

Original Sin

WORK IN PROGRESS

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Introduction

This is one of these basic fundamental doctrines that I contend, based on my framework / methodology,^A needs a major critique and rethinking...respectfully of course.

The thesis of this article is to separate, as best as possible, the doctrine of original sin (pursuant to what the bible says about it) from the other types of sin. The sin of the Bill of Divorce is the sin I primarily focused on.

It's my testimony that original sin is not talked much about in scripture and therefore, we shouldn't spend much time dwelling on it. Also we shouldn't spend much time dwelling on it because we have very little direct control over the consequences of original sin. I'm a rational person and I don't spend time on things I don't have any control over (at least not direct control anyway).

I didn't ask to be here, but here I am so it makes sense to make the best of it. A pursuit of happiness if you will.

A Quick Narrative

Way back when these people named Adam and Eve lived in an eternal world which was really really cool. They had is made but they screwed it up and, as a consequence, were thrown out of that world into the world we know today which I call the "Bizzaro World".^B What they did is what's called the original sin. I get that. I get that the Messiah, and my acceptance of what he did, will have a major part in this thing called the afterlife. I get that at some point in the future where my spirit & soul will take up residence in that eternal world is important.

On any given Sunday and Proportionality

Adam's story is found in the first couple of chapters in the first book of the bible and the part of those returning back to this heavenly realm is spoken about in the last couple of chapter of the last book of the bible.

^A See "Marsing's Rules, Key Definitions, Goals and Provocative Questions" article #[501](#).

^B see Bizzaro-World-Transition-from-version-1-to-2-a-legal-perspective.doc, article #???

But it turns out there are more than a few books and chapters stuck in between the aforementioned ones. A lot actually, you can look it up! Proportionality strongly suggests to me that dividing up one's study time on all of YHVH's word is rational. Yet it is my observation that Antinomian Christianity spends a disproportional amount of time focusing on this particular salvation topic that ultimately comes from these book-end chapters. I would argue that the degree to this disproportion is rather quite a lot, if you consider that when they do speak from these "middle books and chapter", it's almost always focused on and concerned about how this is about Jesus and how he saved me from this original sin.

My focus

My framework / methodology relies heavily on understanding the Bill of Divorce, that it was Yeshua who came to fix that problem for me, and therefore I, now a redeemed Ephramite, can not only do awesome things in the Torah but do so with authority.

Unfortunately doing the Torah is anathema to Antinomian Christianity by definition^C and have been doing this for a very long time. "On any given Sunday"^D you can almost always count on the preacher man focusing on how you need to be saved. "Jesus Saves"! Great. Saved from what? Saved from going to hell, that's what!

This focus is very dramatic and can capture one's attention but it can easily be abused because you are not focusing on your potential.

My thesis is to not let the doctrine of original sin bog you down from doing your work i.e. complete your goal and mission statement^E. You should not let anyone guilt you into doing something you wouldn't rationally do otherwise and you should not let anyone talk you out of your birth right. The understanding of original sin should not be used by control freak types as a weapon against you.

Wallowing in your understanding of original sin and projecting this to the world because your convinced this is what holy righteous people do is not humble, it's pathetic. It makes no sense to me that our Heavenly father is impressed with this ineptness as you attempt to walk out a righteous life.

It is my testimony that the consequences of walking out the Torah in righteousness in the Bizzaro world however is something that can be really really cool. It is something that we should focus on and think it through.

Works v. Salvation

ToDo expand on this.

Salvation, the three relevant questions^F

A provocative set of question that is quite relevant to the topic at hand is to ask "saved...

1. from what,

^C Antinomian means against *nomos* which is Greek for the Hebrew word Torah, and is translated as law. See Mat 5:17-20 where Yeshua emphatically and even dogmatically states his views on the law / *nomos* / Torah.

^D As opposed to "any given Shabbat" which proves my point of their antinomian ways.

^E See "Marsing's Rules, Key Definitions, Goals and Provocative Questions" article #[501](#)..

^F Copied from Once-Saved-Always-Saved, article #[711](#).

2. to whom [does it apply],
3. for what [purpose]?"

