

Greek: #264

hamartano (ham-ar-tan'-o) Perhaps from G1 (as a negative particle) and the base of G3313

Definition: “**properly to miss the mark (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin**”

Translated: “for your faults, offend, sin, trespass”

Greek: #265

hamarte (ham-ar'-tay-mah) From G264

Definition: “**a sin (properly concrete)**”

Translated: “sin”

Greek: #266

hamartia (ham-ar-tee'-ah) From G264

Definition: “**sin (properly abstract)**”

Translated: “offence, sin (-ful)”

Greek: #268

hamarto (ham-ar-to-los) From G264

Definition: “**sinful, that is, a sinner**”

Translated: “sinful, sinner”

Greek: #361

anamartetos (an-am-ar'-tay-tos) From G1 (as a negative particle) and a presumed derivative of G264

Definition: “**sinless**”

Translated: “that is without sin”

Greek: #458

anomia (an-om-ee'-ah) From G459

Definition: “**illegality, that is, violation of law or (generally) wickedness**”

Translated: “iniquity, X transgress (-ion of) the law, unrighteousness”

Greek: #677

aproskopos (ap-ros'-kop-os) From G1 (as a negative particle) and a presumed derivative of G4350

Definition: “**actively inoffensive, that is, not leading into sin; passively faultless, that is, not led into sin**”

Translated: “none (void of, without) offence”

Greek: #679

aptaistos (ap-tah'ee-stos) From G1 (as a negative particle) and a derivative of G4417

Definition: “**not stumbling, that is, (figuratively) without sin**”

Translated: “from falling”

Greek: #1828

exelko (ex-el'-ko) From G1537 and G1670

Definition: “**to drag forth, that is, (figuratively) to entice (to sin)**”

Translated: “draw away”

Greek: #2554

kakopoieo (kak-op-oy-eh'-o) From G2555

Definition: “**to be a bad doer, that is, (objectively) to injure, or (generally) to sin**”

Translated: “do (-ing) evil”

Greek: #3845

parabaino □ (par-ab-ah'ee-no) From G3844 and the base of G939

Definition: **“to go contrary to, that is, violate a command”**

Translated: “(by) transgress (-ion)”

Greek: #3848

parabate □s (par-ab-at'-ace) From G3845

Definition: **“a violator”**

Translated: “breaker, transgress (-or)”

Greek: #3900

parapto □ma (par-ap'-to-mah) From G3895

Definition: **“a side slip (lapse or deviation), that is, (unintentional) error or (wilful) transgression”**

Translated: “fall, fault, offence, sin, trespass”

Greek: #4258

proamartano □ (pro-am-ar-tan'-o) From G4253 and G264;

Definition: “to sin previously (to conversion)”

Translated: “sin already, heretofore sin”

Greek: #4349

proskope □ (pros-kop-ay') From G4350

Definition: **“a stumbling, that is, (figuratively and concretely) occasion of sin”**

Translated: “offence”

Greek: #4417

ptaio □ (ptah'-yo) A form of G4098

Definition: **“to trip, that is, (figuratively) to err, sin, fail (of salvation)”**

Translated: “fall, offend, stumble”

Greek: #4624

skandalizo □ (skan-dal-id'-zo) To “scandalize”; from G4625

Definition: **“to entrap, that is, trip up (figuratively stumble [transitively] or entice to sin, apostasy or displeasure)”**

Translated: “(make to) offend”

Greek: #4625

skandalon (skan'-dal-on)

A “scandal”; probably from a derivative of G2578;

Definition: **“a trap stick (bent sapling), that is, snare (figuratively cause of displeasure or sin)”**

Translated: “occasion to fall (of stumbling), offence, thing that offends, stumbling-block”

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**Greek: #264**

hamartano □ (ham-ar-tan'-o) Perhaps from G1 (as a negative particle) and the base of G3313

Definition: **“properly to miss the mark (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin”**

Translated: “for your faults, offend, sin, trespass”

-The word “*faults*” was used once in the revised KJV while “*sin*” was used in the 1611 KJV.

1 Peter 2:20: “*For what glory is it, if, when ye **sin** and are buffeted for it, ye shall take it patiently? But if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God.*”

- The word “*offended*” was used in the revised KJV and again, “*sinned*” was used in the 1611 KJV.

Acts 25:8: “*While Paul said in his defence, Neither against the law of the Jews, nor against this temple, nor against Caesar, have I **sinned** at all.*”

- The various forms of the word “*sin*” were used 38 times in the revised KJV.

Matthew 18:21: "Then came Peter and said to him, Lord, how oft shall my brother **sin** against me, and I forgive him? Until seven times?"

John 5:14: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: **sin** no more, lest a worse thing befall thee."

John 8:11: "And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth **sin** no more."

John 9:2-3: "And his disciples asked him, saying, Rabbi, who did **sin**, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man **sin**, nor his parents: but that the works of God should be made manifest in him."

Romans 6:15: "What then? Shall we **sin**, because we are not under law, but under grace? God forbid."

1 Corinthians 8:12 (&13): "And thus, **sinning** against the brethren, and wounding their conscience when it is weak, ye **sin** against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forever more, that I make not my brother to stumble."

1 Cor. 15:34: "Awake up righteously, and **sin** not; for some have no knowledge of God: I speak this to move you to shame."

Ephesians 4:26 (&27): "Be ye angry, and **sin** not: let not the sun go down upon your wrath: neither give place to the devil."

1 Timothy 5:20: "Them that **sin** reprove in the sight of all, that the rest also may be in fear."

Hebrews 10:26 (&27): "For if we **sin** willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgement and fierceness of fire which shall devour the adversaries."

1 John 2:1(&2): "My little children, these things write I unto you, that ye may not **sin**. And if any man **sin**, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the whole world."

