

- ❖ Our God is a God of forgiveness, right?
- ❖ We have examined the sad truth of those who reject His grace.
- ❖ But now, what about Christians who persist in sin? What about sinning Christians?

Turn to Revelation 1. Let's see what our Lord thinks of sinning Christians.

1. 1:10-20 **Christ is presently searching; examining His church**
2. 2-3 **Christ is judging sin**
 - 2:2 Emphases: "I know..."
 - 2:4 Left first love (v.5 warning)
 - 2:14 Tolerate sin (v.16 warning)
 - 2:20 Immorality (v.20-23)
3. Turn to **I Corinthians 11:28-34** – Christ's warning that either we judge or lives or Christ will
4. Turn to **Hebrews 12:5-13** – God proving discipline is proof of true faith
5. Galatians 5:21; 6:7-8 – Christians can't continue in sin without reaping correction

SO:

1. Christ is searching our secrets of heart and body today (Rev. 1)
2. Christ judges sin that He finds via conviction (Rev. 2-3)
3. Either we respond and repent or He will act (I Corinthians 11)
4. Christ's discipline shows we are in His family (Hebrews 12)
5. Sin has consequences (Galatians 5/6)

NOW:

6. We must not tolerate what God will not tolerate – I Corinthians 5:1-8 (seek restoration sinning Christian; if not, put out)

FINALLY:

7. Persistent sins lead to death for Christians – I John 5:16-17
 - ⇒ Context of assurance and access comes with warning!
 - ⇒ Why? Because 1-6 are true
 - ⇒ Now, let's talk about sin in general then specific

1. Sin should be confessed: Job 33;27: Prov. 28:13
 grieved for, 2 Chr. 6:29: Mark 3:5
 mourned over Psa 38:18: Jer, 3:21
 hated, Psa 97:10: Prov. 8:13; Amos 5:15
 abhorred, Rom. 12:9
 put away, Job 11:14
 departed from. Psa 34:14; 2 Tim 2;19
 avoided even in appearance, I Thes 5:22
 guarded against, Psa 4:4; 39:1
 Striven against, Heb. 12:4
 Mortified, Rom. 8:13: Col. 3:5
 Wholly destroyed, Rom. 6:6
2. The biblical concept of sin comes from a study of words used in both Testaments for sin. The terms are numerous compared to the words for grace in the Bible. Only three words are needed to express grace (*chen* and *chesed* in the Old Testament and *charis* in the New). By contrast, there are at least eight basic words for sin in the Old Testament and a dozen in the New. Together they furnish the basic concepts involved in the doctrine.

I. IN THE OLD TESTAMENT (8 WORDS)

A. *CHATA* “sin”

In all of its forms this basic word for sin occurs about 522 times in the Old Testament. Its basic meaning is to miss the mark and is equivalent to the Greek word *hamartano*. But missing the mark also involves hitting some other mark; i.e., when one misses the right mark and thus sins, he also hits the wrong mark. The idea is not merely a passive one of missing, but also an active one of hitting. It is used of moral evil, idolatry, and ceremonial sins. Some important references included Exodus 20:20; Judges 20:16; Proverbs 8:36; and 19:2

B. *Ra* “wicked”

Used about 444 times in the Old Testament, this word, equivalent to *kakos* or *poneros*, carries the basic meaning of breaking up or ruin. It often means calamities and is translated by the word “wicked” many times. It may indicate something injurious as well as something morally wrong (Gen 3:5; 38:7; Jud. 11:27). In Isaiah 45:7 God is said to create light and darkness, well-being and *ra*.

Some understand this to mean calamities and others, evil. If the later, then it can only indicate that all things, including evil, are included in the plan of God, though the responsibility for committing sin rests on the creature, not the Creator.

C. *Pasha* “transgression”

The basic idea in this word is to rebel though it is usually translated by the word “transgression.” Notice 1 Kings 1 12:19; 2 Kings 3:5; proverbs 28:21; and Isaiah 1:2

D. *Awon* “iniquity”

The word includes both the ideas of iniquity and guilt which in Hebrew thought were closely allied (1 Sam 3:13). Note its use in connection with the Suffering Servant (Isa. 53:6), and in connection with a defiant sin (Num. 15:30-31).

E. *Shagag* “err, wander”

The word means to err or go astray as a sheep or a drunkard might do (Isa. 28:7). It refers to error for which the one committing it was responsible. Thus in the Law it implies that the one who goes astray was responsible for knowing what the Law commanded (Lev. 4:2; Num. 15:22).

F. *Asham* “guilt”

Almost all the uses of this word are found in connection with the ritual of the tabernacle and the temple in Leviticus, Numbers, and Ezekiel. Guilt before God is its principal idea. It designates the guilt and sin offerings and therefore includes both intentional and unintentional guilt (Lev. 4:13; 5:2-3).

G. *Rasha* “wicked”

Rarely used before the Exile, it occurs frequently in the Psalms, Ezekiel, and the Wisdom literature. It means wicked, the opposite of righteous (Ex. 2:13; Ps. 9:16; Prov. 15:9; Ezek. 18:23).

H. *Tash* “deliberate going away”

This word means to wander away, to go astray, and the sin is deliberate, not accidental, even though the person may not realize the scope of his sin. Notice Numbers 15:22; Psalms 58:3; 119-21; Isaiah 53:6; and Ezekiel 44:10, 15.

From the word study we may draw certain conclusions about the Old Testament teaching on sin.