ToDo expand on this.

Reference Material

The remaining portion of this article is some basic material on the subject matter. They have been brought in for convenience, but not, I repeat, not, arguments and conclusions that I necessarily agree with.

Original Sin according to Wikipedia ^G

Original sin, also called [ancestral sin](#),^[1] is the Christian doctrine of humanity's state of [sin](#) resulting from the [fall of man](#), stemming from Adam and Eve's rebellion in Eden, namely the sin of disobedience in consuming from the tree of knowledge of good and evil.^[2] This condition has been characterized in many ways, ranging from something as insignificant as a slight deficiency, or a tendency toward sin yet without collective guilt, referred to as a "**sin nature**", to something as drastic as [total depravity](#) or automatic guilt of all humans through collective guilt.^[3]

The concept of original sin was first alluded to in the 2nd century by [Irenaeus, Bishop of Lyon](#) in his controversy with certain dualist Gnostics. Other church fathers such as Augustine also developed the doctrine,^[2] seeing it as based on the New Testament teaching of Paul the Apostle (Romans 5:[12–21](#) and 1 Corinthians 15:[22](#)) and the Old Testament verse of [Psalm 51:5](#).^{[4][5][6][7][8]} Tertullian, Cyprian, Ambrose and Ambrosiaster considered that humanity shares in Adam's sin, transmitted by human generation. Augustine's formulation of original sin was popular among Protestant reformers, such as [Martin Luther](#) and [John Calvin](#), who equated original sin with [concupiscence](#), affirming that it persisted even after baptism and completely destroyed freedom.^[2] The [Jansenist](#) movement, which the Catholic Church declared to be heretical, also maintained that original sin destroyed freedom of will.^[9]

The story of the Garden of Eden and the Fall of Man represents a tradition among the Abrahamic peoples, with a presentation more or less symbolical of certain moral and religious truths.^[10]

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Footnotes

1. Examples:

Alexander Golitzin, *On the Mystical Life by Saint Symeon* (St Vladimir's Seminary Press 1995 ISBN 978-0-88141-144-7), p.119

Adam L. Tate, *Conservatism and Southern Intellectuals, 1789–1861* (University of Missouri Press 2005 ISBN 978-0-8262-1567-3), p. 190

Marcelle Bartolo-Abel, *God's Gift to Humanity* (Apostolate–The Divine Heart 2011 ISBN 978-0-9833480-1-6), p. 32

Ann Hassan, *Annotations to Geoffrey Hill's Speech! Speech!* (Punctum Books 2012 ISBN 978-1-4681-2984-7, p. 62

2. Jump up to: a b c d e f g h i ODCC 2005, p. Original sin.

3. Jump up ^ Brodd, Jefferey (2003). *World Religions*. Winona, MN: Saint Mary's Press. ISBN 978-0-88489-725-5.

4. Jump up ^ Peter Nathan - The Original View of Original Sin - Retrieved 14 October 2013.

^G Source: https://en.wikipedia.org/wiki/Original_sin with my stylistic modifications

5. Jump up ^ Phil Porvaznik - Original Sin Explained and Defended Evangelical Catholic Apologetics - Retrieved 14 October 2013.
6. Jump up ^ Preamble and Articles of Faith - V. Sin, Original and Personal - Church of the Nazarene. Retrieved 13 October 2013.
7. Jump up ^ Are Babies Born with Sin? - Topical Bible Studies. Retrieved 13 October 2013.
8. Jump up ^ Original Sin - Psalm 51:5 - Catholic News Agency. Retrieved 13 October 2013.
9. Jump up ^ "Jansenius and Jansenism" in The Catholic Encyclopedia
10. Jump up ^ "CATHOLIC ENCYCLOPEDIA: Adam". www.newadvent.org. Retrieved 2016-04-12.
11. ...

Ancestral Sin

https://en.wikipedia.org/wiki/Ancestral_sin

Ancestral fault (Greek προγονικὸν ἁμάρτημα, προπατορικὸν ἁμάρτημα) is the doctrine that the sins of the forefathers leading to punishment of their descendants. In Christian [hamartiology](#),^H the concept is also known as ancestral sin (προπατορικὴ ἁμαρτία or προγονικὴ ἁμαρτία).

