root word:** פֶּשַׁע (pasha)

- **Derived from:** The root word פֶּשַׁע (pasha), meaning to rebel or to transgress.

- **Literal meaning:** To rebel.

- **Concrete Word and Meaning:** Pesha' (פֶּשַׁע): Transgression, rebellion, or offense. It conveys the idea of breaking away from authority or violating a law.

- **Essence and Nuance:** Pesha': This word paints a vivid picture of rebellion and transgression, emphasizing the moral and ethical implications of defying authority or breaking a covenant. It suggests a deliberate act of disobedience or violation.

- **English Equivalent Words:** Transgression, Rebellion, Offense

Bible usage: The word "pesha'" is used to describe acts of rebellion or transgression in the Bible.

Verses using Pesha'

> *But he was wounded for our transgressions (פֶּשַׁע, pesha'), he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.* (Is. 53:5)

> *Blessed is he whose transgression (פֶּשַׁע, pesha') is forgiven, whose sin is covered.* (Ps. 32:1)

> *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.* (Pro. 28:13)

Historical Development of Pesha'

- **Ancient Hebrew:** In its earliest usage, "pesha'" (פֶּשַׁע) primarily referred to acts of rebellion or transgression. It was used to describe violations of social, moral, or legal norms, often in the context of covenant relationships. The term emphasized the seriousness of breaking trust or defying authority.

- **Biblical Hebrew:** Throughout the Old Testament, "pesha'" continued to be used to denote acts of rebellion against God, individuals, or nations. It was often associated with sin and moral failure, highlighting the need for atonement and repentance. The prophets frequently used "pesha'" to call out the people's transgressions and urge them to return to God.

- **Post-Biblical Hebrew:** In later Jewish literature, "pesha'" retained its connotation of rebellion and transgression but also began to be used more broadly to describe various forms of wrongdoing. The term continued to emphasize the moral and ethical implications of violating divine or human laws.

- **Modern Hebrew:** In contemporary usage, "pesha'" is still used to refer to crimes, offenses, or transgressions. It has retained its core meaning of rebellion and violation of norms, but its application has expanded to include a wider range of legal and moral infractions.

Etymological Study of English Words

Transgression:

- **Etymology:** The word "transgression" comes from the Latin "transgressio," which means "a going across or over." It is derived from "transgredi," where "trans" means "across, beyond" and "gredi" means "to walk, go." In Middle English, it was "transgressioun," and in Old French, it was "transgression".

- **Meaning:** It refers to the act of violating a law, command, or duty, often implying a moral or ethical breach.

Rebellion:

- **Etymology:** The word "rebellion" originates from the Latin "rebellio," meaning "renewal of war" or "revolt." It comes from "rebellis," meaning "insurgent, rebellious," which is derived from "rebellare," where "re-" means "again" and "bellare" means "to wage war".

- **Meaning:** It signifies an act of armed resistance or defiance against an established authority or government.

Offense:

- **Etymology:** The word "offense" comes from the Latin "offensa," meaning "an offense, injury, affront." It is derived from "offendere," which means "to strike against" or "to displease." In Old French, it was "offense," and in Middle English, it was "offence".

- **Meaning:** It refers to a breach of the law, wrongdoing, or an act that causes displeasure or harm.

Brief Synopsis: The Hebrew word "pesha'" (פֶּשַׁע) signifies acts of transgression or rebellion, emphasizing the moral and ethical implications of defying authority or breaking a covenant. It is derived from the root word פָּשַׁע (pasha), meaning to rebel or to transgress. The concept of "pesha'" highlights the seriousness of rebellion and the importance of repentance and forgiveness in restoring relationships, especially in the context of one's relationship with God.

<mark>**Ra'a'**</mark> (#7451)

- **Root word:** רָעַע (ra'a')

- **Derived from:** The root word רָעַע (ra'a), meaning to be bad or evil.

- **Literal meaning:** To be evil.

- **Concrete Word and Meaning: Ra'a' (רָעַע):** To be evil, bad, or harmful. It conveys the idea of something that is morally, physically, or naturally negative and destructive.

- **Essence and Nuance: Ra'a':** This word paints a vivid picture of evil and harm, emphasizing the negative and destructive aspects of actions or events. It suggests a strong moral and ethical implication of being bad or wicked.