1 John 3:9: "Whosoever is begotten of God doeth no sin [Greek: #266], because his seed abideth in him: and he cannot **sin**, because he is begotten of God."

1 John 5:16: "If any man see his brother **sinning** a sin [Greek: #266] not unto death, he shall ask, and God will give him life for them that **sin** not unto death. There is a sin [Greek: #266] unto death: not concerning this do I say that he should make request."

Matthew 27:4: "Saying, I have **sinned** in that I betrayed innocent blood, But they said, What is that to us? See thou to it."

Luke 15:18 (&19), 21: "I will arise and go to my father, and will say unto him, Father, I have **sinned** against heaven, and in thy sight, I am no more worthy to be called thy son:"

*make me as one of thy hired servants...And the son said unto him, Father, I have **sinned** against heaven, and in thy sight, and I am no more worthy to be called thy son."*

Romans 2:12: "For as many as have **sinned** without law shall also perish without law: and as many as have **sinned** under law shall be judged by law;"

Rom. 3:23: "...for all have **sinned**, and fall short of the glory of God..."

Rom. 5:12, (&13) 14, 16 (&17): "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all **sinned**: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not **sinned** after the likeness of Adam's transgression, who is a figure of him that was to come...And not as through one that **sinned**, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.)"

1 Corinthians 7:28: "But if thou marry, thou hast not **sinned**; and if a virgin marry, she hath not **sinned**. Yet such shall have tribulation in the flesh: and I would spare you."

Hebrews 3:17(&18-19): "And with whom was he displeased forty years? was it not with them that **sinned**, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were **not able to enter in because of unbelief**." (Note the last phrase in bold print.)

2 Peter 2:4: "For if God spared not angels when they **sinned**, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment;"

1 John 1:10: "If we say that we have not **sinned**, we make him a liar, and his word is not in us."

1 Corinthians 6:18: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication **sinneth** against his own body."

1 Cor. 7:36: "But if any man thinketh that he behaveth himself unseemly toward his virgin, [Greek: maiden] if she be past the flower of her age, and if need so requireth, let him do what he will, he **sinneth** not: let them marry."

Titus 3:11: "Knowing that such a one is perverted and **sinneth**, being self-condemned."

1 John 3:6, 8: "Whosoever abideth in him **sinneth** not: whosoever **sinneth** hath not seen him, neither knoweth him...He that doeth sin is of the devil; for the devil **sinneth** from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil."

1 John 5:18: "We know that whosoever is begotten of God **sinneth** not; but he that was begotten of God keepeth him, and the evil one toucheth him not."

- The word “trespass” was used 3 times in the revised KJV. See bold words for use in the 1611 KJV.

Matthew 18:15: “And if thy brother **sin** against thee, go shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.”

Luke 17:3-4: “Take heed to yourselves: If thy brother **sin**, rebuke him; and if he repent, forgive him. And if he **sin** against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.”

### **Greek: #265**

hamarte□ma (ham-ar'-tay-mah) From G264

Definition: “a **sin (properly concrete)**”

Translated: “sin”

- The word “sin” was used 4 times in the revised KJV. See the bold words for its use in the 1611 KJV.

Mark 3:28: “Verily I say unto you, All their **sins** shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:”

Mark 4:12: “That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and **it** should be forgiven them.”

Romans 3:25 (&26): “Whom God set forth to be a propitiation through faith by his blood, to shew his righteousness, because of the passing over of the **sins** done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.”

1 Corinthians 6:18: “Flee fornication. Every **sin** that a man doeth is without the body; but he that committeth fornication sinneth against his own body.”

### **Greek: #266**

hamartia (ham-ar-tee'-ah) From G264

Definition: “**sin (properly abstract)**”

Translated: “offence, sin (-ful)”

- The word “offence” was used once in the revised KJV, changed from “sin” in the 1611 KJV.

2 Corinthians 11:7: “Or did I commit a **sin** in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought?”

- The word "sin" was used 171 times in the revised KJV. See bold words for its use in the 1611 KJV.

Matthew 12:31: "Therefore I say unto you, Every **sin** and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven."

John 1:29: "On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the **sin** of the world."

John 8:34, 46: "Jesus answered them, Verily, verily, I say unto you, Everyone that committeth **sin** is the bondservant of **sin**...Which of you convicteth me of **sin**? If I say truth, why do ye not believe me?"

John 9:41: "Jesus said unto them, If ye were blind, ye would have no **sin**: but now ye say, We see; your **sin** remaineth."

John 15:22, 24: "If I had not come and spoken unto them, they had not had **sin**: but now they have no excuse for their **sin**...If I had not done among them the works which none other did, they had not had **sin**: but now have they both seen and hated both me and my Father."

John 16:8-9: "And he, when he is come, will convict the world in respect of **sin**, and of righteousness, and of judgment: of **sin**, because they believe not on me;"

John 19:11: "Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater **sin**."

Acts 7:60: "And he kneeled down, and cried with a loud voice, Lord, lay not this **sin** to their charge. And when he had said this, he fell asleep."

Romans 3:9 (&9-11), 20: "What then? Are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under **sin**; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God...Because by the works of the law there shall no flesh be justified in his sight: for through the law cometh the knowledge of **sin**."

Rom. 4:8: "Blessed is the man to whom the Lord will not reckon **sin**."

