



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume 24
Issue 588

Divine Lockup

Part 2

Sin

by — Clyde L. Pilkington, Jr.

In our first installment we saw how God, for His greater purpose, temporarily has locked up humanity into unbelief. In this second part we will now see that the divine bondage of mankind has been extended.



We should notice here in this verse, that the King James translators use the same English word “concluded” to describe our lockup in sin as it did for our lockup in unbelief (Romans 11:32). Just as before, the Greek word translated “conclude” is συγκλείω (*sugkleiō*), and has the meaning of:

HUMANITY'S LOCKUP UNDER SIN

Why is it that we sin? Why were we born sinners? Why can't we seem to manage perfection? Why is it that even with our most ardent desires and concerted efforts to get things right we regularly fall short?

- to shut up together;
- to enclose;
- to shut up on all sides;
- to shut up completely.³

As we have already seen, we're not alone in these experiences. Look again at Paul's words:

for to will is present with me; but how to perform that which is good I find not (Romans 7:18).

Therefore, the same vivid picture is presented. None of us asked to be born sinners. Just as the fish of Luke 5:6, humanity is “enclosed.” In Galatians 3:22 sin is a net drawn around mankind. We're all trapped and caught in sin.

The Scriptures are unmistakably clear: all humanity has been divinely locked up, not only in unbelief, by also in sin.

Other translations render *sugkleiō* thus:

The Scripture hath concluded¹ all under SIN² (Galatians 3:22, King James Version).

The Writing did shut up the whole under SIN (Young's Literal Translation).

The Scripture locks up all together under SIN (Concordant Literal Version).

1. συγκλείω (*sugkleiō*).
2. ἁμαρτία (*hamartia*), “to miss the mark, to err, be mistaken” (Thayer); UN-MARK (Concordant Keyword Concordance); from ἁμαρτάνω (*hamartanō*), “properly to miss the mark” (Strong).

The Writ shuts up together all under FAILANCE (Dabhar Literal Translation)

The Hebrew word for sin is חָטָא (*châtâ*), “properly to miss” (Strong). The Hebrew Scriptures provides us a vivid definition of sin:

“everyone could sling stones at an hair breadth, and not miss (חָטָא; châtâ)” (Judges 20:16, KJV).

3. Thayer's Greek Lexicon.



HUMANITY'S LOCKUP IN FAILURE

To fully appreciate Scripture's declaration that *all* have been locked up under "sin," of course we need to know sin's true meaning. So, exactly what is "sin"?

The Greek word ἁμαρτία (*hamartia*) is derived from ἁμαρτάνω (*hamartanō*), meaning "to miss the mark."⁴ It is a word related to archery, or other "target" skillsets.

In the Hebrew Scriptures the word "sin" is חָטָא (*châtâ*'), again meaning "to miss."⁵ The significance of this word's meaning can plainly be seen in Judges 20:16.

Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair breadth, and not miss [châtâ].

Here the KJV translates *châtâ* (sin) as "miss." These men were so skilled with the slingshot that they could sling their stones at a target and not miss (or sin).

Therefore, sin simply is *missing the mark*. So then, throughout the Scriptures, in both Hebrew and Greek, "sin" is a figure of speech illustrating *the falling short of a target*, thus failure in any intended purpose.

Of course, we know that God can never "fail" or "miss." He *always* hits His intended target. Thus, God never "sins." He never falls short of His intended purpose. What He aims at, He hits. What He wills, happens. For mankind, however, it is an entirely different story: we are "hit or miss."

Did you pay attention to the *Dabhar* translation of Galatians 3:22? It states that we are all shut up "under FAILANCE." "Failance" is an older word for "failure."⁶ "Failure" is an outstanding translation of *châtâ* (sin). We've all been locked up under "failure" – every last one of us!

Humanity is flawed. We're all currently imperfect and marred by *divine design*.⁷ This sheds great light

4. Strong's, G266.

5. Strong's, H2398.

6. Webster, 1828.

7. For further thoughts on being divinely marred, consider the following article:

In the Hand of the Potter, by William Mealand, *Bible Student's Notebook* #143;

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to come, and let you know how serious we are about having you visit us.

"If you need fellowship, or sound teaching, or counseling, or you just plain need a break from life and want to come to a place of palpable peace and lovely love for a day, or a weekend, or a week, come here. It's free. Just bring yourself, as you are. Go to the website and make a reservation. Find out when we're all going to be here, and come here and taste for yourself what God has produced in the middle of nowhere." – Martin Zender

on all "sin" passages. Little wonder Paul confessed,

... for to will is present with me; but how to perform that which is good I find not (Romans 7:18).

