

“Sin,”

*EncJud* 14 Red-SI (1972 1587-1593 (Edward Lipinski)

Notes together With The Hebrew Text  
and  
a Translation of Important Passages  
Prepared by  
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About 20 words for “sin are used. The three most important (?) are *ḥet*’, *peša*’, *ʾawon*.. They often occur together.

**Exodus 34:7**

| MASORETIC TEXT  | TRANSLITERATION                      | TRANSLATION (NRSV)  |
|---|--------------------------------------|---|
|   | ... will be added at<br>another time |   |
| נָצַר חֶדֶס לְאֲלֹפִים<br>נֹאֵשׁ עֲוֹן וְפָעַשׁ וְחָטָא<br>וְנָהַק אֶל יְנֵהוּק<br>פָּדַק עֲוֹן בְּאִתּוֹ<br>עַל-בָּנָיִם<br>וְעַל-בְּנֵי בָנָיִם<br>עַל-שְׁלִישִׁים וְעַל-רְבִיעִים: |                                      | 7 keeping steadfast love for the thousandth generation,<br>forgiving iniquity and transgression and sin,<br>yet by no means clearing the guilty,<br>but visiting the iniquity of the parents<br>upon the children<br>and the children’s children,<br>to the third and the fourth generation.” |

**Psalms 51:3-7**

| MASORETIC TEXT  | TRANSLITERATION | TRANSLATION (NRSV)  |
|---|-----------------|---|
| חַנּוּנֵי אֱלֹהִים<br>כְּחֶסֶדְךָ<br>כְּבֹר רַחֲמֶיךָ<br>מֵחַח פְּשִׁיעִי:<br>הֲרַחֵב *הַבֵּר כַּפֹּסְנֵי מַעֲוֹנֵי<br>וּמַחְטָאֵי טְהַרְנֵי:<br>כִּי-פָשַׁעִי אָנִי אֶעֱד<br>וְחַטָּאתִית נֶגְדֵי תַמְדִּי:<br>לָךְ לְבַדְּךָ חַטָּאתִית<br>וְהֵעַר בְּיַעֲנֶיךָ עֵישִׁית<br>לְמַעַן תִּצְדַּק בְּדִבְרֶיךָ<br>תִּזְכֶּה בְּשִׁפְטֶיךָ:<br>הִנְיִבְנִיעוֹן חוֹלְלִית<br>וּבְחַטָּאתִי יִחַמְתַּנֵּי אָמֵי: |                 | 1 Have mercy on me, O God,<br>according to your steadfast love;<br>according to your abundant mercy<br>blot out my transgressions.<br>2 Wash me thoroughly from my iniquity,<br>and cleanse me from my sin.<br>3 For I know my transgressions,<br>and my sin is ever before me.<br>4 Against you, you alone, have I sinned,<br>and done what is evil in your sight,<br>so that you are justified in your sentence<br>and blameless when you pass judgment.<br>5 Indeed, I was born guilty,<br>a sinner when my mother conceived me. |

*ḥt*’ = “miss, fail”

**Genesis 31:36** - failure, offense - Jacob asks Laban

| MASORETIC TEXT  | TRANSLITERATION | TRANSLATION (NRSV)   |
|---|-----------------|--|
| וַיַּחַר לַיַּעֲבֹק וַיִּבְרַח בְּלָבוֹ<br>וַיַּעַן יַעֲבֹק וַאֲמַר לְלָבָן |                 | 36 Then Jacob became angry, and upbraided Laban.<br>Jacob said to Laban, |

מִהַפְשִׁיעַ  
מֵהַחַטִּיית  
כִּי דָלַקְתָּ אַחֵרַי:

“What is my offense?  
What is my sin,  
that you have hotly pursued me

“One who fulfills the claims of a relation or an agreement is righteous, *zaddik*.” (1587)

This is a strange concept for Pauline Christians, because “sin” is not understood as “failure” or as “rebellion,” but as a divine/demonic power which possesses all person. And, remember Paul was a Jew, at least, that is what he claims.