Martin West (1999) draws a distinction between **inherited guilt** (ancestral fault or ancestral sin in the narrow sense) and **ancestral curses** (in the form of genetic corruption or general "**persistent but unexplained adversity**").[1]

The most detailed discussion of the concept is found in [Proclus](#)' De decem dubitationibus circa Providentiam, a propaedeutic handbook for students at the [Neoplatonic Academy](#) in Athens. Proclus makes clear that the concept is of hallowed antiquity, and making sense of the apparent paradox is presented as a defense of [ancient Greek religion](#). The main point made is that a city or a family is to be seen as a single living being (animal unum, zoion hen) more sacred than any individual human life.[2]

The doctrine of ancestral fault is similarly presented as a tradition of immemorial antiquity in ancient Greek religion by Celsus in his True Doctrine, a polemic against Christianity. Celsus is quoted as attributing to "a priest of Apollo or of Zeus" the saying that "the mills of the gods grind slowly, even to children's children, and to those who are born after them." [3] The idea of [divine justice](#) taking the form of [collective punishment](#) is also ubiquitous in the Hebrew Bible, e.g. the Ten Plagues of Egypt, the destruction of Shechem, etc. and most notably the recurring punishments inflicted on the Israelites for lapsing from Yahwism.[4]

The formalized Christian doctrine of original sin is a direct extension of the concept of ancestral sin (imagined as inflicted on a number of succeeding generations), arguing that the sin of Adam and Eve is inflicted on all their descendants indefinitely, i.e. on the entire human race. It was first developed in the 2nd century by Irenaeus, the Bishop of Lyons, in his struggle against Gnosticism.[5] Irenaeus contrasted their doctrine with the view that the Fall was a step in the wrong direction by Adam, with whom, Irenaeus believed, his descendants had some solidarity or identity.[6]

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Footnotes

^H "Missing the mark, error" <https://en.wikipedia.org/wiki/Hamartiology>

1. West (1999:33f): "Critics have often spoken of an inherited curse when what they mean is inherited guilt, or some kind of genetic corruption, or persistent but unexplained adversity."
2. Jump up ^ Renaud (2023), 23–25.
3. Jump up ^ Όψέ, φησι, θεῶν ἀλέουσι μύλοι, καὶ Ἐξ παίδων παῖδας τοί κεν μετόπισθε γένωνται. Renaud (2013), p. 60.
4. Jump up ^ explicitly in Isaiah 14:21, Exodus 20:5, Exodus 34:6-7, Jeremiah 32:18. Krašovec, Jože, Reward, punishment, and forgiveness: the thinking and beliefs of ancient Israel in the light of Greek and modern views, BRILL, 1999, p 113.
5. Jump up ^ ODCC 2005, p. Original sin.
6. Jump up ^ J. N. D. Kelly Early Christian Doctrines (San Francisco: Harper Collins, 1978) p. 171, referred to in Daniel L. Akin, A Theology for the Church, p. 433
7. ...

Sin according to Jewish Encyclopedia I

ARTICLE HEADINGS:

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["Al Het."](#)

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[How to Prevent Sin.](#)

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Under the Jewish theocracy, wilful disregard of the positive, or wilful infraction of the negative, commands of God as proclaimed by Moses and interpreted by the Rabbis; it thus includes crimes against God and crimes against society or an individual member thereof. This article is confined, as far as possible, to the former class. Of the three kinds of sin embraced in this division, the lightest is the "ḥet," "ḥaṭṭa'ah," or "ḥaṭṭat" (lit. "fault," "shortcoming," "misstep"), an infraction of a command committed in ignorance of the existence or meaning of that command ("be-shogeg"). The second kind is the "'awon," a breach of a minor commandment committed with a full knowledge of the existence and nature of that commandment ("bemezid"). The gravest kind is the "pesha" or "mered," a presumptuous and rebellious act against God; or a "resha'," such an act committed with a wicked intention. These three degrees are mentioned by the Psalmist (cvi. 6): "We have sinned ["ḥaṭa'nu"], . . . we have committed iniquity ["he-'ewinu"], we have done wickedly ["hirsha'nu"]" (comp. I Kings viii. 47; Dan. ix. 5).