Rom. 5:12-13, 20-21: "Therefore, as through one man **sin** entered into the world, and death through **sin**; and so death passed unto all men, for that all sinned: (for until the law **sin** was in the world: but **sin** is not imputed when there is no law. (Bracket ends at verse 17)...And the law came in beside, that the trespass might abound; but where **sin** abounded, grace did abound more exceedingly. That as **sin** reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Rom. 6:1-2, 6-7, 10-14, 16-18, 20, 22-23: "What shall we say then? Shall we continue in **sin**, that grace may abound? God forbid. We, who died to **sin**, how shall we any longer live therein?...Knowing this, that our old man was crucified with him, that the body of **sin** might be done away, that so we should no longer be in bondage to **sin**; for he that hath died is justified from **sin**. ...For the death that he died, he died unto **sin** once: but the life

that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto **sin**, but alive unto God in Christ Jesus. Let not **sin** therefore reign in your mortal body, that ye should obey the lusts thereof. Neither present your members unto **sin** as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For **sin** shall not have dominion over you: for ye are not under law, but under grace. ...Know ye not, that to whom ye present your selves as servants unto obedience, his servants ye are whom ye obey; whether of **sin** unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of **sin**, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from **sin**, ye became servants of righteousness. ...For when ye were servants of **sin**, ye were free in regard of righteousness. ...But now being made free from **sin**, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of **sin** is death; but the free gift of God is eternal life in Christ Jesus our Lord.” (For this passage, check again the definition of G266 and see how it is “sin [properly ‘abstract’]” which tells us it is not our deeds, but rather our condition. Could we use the word “flesh” here maybe?)

Rom. 7:7-9, 11, 13-14, 17 (&18-19), 20, 23(&24), 25: “What shall we say then? Is the law **sin**? God forbid. Howbeit, I had not known **sin**, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet. But **sin**; finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law **sin** is dead. And I was alive apart from the law once: but when the commandment came **sin** revived, and I died. ...For **sin**, finding occasion, through the commandment beguiled me, and through it slew me. ...Did then that which is good become death unto me? God forbid. But **sin**, that it might be shewn to be **sin**, by working death to me through that which is good; that through the commandment **sin** might become exceeding sinful. For we know that the law is spiritual: but I am carnal [Greek: flesh], sold [Greek: #4097 ‘into slavery’] under **sin**. ...So now it is no more I that do it, but **sin** which dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if I what I would not, that I do, it is no more I that do it, but **sin** which dwelleth in me. ...But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of **sin** which is in my members. O wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of **sin**.”

Rom. 8:2-3 (&4), 10: “For the law of the Spirit of life in Christ Jesus made me free from the law of **sin** and of death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for **sin**, condemned **sin** in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ...And if Christ is in you, the body is dead because of **sin**; but the Spirit is life because of righteousness.”

Rom. 14:23: “But he that doubteth is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith is **sin**.”

1 Corinthians 15:56: “The sting of death is **sin**; and the power of **sin** is the law.”

2 Corinthians 5:21: “Him, who knew no **sin** he made to be **sin** on our behalf; that we might become the righteousness of God in him.”

Galatians 2:17: “But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of **sin**? God forbid.”

Galatians 3:22: “Howbeit the scripture hath shut up all things under **sin**, that the promise by faith in Jesus Christ might be given to them that believe.”

2 Thessalonians 2:3(&4): “Let no man beguile you in any wise: for it will not be, except the falling away first, and the man of **sin** be revealed, the son of perdition; he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.”

Hebrews 3:13: “But exhort one another day by day, so long as it is called To day; lest any one of you be hardened by the deceitfulness of **sin**.”

Heb. 4:15: “For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without **sin**.”

Heb. 9:26 (&27), 28: “Else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away **sin** by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment: so Christ also having been once offered to bear the **sin** of many, shall appear a second time, apart from **sin**, to them that wait for him, unto salvation.”

Heb. 10: (5&6), 8 (&9), 18: “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body didst thou prepared for me: in whole burnt offerings and sacrifices for **sin** thou hadst no pleasure. ...Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for **sin** thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. ...Now where remission of these is, there is no more offering for **sin**.”

Heb. 11: (24&)25: “By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of **sin** for a season;”

Heb. 12:1(&2), 4: “Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the **sin** which doth so easily beset us, and let us run with the patience the race that is set before us, looking unto Jesus the author and perfecter of our faith; who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. ...Ye have not yet resisted unto blood, striving against **sin**.”

Heb. 13:11(&12): “For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for **sin**, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.”

James 1:15: “Then the lust when it hath conceived, beareth **sin**: and the **sin**, when it is full-grown, bringeth forth death.”

James 2:9: “But if ye have respect of persons, ye commit **sin**, being convicted by the law as transgressors.”

James 4: (13-16 &) 17: “Go to now, ye that say, To day or to morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this, or that. But now, ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is **sin**.” (Do you see how important context is, to bring understanding to word meanings?)

1 Peter 2:22 (&23) 24: “Who did no **sin**, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our **sin** in his body upon the tree, that, we, having died unto **sin**, might live unto righteousness: by whose stripes ye were healed.”

1 Peter 4:1(&2): “Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind: for he that hath suffered in the flesh hath ceased from **sin**; that ye no longer should live the rest of your time in the flesh to the lusts [Greek: longings] of men, [Greek: human beings] but to the will of God.”

2 Peter 2:14(&15-16): “Having eyes full of adultery, and that cannot cease from **sin**; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrongdoing; but he was rebuked for his own transgression: a dumb ass spake with man’s voice and stayed the madness of the prophet.”

1 John 1:7-9 (&10): “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all **sin**. If we say that we have no **sin**, we deceive ourselves, and the truth is not in us. If we confess our **sin**, he is faithful and righteous to forgive us our **sin**, and to cleanse us from all unrighteousness. If we say that we have not sinned, [Greek: #264] we make him a liar, and his word is not in us.”

1 John 3:4-5, 8-9: “Every one that doeth **sin** doeth also lawlessness: and **sin** is lawlessness. And ye know that he was manifested to take away sin; and in him is no **sin**. ...He that doeth sin is of the devil; for the devil sinneth [Greek: #264] from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no **sin** because his seed abideth in him: and he cannot sin, [Greek: #264] because he is begotten of God.”