“The concept *h̄t*’ extends not only to juridicial, moral, and social matters, but also to cultic obligations, and even to involuntary infringements of ritual prescriptions (Lev. 4-5 or of occasional divine premonitions (Num. 22:34).” (1588)

*ps̄*, “breach,” - “rebellion

### Hosea 8:1

| MASORETIC TEXT  | TRANSLITERATION | TRANSLATION (NRSV)  |
|---|-----------------|---|
| לֹאֲחַקְךָ שָׁפַר<br>כַּנְּרֵשׁ עֲלֵיתִיב הָיָהוּ<br>יַעַן עָרְבוּ בְרִיתִי<br>וְעִלְתוּרִיתִי פָּעִשׁוּ: |                 | Set the trumpet to your lips!<br>One like a vulture is over the house of the LORD,<br>because they have broken my covenant,<br>and transgressed my law<br>= and against my TORAH/Teaching they have rebelled. |

### Psalm 25:7

| MASORETIC TEXT  | TRANSLITERATION | TRANSLATION (NRSV)   |
|---|-----------------|--|
| חַטּוֹאתַי נְעוּרַי וּפְשָׁעַי<br>לֹאֲתִזְכֹּר<br>כַּחֲסִדְךָ זְכַר־יִלְדָּאֶתָּה<br>לְמַעַן טוֹבֶךָ הָיָהוּ: |                 | 7 The sins of my youth or my transgressions;<br>Do not remember<br>according to your steadfast love remember me,<br>for your goodness’ sake, O LORD! |

*ʾawon*, “crookedness,” “wrong”

### Isaiah 59:2

| MASORETIC TEXT   | TRANSLITERATION | TRANSLATION (NRSV)  |
|--|-----------------|---|
| כִּי אִם־עֲוֹנוֹתֵיכֶם<br>יְהוּ מְבָדִילִים<br>יַבְנֹקֵי לִיבֹן אֱלֹהֵיכֶם<br>וְחַטּוֹאוֹתֵיכֶם<br>הִסְתִּירוּ פָנָיִם מִכֶּם<br>מִשְׁמוֹעַ: |                 | Rather, your iniquities<br>have been barriers<br>between you and your God,<br>and your sins<br>have hidden his face from you<br>so that he does not hear. |

The decision by the covenanted member to commit “crookedness,” “errors,” = a wall, a breach in the relationship with God.

“There would be no sin if there were no covenantal law.” (1589)

But, then there are the failures of humans in Gen 3, Gen 4, etc., BEFORE Sinai.

A troubling text is

**Ps 51:7(5)**. In the Jewish context this is not understood as “inherited” Original Sin. The text stresses “...the ineluctable character of sin. Nobody can escape from it, as the sin can also be involuntary (Lev. 4-5) or proceed from ignoranse (Gen 20:6; Num. 22:34.” (1589)

MASORETIC TEXT      TRANSLITERATION      TRANSLATION (NRSV)

הוֹר־בְּנֵעוֹן חוֹלֵלִית  
וּבְחַטָּאֵת יִהְיֶה מְתַנִּי אָמִי:

Indeed, I was born guilty,  
a sinner when my mother conceived me.

Sin as a sickness

**Ps 38:4-6 (3-5)**

MASORETIC TEXT      TRANSLITERATION      TRANSLATION (NRSV)

4 יֵאֵר־מֵתָם בְּבִשְׂיִר  
מִפְּנֵי זַעֲמָךְ  
יֵאֵר־לִשׁוֹם בְּעַצְמֵי  
מִפְּנֵי חַטָּאת י':  
5 כִּי עֲוֹנוֹתַי עָרְבוּ אֵרִישׁ  
כְּמֵאֵשׁ כָּדָב יִכְדְּבוּ מִמֶּנִּי:  
6 הַבִּיאֵשׁוּ נִמְקוּ חִבּוּרֵי  
מִפְּנֵי אִוְלָתִי:

3 There is no soundness in my flesh  
because of your indignation;  
there is no health in my bones  
because of my sin.  
4 For my iniquities have gone over my head;  
they weigh like a burden too heavy for me.  
5 My wounds grow foul and fester  
because of my foolishness

"The idea of 'deadly' or 'mortal' sin originates in biblical expressions connecting *ht'* with *mwt* ('to die,' 'death ...'). The oldest text connecting the two is probably Amos 9:10." (1589)

**Amos 9:1**

MASORETIC TEXT      TRANSLITERATION      TRANSLATION (NRSV)

בַּחֶבֶר יָמָתוּ כָּל חַטֵּי־אֵמִי  
הַאֲמִירִם  
"אַל־תִּגַּשׁ וְתִקְרָדֵם בְּעִדְנֵנו הָרָהֵעַ:

10 All the sinners of my people shall die by the sword,  
who say,  
"Evil shall not overtake or meet us."

"The sinner must indeed 'bear (*ns*) his sin.' The expression means practically 'to take the blame upon oneself,' and it normally refers to the sinner himself ..." (1590)

