

The Law of God and Sin, Part 2

This is the continuation of the previous episode, about the Law of God and Sin. In the previous episode, we were able to establish that there is an existing standard of good and evil, that was given by God, and that is what we call the Law of God. On this episode, we will discuss about the violation of the said holy and righteous law, which is sin.

Sin

So the holy, righteous and good God rules through His perfect attributes, as manifested by His holy and righteous law. The law that is the standard and the very definition of goodness and judgment, upholdeth all the creation.

But man, since created having the power of choice, used this great power of volition, to disobey and rebel against God. This disobedience or transgression of God's law is what we call sin.

First John 3:4, Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Therefore, sin is not just a matter of preference gone wrong. It is not just a matter of taste and distaste. Sin is transgression, or violation against the very law of God. It is lawlessness, as what the Greek *anomia* means. It is the etymology or root word for the term *anomy*, which in Sociology means a collapse of society or individual, due to the lack of moral and ethical standards.

Isaiah 53 6a, All we like sheep have gone astray; we have turned every one to his own way;

We need to understand what sin is, and sin is the violation or rebellion against God's perfect law. Sin is not something that should be taken lightly, because it is offense against the Almighty God by transgressing His holy law. It is like biting the very hands that feed us. Sin is using the good things God hath provided to us, for doing things contrary to what the Provider wants. This is what sin is in its essence, taking a stand against God and His very character.

To provide another insight on sin, we can find another category in the writings of James;

James 4:17, Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Some calls this as sin of omission, which is not doing the good things we ought to do. It is failing to do and to be what God requires us to be or do. While the sin of commission like stealing, murder or adultery is doing what we should not, omission is not doing what we are supposed to do. Example would be prayerlessness, or failing to help someone when we have the ability to do so. Just as what the word sin means in the original language of the Bible, the Hebrew *chatah*, or the Greek *hamartano* means missing the mark. The picture is that of an archer not hitting its target point. It is falling short of the standards of God.

Romans 3:23, For all have sinned, and come short of the glory of God;

But we must not see sin as just about a list of dos and don'ts. Sin is not just the deeds, but it is the nature that we humans have. Since Adam, as the first representative of the human race fell, we all fell with him. As creatures must beget after its own kind, fallen man reproduced fallen, sinful natured race just like him. The deeds are just like the fruits of the tree; no matter how many times we remove the fruits, as long as the root and the tree itself is there, the fruit will just come forth again. Because sin is deeply seated in the human heart.

Matthew 15:19, For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

That is why sin is not just about what we do or do not do, it is also about what we think and say. The Lord made it clear when He said,

Matthew 5:21 to 22, Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Matthew 5:27 to 28, Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Also, John said,

First John 3:15, Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

So we all have been born inclined to sin, it is the nature we were born into, so our thoughts, words and deeds show our sinful nature. This is attested by King David in his songs,

Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psalms 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

It was through the sin of Adam (also called the original sin), sin entered to the world,

Romans 5:12, Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

We can also find in the very first instance the word sin was mentioned in the Bible, that it was described as if like a wild animal that would like to prey upon Cain, when he was angry and jealous of his brother Abel, after his sacrifice was not accepted by God;

Genesis 4:7, If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

The most natural interpretation of the verse would mean that sin, like a predator, is lying on the door, and desires to prey upon Cain through his anger, and he was warned by God that he must rule over it. So sin is not just the result of our choices, but rather, an active force that would like to rule over man. And we know that sin did prey upon Cain, because of his jealousy, he killed his brother.

Even the Apostle Paul attested to it, that sin is not just the result of our actions, but rather something active inside of us, when he said,

Romans 7:11, For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

Romans 7:20, Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Sin is dwelling inside man, and here it was described as an overwhelming force, a nature or bent, the flesh is inclined unto. It is like a cruel master and the flesh its servant sold to it.

Romans 7:14 to 15 For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

So we must understand that this is the condition of every man, no matter who we are, we all became slaves to sin, and we need deliverance from it.

One cannot say that he is without sin, for the Word of God itself would declare that man a liar,

First John 1:8, If we say that we have no sin, we deceive ourselves, and the truth is not in us.

That is what the Apostle Paul in his letter to the Romans taught. That both the Jews and the Gentiles were guilty of disobedience against the Law of God. He declared the Gentiles guilty in chapter 1, then even the Jews who have the actual written law, were guilty as he declared in chapter 2. Then in chapter 3, was when he made this general truth and conclusion;

Romans 3:9 to 12, What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Romans 3:19, Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Romans 3:23, For all have sinned, and come short of the glory of God;

So no one can say before God that he is without sin, we all are guilty of sin. We are all sinners, who violated the law of God in more ways than one. These agree with what the Psalmist said,

Psalms 130:3, If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Especially sometimes people tend to be selective on the things we want to obey, and we even make it a source of pride that we obey a certain portion of God's commandments, all the while missing on others.