1 John 5:16-17 (4): “If any man see his brother sinning [Greek: #264] a **sin** not unto death, he shall ask, and God will give him life for them that sin [Greek: #264] not unto death. There is a **sin** unto death: not concerning this do I say that he should make request. All unrighteousness is **sin**: and there is a sin [Greek: #264] not unto death.”

For some reason the translators saw fit to pluralize the word sin in the following passages. It is the same Greek word as in the above passages so for the sake of understanding the true meaning of this "sin" I will not pluralize the word unless it specifically indicates otherwise.

Matthew 1:21: "And she shall bring forth a son, and thou shalt call his name Jesus: for it is he that shall save his people from their **sin**." (We need to understand that it was their sinful state from which they needed freedom [remission], and this, Jesus accomplished by hanging His flesh upon the Cross, shedding His blood as the final sacrifice for sin.)

Matthew 3:6: "And they were baptized of him in the river Jordan, confessing their **sins**."

Matthew 9:2, 5-6: "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy **sins** are forgiven. ...For whether is easier, to say, Thy **sins** are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive **sins**, (then saith he to the sick of the palsy,) Arise, and take up thy bed, and go unto thy house." (Remember that Jesus had not yet made remission for sin and He did forgive [put aside] their sins while He walked this earth.)

Matthew 26:28: "For this is my blood of the covenant, which is shed for many unto remission of **sin**."

Mark 2:4-5, 7, 9-10(&11): "And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy **sins** are forgiven. ...Why doth this man thus speak? He blasphemeth: who can forgive **sins** but one, even God? ...Whether is easier to say to the sick of the palsy, Thy **sins** are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive **sins**, (he saith to the sick of the palsy,) I say unto thee, Arise, take up thy bed, and go unto thy house."

Luke 1:77: "To give knowledge of salvation unto his people in the remission of their **sin**,"

Luke 3:3(&4): "And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of **sin**; as it is written in the book of the words of Esaias the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight."

Luke 5:20-21, 23-24: "And seeing their faith, he said, Man, thy **sins** are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive **sins**, but God alone? ...Whether is easier, to say, Thy **sins** are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive **sins**, (he said unto him that was palsied,) I say unto thee, Arise, and take up thy couch, and go unto thy house."

Luke 7: (44-46 &)47-49 (&50): "And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet wither tears, and wiped them with her hair. Thou gavest me no kiss: but she since the time I came in hath not ceased to kiss my feet. My head with oil

*thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her **sins**, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy **sins** are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth **sins**? And he said unto the woman, Thy faith hath saved thee; go in peace.” (Do you see the incredible difference love made? Jesus lifted the burden of her sin because she showed Him love.)*

Luke 11:4: “*And forgive us our **sins**; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.”*

Luke 24:47: “*And that repentance and remission of **sin** should be preached in his name unto all the nations, beginning from Jerusalem.”*

John 8:21, 24: “*He said therefore again unto them, I go away, and ye shall seek me, and shall die in your **sin**: whither I go, ye cannot come. ...I said therefore unto you, that ye shall die in your **sin**: for except ye believe that I am he, ye shall die in your **sin**.”*

John 9:34: “*They answered and said unto him, Thou wast altogether born in **sin**, and dost thou teach us? And they cast him out.”*

John 20:23: “*Whose soever **sins** ye forgive, they are forgiven unto them; whose soever **sins** ye retain, they are retained.” (If you think of the word “forgive” as meaning “let go,” and the word “retain” as meaning “hold fast” it is easier to understand this verse.”*

Acts 2:38: “*And Peter said unto the, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your **sin**; and ye shall receive the gift of the Holy Ghost.”*

Acts 3:19 (&20): “*Repent ye therefore, and turn again, that your **sin** may be blotted out, [pardoned] that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ, who hath been appointed for you, even Jesus:”*

Acts 5:31: “*Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission [pardon] of **sin**.”*

Acts 10:43: “*To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of **sin**.” (Did Peter say “ask forgiveness for sin?” No, he said “believeth on him SHALL receive remission [pardon] of sin.”)*

Acts 13:38 (&39): “*Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of **sin**: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.”*

Acts 22:16: “*And now why tarriest thou? Arise, and be baptized, and wash away thy **sin**, calling on His name.”*

Acts 26:18: “*To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of **sin** and an inheritance among them that are sanctified by faith in me.”*

Romans 4:7: "Saying, Blessed are they whose iniquities [Greek: violation of law] are forgiven, and whose **sins** are covered."

Romans 7:5: "For when we were in the flesh, the **sinful** passions, which were through the law, wrought in our members to bring forth fruit unto death."

Romans 11:27: "And this is my covenant unto them, when I shall take away their **sin**."

1 Corinthians 15:3, 17: "For I delivered unto you first of all that which also I received, how that Christ died for our **sin** according to the scriptures: ...and if Christ hath not been raised, your faith is vain; ye are yet in your sins."

Galatians 1:4: "Who gave himself for our **sin**, that he might deliver us out of this present evil world, according to the will of our God and Father."

Ephesians 2:1(&2-3): "And you did he quicken, when ye were dead through your trespasses and **sin**; wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience: among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind; and were by nature children of wrath, even as the rest."

Colossians 1:14(&15): "In whom we have our redemption, the forgiveness of our **sin**: who is the image of the invisible God, the firstborn of all creation."

Colossians 2:11: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off **the body of the flesh**, in the circumcision of Christ." (The revisers inserted the phrase "the sins of" before "the body of the flesh.")

1 Thessalonians 2:16: "Forbidding us to speak to the Gentiles that they may be saved, to fill up their **sins** always: but the wrath is come upon them to the uttermost."

