# A Glossary of Hebrew Words Translated Iniquity, Sin, Unrighteousness, etc.

| SN | Representative Verse(s) | No. of Occurrences | Lexical Study |
|---|---|---|---|
| 205 | Num 23:21; Deut 26:14; Job 4:8; Isa 10:1 | 78 | אָוֶן harm, trouble, misdeed, deceit. From an unused root perhaps meaning properly, to pant (hence, to exert oneself, usually in vain). Strong lists 78 occurrences, TWOT lists 85, probably including other uses of the root. Only noun and adjective forms used. In some passages the word clearly carries the idea of deceit. (Shinn) "The primary meaning of the word seems to have two facets: a stress on trouble which moves on to wickedness, and an emphasis on emptiness which moves on to idolatry." TWOT (Before she died, Rachel named her son Ben-oni, son of trouble in Gen 35:18.) |
| 816 | Lev 4:13, 22, 27; 5:3-5 | 35 | אָשֵׁם guilt, trespass, offend. Primitive root. Does not appear to mean to cross a line or fall accidently as does the Greek word. Means to trespass only in the sense of producing guilt, and therefore refers to any unrighteous act that causes a person to be liable for punishment. (Shinn) "The primary meaning...seems to center on guilt, but moves from the act which brings guilt to the condition of guilt to the act of punishment." TWOT |
| 817 | Gen 26:10; Lev 5:6, 7 | 46 | אָשָׁם trespass offering. Derived from 816. Appears actually to be an offering to asuage guilt. Better translated "guilt offering." |
| 818 | Gen 42:21; 2 Sam 14:13; Ezra 10:19 | 3 | אָשֵׁם guilty, faulty. Derived from 816. Ezra 10:19 refers to being guilty rather than a guilt offering and should be so translated. |
| 819 | Lev 4:3; 6:5, 7; Ezra 9:6 | 19 | אַשְׁמָה Generally translated trespass. Derived from 817. Strong lists this feminine form of 181 as a separate word. Translated "sin" in Lev 4:3, but better translated guilt. Lev 6:5 should be translated "guilt" rather than "trespass offering." |
| 1942 | Psa 94:20 | 16 | הַוָּה wickedness, calamity. Derived from 1943 (הֹוָה, see next) which occurs 3 times, always translated "mischief" in the AV. |
| 1943 | Isa 47:11; Ezra 7:26 | 3 | הֹוָה translated mischief in AV. Relates to disaster or ruin. |
| 2398 | Gen 20:6, 9; 31:39; 39:9; 43:9; Ex 9:27; Psa 106:6; Lev 4:2, 3, 14, 22, 23, 27, 28, 35; Ezek 28:16 | 238 | חָטָא sin, trespass. The most common word for sin in the OT. Has a broader connotation that the Greek word ἁμαρτία. Includes both intention and unintentional violations of the Mosaic code. It includes, therefore, the idea of the Greek word "trespass." as part of its semantic domain. Like ἁμαρτία in the NT, the word at one time meant to miss (the way), but came to have a moral and ethical meaning in relationship to violations of the Mosaic code. חָטָא is used non-forensically for the period before the Mosaic code was established where it carried the more general meaning of wrongness, fault, or blame, sometimes against another person as well as God. |
| 2399 | Gen 41:9; Lev 22:9 | 33 | חֵטְא sin, trespass, guilt, punishment. Derived from 2398. |
| 2400 | Num 16:38; 32:14; 1 Sam 15:18; Psa 1:5; 25:8 | 19 | חַטָּא sinner, sinful. Derived from 2398. |
| 2401 | Gen 20:9; Ex 32:21, 30, 31 | 8 | חֲטָאָה sin, sin offering. Used primarily in the phrase חֲטָאָה גְדֹלָה (great sin). Derived from 2399. |
| 2402 | Ezra 6:17 | 1 | חֲטָאָה sin offering. Aramaic equivalent of 2401. |
| 2403 | Gen 4:7; Ex 29:14, 36; Lev 4:23-26 | 296 | חַטָּאת sin, trespass ("unknown sin"), sin offering, transgression. Derived from 2398. Used of the sin offering in Leviticus as well as violation of the Mosaic code. |
| 4603 | Lev 5:16; 6:2; 26:40; Josh 22:16, 20, 31; Ezek 29:23 | 35 | מָעַל a primitive verb root, meaning to act unfaithfully or treacherously. |
| 4604 | Lev 5:15; Josh 7:1; Ezra 9:2, 4; Dan. 9:7 | 29 | מַעַל derived from 4603. "In almost all the bibilical references ma'al is used to designate the breaking or violation of religious law as a conscious act of treachery.... The general idea is defection or unfaithfulness. Our English word 'perfidy' would come perhaps closest of all." TWOT |
