

1. **Compassionate** – *rahum* – (רַחוּם) This root refers to deep love (usually of a “superior” for an “inferior”) rooted in some “natural” bond. The noun *rahum* means womb and expresses a mother’s love of a child who came from her womb. Synonyms: compassion, pity, mercy.¹

2. **Gracious** – *hannun* – (חַנּוּן) to be gracious; to show favor towards. According to Flack, the verb describes “an action from a superior to an inferior who has no real claim for gracious treatment.”²

3. **Loving-kindness** – *chesed* – (חֶסֶד) loving-kindness, covenant-faithfulness. Glueck built on the growing idea that Israel was bound to its deity by covenants like the Hittite and other treaties. God’s *chesed* was not mercy, but loyalty to his covenant obligations, a loyalty which the Israelites should also show. *Chesed* can also be used as love or devotion in human relationships and is not necessarily related to a covenant.³

4. **Truthful** – *emet* – (אֱמֶת) truth; firmness or certainty; an underlying sense of certainty, dependability it is given as one of the verbal descriptions of God which constitute God’s goodness. As a characteristic of God revealed to men, it becomes the means by which men know and serve God as their savior and then, as a characteristic to be found in those who have indeed come to God. God is truthful or faithful to his word.

¹ Leonard J. Coppes, [“2146 רַחוּם.”](#) ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 841.

² Edwin Yamauchi, [“694 חַנּוּן.”](#) ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 302.

³ R. Laird Harris, [“698 חֶסֶד.”](#) ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 305.

5. **Forgiving** – *nasa* – (נָשָׂא) to lift, carry, take – as a burden. Forgiveness is experienced as the lifting and removal (taking away) of a burden.

Wickedness – *avon* – (אָוֹן) from a verb meaning to distort, bend, twist, to make crooked, to pervert. Wickedness is the act of purposefully bending or distorting what God has created for good. The verb includes and is connected with the punishment. In the OT, man's deeds and punishment are connected. The action of man and what happens to him are presupposed to be directly related as one process within the basic divine order. Wickedness is an overwhelming trait of man's character and actions, including the consequences of those actions. The burden of guilt and shame are the significant psychological consequences of *avon* on the inner man.⁴

Rebellion – *pasha* – (פָּשָׁע) rebel, transgress, revolt. The fundamental idea of the root is a breach of civil or religious relationships between two parties. Israel was accused of rebelling against her divine king and their established covenant. *Pasha* – rebellion - is a trait of human activity (Hos 14:9). Predominantly, *pasha* is rebellion against God's law and covenant. Thus, the term is a collective which denotes the sum of misdeeds and a fractured relationship. God's reaction to transgression may be judgment, but his deep desire is to provide **salvation from this way of living**.⁵

Sin – *bata* – (בָּטָא) to miss the mark, miss the way. For example, *bata* is used in a non-religious sense in Jud 20:16. Here, the left-handed slingers of Benjamin are said to have the skill to throw stones at targets and "not miss" (*bata*). In a different context, Prov 19:2 speaks of a man in a hurry who "misses his way." A similar idea of not finding a goal appears in Prov 8:36; the concept of failure is implied. In a civil sense, *bata* expresses a failure to live up to expectations. Unmet expectations create upsets between two parties in a relationship and require forgiveness before restoration.⁶

⁴ Carl Schultz, "[1577 נָשָׂא](#)," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 651.

⁵ G. Herbert Livingston, "[1846 פָּשָׁע](#)," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 741.

⁶ G. Herbert Livingston, "[638 בָּטָא](#)," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 277.