1 Timothy 5:22, 24(&25): "Lay hands hastily on no man, neither be partaker of other men's **sins**: keep thyself pure. ...Some men's **sins** are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid."

2 Timothy 3:6(&7): "For of these are they that creep into houses, and take captive silly women laden with **sin**, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth."

Hebrews 1:3(&4): "Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification [Greek: washed off] of **sin**, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they."

Hebrews 2:17: "Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the **sin** of the people."

Hebrews 5:1,(&2), 3: "For every high priest being taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for **sins**: who can bear gently with the ignorant, and erring, for that he himself also is compassed with infirmity. And by reason thereof is bound, as for the people, so also for himself, to offer for **sins**."

Hebrews 7:27 (&28): "Who needeth not daily, like those high priest, to offer up sacrifice first for his own **sins**, and then for the **sins** of the people: for this he did once for all, when he offered up himself, for the law appointeth men high priests having infirmity; but the word of the oath, which was after the law, appointeth the Son, perfected for evermore."

Hebrews 8:12: "For I will be merciful to their iniquities, [violation of law] and their **sins** will I remember no more."

Hebrews 10:2-4, 11-12, 17, 26 (&27): "Else would they not have ceased to be offered? because the worshippers having been once cleansed would have had no more conscience of **sin**. But in those sacrifices there is a remembrance made of **sin** year by year. For it is impossible that the blood of bulls and goats should take away **sin**. ...And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices the which can never take away **sin**: but he, when he had offered one sacrifice for **sin** for ever, sat down on the right hand of God; ...And their **sins** and their iniquities will I remember no more. ...For if we sin [Greek: #264] willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for **sin**, but a certain fearful expectation of judgment and fierceness of fire, which shall devour the adversaries."

James 5:15, 20: "And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed **sins**, it shall be forgiven him. ...Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of **sin**."

1 Peter 3:18: "Because Christ also suffered for **sin** once, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit."

1 Peter 4:8: "Above all things being fervent in your love among yourselves; for love covereth a multitude of **sin**."

2 Peter 1:9: "For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old **sin**."

1 John 2:2, 12: "And he is the propitiation for our **sin**: and not for ours only, but also for the whole world. ...I write unto you, my little children, because your **sins** are forgiven you for his name's sake."

1 John 3:5: "And ye know that he was manifested to take away **sin**; and in him is no **sin**."

1 John 4:10: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our **sin**."

Revelation 1:5 (&6): “And from Jesus Christ who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our **sin** by his blood, and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.”

Revelation 18:4-5: “And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her **sin**, and that ye receive not of her plagues. For her **sins** have reached even unto heaven, and God hath remembered her iniquities [Greek: #92 wrong done].”

- The word “*sinful*” was used once in both revised and 1611 KJV.

Romans 8:3 (&4): “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of **sinful** flesh, and as an offering for **sin**, condemned **sin** in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

### **Greek: #268**

hamarto□los (ham-ar-to-los') From G264

Definition: “**sinful, that is, a sinner**”

Translated: “sinful, sinner”

- The word “*sinful*” was used in the following verses in the revised KJV and the 1611 KJV.

Mark 8:38: “For whosoever shall be ashamed of me and of my words in this adulterous and **sinful** generation; the son of man also shall be ashamed of him when he cometh in the glory of his Father with the holy angels.”

Luke 5:8: “But Simon Peter, when he saw it, fell down at Jesus’ knees, saying, Depart from me; for I am a **sinful** man, O Lord.”

Luke 24:7: “Saying, that the Son of man must be delivered up into the hands of **sinful** men, and be crucified, and the third day rise again.”

Romans 7:13: “Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding **sinful**.”

- The word “*sinner(s)*” was used in the following passages in the revised KJV. See bold words for its use in the 1611 KJV.

Matthew 9:10-11 (&12), 13: “And it came to pass, as he sat at meat in the house, behold, many publicans and **sinner**s came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master

*with the publicans and **sinners**? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but **sinners**.”*

Matthew 11:19: *“The Son of man came eating and drinking, and they say, Behold a gluttonous man, and a winebibber, a friend of publicans and **sinners**. And wisdom is justified by her works.”*

Matthew 26:45: *“Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of **sinners**.”*

Mark 2:15-17: *“And it came to pass, that, he was sitting at meat in his house, and many publicans and **sinners** sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with **sinners** and publicans, said unto his disciples, He eateth and drinketh with publicans and **sinners**. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but **sinners**.”*

Mark 14:41: *“And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of **sinners**.”*

Luke 5:30: *“And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and **sinners**?”*

Luke 7:34, 37, 39: *“The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and **sinners**! ...And, behold, a woman which was in the city, a **sinner**; and when she knew that he was sitting at meat in the Pharisee’s house, she brought an alabaster cruse of ointment. ...Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a **sinner**.”*

Luke 13:2: *“And He answered and said unto them, Think ye that these Galilaeans were **sinners** above all the Galilaeans, because they have suffered these things?”*

Luke 15:1-2, 7, 10: *“Now all the publicans and **sinners** were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth **sinners**, and eateth with them. ...I say unto you, that even so there shall be joy in heaven over one **sinner** that repenteth, more than over ninety and nine righteous persons, which need no repentance. ...Even so, I say unto you, there is joy in the presence of the angels of God over one **sinner** that repenteth.”*

Luke 18:13: *“But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me a **sinner**.”*

Luke 19:7: *“And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a **sinner**.”*

John 9:16, 24-25, 31: “Some therefore of the Pharisees said, This man is not from God, because he keepeth not the Sabbath. But others said, How can a man that is a **sinner** do such signs? And there was a division among them. ...So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a **sinner**. He therefore answered, Whether he be a **sinner**, I know not; one thing I know, that, whereas I was blind, now I see. ...We know that God heareth not **sinners**: but if any man be a worshipper of God, and do his will, him he heareth.”