- **English Equivalent Words:** Evil, Wickedness, Harm

Bible usage: The word "ra'a'" is used to describe acts of evil, wickedness, and harm in the Bible.

Verses using Ra'a'

> *And God saw that the wickedness (רָעַע, ra'a') of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* (Gen. 6:5)

> *Woe unto them that call evil (רָעַע, ra'a') good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!* (Is. 5:20)

> *Depart from evil (רָעַע, ra'a'), and do good; seek peace, and pursue it.* (Ps. 34:14)

Historical Development:

- **Ancient Hebrew:** In its earliest usage, "ra'a'" (רָעַע) primarily referred to something that was bad, evil, or harmful. It was used to describe moral, physical, or natural evil, emphasizing the negative and destructive aspects of the term.

- **Biblical Hebrew:** Throughout the Old Testament, "ra'a'" continued to be used to denote evil, wickedness, and harm. It was often associated with moral corruption, sin, and the consequences of disobedience to God. The term was used to describe both human actions and natural calamities.

- **Post-Biblical Hebrew:** In later Jewish literature, "ra'a'" retained its connotation of evil and wickedness but also began to be used more broadly to describe various forms of harm and misfortune. The term continued to emphasize the moral and ethical implications of evil actions.

- **Modern Hebrew:** In contemporary usage, "ra'a'" is still used to refer to evil, wickedness, and harm. It has retained its core meaning of being bad or evil, but its application has expanded to include a wider range of negative and harmful actions or events.

Etymological Study of English Words

Evil

- **Etymology:** The word "evil" comes from the Old English "yfel," which means "bad, vicious, ill, wicked." It is derived from the Proto-Germanic "*ubilaz," which means "bad" or "evil." The term has been used in English since the early medieval period to describe moral wickedness and harm.

- **Meaning:** It refers to profound immorality, wickedness, and depravity, often associated with supernatural forces.

Wickedness

- **Etymology:** The word "wickedness" comes from the Old English "wicca," which means "wizard" or "sorcerer." It is derived from the Proto-Germanic "*wikkjaz," which means "necromancer" or "one who practices witchcraft." The term evolved to describe morally wrong or evil behavior.

- **Meaning:** It signifies the quality of being morally wrong or evil, often associated with deliberate and malicious actions.

Harm

- **Etymology:** The word "harm" comes from the Old English "hearm," which means "hurt, pain, evil, insult." It is derived from the Proto-Germanic "*harmaz," which means "grief" or "pain." The term has been used in English since the early medieval period to describe physical or mental injury.

- **Meaning:** It refers to physical or mental damage or injury, often caused by deliberate actions.

Brief Synopsis: The Hebrew word "ra'a'" (רָעַע) signifies acts of evil, wickedness, and harm, emphasizing the moral and ethical implications of negative and destructive actions. It is derived from the root word רָעַע (ra'a), meaning to be bad or evil. The concept of "ra'a'" highlights the seriousness of evil and the importance of avoiding harmful actions and seeking righteousness. Over the centuries, the term has evolved but has consistently retained its core meaning of being bad or evil.

Rasha' (#7563)

- **Root word:** רָשַׁע (rasha")

- **Derived from:** The root word רָשַׁע (rasha), meaning to be wicked or to act wickedly.

- **Literal meaning:** To be wicked.

- **Concrete Word and Meaning: Rasha' (רָשַׁע):** To be wicked, guilty, or criminal. It conveys the idea of someone who is morally wrong or engages in evil actions.

- **Essence and Nuance: Rasha':** This word paints a vivid picture of wickedness and guilt, emphasizing the moral and ethical implications of being evil or engaging in criminal behavior. It suggests a strong condemnation of such actions.

- **English Equivalent Words:** Wicked, Guilty, Criminal

Bible usage: The word "rasha'" is used to describe acts of wickedness, guilt, and criminal behavior in the Bible.