**Ezek 14:10** (the context is very interesting)

MASORETIC TEXT      TRANSLITERATION      TRANSLATION (NRSV)

וְנִאָּשׁוּ עֲוֹנָם

And they shall bear their punishment

"However, the same expression also occurs in early pleas for forgiveness ..." (1590)

**Psalm 25:18**

MASORETIC TEXT      TRANSLITERATION      TRANSLATION (NRSV)

רְחַם עֲוֹנֵי וְעִמְלִי  
וְאֵשׁ לְכִלְחֹאֲטֵי:

18 Consider my affliction and my trouble,  
and forgive all my sins.

"In these texts, the one who takes the blame upon himself is God, the offended person, or a substitute of the sinner (cf. II Sam. 12:13-14. There are still other cases when one's 'awon is borne by another person:  
• by the priests (Num. 18:1), • by Aaron (Ex. 28:38), • by the husband (Num 30:16), • by the prophet Ezekial (Ezek. 4:4-6), • by the community (Lev 22:16), • by the scapegoat (Lev. 16:22) or even • by a sacrificed goat (Lev 10:17)

It means that there was a possibility that the sin might not work its consequences upon the sinner.  
Accordingly, there was sense of the prayer for the forgiveness of sin ... (1590)

**Psalm 51:4**

| MASORETIC TEXT   | TRANSLITERATION | TRANSLATION (NRSV)  |
|--|-----------------|---|
| <p>*הִרְחֵב לִי הַרְבֵּה כִּבְּסוּנִי מֵעוֹנֵי<br/>וּמִחַטֹּאתַי טַהַרֵּנִי:</p> |                 | <p>2 Wash me thoroughly from my iniquity,<br/>and cleanse me from my sin.</p> |

“The ancient remedy, the sin-offering (*ḥaṭṭa't*), also worked both for the purification of the person and to obtain the forgiveness of the Lord. It is probable that the killed animal was originally regarded as a substitute for the sinner (cf. Lev. 10:17).” (1590)

**Lev 10:17**

| MASORETIC TEXT   | TRANSLITERATION | TRANSLATION (NRSV)  |
|--|-----------------|---|
| <p>מִדּוּעַ אֵלֹאכֻלְתֶּם תְּחַתֵּחַתֵּאֵט<br/>בְּמִקְוֹם הַקֹּדֶשׁ<br/>כִּי קֹדֶשׁ קֹדֵשׁ אֱוִה<br/>וְאֵתָה נָתַן לָכֶם<br/>לְתֹאשׁ תְּחַאצְוֹן הָעֵדָה<br/>לְכַפֵּר עֲלֵיהֶם לְפָנֵי הָיְהוָה:</p> |                 | <p>“Why did you not eat the sin offering<br/>in the sacred area?<br/>For it is most holy,<br/>and God has given it to you<br/>that you may remove the guilt of the congregation,<br/>to make atonement on their behalf before the LORD.</p> |

“The confession of sins was another means of winning forgiveness of sins.” (1590)

The formula of the individual’s confession of sins, expressed by the the verb *ḥaṭa ti* (‘I have sinned’), is found in the Bible 30 times. It has beyond any doubt a ritual character ...” (1590)

“It is used not only when someone has sinned against God ...

**Psalm 51:6**

| MASORETIC TEXT  | TRANSLITERATION | TRANSLATION (NRSV)  |
|---|-----------------|---|
| <p>לָךְ לְבַדְּךָ חָטֵאתִית<br/>וְהֵעַר בְּיַעֲיְנֶיךָ עֲוִינֹתַי<br/>לְמַעַן תִּצְדַּק בְּדִבְרֶיךָ<br/>תִּזְכָּה בְּשִׁפְטֶיךָ:</p> |                 | <p>4 Against you, you alone, have I sinned,<br/>and done what is evil in your sight,<br/>so that you are justified in your sentence<br/>and blameless when you pass judgment.</p> |

“but also against man

**Jer 37:18**

| MASORETIC TEXT   | TRANSLITERATION | TRANSLATION (NRSV)  |
|--|-----------------|---|
| <p>וְאִמַּר יְרֵמְיָהוּ לְלֹאֵהֲטָלָךְ צְדָקָהוּ<br/>מָה חָטֵאתִית לָךְ<br/>וְלַעֲבָדֶיךָ וְלָעַם הָאֵז<br/>כִּי־נִתַּתְּם אוֹתִי לְלֹאֲתֵיב הַכְּאֵל:</p> |                 | <p>Jeremiah also said to King Zedekiah,<br/>“What wrong have I done to you<br/>or your servants or this people,<br/>that you have put me in prison?</p> |