Romans 3:7: “But if the truth of God through my lie abounded unto his glory; why am I also still judged as a **sinner**?”

Romans 5:8, 19: “But God commendeth his own love toward us, in that, while we were yet **sinners**, Christ died for us. ...For as through the one man’s disobedience the many were made **sinners**, even so through the obedience of the one shall the many be made righteous.”

Galatians 2:15 (&16) 17: “We being Jews by nature, and not **sinners** of the Gentiles, ye knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found **sinners**, is Christ a minister of sin? God forbid.”

1 Timothy 1: (8&)9, 15: “But we know that the law is good, if a man use it lawfully; as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and **sinners**, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ...Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save **sinners**; of whom I am chief.”

Hebrews 7:26: “For such a high priest became us, holy, guileless, undefiled, separated from **sinners**, and made higher than the heavens;”

Hebrews 12:3: “For consider him that hath endured such gainsaying of **sinners** against themselves, that ye wax not weary, fainting in your souls.”

James 4:8: “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye **sinners**; and purify your hearts, ye double minded.”

James 5:20: “Let him know, that he which converteth a **sinner** from the error of his way shall save a soul from death, and shall cover a multitude of sins.”

1 Peter 4:18: “And if the righteous is scarcely saved, where shall the ungodly and **sinner** appear?”

Jude 1:15: “To execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all their hard things which ungodly **sinners** have spoken against him.” (Take a look in the context of the whole book of Jude and see whom he his addressing, and whom he is calling “sinners.”)

### **Greek: #361**

anamarte $\tau$ os (an-am-ar'-tay-tos) From G1 (as a negative particle) and a presumed derivative of G264

Definition: “**sinless**”

Translated: “that is without sin”

- The phrase “*that is without sin*” is used in both revised KJV and 1611 KJV.

John 8:7: “*But when they continued asking him, he lifted up himself, and said unto them, He **that is without sin** among you, let him first cast a stone at her.*”

### **Greek: #677**

aproskopos (ap-ros'-kop-os) From G1 (as a negative particle) and a presumed derivative of G4350

Definition: “**actively inoffensive, that is, not leading into sin; passively faultless, that is, not led into sin**”

Translated: “none (void of, without) offence”

- The phrase “*none offence*” was used once, and “*void of offence*” was used twice in the revised KJV. See the bold words for the 1611 KJV.

1 Corinthians 10:32(&33): “*Give **no occasion of stumbling**, either to Jews or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.*”

Acts 24:16: “*Herein do I also exercise myself, to have a conscience **void of offence** toward God, and men always.*”

Philippians 1:10: “*So that ye may approve the things that are excellent; that ye may be sincere and **void of offence** unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.*”

### **Greek: #679**

aptaistos (ap-tah'ee-stos) From G1 (as a negative particle) and a derivative of G4417

Definition: “**not stumbling, that is, (figuratively) without sin**”

Translated: “from falling.” It was used once in the revised KJV. See below for its use in the 1611 version.

Jude 1:24: "Now unto him that is able to guard you **from stumbling**, and to set you before the presence of his glory without blemish in exceeding joy."

**Greek: #1828**

exelko□ (ex-el'-ko) From G1537 and G1670

Definition: "**to drag forth, that is, (figuratively) to entice (to sin)**"

Translated: "drawn away." It was used once in the revised KJV and the 1611 KJV.

James 1:14: "But each man is tempted, when he is **drawn away** by his own lust, and enticed."

**Greek: #2554**

kakopoieo□ (kak-op-oy-eh'-o) From G2555

Definition: "**to be a bad doer, that is, (objectively) to injure, or (generally) to sin**"

Translated: "do (-ing) evil." This was used 4 times in the revised KJV. See the bold words for its use in the 1611 KJV.

Mark 3:4: "And he saith unto them, Is it lawful on the sabbath day to do good or to **do harm**? to save a life, or to kill? But they held their peace."

Luke 6:9: "And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to **do harm**? to save a life, or to destroy it?"

1 Peter 3:17: "For it is better, if the will of God should so will, that ye suffer for well doing, than for **evil doing**."

3 John 1:11: "Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that **doeth evil** hath not seen God."

**Greek: #3845**

parabaino□ (par-ab-ah'ee-no) From G3844 and the base of G939

Definition: "**to go contrary to, that is, violate a command**"

Translated: - "(by) transgress (-ion)"

- Various forms of the word "*transgression*" were used four times in the revised KJV. See bold words for their use in the 1611 KJV.

Matthew 15:2-3: “Why do thy disciples **transgress** the tradition of the elders? For they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also **transgress** the commandment of God because of your tradition?”

2 John 1:9: “Whosoever **goeth onward**, and abideth not in the teaching of Christ, hath not God. He that abideth in the teaching, the same hath both the Father and the Son.”

Acts 1: (24&)25(&26): “And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas **fell away**, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”

### **Greek: #3848**

parabateōs (par-ab-at'-ace) From G3845

Definition: “**a violator**”

Translated: “breaker, transgress (-or)”

- The word “*breaker*” was used once in the revised KJV in verse 25, below, but was translated as “*transgressor*” in the 1611 KJV. “*Transgressor*” was used in both versions in the other verses.

Romans 2:25, 27: “For circumcision indeed profiteth, if you be a doer of the law: but if thou be a **transgressor** of the law, thy circumcision is become uncircumcision. ...And shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a **transgressor** of the law?”

Galatians 2:18: “For if I build up again those things which I destroyed, I prove myself a **transgressor**.”

James 2:9, 11: “But if ye have respect of persons, ye commit sin, being convicted by the law as **transgressors**. ...For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a **transgressor** of the law.”