Paul desperately desired to hit the target for which he aimed, but he kept *missing*. He willed for a bull's eye, but his "performance" was quite lacking. He didn't have the ability to carry out his will of perfection. He was an underachiever. His target-hitting skillset was that of an amateur.

Look at these telling translations of this verse:

... for, the wishing, lieth near me, but, the working out of what is right, not! (Rotherham Emphasized Bible).

... for to will is lying beside me, yet to be effecting the ideal is not (Concordant).

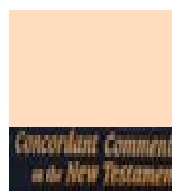
... for while the will to do right is present with me, the power to carry it out is not (Weymouth New Testament).

... I have the will but not the power to do what is right (Williams New Testament).

... For the desire to do what is good is with me, but there is no ability to do it (Holman Christian Standard Bible).

Marred in the Hand of the Potter, by David E. Knoch, *Bible Student's Notebook* #143;

The Potter's House, by Clyde L. Pilkington, Jr., [Bible Student's Notebook](#) #209.



The Concordant Commentary on the New Testament

by — A.E. Knoch (1874-1965)

407 pp., HB

See order form.

First published more than 60 years ago, this work is more valuable than a seminary education! A must-have for every student of Scripture!

RELEASED FROM FAILURE

Failure is the current lot of all humanity. However, those to whom God has granted faith are able to find release from sin's (failure's) condemnation and guilt. While the believer still fails (sins), his victory lies elsewhere. It is firmly rooted in Christ's perfection, and in the knowledge of the fact that human failings are all a part of God's grander purpose and that it has no bearing on our standing before, and relationship to, God.

This is why only a few verses after Romans 7:18 he victoriously declares,

Nothing, consequently, is now condemnation to those in Christ Jesus (8:1, Concordant).

Our victory is not found in our own perfection or performance (*how to perform that which is good we find not*). Rather, our victory is in the fact that, having been justified (constituted righteous), we are now free from condemnation. In fact, not only are we freed from the condemnation and guilt of our failures (sins), but one day our failures *themselves* will all be justified by God. He will reveal how all of our failures were a vital part of His righteous will and plan.⁸

THE DIVINE SIDE OF SIN (FAILURE)

If only we could see beyond the mere current circumstances surrounding our failures (sins), we could understand that missing *always* has a divine side. For too long we have looked *only* at the human side of sin. Very few know anything about the divine side which, of course, is the real truth concerning it.

Since God never misses (or sins), when Adam sinned in the garden this did not take God by surprise. God's plans for Adam did not miss. God did not need to abandon His plan "A" and quickly generate a plan "B." God's target was perfectly hit. For Adam it was a "miss;" for God it was a bull's-eye. So it is with *all* of God's work.

8. For an expanded look at this grand subject see our video and article entitled *The Justification of Sin*:

(Video): <https://www.youtube.com/watch?v=BCHjixRfeHE>

(Article): <http://www.biblestudentsnotebook.com/bsn396.pdf>

In due time, when the veil of circumstances are fully removed, all sin will be divinely justified – shown to be right.

God has given us, in the pages of Scripture, examples for which we can see a glimpse beyond the veil of circumstances.

AN EXAMPLE FROM THE GREEK SCRIPTURES:

Calvary

The greatest example of actions being both divine and human, “right” and “wrong,” is Calvary.

[Christ] *being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain* (Acts 2:23).

Who can question the fact that the events of Calvary were both divine and human, good and evil? This verse clearly exhibits this great example. We see two distinct things in these words of Peter.

– The Divine Side:

[Christ] *being delivered by the determinate counsel and foreknowledge of God*

Look at how other versions have translated the words “*determinate counsel.*”

- before-determined purpose* (Green’s Literal Translation)
- settled purpose* (Weymouth)
- marked out counsel* (Rotherham)
- predestined course* (Moffatt Translation)
- fixed purpose* (Emphatic Diaglott New Testament)


Can there be any doubt that the death of Christ was the good hand of God?

– The Human Side:

You have taken, and by wicked hands have crucified and slain.

Can it not easily be seen that the “*assassination*” of Christ was the evil hand of man for wrong? In the events of Calvary we see good and evil, right and wrong, hit and miss, righteousness and sin, divine and human – both sides in need of the other.

9. Concordant rendering.



Daily Goodies
365 Thoughts on Scriptural Truths
by – Clyde L. Pilkington, Jr.

This is a great resource for personal and family study, as well as a valuable reference volume covering many varied biblical themes. This is a collection of choice selections from the author’s *Daily E-mail Goodies*. These free daily e-mails began being issued in 2003 and contain studies on scriptural themes. In addition to personal use, it is great for teaching material, or family reading times.