“The sin could be forgiven or not, it could be expiated by a sacrifice or by putting the sinner to death.” (1590)

“The individual confession of sins is also expressed by the words

*pesha'ai*

**Psalm 51:3 (1)**

| MASORETIC TEXT   | TRANSLITERATION | TRANSLATION (NRSV)  |
|--|-----------------|---|
| <p>הַנְּנִי אֱלֹהִים<br/>                 כְּחַסְדְּךָ<br/>                 כְּבָר רַחֲמֶיךָ<br/>                 מִהַח פְּשָׁעַי:</p> |                 | <p>1 Have mercy on me, O God,<br/>                 according to your steadfast love;<br/>                 according to your abundant mercy<br/>                 blot out my transgressions.</p> |

and *awonotai*

**Psalm 38:5(4)**

| MASORETIC TEXT  | TRANSLITERATION | TRANSLATION (NRSV)   |
|---|-----------------|--|
| <p>כִּי עֲוֹנוֹתַי עָרְבוּ אֵרֶשׁ<br/>                 כַּמֶּאֱשׁ כָּדָב וְכָדָבוּ מִמֶּנִּי:</p> |                 | <p>4 For my iniquities have gone over my head;<br/>                 they weigh like a burden too heavy for me.</p> |

and *awoni ...*" (1591)

**Psalm 32:5**

| MASORETIC TEXT                         | TRANSLITERATION                | TRANSLATION (Dahood-Michel)   |
|--|--------------------------------|---|
| הָאֵטָא יתוידעך                        |                                | 5 My error - I made known - to YOU  |
| וְעוֹנֵי -אֶלְכִּיסִית                 | rd double duty sf.             | and my guilt - I did not hide - from YOU  |
| אֶמְרָא יתוהד עייל                     | rd <i>ly</i> as <i>ēli/ālī</i> | I said, 'I shall confess - Oh MOST HIGH   |
| פְּשָׁעֵי הִילְהוּ                     | rd <i>l-</i> as vocative       | my rebellion - Oh YHWH/LORD   |
| וְאֶהָת נֶאֱשַׁת עוֹן הָאֵטָיִת סְהַל: | rd hendiadys or ddsf.          | then YOU - lifted up/carried/forgave - my sinful guilt<br>or "my guilt, my sin" |

By the way, I am an unrepentant "Dahoodian." See his three volumes on Psalms in the Anchor Bible Series (1966, 1968, 1970) and his more than 360 tightly argued philological articles. Vol. 3 included a Grammar of the Psalter. It is beyond my comprehension that Hebrew scholars and Old Testament scholars (these are two different species of scholars!) are not thoroughly familiar with *every one* of Dahood's insights. I think, that we do not have to agree with Dahood, but we must know his suggestions, investigate them and reject them only after thorough study and not just because of some kind of prejudice.

"The formula of the national confession of sins is expressed by the verb *ḥaṭanu* ('we have sinned')." (1591)

**Ps 106:6**

| MASORETIC TEXT              | TRANSLITERATION | TRANSLATION (Dahood-Michel)          |
|-----------------------------|-----------------|--------------------------------------|
| הָאֵטָנוּ עִם -בְּאֵוֹתָנוּ |                 | We have sinned like our fathers      |
| הָעֵיוֹנוּ הַרְשָׁעָנוּ:    |                 | we have done wrong, committed crimes |

“All these texts have cultic or sacral character. Other formulas of national confession of sins, expressed by the word *pesha ʿenu* (‘our sins’) can be found in ... (1591)

**Psalm 65:4**

| MASORETIC TEXT                  | TRANSLITERATION             | TRANSLATION (Dahood-Michel)   |
|---------------------------------|-----------------------------|---|
| דְּבַר עֲוֹנֹת גָּרְבוּ מִנִּי  | rd <i>gbr</i> ,to numerous  | The tale of iniquities are beyond number  |
| פְּשָׁעֵינוּ אָהַת תִּכְפְּרֵם: | rd <i>kpr</i> ,make payment | rd <i>mēnî</i> ,arch.inf.cs.< <i>mnh</i> ,count<br>our rebellions - YOU will pay for/forgive them |

**Psalm 103:12**

| MASORETIC TEXT                         | TRANSLITERATION          | TRANSLATION (Dahood-Michel)   |
|--|--------------------------|---|
| כַּרְקוֹחַ מִזְנוּחַר מִמַּעֲבָר       |                          | As distant as east from west  |
| הֲרָקִיחַ מִמֶּנּוּ תִּתְאֶפְשֵׁעֵנוּ: | <i>mimmennû</i> ,from us | has HE made distant from HIMSELF our rebellious acts<br>rd maj.pl.? from us,i.e.,humans is unexampled in TNK/OT |

“The term *ʾawonenu*, or *ʾawonotenu*, also occurs with that meaning, namely, in ...