### **Greek: #3900**

paraptoōma (par-ap'-to-mah) From G3895

Definition: “**a side slip (lapse or deviation), that is, (unintentional) error or (wilful) transgression**”

Translated: “fall, fault, offence, sin, trespass”

- The word “*fall*” was used twice in the revised KJV and in the 1611 KJV.

Romans 11:11-12 (2): *"I say then, did they stumble that they might fall [Greek: #4098 'to fall']? God forbid: but by their **fall** salvation is come unto the Gentiles, for to provoke them to jealousy. Now if their **fall** is the riches of the world, and by their loss the riches of the Gentiles; how much more their fullness?"*

- The word "*fault*" was used twice in the revised KJV. See bold words for its use in the 1611 KJV.

Galatians 6:1: *"Brethren, even if a man be overtaken in any **trespass**, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted."*

James 5:16: *"Confess therefore your **sins** one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."*

- The word "*offence*" was used seven times in the revised KJV, changed from "*trespass*" as used in the 1611 KJV.

Romans 4:25: *"Who was delivered up for our **trespasses**, and was raised for our justification."*

Romans 5:15-18, 20: *"But not as the **trespass**, so also is the free gift. For if by the **trespass** of one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many **trespasses** unto justification. For if by the **trespass** of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one **trespass** the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. ...And the law came in beside, that the **trespass** might abound. But where sin abounded, grace did abound more exceedingly."*

- The word "*sins*" was used three times in the revised KJV, changed from "*trespasses*" in the 1611 version.

Ephesians 1:7: *"In whom we have our redemption through his blood, the forgiveness [Greek: freedom/pardon] of our **trespasses**, according to the riches of his grace:"*

Ephesians 2: (4&)5: *"But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our **trespasses**, quickened us together with Christ, (by grace have ye been saved;)"*

Colossians 2:13: *"And you, being dead through your **trespasses** and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven [Greek: #5483 'pardoned'] us all our **trespasses**;"*

- The word "*trespasses*" was used in all the following passages in the revised KJV and the 1611 KJV.

Matthew 6:14-15: “For if ye forgive men their **trespasses**, your heavenly Father will also forgive you: but if ye forgive not men their **trespasses**, neither will your Father forgive your **trespasses**.”

Matthew 18:35: “So shall also my heavenly Father do unto you, if ye forgive not every one his brother **from you hearts**.” (“their trespasses” was inserted by the KJV revisers.)

Mark 11:25-26: “And whensoever ye stand praying, forgive, if ye have ought against anyone: that your Father also which is in heaven may forgive you your **trespasses**.” (Verse 26 was added by the revisers. This would make sense, when we compare this same account with that of Matthew’s. Could we assume that maybe Mark did not include those words in his account?)

2 Corinthians 5:19: “To wit, that God was in Christ, reconciling the world unto himself, not reckoning unto them their **trespasses**; and having committed unto us the word of reconciliation.” (The word “reckoning” = Greek: #3049 “to take an inventory of”)

Ephesians 2:1: “And you did he quicken, when ye were dead through your **trespasses and sins**,”

#### **Greek: #4258**

proamartano □ (pro-am-ar-tan'-o) From G4253 and G264;

Definition: “**to sin previously (to conversion)**”

Translated: “sin already, heretofore sin”

- The phrase “*sin already*” was used once in the revised KJV, in the first verse. It was changed from “*sinned heretofore*” in the 1611 version, and was used in both versions in the second verse quoted below.

2 Corinthians 12:21: “Lest, when I come again, my God should humble me before you, and I should mourn for many of them that have **sinned heretofore**, and repented not of the uncleanness and fornication and lasciviousness which they committed.”

2 Corinthians 13:2 (&3): “I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have **sinned heretofore**, and to all the rest, that, if I come again, I will not spare: seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you.”

(Note: The above quotes are from the same topic of which Paul spoke to the Corinthians. It is unfortunate that the chapter division occurs in the middle of his message.)

#### **Greek: #4349**

proskope □ (pros-kop-ay') From G4350

Definition: “**a stumbling, that is, (figuratively and concretely) occasion of sin**”

Translated: “offence”

- The word “*offence*” was used in the revised KJV in place of “*occasion of stumbling*” as in the 1611 KJV. This particular Greek word was used only once in the New Testament.

2 Corinthians 6:3: “*Giving no **occasion of stumbling** in any thing, that our ministration be not blamed:*”

### **Greek: #4417**

ptaio □ (ptah'-yo) A form of G4098

Definition: “**to trip, that is, (figuratively) to err, sin, fail (of salvation)**”

Translated: “fall, offend, stumble”

- The word “fall” was used once in the revised KJV, changed from “stumble” in the 1611 version.

2 Peter 1:10: “*Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never **stumble**.*”

I urge you to read verses 1-9 in this chapter to see what Peter is referring to, with the words “if ye do these things.” Here is the link to Peter’s epistles:

[http://www.eklesia4him.net/Books\\_of\\_1\\_2\\_Peter.pdf](http://www.eklesia4him.net/Books_of_1_2_Peter.pdf)

- The word “*offend*” was used 3 times in the revised KJV – changed from “*stumble*,” as you will see in the 1611 KJV.

James 2:10: “*For whosoever shall keep the whole law, and yet **stumble** in one point, he is become guilty of all.*”

James 3:2: “*For in many things we all **stumble**. If any man **stumbleth** not in word, the same is a perfect man, able to bridle the whole body also.*”

- The word “*stumbled*” was used once in the revised KJV – changed slightly from the 1611 KJV.