| | 1 Sam 20:30; Psa | 17 | עָוָה qal do wrong; piel disturb; hifil pervert. A primitive root meaning to bend, twist, |

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| 5753 | 106:6; Jer 3:21 | | distort. Therefore translated *iniquity*. See 5771 below. |
| 5766 | Lev 19:15; Deut 32:4; Ezek 28:15; Zeph 3:5 | 55 | עָוֶל Unjust, to act unjustly or wrongly; "The basic meaning of this root means to deviate from a right standard; to act contrary to what is right" TWOT, pg. 652. TWOT says that this word and its feminine form are used in contrast to the concept of righteousness (Lev 19:15, 35; Isa 26:10; 59:3f; Ezek 3:20; 18:8f, 24; 33:12f, 15). |
| 5771 | Ex 20:5; Lev 5:1; 16:21; 2 Sam 22:24 | 230 | עָוֹן Derived from 5753. Root meaning is *to bend* or *twist* which it retains in its concrete sense (Psa 38:7, nif'al). It can mean ruin (Isa 24:1 pi'el) Carries the idea of perversion. TWOT Translated punishment in Genesis 4:13 (AV). Probably the best translation is *iniquity* when used ethically, but also seems to carry the idea of guilt deserving of punishment as a result of the iniquitous act.<br>This noun form is used only with the negative connotation of iniquity, perversion, crooked behavior. TWOT |
| 5932 | Hos 10:9 | 1 | עַלְוָה injustice; unrighteousness. Derived from 5766. |
| 5999 | Gen 41:51; Hab 1:13; Job 4:8 | 55 | עָמָל toil, trouble, labor, mischief. Derived from the primitive root 5998, which means to labor or toil. Seems to always carry a negative connotation, as opposed for other Hebrew words for work. |
| 6586 | 1 Ki 8:50; 2 Ki 1:1; Psa 37:38; Isa 1:2; Dan 8:23 | 41 | פָּשַׁע a primitive verb root. Revolt, rebel, transgress. |
| 6588 | Gen 31:36; Ex 22:9; 34:7; Lev 16:16 | 93 | פֶּשַׁע noun derived from 6586. "The fundamental idea of the root is a breach of relationships, civil or religious, between two parties." TWOT The word is used in the sense of rebellion, or the casting off of allegience. Often translated transgression, but without the legal overtones of the NT word. |
| 7451 | Gen 2:9, 13:13, 31:29; Ex 5:19, 32:14; Deut 6:22; Jud 2:11, 15; Psa 10:6 | 663 | רַע derived from 7489. The most general word for doing harm. It is used both of God and man. The opposite is *good*, though sometimes it seems to be *peace*. When God performs something that is רַע it carries the overtones of righteous judgment, and wrath which is deserved. Often translated *evil*, or *wickedness*, when used of man it carries the idea wrong-doing that produces hurt, either physical or spiritual. As such it actually means bad as opposed good, non-beneficial as opposed to beneficial. When someone does "evil in the sight of the Lord" the implication is that God's character is violated and His moral standards are broken. |
| 7489 | Gen 19:7; 43:6; Ex 5:22,23; Lev 5:4; Num 11:11; Mic 3:4; Zech 8:14 | 83 | רָעַע a primitive root. Refers to both moral and non-moral badness. "Since the decision that something is bad depends subjectively on one's taste, the root frequently occurs with the formula 'in the eyes of.'" "God is the subject of the verb...in Ps. 44:2, but his infliction of pain on people is not due to viciousness; it is the just judgment of sinners who do not respond to his call for repentence." TWOT |
| 7561 | Ex 22:9; Deut 25:1; 1 Kings 8:47; 2 Chron 20:35 | 34 | רָשַׁע The verb "seems to have two meanings, a) to act wickedly, and, b) to condemn as guilty.... In the Qal the verb means to be wrong, unjust, or guilty. In the Hifil it means either to condemn as guilty or to act wickedly." TWOT However, the word is contrasted with צָדֵק , a word generally translated *right* or *righteousness*. See Deut 25:1; Job 10:15; 34:16; 40:8; Psa 94:21. The verb seems to contain the idea of wickedness that is broadly opposite to righteousness, though it is probably not to be translated *to be unrighteous*. |
| 7562 | Deut 9:27; Job 34:8; Pro 10:2; Ecc 3:16; Mic 6:10 | 30 | רֶשַׁע wickedness. Derived from 7561. "The masculine noun...denotes the kind of life that is opposite to God's character (Job 34:10; Ps 5:4; 45:7)." TWOT Distinguished from righteous behavior in the wisdom literature. Refers to acts rather than to a state. |