

Sin – Part 2

There are many words and variations of sin, *but all sinners need the Savior!*

Sunday, August 31 at 9:00

No Service on 9/1 – Labor Day!

12th Sunday after Pentecost / 11th Sunday after Trinity – 2014

Our School Year Schedule Resumes on September 7

Sundays at 8:00 & 10:45; Mondays at 7 PM

Introduction: Dear friends in Christ: Last week we discovered that there is more to sin than simply *doing wrong* and *failing to do right!*

Last week we looked at these Greek words related to sin:

- *Hamartia*: The basic Greek word for *sin*.
- *Hettema*: Loss, failure, or defeat that results from sin.
- *Paraptoma*: An **unintentional** trespass or crossing of a line.
- *Agnoeema*: A sin of ignorance; I did not know it was wrong.
- *Parakoe*: An unwillingness or refusal to listen to God.

Today we will focus on *four more words related to sin*. As we do so, let us be ♦more aware of *our sin*, ♦more sorry for *our sin*, and ♦more confident of *God's forgiveness through Jesus!*

1. **Parabasis (παράβασις) – transgression, violation:**

- a. God's Law shows our sin: ^{NAS} **Romans 4:15** "...where there is no law, neither is there (*parabasis*) **violation.**" For example, some sections of the German Autobahn have no speed limit restrictions *for some cars*; if there is no limit, *you cannot violate the limit!* So is God's Law



good or bad? It is good because it is right and shows our sin; Jesus said: "I have not come to call the righteous but sinners to repentance." (Lk. 5:32 NAS) *It is best when all people know they are sinners!*

- b. Disregard of God's Law is serious: ^{NAS} **Hebrews 2:2** "...if the word spoken through angels [*in reference to the giving of the Ten Commandments; Deut. 33:2*] proved unalterable, and every (*parabasis*) **transgression** and (*parakoe*) disobedience received a just [punishment], ³ how shall we escape if we neglect so great a salvation?" The CSSB has this note: "The argument here is from the lesser to the greater, and assumes that the gospel is greater than the law. Thus, if disregard for the law brought certain punishment, disregard for the gospel will bring even greater punishment." (1877) (Also Rom. 2:23; Gal. 3:19; 1 Tim. 2:14; Heb. 9:15.)

2. **Anomia (ἀνομία) – lawlessness:** The Greek word *anomia* describes people who *live as if there was no law; their minds are set on sin*. Here are some Biblical examples:
 - a. Jesus will say to those who tried to earn their way into heaven: ^{NAS} **Matthew 7:23** ... "I never knew you; depart from Me, you who practice (*anomia*) **lawlessness.**" *Living like God's Word means nothing!*
 - b. Jesus said to the religious leaders: ^{NAS} **Matthew 23:28** "...you...**outwardly** appear righteous to men, but **inwardly** you are full of hypocrisy and (*anomia*) **lawlessness.**" So what about us, do we simply *appear* to be Christ-followers on the outside **OR** are we the forgiven children of God and followers of Jesus from the inside out?

- c. Jesus described signs in the church that point to His return: ^{NAS} **Matthew 24:12** “...because (*anomia*) lawlessness is increased, most people’s love will grow cold.” Think about this sad progression: God’s Law is ignored → leading to lawless living → leading to a lack of love for God (*to do His Word*) and for others (*to help with their needs*).
- d. Good news: ^{ESV} **Titus 2:14** “[Jesus] gave himself for us to redeem us from all (*anomia*) lawlessness and to purify for himself a people for his own possession who are zealous for good works.” So this progression is proper: Jesus’ saving work → leading (*by God’s grace*) to our repentance → leading to being zealous “for good works.” (Also Matt. 13:41; Rom. 4:7; 6:19; 2 Cor. 6:14; 2 Thess. 2:3, 7; Heb. 1:9; 10:17; etc.)
3. **Poneria (πονηρία) – iniquity, wickedness:**
- a. Jesus said to the Pharisees: ^{NAS} **Luke 11:39** “...you... clean the outside of the cup and of the platter; but inside of you, you are full of robbery and (*poneria*) wickedness.” Let’s not live like actors, *giving a false impression*. (Also Mark 7:22; Rom. 1:29; Eph. 6:12; etc.)
- b. Peter preached this good news about Jesus: ^{ESV} **Acts 3:26** “God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your (*poneria*) wickedness.” So from Adam our hearts were wicked, but the LORD said through Ezekiel: “I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.” (36:26 NIV) God wants to turn *everyone* ♦from lives of wickedness ♦to lives that honor the Christ!

4. **Opheilema (ὀφείλημα) – debt, what is owed:**

- a. The Lord’s Prayer: When we sin we are morally indebted to God, so Jesus taught us to pray: ^{NAS} **Matthew 6:12** “...forgive us our debts (*opheilema*), as we also have forgiven our debtors (*opheiletes*).”¹ So think about this: When we sin, we owe God a debt that we cannot pay, but – *asking in repentance* – we receive His forgiveness. In a similar way, others who sin against us owe us a debt they cannot pay, *but having been forgiven, we also freely forgive!*
- b. Salvation is God’s gift but we have an obligation: ^{ESV} **Romans 8:11** “If the Spirit of [God] who raised Jesus from the dead dwells in you...¹² ...we are debtors (*opheiletes*), not to the flesh...” but to the Spirit! So think about this: We were ✓spiritually dead, ✓outside of God’s kingdom, and ✓following the ways of this sinful world. But now, *by God’s loving action in Christ*, we are ♦spiritually alive and ♦members of God’s kingdom; therefore, we have a debt, an obligation **to follow the Bible by the leading and empowering of the Holy Spirit!** In response to all that God *has done* and *continues to do for us*, Martin Luther wrote: It is our duty – *debt, obligation* – to thank and praise, serve and obey Him! (Also Matt. 18:24; Luke 13:4; Rom 1:14; 15:27; Gal. 5:3; etc.)

Conclusion: Now, *as forgiven sinners*, let us continue to learn, live, and share God’s Word! And all God’s people said: **Amen!**

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¹ Though we say, “forgive us our trespasses...,” “debts” is a better translation; “debts” and “debtors” are found in the ESV, KJV, NAS, NIV, NKJ, etc. Note: Matthew 6:14-15, when referring back to 6:12, uses *paraptoma* (trespasses) – not *opheilema* (debts).