¹ See <http://www.jewishencyclopedia.com/view.jsp?artid=812&letter=S#2582#ixzz1CXdZAdlC> By : [Joseph Jacobs](#) [Judah David Eisenstein](#) <http://www.jewishencyclopedia.com/view.jsp?artid=812&letter=S#2582>

Various Sins.

The confession of sin by the high priest in the Holy of Holies on Yom Kippur followed the order here given—"ḥet," "awon" "pesha" (Yoma 36b). These three classes are subdivided under the terms "asham" (guilt), a sin which is later repented; "ma'al," "me'ilah" (sacrilege); "tiflah" (vice, depravity); "amal" (enormity, corruption); and "awon" (heinous crime, atrocity). The word "resha" is generally used to express the idea of ill conduct, viciousness, criminality. The Talmudic word "aberah" carries the idea of trespass, transgression, and includes both sin and crime.

The motive ascribed as underlying the prohibition against sin is the benefit of man. Sin defiles the body and corrupts the mind; it is a perversion and distortion of the principles of nature; it creates disorder and confusion in society; it brings mischief, misery, and trouble into communal life. Man, not God, reaps the benefit of obedience to God's laws: "If thou sinnest, what doest thou against him? . . . Thy wickedness may hurt a man as thou art" (Job xxxv. 6, 8).

Original Sin.

Man is responsible for sin because he is endowed with free will ("behirah"); yet he is by nature frail, and the tendency of the mind is to evil: "For the imagination of man's heart is evil from his youth" (Gen. viii. 21; Yoma 20a; Sanh. 105a). Therefore God in His mercy allowed man to repent and be forgiven. Jewish theologians are divided in regard to the cause of this so-called "original sin"; some teach that it was due to Adam's yielding to temptation in eating of the forbidden fruit and has been inherited by his descendants; the majority, however, do not hold Adam responsible for the sins of mankind. The Zohar pictures Adam as receiving all the departed souls at his resting-place in the cave of Machpelah and inquiring of each soul the reason of its presence, whereupon

- the soul laments: "Wo unto me! thou art the cause of my departure from the world."
- Adam answers: "Verily, I have transgressed one precept and was punished; but see how many precepts and commandments of the Lord thou hast transgressed!"

R. Jose said that every soul, before departing, visits Adam, and is convinced that it must blame its own wickedness, for there is no death without sin (Zohar, Bereshit, 57b). R. Ḥanina b. Dosa said: "It is not the wild ass that kills; it is sin that causes death" (Ber. 33a). On the other hand, it is maintained that at least four persons—Benjamin, Amram, Jesse, and Chileab—died without having committed any sin and merely as the result of Adam's weakness in yielding to the temptation of the serpent. To uphold the view of the majority, R. Ammi quoted the Scripture to show that sin causes pain and death: "I visit their transgression with the rod and their iniquity with stripes" (Ps. xxxix. 33); "The soul that sinneth, it shall die" (Ezek. xviii. 4). This verse is in contrast to another: "All things come alike to all: there is apparent one event to the righteous, and to the wicked" (Eccl. ix. 2; comp. Shab. 55a, b); but these two verses may perhaps be reconciled through others which declare "There is no man that sinneth not" (I Kings viii. 46); "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. vii. 20; see Sanh. 105a).

The Golden Calf.

Some of the Rabbis, while disclaiming the influence of Adam's sin, made the sin of the golden calf ("the cloven foot") a hereditary one, affecting twenty-four generations, till the final destruction of the Jewish state in the time of King Hezekiah: "In the day when I visit, I will visit their sin upon them" (Ex. xxxii. 34; Sanh. 102a; comp. 'Ab. Zarah 4b). Moses "was numbered with the transgressors" of the generation in the wilderness, "and he bare the sin of many" who participated in the worship of the golden calf (Soṭah 14a, in reference to Isa. liii. 12).

