

PathLights

*"Your word is a lamp to my feet
and a light to my path"
Psalm 119:104*

August 19, 2018

Lessons from a Genealogy (4)

by Frank Himmel

In previous articles we have noted three lessons suggested in Matthew's genealogy of Jesus (Matthew 1:1-17): God knows us all, God always keeps His word, and godly children do not just happen. Let's conclude with one more.

Although the genealogy traces the line through men, four women are mentioned in addition to Jesus' mother, Mary. The women are not, however, those we might expect, "matriarchs" such as Sarah, Rebekah, or Rachel. They are Tamar (v. 3), Rahab (v. 5), Ruth (v. 5), and Bathsheba (v. 6).

Two of these women conceived children out of wedlock. Tamar purposely did so, evidently seeking a child to continue her late husband's line. Bathsheba's pregnancy was the result of David's one-night-stand with her. The genealogy also includes the fathers of these children:

Judah, who reneged on his promise to provide Tamar a husband, then fathered her child, thinking he was visiting

a prostitute; and David, who lustfully summoned Bathsheba, and before all was said and done ordered her husband's death. The ugly details are recorded in Genesis 28 and 2 Samuel 11.

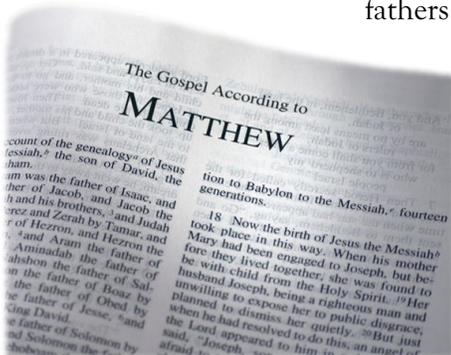
Rahab was a harlot when we are introduced to her (Joshua 2:1).

At least two of these women, Rahab and Ruth, were foreigners to the nation of Israel. Ruth, a sterling character, was a Moabitess, from a nation conceived in incest and specifically excluded from the congregation of Israel (Deuteronomy 23:3). Rahab was a member of one of the Canaanite nations whom God instructed His people to utterly destroy. Tamar, who lived several centuries earlier, was likely a Canaanitess as well.

These names bring to mind the sullied character of many of Jesus' ancestors—men and women; yet what an appropriate introduction to a gospel in which grace for sinners is the theme. They remind us that God has an equal interest in all people: men and women, from every nation, whether prominent or obscure.

As Peter preached to Cornelius...

I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him. The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)... Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins" (Acts 10:34-35, 43). ■



Terms for Sin

by Frank Himmel

What is the difference between sins, iniquities, and transgressions?

The three terms are synonymous. They all refer to a failure to do God’s will, each viewing it in a slightly different way.

Sin is by far the most common of the trio, occurring over 200 times in the New Testament. It is a shooting term; it means to miss the mark. God’s will for us is revealed in the Bible. That is our target. When we do what He prohibits or fail to do what He requires, we become stray arrows. “All have sinned, and fall short of the glory of God” (Romans 3:23).

Iniquity is used frequently in the Old Testament, more sparingly in the New Testament. It translates two separate Greek words. The first, *anomia*, is a legal term that means lawlessness. It can refer either to absence of law or violation of law. The Bible uses it mostly in the latter sense. God’s revealed will is our law. When we ignore it or violate it, we are lawless. Interestingly, this is the term Jesus used to describe

those who claim they do many wonderful things in His name, but who in fact do not do the Father’s will (Matthew 7:21-23). To assume or presume what God’s will is and follow that is lawlessness.

The second word sometimes rendered “iniquity” is *adikia*, a more general term, though it, too, is often used in legal contexts. In verb form it means to hurt or harm, to do wrong. It refers to what is not fair or right, often rendered “unrighteousness.” “All unrighteousness is sin...” (1 John 5:17).

The term rendered “transgression,” *parabasis*, literally means a going aside, then, a going beyond or overstepping. A similar term, *paraptoma*, means a false step, a slip or fall. It is usually rendered “trespass.” We could call these walking terms. The way God would have us live is laid out like a path. “Make me walk in the path of Your commandments...” (Psalm 119:35). We can fall down (Galatians 6:1) or turn aside to another route (Matthew 15:3).

Still other words are used to give us additional views of sin: *disobedience* might suggest a family picture; *debts*, a financial picture; *stumbling-block* is from a hunting term for a trap. But any way you look at sin, it is the same: a failure to do God’s will in our lives which, apart from forgiveness through Jesus Christ, results in eternal condemnation. ■



Service Leaders for the Week

	Sunday	Wednesday
GREETER	John Baucom	Mark Clifton
SONG LEADER	Carlos Garcia	Ian Brown
OPENING PRAYER	Greg Winget	
LORD’S SUPPER		
BREAD	Mike Zachry	
CUP	Stachys McLeod	
CONTRIBUTION PRAYER	Adam Gibson	
SERMON/INVITATION	Frank Himmel	J B Williams
CLOSING PRAYER	Albert Lee Harrison	David Gray