- (2) Sin may take many forms, and because of the variety of words used, an Israelite could be aware of the particular form his sin took.
- (3) Sin is that which is contrary to a norm, and ultimately it is disobedience to God.
- (4) While disobedience involved both positive and negative ideas, the emphasis is on the positive commission of wrong and not merely on the negative omission of good. Sin was not only missing the mark, but hitting the wrong mark.

II. IN THE NEW TESTAMENT 13 WORDS

A. *Kakos*

Meaning bad, the adverb is sometimes used of physical badness, that is disease (Mark 1:32), but the adjective usually indicates moral badness (Matt. 21:41; 24:48; Mark 7:21; Acts 9:13; Rom. 12:17; 13:3-4, 10; 16:19; I Tim. 6:10).

B. *Poneros*

This is a basic term for evil and almost always indicates moral evil (Matt. 7:11; 12:39; 15:19; Acts 17:5; Rom. 12:9; 1 Thes. 5:22; Heb. 3:12; 2 John 11). It also is used of Satan (Matt 13:19, 38; I John 2:13-14; 5:18; and possibly Matt 6:13 and John 17:15) and of demons who are called evil spirits (Luke 11:26; Acts 19:12).

C. *Asebes*

Meaning godless, this word appears mostly in 2 Peter and Jude meaning godless apostates. The unsaved are designated as ungodly (Rom. 4-5; 5:6). Occasionally it appears with other words for sin (1:18; I Tim. 1:9; 1 Peter 4:18).

D. *Enochos*

The word means guilty and usually denotes someone whose crime is worthy of death (Matt. 5:21-22; Mark 14:64; I Cor. 11:27; James 2:10).

E. *Hamartia*

This is the most frequently used word for sin, occurring in its various forms about 227 times. When a writer wanted one inclusive word for sin he used this one. The metaphor behind the word is “missing the mark”, but as in the Old Testament, this is not only a negative idea but includes the

positive idea of hitting some wrong mark. When it is used in the Gospels it almost always occurs in a context that speaks of forgiveness of salvation (Matt 1:21; John 1:29). Other instructive references include Acts 2:38; Romans 5:12; 6:1; I Corinthians 15:3; 2 Corinthians 5:21; James 1:15; I Peter 2:22; I John 1:7; 2:2; Revelation 1:5.

F. Adikia

This refers to any unrighteous conduct in the broadest sense. It is used of unsaved people (Rom. 6:13; James 3:6), and of actions (2 Thes. 2:10).

G. Anomos

Often translated “iniquity,” the word means lawless. It concerns breaking in the broadest sense (Matt. 13:41; 24:12; I Tim. 1:9). Esschatologically, it refers to the Antichrist, the lawless one (2 Thes. 2:8).

H. Parabates “to step across a line”

Meaning transgressor, this word usually relates to specific violations of law (Rom. 2:23; 5:14; Gal. 3:19; Heb. 9:15).

I. Agnoein

This may refer to the ignorant worship of other than the true God (Acts 13:27; Rom. 2:4), but such ignorance makes one guilty and in need of atonement (Heb. 9:7).

J. Planao

To go astray in a culpable sense in the meaning of this word (I Peter 2:25). People can deceive others (lead them astray) (Matt. 24:5-6); people can deceive themselves (I John 1:8); and Satan leads the whole world astray (Rev. 12:9; 20:3, 8).

K. Paraptoma “slip or fall”; swept away in a moment of passion

The idea in this word is falling away, and in most occurrences it is deliberate. Paul uses the word six times in Romans 5:15-20. See also Matthew 6:14; 18:35; 2 Corinthians 5:19; Galatians 6:1; Ephesians 2:1; and James 5:16.

L. Opheilēma

Is the word used in Matthew 6:12 and is translated “debt.” Sin is a failure to pay what is due. This is a very interesting word. It is used only two times in the New Testament as a noun – here and in Romans 4:4. In its verb form it’s used 30 times – 25 times as a moral debt and 5 times as a money debt. But the idea is that sin is a debt. **When you sin, you owe to God a consequence for your sin.** In fact, in Revelation 20:11,12 it says that at the end of the age, at the Great White Throne judgment, God will judge the ungodly out of the

books. What books? The books that record all the unpaid debt that they owe; and they are sentenced to an eternal hell to pay that debt. Sin is a debt.

M. Hypocrisy

The word incorporates three ideas: to interpret falsely as an oracle might do; to pretend as an actor does; and to follow an interpretation known to be false. These ideas seem to blend in the account of Peter's defection in Galatians 2:11-21. False teachers of the end times will interpret falsely, pretend to be what they are not, and many will follow their teaching (I Tim.4:2). Hypocrites first deceive themselves into making wrong right; then they deceive others. This is the terrible nature of this sin. Several conclusions may be drawn from the New Testament word study.

(1) There is always a clear standard against which sin is committed.

(2) Ultimately all sin is a positive rebellion against God and a transgression of His standards.

(3) Evil may assume a variety of forms.

(4) Man's responsibility is definite and clearly understood.

So

1. God is a God of forgiveness
2. Blaspheming the Holy Spirit He won't forgive
3. Christians in sin He disciplines!

Now, let's look at 3 examples given to us in the Scripture of sins that God disciplined:

- ❖ Achan – God judged false separation
- ❖ Gehazi – God judged false service
- ❖ Ananias and Sapphira – God judged false sacrifice

Let me just introduce you to these instructive passages before we close:

1. Achan – Joshua 7:22 - False Separation

Achan wanted to be at home in the heart of God's camp while keeping the world in the heart of his home.

⇒ In short, he loved the world and wouldn't separate from it!