There is a difference between the sin of the whole people and the sin of the individual. A communal or national sin is the more severely punished as an example to other peoples, that they may be deterred from similar wickedness. For this reason public sins ought to be exposed, while the sins of individuals should rather be concealed ('Ab. Zarah 5a; comp. Yoma 86b). Rab thought to explain the apparently contradictory verses, "Blessed is he . . . whose sin is covered" (Ps. xxxii. 1) and "He that covereth his sins shall not prosper" (Prov. xxviii. 13), by distinguishing between the confession of a known and the confession of an unknown sin. R. Naḥman distinguishes between a sin against God and a sin against man: the latter must be confessed openly (Yoma 86b). R. Kahana said the man is insolent who recounts his sins (Ber. 34b). The enumeration of sins included in the "'Al Ḥeṭ" is permitted only on the ground that they are of a general character, concerning the public as a unit; and every individual recites it as part of that unit, using the plural "We have sinned." In strictness, private sins must be confessed to God in silence.

What Constitutes Sin.

The earliest Biblical conception of what constituted sin is illustrated by the story of Adam's punishment, which was due to his failure to obey the divine will and his revolt against the divine government. The catastrophe of the Flood was a punishment for man's demoralization and corruption, his violence and immorality (see Gen. vi. 11, 12). The builders of the Tower of Babel revolted against divine government, and were dispersed (see Gen. xi. 1-9). Sodom and Gomorrah were destroyed for their heinous crimes: "The men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. xiii. 13); they were "wicked" in civil matters, "sinners" in blasphemy "exceedingly," with full appreciation of the enormity of their sins (Sanh. 109a). The Egyptians were punished for the sin of enslaving the Israelites, and for not heeding the command of God to release them. The most serious sin of the Israelites was the worship of the golden calf, contrary to God's commandments delivered from Sinai. Korah rebelled against the authority of Moses, and of the Levites, priests by the choice of God. The Canaanites practised incest and immorality: "For they committed all these things, and therefore I abhorred them" (Lev. xx. 23); "But for the wickedness of these nations the Lord thy God doth drive them out from before thee" (Dout. ix. 5).

The principal sins for which the Israelites forfeited their national existence were idolatry, immorality, judicial corruption and deception (comp. Isa. i. 21-23), desecration of the Sabbath (comp. Jer. xvii. 21-27), and non-observance of the law relating to the release of servants after six years' service (comp. Jer. xxxiv. 16); citing "Arise ye and depart; for this is not your rest: because it is polluted, it shall destroy you" (Micah ii. 10), the Midrash says, "God would not have hastened the destruction of Jerusalem for any transgression other than fornication." The Ten Tribes were exiled for the same cause (Num. R. ix. 4). The shedding of innocent blood was the cause of the destruction of the Temple (Shab. 33a); though other reasons are given in Shab. 119b.

"'Al Ḥeṭ."

In the post-exilic period the inclination toward idolatry was eradicated, and the disposition toward fornication was weakened (Yoma 69b). The list of sins in the confession of Yom Kippur gives an idea of the rabbinical conception of sin. The "'Al Ḥeṭ" was extended from the simple formula in the Talmud (Yoma 87b) to that of the Geonim, which includes the [Ashamnu](#), ['Al Ḥeṭ](#), and "'Al Ḥaṭa'im" ("Seder R.'Amram," p. 48a; see also Aḥai Gaon, "She'eltot," § 167). The "Ashamnu" is in alphabetical order and enumerates the following sins: "trespass, treachery, slander, presumptuousness, violence, lying, scoffing, rebellion, blasphemy, oppression, extreme wickedness, corruption." The "'Al Ḥeṭ" qualifies man's sins and makes him ask forgiveness for the sins which have been committed against God "either (1) by compulsion or (2) voluntarily, (3) unwittingly or (4) with knowledge, (5) in private or (6) in public, (7) presumptuously or (8) without intent." The "'Al Ḥaṭa'im" classifies sins as those "for which we were obliged to bring a trespass-offering, . . . a burnt offering, . . . a sin-offering; for the sins for which we were obliged to suffer the penalty of receiving stripes, becoming childless,

being extirpated or killed by death from heaven, four modes of death by bet din" ("Seder R. 'Amram," *l.c.*). The single alphabetical list of the "Al Hēṭ" was formulated later; it is mentioned by Maimonides, and is found almost entire in the present "Minhag Sefarad." The double alphabetical list of the "Al Hēṭ," as found in the "Minhag Ashkenaz," dates probably from the thirteenth century (comp. the Vitry Maḥzor, pp. 390-391, and the prayer-book and Maḥzor for the Day of Atonement).