Verses using Rasha'

> *For the LORD knoweth the way of the righteous: but the way of the ungodly (רָשַׁע, rasha') shall perish.* (Ps. 1:6)

> *The LORD is far from the wicked (רָשַׁע, rasha'): but he heareth the prayer of the righteous.* (Pro. 15:29)

> *Woe unto the wicked (רָשַׁע, rasha')! it shall be ill with him: for the reward of his hands shall be given him.* (Is. 3:11)

Historical Development:

- **Ancient Hebrew:** In its earliest usage, "rasha'" (רָשַׁע) primarily referred to someone who was wicked or engaged in evil actions. It was used to describe individuals who were morally wrong or guilty of criminal behavior. The term emphasized the seriousness of such actions and the moral condemnation associated with them.

- **Biblical Hebrew:** Throughout the Old Testament, "rasha'" continued to be used to denote wickedness, guilt, and criminal behavior. It was often associated with those who defied God's commandments and engaged in sinful actions. The term was used to describe both individuals and groups who were considered morally corrupt.

- **Post-Biblical Hebrew:** In later Jewish literature, "rasha'" retained its connotation of wickedness and guilt but also began to be used more broadly to describe various forms of moral and ethical wrongdoing. The term continued to emphasize the moral and ethical implications of being wicked or engaging in criminal behavior.

- **Modern Hebrew:** In contemporary usage, "rasha'" is still used to refer to wickedness, guilt, and criminal behavior. It has retained its core meaning of being morally wrong or evil, but its application has expanded to include a wider range of negative and harmful actions or behaviors.

Etymological Study of English Words

Wicked

- **Etymology:** The word "wicked" comes from the Old English "wicca," which means "wizard" or "sorcerer." It is derived from the Proto-Germanic "*wikkjaz," which means "necromancer" or "one who practices witchcraft." The term evolved to describe morally wrong or evil behavior.

- **Meaning:** It signifies the quality of being morally wrong or evil, often associated with deliberate and malicious actions.

Criminal

- **Etymology:** The word "criminal" comes from the Latin "criminalis," which means "pertaining to crime." It is derived from "crimen," meaning "accusation" or "offense." The term has been used in English since the late medieval period to describe someone who commits a crime.

- **Meaning:** It refers to a person who has committed a crime or an act that is punishable by law.

Guilty

- **Etymology:** The word "guilty" comes from the Old English "gyltig," which means "offending, delinquent, criminal." It is derived from "gylt," meaning "crime, sin, fault." The term has been used in English since the early medieval period to describe someone who is responsible for a wrongdoing.

- **Meaning:** It signifies the state of having committed an offense, crime, or wrongdoing, often accompanied by a sense of responsibility or remorse.

Brief Synopsis: The Hebrew word "rasha'" (רָשַׁע) signifies acts of wickedness, guilt, and criminal behavior, emphasizing the moral and ethical implications of being evil or engaging in such actions. It is derived from the root word רָשַׁע (rasha), meaning to be wicked or to act wickedly. The concept of "rasha'" highlights the seriousness of wickedness and the importance of righteousness and justice in the biblical context.

<mark>Satah</mark> (#784)

- **Root word:** סָטָה (Satah)

- **Derived from:** A primitive root

- **Literal meaning:** To turn aside, deviate, or swerve

- **Concrete Word and Meaning:** To turn aside from a path or direction

- **Essence and Nuance:** The word conveys the idea of straying or deviating from a set course or standard.

- **English Equivalent Words:** Deviate, stray, swerve

Bible usage: The word "Satah" is used in the context of turning away from a prescribed path or behavior, often with a negative connotation of moral or spiritual deviation.

Verses using Satah

> *Speak unto the children of Israel, and say unto them, If any man's wife go aside (תִּשְׂטֶה, tis'teh), and commit a trespass against him.* (Num. 5:12)

> *Turn not to the right hand nor to the left: remove thy foot from evil (תָּסֻר, tasur).* (Pro. 4:27)

> *Get you out of the way, turn aside (סוּרוּ, suru) out of the path, cause the Holy One of Israel to cease from before us.* (Is. 30:11)

Etymological Studies of English Words

Deviate

- **Origin:** Late 16th century, from Latin "deviat-" meaning 'turned out of the way,' from the verb "deviare," from "de-" (away from) + "via" (way).

- **Historical Development:** The word "deviate" has maintained its meaning of turning away from a path or standard since its inception. It is used in various contexts, including moral, behavioral, and physical deviations.