Romans 11:11: “*I say then, did they **stumble** that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*”

### **Greek: #4624**

skandalizo □ (skan-dal-id'-zo) To “scandalize”; from G4625

Definition: “**to entrap, that is, trip up (figuratively stumble [transitively] or entice to sin, apostasy or displeasure)**”

Translated: “(make to) offend”

- The word “*offend(-ed)*” was used numerous times in the revised KJV. See bold words for its use in the 1611 KJV.

Matthew 5:29-30: “And if thy right eye **causeth thee to stumble**, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand **causeth thee to stumble**, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.”

Matthew 17:27: “But, lest we **cause them to stumble**, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.”

Matthew 18:6, 8-9: “But whoso shall **cause** one of these little ones which believe on me **to stumble**, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. ...And if thy hand or thy foot **causeth thee to stumble**, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye **causeth thee to stumble**, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.” (See next Greek word study for verse 7.)

Mark 9:42-43 (2), 45, 47: “And whosoever shall **cause** one of these little ones that believe on me **to stumble**, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand **cause thee to stumble**, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire: ...And if thy foot **cause thee to stumble**, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. ...And if thine eye **cause thee to stumble**, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell:” (The words found in verse 48 were inserted by the revisers as verses “44” and “46.”)

Luke 17:2: “It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should **cause** one of these little ones **to stumble**.”

John 6:61: “But Jesus knowing in himself that his disciples murmured at this, said unto them, **Doth this cause you to stumble?**”

1 Corinthians 8:13: “Wherefore, if meat **maketh** my brother **to stumble**, I will eat no flesh forever more, that I **make** not my brother **to stumble**.”

Matthew 11:6: “And blessed is he, whosoever shall find none **occasion of stumbling** in me.”

Matthew 13:21, 57: “Yet hath he not root in himself, but endureth for a while: and when tribulation or persecution ariseth because of the word, straightway he **stumbleth**. And they were **offended** in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.”

Matthew 15:12: “Then came the disciples, and said unto him, Knowest thou that the Pharisees were **offended**, when they heard this saying?”

Matthew 24:10: “And then shall many **stumble**, and shall deliver up another, and shall hate one another.”

Matthew 26:31, 33: “Then saith Jesus unto them, All ye shall be **offended** in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. ...But Peter answered and said unto him, If all shall be **offended** in thee, I will never be **offended**.”

Mark 4:17: “And they have no root in themselves, but endure for a while: then, when tribulation or persecution ariseth because of the word, straightway they **stumble**.”

Mark 6:3: “Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Juda, and Simon? And are not his sisters here with us? And they were **offended** in him.”

Mark 14:27 (&28), 29: “And Jesus saith unto them, All ye shall be **offended**: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be **offended**, yet will not I.”

Luke 7:23: “And blessed is he, whosoever shall find none **occasion of stumbling** in me.”

John 16:1: “These things have I spoken unto you, that ye should not be **made to stumble**.”

Romans 14:21: “It is good not to eat flesh, nor to drink wine, nor to do whereby thy brother stumbleth. [Greek: #4350 ‘trips up’]” (The phrase “or is **offended**, or is made weak” was added by the revisers.)

2 Corinthians 11:29: “Who is weak, and I am not weak? Who is **made to stumble**, and I burn not?”

### **Greek: #4625**

skandalon (skan'-dal-on) A “scandal”; probably from a derivative of G2578;

Definition: “a trap stick (bent sapling), that is, snare (figuratively cause of displeasure or sin)”

Translated: “occasion to fall (of stumbling), offence, thing that offends, stumbling-block”

- The phrase “*occasion to fall*” was used twice in the revised KJV. See bold words for its use in the 1611 version.

Romans 14:13: “*Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block [Greek: #4348 ‘occasion of apostasy’] in his brother’s way, or an **occasion of falling**.*”

1 John 2:10: “*He that loveth his brother abideth in the light, and there is none **occasion of stumbling** in him.*”

- Variations of the word “*offence*” were used several times in the revised KJV. See bold words for their use in the 1611 KJV.

Matthew 13:41 (&42): “*The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that **cause stumbling**, and them that do iniquity; and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.*”

Matthew 16:23: “*But he turned, and said unto Peter, Get thee behind me, Satan: thou art a **stumbling-block** unto me: for thou mindest not the things of God, but the things of men.*”

Matthew 18:7: “*Woe unto the world because of **occasion of stumbling** for it must needs be that the **occasion** come; but woe to that man through whom the **occasion** cometh!*”

Romans 9:33: “*As it is written, Behold, I lay in Sion a stone of stumbling and rock of **offence**: and he that believeth on him shall not be put to shame.*”

Galatians 5:11: “*But I, brethren, if I still preach circumcision, why am I still persecuted? Then hath the **stumbling-block** of the cross been done away.*”

1 Peter 2: (7&8): “*For you therefore which believe is the preciousness: but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner, and a stone of stumbling, and a rock of **offence**, for they stumble at the word, being disobedient: whereunto also they were appointed.*”

Luke 17:1: “*And he said unto his disciples, It is impossible but that **occasions of stumbling** should come: but woe unto him, through whom they come!*”

Romans 16:17: “*Now I beseech you, brethren, mark them which are causing the divisions and **occasions of stumbling**, contrary to the doctrine which ye learned; and turn away from them.*”

- The word “*stumblingblock*” was used 3 times in the revised KJV and in the 1611 KJV.

Romans 11:9 (&10): “*And David saith, Let their table be made a snare, and a trap and a **stumbling-block**, and a recompence unto them: let their eyes be darkened, that they may not see, and bow thou down their back away.*”

1 Corinthians 1:23 (&24): “But we preach Christ crucified, unto Jews a **stumbling-block**, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

Revelation 2:14: “But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balac to cast a **stumbling-block** before the children of Israel, to eat things sacrificed to idols, and to commit fornication [Greek: practice idolatry].”