**Psalm 90:8**

| MASORETIC TEXT                        | TRANSLITERATION    | TRANSLATION (Dahood-Michel)                         |
|---------------------------------------|--------------------|---|
| *שָׁמַרְתָּ עֲוֹנוֹתֵינוּ לְנֶגְדְּךָ |                    | YOU have kept - our iniquities - before YOU         |
| עַל־מִנּוֹ לְמַאֲרוֹ פָּנֶיךָ:        | rd <i>lēmō ʾōr</i> | the sins of our youth - in the light of - YOUR FACE |

Dahood notes, *Psalms II* (1968) 325:

“8. *You have kept our iniquities*. Probably inscribed on a tablet (Ps li 11; Isa lxxv 6; Jer ii 22) which Yahweh read by the light issuing from his face.

*sins of our youth*. By following The Targum’s understanding of *ʾālūmēnū* (*Psalms I*, p. 124; Briggs, CECBP. II, p. 274), we are better able to explain *kol yāmēnū*, ‘all our days,’ in the next verse. Cf. Ps xxv 7; Job xiii 26, and BCCT, pp. 59-60.

*the light of your face*. Reading *lēmō ʾōr* (MT *limē ʾōr*) *pānekā* and comparing Ps lxxxix 16, *ʾōr pānekā* MT *mē ʾōr panekā*, it should be noted, is a hapax legomenon, whereas our reading uncovers the poetic balance between *lē* and *lēmō* (*kēmō* occurs in the next verse) discussed in the fifth NOTE on Ps lxxvi 12.”

I have added this quotation from Dahood for those who have not, as yet, studied Dahood’s contributions to the understanding of the Hebrew text from Northwest Semitic studies (mainly Ugaritic).

“It seems ... that, contrary to the individual confession, the national one is a relatively late innovation in Israel’s penitential liturgy ...” (1591)

“When God ‘fogives’ one’s sin, He ‘covers’ or ‘hides’ it ...

**Psalm 32:1** - for Ps 32:5 see above

| MASORETIC TEXT         | TRANSLITERATION | TRANSLATION (Dahood-Michel)                        |
|------------------------|-----------------|--|
| אֲשִׁיר נְשִׁיוֹפָעֵשׁ |                 | How happy the one whose - rebellion - is lifted up |
| כִּסּוּי חַטָּאתָא:    |                 | ... whose error - is covered.                      |

**Psalm 85:3**

| MASORETIC TEXT                       | TRANSLITERATION | TRANSLATION (Dahood-Michel)                        |
|--------------------------------------|-----------------|--|
| נָאֲשֵׂתָ עָוֹן עַמֶּךָ              |                 | YOU have lifted up - the iniquity of - YOUR people |
| כִּי־סָתַרְתָּ כָּל־חַטָּאתָם סָהֵל: |                 | YOU have covered - all of their errors             |

“He ‘does not remember’... it ...

**Psalm 25:7**

| MASORETIC TEXT                             | TRANSLITERATION                    | TRANSLATION (Dahood-Michel)                            |
|--|------------------------------------|--|
| חַטּוֹאתַי נְעוּרַי וּפְשָׁעַי             |                                    | The errors of - my youth - and my rebellions           |
| לֹא־תִזְכֹּר                               |                                    | do not remember  |
| כִּי־חַסְדֶּךָ וְרַחֲמֶיךָ יִלְאַחֶזְקֵנִי | why <i>ʾal</i> and not <i>lō</i> ? | as befits - YOUR mercy/convenant loyalty - remember me |
| לְמַעַן טוֹבֶךָ הִיְהוֹ:                   |                                    | because of YOUR GOODNESS, Oh YHWH/LORD                 |

“He ‘bears’ it Himself

**Psalm 25:18**

| MASORETIC TEXT           | TRANSLITERATION | TRANSLATION (Dahood-Michel)                 |
|--------------------------|-----------------|---|
| רְחַם עֲנִי וְעֲמִיל     |                 | See - my affliction - and my trouble        |
| וְאֵשׁ לְכָל־חַטּוֹאתַי: |                 | and lift up/carry/bear - all of - my errors |

**Psalm 32:1,5** - see above

**Psalm 85:3** - see above

“God’s forgiveness of sins is identical with the curing of the man and with the regeneration of his strength.