Stray

- **Origin:** Middle English, from Old French "estraier," based on Latin "extra" (outside).

- **Historical Development:** The word "stray" originally meant to wander or roam without a fixed course. Over time, it has come to imply deviation from a proper course or standard, often with a negative connotation.

Swerve

- **Origin:** Middle English, from Old English "sweorfan" (to rub, scour).

- **Historical Development:** The word "swerve" initially referred to a physical turning or curving movement. It has since evolved to include metaphorical uses, indicating deviation from a course or standard.

Brief Synopsis: The Hebrew word "Satah" primarily means to turn aside or deviate from a path. It is often used in the context of moral or spiritual deviation, indicating a departure from a prescribed way of life or behavior. The word carries a negative connotation, suggesting a straying from what is right or expected.

<mark>Shagah</mark> (#7686)

- **Root word:** שָׁגָה (Shagah)

- **Derived from:** A primitive root

- **Literal meaning:** To go astray, err, or wander

- **Concrete Word and Meaning:** To wander or go astray from a path

- **Essence and Nuance:** The word conveys the idea of making a mistake or going off course, often unintentionally.

- **English Equivalent Words:** Err, wander, stray

Bible usage: The word "Shagah" is used in the context of making an error or going astray, often with a connotation of unintentional mistakes or wandering from the right path.

Verses using Shagah

> *And if the whole congregation of Israel sin through ignorance (וְנֶעְלַם, venelam), and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty.* (Lev. 4:13)

> *With him is strength and wisdom: the deceived (שָׁגָה, shagah) and the deceiver are his.* (Job 12:16)

> *Before I was afflicted I went astray (שָׁגָה, shagah): but now have I kept thy word.* (Ps. 119:67)

Etymological Studies of English Words

Err

- **Origin:** Middle English, from Old French "errer," based on Latin "errare" (to wander, err).

- **Historical Development:** The word "err" has maintained its meaning of making a mistake or going astray since its inception. It is used in various contexts, including moral, behavioral, and intellectual errors.

Wander

- **Origin:** Old English "wandrian," of Germanic origin; related to Dutch "wandelen" and German "wandern."

- **Historical Development:** The word "wander" originally meant to move about aimlessly or without a fixed course. Over time, it has come to imply deviation from a proper course or standard, often with a sense of aimlessness or lack of direction.

Stray

- **Origin:** Middle English, from Old French "estraier," based on Latin "extra" (outside).

- **Historical Development:** The word "stray" originally meant to wander or roam without a fixed course. Over time, it has come to imply deviation from a proper course or standard, often with a negative connotation.

Brief Synopsis: The Hebrew word "Shagah" primarily means to go astray or err. It is often used in the context of making mistakes or wandering from the right path, usually unintentionally. The word carries a connotation of error or deviation from what is correct or expected.

<mark>Ta'ah</mark> (#8582)

- **Root word:** תָּעָה (Ta'ah)

- **Derived from:** A primitive root

- **Literal meaning:** To err, wander, or go astray

- **Concrete Word and Meaning:** To wander or go astray from a path

- **Essence and Nuance:** The word conveys the idea of making a mistake or going off course, often unintentionally.

- **English Equivalent Words:** Err, wander, stray

Bible usage: The word "Ta'ah" is used in the context of making an error or going astray, often with a connotation of unintentional mistakes or wandering from the right path.

Verses using Ta'ah

> *I have gone astray (תָּעִיתִי, ta'iti) like a lost sheep; seek thy servant; for I do not forget thy commandments.* (Ps. 119:176)

> *All we like sheep have gone astray (תָּעִינוּ, ta'inu); we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.* (Is. 53:6)

> *My sheep wandered (תָּעוּ, ta'u) through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.* (Eze. 34:6)

Etymological Studies of English Words

Err

- **Origin:** Middle English, from Old French "errer," based on Latin "errare" (to wander, err).

- **Historical Development:** The word "err" has maintained its meaning of making a mistake or going astray since its inception. It is used in various contexts, including moral, behavioral, and intellectual errors.

Wander

- **Origin:** Old English "wandrian," of Germanic origin; related to Dutch "wandelen" and German "wandern."