Just like the Pharisees in the times of the Lord Jesus, who were proud and very particular in their observing the external things of religion, while leaving the other weightier matters undone;

Matthew 23:23, Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

So the law having such high demands, demanding perfection to those who would like to be justified through it, clearly points out to every one of us, that it cannot be done. No man can fulfill the law in its entirety, therefore we are all doomed sinners in the sight of God.

Romans 3:20, Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

By the law is the knowledge of sin. And through the law, sin becomes exceedingly sinful,

Romans 7:13, Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

The law of God is good and perfect. But because of our sinful nature, the law cannot help us to be righteous before God. The law points to us all the more, how desperate, and needy we are! Not because the law is not helpful, but because it is weak through the flesh. The law is perfect, as God who made it is perfect, but it works death in us, because of our weak flesh that is inclined to sins .

Romans 8:3, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

The law brings the sinner to the realization of his helplessness, so much more because that state of sinfulness would ultimately bring forth its rightful compensation, the just punishment which is death.

Romans 6:23, For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

The violation of the laws of God will have its necessary and rightful punishment. The goodness of God is not complete without justice. His characteristic being a good God would require that everything would be placed to its proper place, and every work would be compensated accordingly.

In Romans chapter 6, Paul contrasted being servant of God to being servant of sin. His final comparison is about what would they compensate or give to their servants. Sin being a cruel master, after yielding fruits to the shame of the lives of its servant, at the end, its wages, the compensation it gives to its servants is death, *for the wages of sin is death*.

Wages here is the Greek *opsonion*, which means the stipend, the compensation or ration given to Roman soldiers. This means death is what a man deserves to receive by being servant of sin. Divine justice would make sure a man receives what he justly deserve, and serving sin, instead of serving God

would be compensated by death. This is not just pertaining to physical death, but spiritual and second death.

This is the horrifying condition of man.

Man is in a dangerous position, standing against the Creator of the universe. It is not just any law that we transgressed because of sin, but it is the holy, righteous, and good law of God. God even provided an inner witness to accuse the transgressors, confirming the righteousness of the law of the Lord. Sometimes, we even try to find an excuse when there is disobedience, and that only tells us that we affirm the goodness of the law of God. If there is none inside of us that agrees with the law, then there should have no need to find an excuse. This altogether establishes our guilt, since our inward man agrees and even accuses us.

Oh, and there would be consequences! Violating and disregarding the law of the Almighty would not be without effect. We cannot expect to be blameless when the standard that holds the cosmos altogether is to be disrespected. Oh, there would be consequences, it has to be expected!

But let not the consequence be the loudest bell. Our guilt is not in the consequence, but first and foremost, should be on the offense! Do not weep because of the punishment, weep because of the offense. The greatest horror of sin is not the result, but rather, let us tremble because God's law was offended. The holy law, that is the precepts and statutes of the Maker and Owner of heaven and earth is broken. We must see the true horrors of sin is not in the consequence, not in the end destination; but rather in the mere thought of offending God – that is why the sinner must tremble and weep in mourning.

This had been the cry of many prophets of old, "Alas! O people of Israel! Ye provoke the Lord to anger." Moses did fast and mourn not because of the consequence, but rather because of the sin itself.

Deuteronomy 9:18, And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

Without proper realization of the offence, there is no true repentance, but only remorse and fear of the consequence. When the consequence becomes bearable, and eventually, it will. when the conscience voice becomes softer and dim, even the thought of eternal consequence would feel too far. Then sin becomes bearable. Even pleasurable.

But if the law of God hammers our spirit, quickens our dead conscience, and awakens us from the deep slumber, then there is trembling. There is Godly sorrow, there is pricking of the heart. The façade breaks down, and we realize, we have no claim to God. If He so chooses to punish us, to execute judgment for the broken law, He can do so, He is right and Righteous to do so, and He will still be good, He will still be right, He will still be just, if the transgressor receives the consequence.

But when we acknowledge our sin, that it is ever before us. That unto God we made the offense, He is faithful and just to forgive us, and cleanse us from all unrighteousness (1 John 1:9). Then the grace of

God that bringeth salvation appeared to all men (Titus 2:11) Grace becomes grace, and mercy becomes mercy. After being broken down to pieces, and crying, "What a wretched man I am! Who shall deliver me from this body of death?" (Romans 7:24), grace and mercy flow from the throne unto the sinner.

We see, then the salvation becomes sweet, and grace becomes amazing. Only when, we see sin as it is, its horrendous nature, and not just the consequence, that the gospel becomes the good news.

Shall we pray?

Heavenly Father, Lord Jesus, You created everything, and in You consists all things, and even our being. Your perfect and righteous law governs the creation in judgment and justice, and we transgressed it. We repent of our sins. It is with great sorrow that we come to You, that we have broken your law. If there be any wicked way in me, any error or secret faults, even sins we have done premeditated, we repent of them. And we pray that you lead us to way everlasting, so we would know the next steps that we need to take.

Thank you, in Jesus name we pray, Amen.

That's it for our episode today. On our next episodes, we will be talking more about the plan of salvation. The Lord bless you.

All quoted Scriptures are from the King James Version.

Romans 7:12, Wherefore the law *is* holy, and the commandment holy, and just, and good.