**Psalm 55:24**

| MASORETIC TEXT              | TRANSLITERATION                 | TRANSLATION (Dahood-Michel)   |
|-----------------------------|---------------------------------|---|
| וְאַתָּה אֱלֹהִים תּוֹרְדֵם |                                 | But YOU - O 'ELOHIM/GOD - will make them descend  |
| לְכָרָא שַׁחַת              | <i>incl h tōrīdēm/aph ʾōrēd</i> | (=belief in divine retribution in the nether world)<br>to the sludgy Pit                  |
| אֲנִישׁ דְּמִים וּמַרְמָה   |                                 | (or to the PIT, to SHACHAT/SLIME=terms for Sheol)<br>Let not men of - IDOLS and FIGURINES |
| אֲלִיָּצוּ יְמֵיהֶם         |                                 | (i.e., polytheists)<br>live out half of - their days                                      |
| וְאֲנִי אֶבְרַחֲטְבְּךָ:    | <the fraction <i>ḥāṣṭ</i>       | (retribution in this life also)<br>But I, I - I trust - in YOU                            |

**Psalm 102:25**

| MASORETIC TEXT                   | TRANSLITERATION          | TRANSLATION (Dahood-Michel)   |
|----------------------------------|--------------------------|---|
| אֵיךְ אֶמַר                      |                          | I say - O my 'EL  |
| לֹא תִעַלְנִי בְחַצֵּי יָמַי     |                          | do not - take me up/away - before half of - my days                                       |
| דְּבַר דְּוִיָּרִים שְׁנוֹתֶיךָ: | <i>rd bē-dūr,inf.cs.</i> | when YOUR years last generations<br>("years"=subj. inf.cs <i>dūr. dōrīm</i> =acc of time) |

"...but will permit him to spend on earth the full span of human life, i.e., '70 years' ...

**Psalm 90:10**

| MASORETIC TEXT                                 | TRANSLITERATION                        | TRANSLATION (Dahood-Michel)  |
|--|--|--|
| יְמֵי־שְׁנוֹתֵינוּ כְּהֵם שְׁבַע־עָשָׂר שָׁנָה |  | The days of - our years - then last seventy years  |
| וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים שָׁנָה           | <i>bāhem,then</i>                      | (=our life)  |
| וְרָהֳבָם עָמַל וְאָוֶן                        | <i>bigēbūrōt,div.title,-<br/>ōt,sg</i> | and - if Geburot/God(?) wills it - eighty<br>(gbr=strong)<br>And so arrogance is mischief and iniquity |
| כִּי־יָגֵחַ יְחַשׁ וְנִעְפָּה:                 | <i>rd rēhābīm,def.writing</i>          | pleasure is fleeting and we too vanish   |
|  | <i>rd hapax ḥīš&lt;ḥšš</i>             | (Ug. <i>ḥšt</i> ,"joy, pleasure." Cf.Eccles 2:25)  |

Dahood, *Psalms* II (1968) 325:

For *gēbūrōt* see Ps 89:14. Cf. Job 26 14 - with the Phoenician singular ending *-ōt*, or the metaphorical name for heaven, see Ps 20:7

"Then He will cut him off by death, for 'there is no righteous man on earth who does good and never sins (Eccles. 7:20

**Eccl/Qoh 7:20**

| MASORETIC TEXT  | TRANSLITERATION | TRANSLATION (Dahood-Michel)  |
|---|-----------------|--|
| כִּי אָדָם יֵאֵן צַדִּיק<br>בְּאֶרֶץ<br>אֲרִישׁ יַעֲשֶׂה טוֹב<br>וְאֵל יִקְרָא: |                 | Surely there is no human so righteous<br>on earth<br>who does good<br>but does not sin |

Christians could easily read this verse as confirmation of "Original Sin" and as a confirmation of the Pauline view. But, this is a mistake. The poet here simply looks at reality and observes that even when a person chooses "the good" there may, and often is, some kind of error, crookedness or even purposeful deception involved.

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