Every Sin Pardonable.

Jewish theology does not admit that there is an unpardonable sin. The Mishnah says that sins are expiated (1) by sacrifice, (2) by repentance at death or on Yom Kippur, (3) in the case of the lighter transgressions of the positive or negative precepts, by repentance at any time. If one persists in sinning, depending upon receiving pardon through subsequent repentance, *e.g.*, at Yom Kippur, his sins are not forgiven. At Yom Kippur, only sins between man and God, not sins between man and his neighbor, are expiated (Yoma viii. 8, 9). The graver sins, according to Rabbi, are apostasy, heretical interpretation of the Torah, and non-circumcision (Yoma 86a). The atonement for sins between a man and his neighbor is an ample apology (Yoma 85b; [see Atonement](#)). Repetition of the same sin may be forgiven once, twice, or even thrice, but not a fourth time: "For three transgressions of Moab [I will forgive], and for four, I will not turn away the punishment thereof" (Amos ii. 1); "Lo, all these things worketh God oftentimes [Hebr. "twice and three times"] with man, to bring back his soul from the pit" (Job xxxiii. 29, 30; Yoma 86b).

There are also lighter sins that are not punishable, but nevertheless stain the character of the most pious and righteous man; for instance, the sin of not pleading for mercy for a neighbor, if in position to do so; as Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. xii. 23; Ber. 12b). The Nazarite committed a sin in avoiding the moderate use of wine; the learned man sins by fasting instead of studying (Ta'an. 11b). Small sins are generally overlooked in punishment: "I will search Jerusalem with candles, and punish the men" (Zeph. i. 12): not by day-light, nor with the torch, but with candles, so as not to detect venial sins (Pes. 7b). R. Simeon b. Laḳish, however, cites "The iniquity of my heels shall compass me about" (Ps. xlix. 5) to prove that even "small sins that man tramples with his heels will surround him on the day of judgment" ('Ab. Zarah 18a). "Be heedful of a light precept as of a grave one" (Ab. ii. 1). Ben 'Azzai said, "Run to do even a slight precept, and flee from [even a slight] transgression" (Ab. iv. 2). Sometimes one may be justified in committing in private a sin that would, if committed in public, expose the name of God to disgrace ("hillul ha-shem"; Kid. 40a).

Responsibility for Sin.

The responsibility for sins against Judaism rests forever upon the Jew. Apostasy does not relieve him from responsibility in this respect; "Once a Jew, always a Jew." "Israel hath sinned" (Josh. vii. 11) is cited by R. Abba bar Zabdai to prove that though he "sinned," yet he remains an Israelite (Sanh. 43b). The responsibility of the anointed high priest is the greatest; next is that of the representatives of all Israel; and finally that of the ruler of a faction of Jews. These representatives require each a special sacrifice in accordance with their degree of responsibility (comp. Lev. iv. 3, 13, 22; Hor. iii. 1). The bullock sacrificed for the anointed priest and that for the people are to be burned outside of the camp as "a sin-offering of the congregation"—as a symbol of the vanishing glory of the congregation in consequence of its sins (Yer. Ta'an. ii. 5). "Whosoever is in a position to prevent sins being committed by the members of his household, but refrains from doing so, becomes liable for their sins. The same rule applies to the governor of a town, or even of a whole country" (Shab. 54b). R. Sheshet said, "One is not justified in committing even a slight sin in order to prevent a graver sin by his neighbor" (Shab. 4a). One is responsible, however, only for his action, not for his evil thought, except in the case of idolatry: "That I may take the house of Israel in their own heart, because they are all estranged from me through their idols" (Ezek. xiv. 5; Kid. 39b).