- **Historical Development:** The word "wander" originally meant to move about aimlessly or without a fixed course. Over time, it has come to imply deviation from a proper course or standard, often with a sense of aimlessness or lack of direction.

Stray

- **Origin:** Middle English, from Old French "estraier," based on Latin "extra" (outside).

- **Historical Development:** The word "stray" originally meant to wander or roam without a fixed course. Over time, it has come to imply deviation from a proper course or standard, often with a negative connotation.

Brief Synopsis: The Hebrew word "Ta'ah" primarily means to err or go astray. It is often used in the context of making mistakes or wandering from the right path, usually unintentionally. The word carries a connotation of error or deviation from what is correct or expected.

Anti-sin

While "anti-sin" may not be a word or found in the Scriptures but it serves as a powerful concept to illustrate a point. Anti-sin represents the opposite of sin. However, the best word to use for "anti-sin," if you will, is *righteousness*. Much of the focus has been on defining sin, with various terms and meanings are from the Hebrew Scriptures. My goal is to help people understand that knowing what sin is can aid in avoiding it. The consequences of sin range from simply missing the mark, making a mistake, or not achieving the goal of Torah observance. This could be as simple as trying to do something right but falling short. Does this mean it is evil? Not necessarily. It highlights our humanity, our failures, and our inability to always meet expectations. Sin can also extend to outright rebellion against the Most-High.

So, what is anti-sin, or the opposite of sin? When asked, most people define sin as breaking God's laws. Many refer solely to the New Testament for their answers, but the concept goes much deeper. The idea of anti-sin is to understand what the opposite of sin is. Most people cannot articulate this. Allow me to explain.

In today's world the concept of the opposite of sin varies depending on the context and religious or philosophical perspective. However, not so according to the Hebrew Scriptures. These are laid out and expected be obeyed. In the Hebrew Scriptures, sin (chata') is often understood as "missing the mark" or failing to live up to divine standards. Therefore, the opposite of sin would be living in accordance with those divine standards, which can be described as righteousness (צַדִּיק, tzaddik) or holiness (קֹדֶשׁ, qodesh). Great men of antiquity such as Abraham, Isaac, Jacob, David and many others lived in pursuance of the Torah, and were able to do so.

Righteousness (צַדִּיק, tzaddik): This term refers to living a morally upright life in alignment with God's Commandments. A righteous person strives to do what is right and just in the eyes of God by living according to the teachings of the Torah. It involves embracing the **Covenant** and the *Way of Life* as defined in the **Torah** of God. It means living in pursuit of His Torah, Instructions, and Appointed Times. This is not merely about being a good person but following the path of the men of antiquity, like Abraham, Isaac, Jacob, David, and many others. These men were Torah observant, or as I prefer to say, Torah pursuant. No one is without blame or fault, and everyone makes mistakes or sins. This is why repentance (shuv) exists. It means returning or turning to obedience to the Torah. When we do this, we are considered righteous in the eyes of YHWH. His Torah is designed to make one righteous; it is a *Way of Life or a Code of Conduct*, it is NOT a religion. Consider the following passage:

> *But if the wicked will turn from all his sins that he hath committed, and keep all My Statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.*
> (Eze. 18:21-22)

Holiness (קֹדֶשׁ, qodesh): Holiness involves being set apart for a sacred purpose and living in a way that reflects God's purity and sanctity. In brief, holiness in the Hebrew Scriptures means to be set apart and dedicated solely to God.

Good Deeds and Helping Those in Need: Helping those in need is a fundamental principle in the Bible, reflecting God's love, compassion, and justice. It involves providing support, care, and assistance to those who are vulnerable, marginalized, or in distress. This act of kindness is seen as a reflection of God's character and a demonstration of true faith. The biblical concept of helping those in need goes beyond mere charity. It

encompasses a sense of responsibility, empathy, and solidarity with the less fortunate. It is not just about giving material aid but also about restoring dignity, offering hope, and promoting justice. Helping those in need is seen as an act of worship and obedience to God's Commandments.

In summary, the opposite of sin in the Hebrew Scriptures is living a life of righteousness and holiness, adhering to divine instructions, and maintaining moral integrity.