

He Came to Save Us from All Lawlessness, Part 3

The Fifteen Forms of Lawlessness

Titus 2:14 — *All iniquity* (KJV, #458). It is revealing to distinguish between all the different forms of the word “iniquity”. He gave Himself for us that He might redeem us from *all iniquity* and purify unto Himself a peculiar people zealous for good works. So we should be able to do verse 15. The word “redeemed” (#3084) means “freed away”, as a freed man (1 Cor 7:22; Acts 13:39).

#458 means the different ways that we transgress the Law or the Word.

Lawlessness (Mt 7:23; Rom 4:7-8; 1 Jn 3:7 — not having the Law, not knowing the Law, or acknowledging the Law (1 Jn 3:4), or without having the Law (Heb 10:26;

1 Cor 9:21; Mk 15:28; Acts 2:23; 2 Pet 2:8), not having the Law in our hearts (Jer 31:31), or having the Law but not honoring the Law (Ps 32:1-2; Rom 4:7).

Even though we died with Him (2 Tim 2:11) and we are righteous in Messiah (Rom 4:6), because we surrendered to His Sovereignty (1 Ths 2:13-15), still we can deny Him by our lawless deeds still in us, not redeemed from them by His purifying work in us (Titus 2:14). We are now as 1 Jn 1:7, but some may be as 1 Jn 1:6 (1 Jn 3:7).

The good news of Mt 1:21 and Tit 2:14 is to the Jew first, for more of those ways are in Jews than in any other people — hurtful ways.

Heb 1:9 — Loved righteousness, hated lawlessness (iniquity). This involves the entire death of the old man (Mt 1:21; Tit 2:14; Gal 5:24). 1 Cor 6:17 — As far as you are concerned is it fact or fiction?

Titus 2:14 — These are the WAYS in our lives that Messiah came to save us from and to purify us from:

a. *Chatt'a* means to sin (Jms 4:17);

b. *Asham* — sin, trespass through error or ignorance, as a breach of commandment done in ignorance, but when guilt is proved it requires atonement.

c. *Avin* — connected with idolatry (1 Jn 5:21; Ps 24:3-4, as verse 3 asks and verse 4 answers). An idol is whatever you go against the Holy Spirit in you to do in a longing, desiring way (Jms 1:14-15). It stains one's garment (Rev 3:4). *Avin* is bad conduct flowing from the evil desires in you.

d. *Avon* is perverseness from the root, to be bent or crooked, to be wrong, out of course (1 Sam 20:30).

e. *Amal* — perverseness that causes stumbling to others, or trouble, suffering, etc.

f. *Aval* — unjust, unfairness, as Jms 1:21; its motive is falsehood, deception, dishonesty, unfair dealings with others — not righteous.

g. *Abar* — to pass beyond, transgress beyond any return, producing an indelible stain.

h. *Ra'a* — wicked, injurious, as to destroy one way or the other (Titus 3:10-11; or 1 Cor 3:16-17, not like verse 15 who labors in the flesh, to speak or serve (1 Pet 4:10-11). *Ra'a* is like one who sows discord (Pr 6:19), a breaking up of all that is good in others, not seeing the gold in others, but being critical, injuring others, in its wake, like Derush. Mt 18:6 — not child-like (a child who does not meditate on evil to cause to stumble). *Ra'a* is depravity and corruption and lewdness, “good for nothing” (1 Sam 17:28), pride and insolence, worthlessness — scoundrel. If any of this is still left in us, as Jms 1:21 says, it is only eradicated at the cross (Gal 5:24).

i. *Pash'a* — revolt, rebellion, sin against authority. Ps 51:13 says that they can be converted by righteous disciples (Ps 51:14).

j. *Rasha* — restlessness, lawless activity, always on the go, wanting to do something, go somewhere, restless energy (Eph 2:10; 4:12; Mt 7:23; Titus 2:14 is the only solution to this sin).

k. *Ma al* — treachery, unfaithfulness, breach of trust (Pr 2:22).

l. *Shagag* — erring from imprudence, rashness, being deceived; not willfully, where *Shagah* is erring willfully through passion, going astray from the path of life. *Shagag* is to be distinguished from *Shagah* or presumptuous or highhanded sin as Num 15:23; Ps 119:21.

m. *Zimmah* is meditated wickedness, plotted and planned and designed, especially for sins of unchastity, lewdness. Pornographic pleasure is highhanded idolatry of lewdness (Ps 24:4).

n. *Chasad* — bringing shame or reproach (Lev 20:14).

o. *Shal* — fault, committed inadvertently through negligence or carelessness, folly (Mk 7:23); neglect to do the good we know and not taking the initiative to do good, not encouraging a brother in need (1 Cor 11:26-30), or not even seeing his need, not praying to see or consider his need (Heb 10:24), but it keeps one from being worthy of the Kingdom (Rev 3:4-5; Col 1:10), not caring enough (1 Jn 4:20).

Some or most of these kinds of lawlessness are not so obvious to the fleshly or spiritual (Gal 6:1), but they are to the shepherds and leaders who keep watch over the souls who trust them.