As with Cain, sin leaves its mark upon the face of the sinner: "The show of their countenance doth witness against them" (Isa. iii. 9). The cabalist can detect any sinner by observing his forehead (Zohar, Lev., Aḥare Mot, p. 75b). Sin dulls the heart and blunts the understanding (Yoma 39a; Yalk. 545, after Lev. xi. 43). R. Johanan said, "Were it not for sin, there would be no need for the books of the Prophets, as Israel would have been satisfied with the Pentateuch and the Book of Joshua" (Ned. 22b). Before Israel had sinned, the Shekinah rested upon it: "For the Lord thy God walked in the midst of thy camp." But sin caused the Shekinah to retire to a distance, "That he see no unclean thing in thee, and turn away from thee" (Deut. xxiii. 14; Soṭah 3b). Sin besets the path even of the righteous, which explains Jacob's fear of Esau (see Gen. xxxii. 7); while David said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Ps. xxvii. 13; Ber. 4a). The repetition of a sin makes it appear to the sinner a license (Yoma 86b). For this reason the punishment of one who steals an ox or a sheep and kills it or sells it is to restore it fourfold (see Ex. xxi. 37 [A. V. xxii. 1]), the purpose being to uproot the disposition to repeat an evil action (B. Ḳ. 67b).

How to Prevent Sin.

As a safeguard against sin, Rabbi advised, "Know what is above thee—an eye that sees, an ear that listens, and a record of all thy deeds," Gamaliel taught that the study of the Torah combined with some worldly occupation makes one forget to sin, but that the study of the Torah alone without some manual labor increases the tendency thereto (Ab. ii. 1, 2). R. Ḥanina b. Dosa said, "Whose fear of sin precedes his wisdom, his learning will endure; but where learning precedes the fear of sin, the learning will not endure." (Ab. iii. 11); "One who controls his passion once and twice will find it easy to control the third time"; "A way is left open for the sinner, and one who is willing to lead a pure life is helped." R. Johanan said that one who has passed most of his life without sin is sure to end it so, for "He will keep the feet of the saints" (I Sam. ii. 9; Yoma 38b). R. Eleazar held that residence in the Holy Land tends to prevent sin: "The people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24; Ket. 111a). He who leads others to do good will be saved from doing evil himself. On the other hand, one who leads others to do evil will not be given an opportunity to repent. Thus the righteous will meet in Gan 'Eden those whom he has led to do right, and the sinner will meet in Gehinnom those whom he has misled (Yoma 87a). Anger and excitement are incentives to sin: "A furious man aboundeth in transgression" (Prov. xxix. 22; Ned. 22b). "Refrain from becoming excited, and thou wilt not sin; refrain from becoming drunk, and thou wilt not sin" (Ber. 29b). One must always consider his good and evil deeds as evenly balanced; he will then appreciate the danger of committing even one sin, which would lower the scale on the wrong side. Nay, perhaps the whole world is evenly balanced, needing only one sin to outweigh all the good therein: "One sinner destroyed much good" (Eccl. ix. 18; Ḳid. 40b).

Prayer Against Sin.

Another safeguard against sin is Prayer: "O lead us not into the power of sin, or of transgression, or of iniquity, or of temptation; . . . let not the evil inclination have sway over us," are the introductory words of the morning prayer. The silent Yom Kippur "Amidah" ends, "O may it be Thy will, O Lord my God, and God of my fathers, that I may sin no more; and as to the sins I have committed, purge them away in Thine abounding mercy." Other formulas are found in Berakot (16b, 17a, 60b). [See Adam](#); [Atonement](#); [Commandment](#); [Confession of Sin](#); [Devotional Literature](#); [Punishment](#).

Bibliography: Johannes Hehn, *Sünde und Erlösung nach Biblischer und Babylonischer Anschauung*, Leipsic, 1903; Justus Köberle, *Sünde und Gnade im Religiösen Leben des Volkes Israel bis auf Christum*, Munich, 1905. J. J. D. E.

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