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“Provides plenty of food for thought.” – IL		

490 pp., PB
See order form.

AN EXAMPLE FROM THE HEBREW SCRIPTURES:

The Life of Joseph

Probably the greatest example of both divine *and* human, good *and* evil residing in the same acts, outside of the death of Christ, is to be found in the life of Joseph. Why wouldn't it be this way, since Joseph is perhaps the greatest type of Christ in Hebrew Scriptures?

In Genesis 37 we see the evil against Joseph unfold.

*His brothers: hated him (:4);
hated him yet the more (:5);
hated him yet the more (:8);
envied him (:11);
conspired to slay him (:18);
cast him into a pit (:24);
sold him (:28).*

Years later, when Joseph finally revealed himself to his brothers, he clearly presented the human side of the equation:

*I am Joseph your brother, whom **you** sold into Egypt (45:4).*

***You** sold me (:5).*

Joseph was also quick, however, to reveal the divine side of the equation as well:

***God** did send me before you to preserve life (:5).*

***God** sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance (:7).*

*So now it was not you that sent me here, but **God** (:8).*

*But as for you, you thought evil against me; but **God** meant it unto good, to bring to pass, as it is this day, to save much people alive (50:20).*

Joseph's brothers apparently missed the target and did evil, while God hit a bull's eye and achieved the ultimate good.

SIN IS NOT ETERNAL

One day God will justify all sin and evil. He will then bring their experience to a permanent end. By making sin eternal, Christendom has painted a picture of an eternally marred universe and a god who is not "All in all." According to them, sin will be an eternal blight on God's creation. Thankfully, such is not the case.

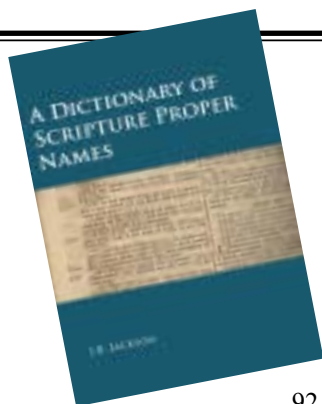
Both sin and evil are God's servants. Their tenure is temporary and under His sovereign direction and control. When they have accomplished their intended purpose, they will be forever removed from God's universe.

WRITE ALL WRONGS?

or

RIGHT ALL WRONGS?

God will in due course right all wrongs and eliminate all evil. Thus, He will clear all charges of wrongdoing. ►



A Dictionary of Scripture Proper Names

by — J.B. Jackson

Modern English translations of the Bible do not typically translate the names found therein. Instead, the translators only transliterate the names. This means English language readers cannot understand the meaning of the names used in the Bible. This is a shame since so much meaning is captured in the names. This work provides a way to find out the meaning of those names.

92 pp., PB

See order form.

Who can bring any charge against God's elect? It is God Who justifies (Romans 8:33).

Some envision that the end result, for all eternity, is that God will **write** all wrongs – keeping a permanent record of sins – and then torture His creation endlessly.

Instead, God will gloriously **RIGHT** all wrongs and restore all of His creation to Himself. After all, divine love “does not keep a record of wrongs” (I Corinthians 13:5, Holman).

God will justify every act and correct every imbalance of injustice; and it will be just for God to “right” instead of “write” all wrongs, for indeed, Paul declares that God will, in fact, “be just, **and the justifier**” (Romans 3:26).

What about all of the crimes and injustices committed by His creatures? In righting all wrongs, all will be corrected and compensated. God will eternally make it worth evil's mere transitory appearance on the scene of this life.

When God has made all things right, we will fully know His great manifold wisdom in ordaining all

that, from the human viewpoint, appeared as sin and evil. The veil of earthly circumstances will be lifted permanently, and we shall behold the only thing that is left – *the Divine*.

It is then that we will behold clearly how every trouble and torment of evil, operating in the hand of God its Sovereign, produced multifaceted, superfluous benefit for every life that it afflicted. The overabundant compensation flowing from Calvary's hill will cause every “miss” (mistake) to vanish away in the overbearing light of perfection's contrasting glory.

Well did A.E. Knoch write in his classic work, *The Problem of Evil*,

The great doctrine of justification consists in *surrounding* our sins with a divine environment in which they are not merely covered, or condoned, but actually transmuted into just [righteous] deeds which will be vindicated before the bar of universal justice.¹⁰

(to be continued)

¹⁰ For further reading and study on this marvelous theme read pages 140-149 of *The Problem of Evil*, by A.E. Knoch.

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- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

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