

# Hamartia/Chata: Sin and the Gospel

...

*(haa-maar-tee-uh)*

*(khaw-tah)*

# Hamartiology



*(haa-maar-tee-ahl-oh-gee)*



**You always see the worst in people.**



**Yeah, because people are the worst!**

# Overview

## Definitions

Both words, “hamartia” in Greek (New Testament) and “chata” in Hebrew (Old Testament) mean “off-center” or “miss the mark.”

## Common Occurrences

- “Hamartia” occurs mostly in Romans, roughly 40 of the 160 usages in the NT.
- “Chata” occurs mostly in Leviticus, accounting for about 18 of the 150 usages in the OT.

## Grammar

“Chata” is technically a verb, while “Hamartia” is a noun. We will get into this more later.

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# Active vs. Passive Usage

## Active Use

- Leviticus is filled with honestly to many examples to list but just start with chapters 5 & 6 and you'll get the idea.
- Sometimes categorized by something we do wrong, sometimes categorized by failing to do something right.
  - 1st John 3:4 vs. James 4:17

## Passive Use

- Romans is filled with passive usage of sin, referring to it more like an object or a state of being rather than a verb.
  - 3:9, 5:12, 5:20, most of chapter 6, 8:2
- John uses the word passively in both his gospel and his epistle.
  - John 1:29, 1st John 1:8

# “Imago Dei”/Common Grace - Social/Moral Good

## “Imago Dei” and Common Grace

- God has made mankind in His image, which is sometimes understood to mean that all people have a general understanding of morality.
- God has blessed all mankind with a grace that is “common,” meaning there are no stipulations for it. Those who are not elect still get to enjoy certain things (affection, taste/smell, charity, etc.)

## Social/Moral Good

- “Good” is a dichotomy. There are things that can be considered morally good, or culturally/socially good, that might reflect the “imago dei” or the common grace concepts. There are also many things that the culture would praise that God would be thoroughly upset with. Thus, we need a right understanding of what is pleasing to God to understand true goodness.

# “Imago Dei”/Common Grace - Social/Moral Good

## “Imago Dei” and Common Grace

- Genesis 1:26-27
- Genesis 9:6
- Acts 17:28
- People are unique from all other creatures, special in the eyes of God. But they are still broken in/by sin.

## Social/Moral Good

- Matthew 27
  - Judas felt guilty for betraying Jesus to the point of suicide.
  - Pontius Pilate “washed his hands” of Jesus’s blood because he knew that Jesus was innocent, despite not knowing Jesus as his savior.
  - People knowing about morality does not mean they are moral. Morality has no effect on salvation.

# “Chata” and “Hamartia” Simplified:

**Man Can't Do True Good Apart from Christ**

Romans 14:23

**Man Doesn't Want to do True Good Apart from Christ**

Psalm 14:1-3

**Man Won't Do True Good Apart from Christ**

Revelation 13:8

**This is a compound definition of sin, both active and passive.**

# Sin in Reformed Doctrine

T - Total Depravity

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P

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## Martin Luther in *Bondage of the Will*

“Man...does not do evil against his will, under pressure, as though he were taken by the scruff of the neck and dragged into it, like a thief...being dragged off against his will to punishment; but he does it spontaneously and voluntarily. And this willingness or volition is something which he cannot in his own strength eliminate, restrain, or alter.”



**I WILL NEVER  
UNDERSTAND PEOPLE**

# The Bad News

- God is intolerant to sin, whether active or passive, and is perfectly just in that. The punishment for sin is the eternal death in torment.
    - Romans 6:23
    - Matthew 13:41-42
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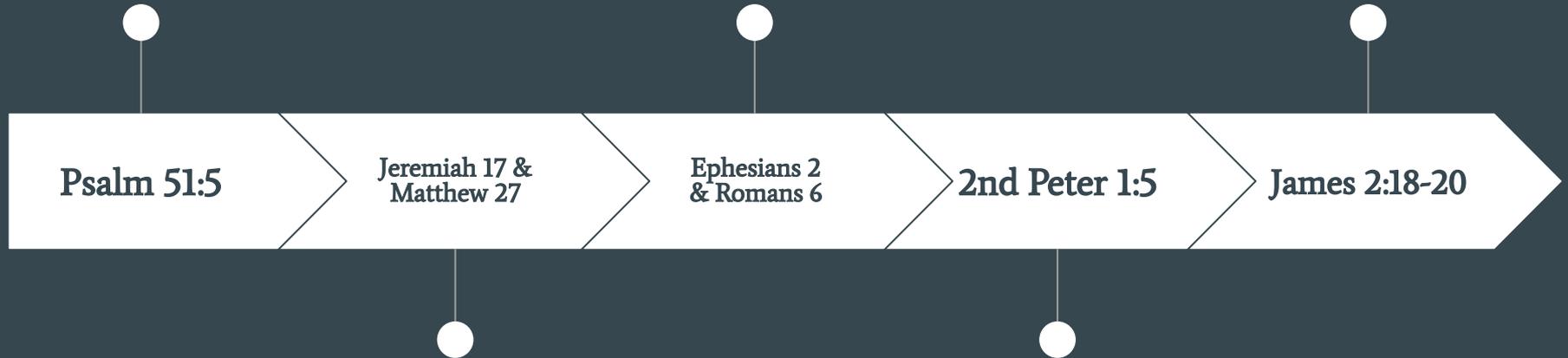
# The Good News

- Christ is perfectly graceful in His offering of atonement for sin through trust in His life, death, and resurrection - resulting in eternal life with Him.
    - Romans 10:9-10
    - John 3:16-17
    - John 14:6
  
  - By grace, through faith in Christ alone can “hamartia” be eradicated from us. As we miss the mark, Christ hits it on our behalf.
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Conceived in sin,  
natural will bent  
towards evil.

Rejuvenated by Christ,  
ability to choose  
righteousness over evil.

Faith evident by works.



No ability to choose  
righteousness over sin despite  
knowledge of cultural good  
and evil.

Commitment to the  
pursuit of holiness.

