

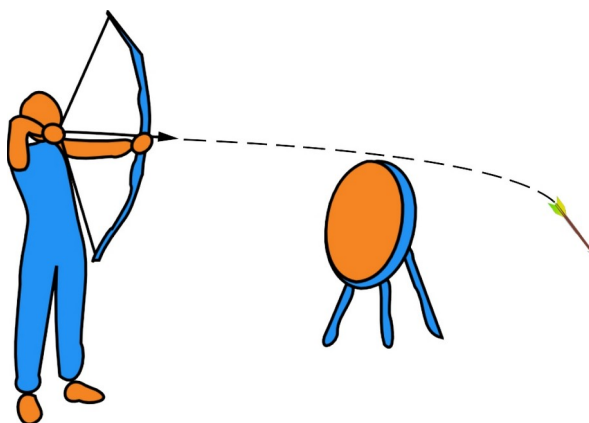


## *How things fit together in the Kingdom*

### What Really is Sin?

*Based on the article "Missing The Mark" by Jaemin Frazer<sup>1</sup>,  
published in 2012 in a prophetic e-newsletter<sup>2</sup> from Storm Harvest<sup>3</sup>*

The Greek word translated as 'sin' in the NT is *hamartia* (ἁμαρτία). The word has numerous meanings, but its use outside of the Christian religion means 'a failing to hit the mark'<sup>4</sup>. Its implication is a 'bad shot' or to 'err and miss the mark you were trying to hit'<sup>5</sup>.



Spiritually, therefore, when we miss coming up to Heaven's standard, we *hamartia*. English translators have used the word 'sin' to translate this Greek word.<sup>ii</sup> 'Sin' is different to 'transgression'<sup>6</sup> because it means to break the law by going beyond its restrictions (its parameters).<sup>iii</sup> It's also different to iniquity<sup>7</sup>, which is doing what's evil.<sup>iv</sup>

Notice the difference between these three?

Don't get confused with them. We aren't under the Law (Torah):<sup>v</sup> We're in the NC Age where the Law of Love<sup>vi</sup>, the Royal Law, is our guide.<sup>vii</sup> Therefore, sin can relate to us, but not transgression. We may also practice iniquity (evil) if we don't control ourselves.<sup>viii</sup>

To show you the difference by exemplifying the simple meaning of what sin really is, just look at what Paul wrote about it in one place:

**Romans 14:23** (NKJV) - *whatever is not from faith is sin.*

That's very simple, isn't it. If you don't operate in faith in anything you do or say, then that's a sin.<sup>8</sup> 'Non-

1 – Jaemin Frazer **may be** the owner of [jaeminfrazer.com](http://jaeminfrazer.com)

2 – "Storm Harvest List" (December 2012)

3 – Storm Harvest was a prophetic/apostolic group located in Cootamundra (NSW) headed up by Rob Holmes. It is now defunct.

4 – Thayer's Greek Lexicon [www.biblehub.com/greek/266.htm](http://www.biblehub.com/greek/266.htm)

5 – GRAPHIC: [www.clker.com](http://www.clker.com)

6 – This is *parábasis* which means to 'go contrary' to the Law. It's deliberate action to wilfully disregard it. [biblehub.com/greek/3847.htm](http://biblehub.com/greek/3847.htm)

7 – This is *ponéria* which is used in the Septuagint to mean 'depravity', 'iniquity', 'wickedness', and 'malice'. [biblehub.com/greek/4189.htm](http://biblehub.com/greek/4189.htm)

8 – In context Paul is referring to what we eat. However, his language in v-23 is broad spectrum and could refer to any area of our operations.

faith' is sin because faith is Father's standard,<sup>ix</sup> and anything that isn't, has failed to measure up. Do you see then, that acting out of fear, unbelief or out of your own will is not faith and therefore sin?

In the family, Children are taught right from wrong so they learn to control themselves.<sup>x</sup> Without that, they are lawless<sup>9</sup> and "a law to themselves". This proper training allows them to learn the protocols of living in their family and also in society. It turns them into 'good citizens', who focus on the good of the group, family or the town, rather than themselves and their self-interest.

When we come into Father's family, at the time we are reborn spiritually<sup>xi</sup>, we are toddlers.<sup>xii</sup> We need to be trained in what's right and wrong because we've lived all our lives up to that time in spiritual lawlessness. We need to be deprogrammed from the world system and reprogrammed into the Kingdom way of living. The focus for believers at that time is right & wrong, good & evil.

As we grow into adolescence in our families, we know what we're to do and say, and what not to, so we then begin to go through a process of relationship building. This is more about how our actions and speech affects others. We move from 'law' (lawfulness) to community. This continues throughout our lives, so we become better at relating and less about wanting our own way (or it should be). Each time we enter into a new connection with other people, we learn how to relate with them. This may include some new protocols, but it's more about connecting and interacting. As we advance in age, we become mature in our relationships, which is easily identified by giving rather than taking, deferring to others, supporting others, etc.

This same process of maturity occurs in our sonship. And, in the same way that it's essential for us in our society, it's essential in the Kingdom.<sup>xiii</sup> Our Father expects us to grow-up<sup>xiv</sup> and mature,<sup>xv</sup> knowing how to operate properly as a son.<sup>xvi</sup>

As we grow spiritually, we change from being obedience-focused to being relationship-focused – we become the Trinity's friends rather than slaves or servants.<sup>xvii</sup> That's because we're drawn into a wonderful, intimate relationship with them as we grow in oneness. **Oneness is their goal**<sup>xviii</sup> and it's what we were created for. This is a love relationship as well as a working relationship – it's active and practical, rather than inactive and airy-fairy. Jesus was always about Father's business,<sup>xix</sup> but that was his love response,<sup>xx</sup> not his servant response. His serving was towards humanity and how he could implement Father's plan to rescue and free us.<sup>xxi</sup>

Our freedom was purchased with Jesus' blood sacrifice<sup>xxii</sup> on the cross. It bought us freedom/liberty<sup>xxiii</sup>, forgiveness of our sins<sup>xxiv</sup> and sonship<sup>xxv</sup>. As Father said to Marsha Burns recently:

*"You have been set free. You must allow that freedom to be not only your goal but your guideline. The price was paid with blood on the Cross of Calvary. There is no greater sacrifice than that and no greater expression of love. **Refuse to live beneath your privilege and potential.**"*<sup>10</sup>

This new life and relationship as a son means we are maturing and moving away from legalities to matters of relationship. "As we mature, intimacy becomes the economy of the relationship, and so the measurement shifts from looking at obedience/disobedience to asking what violates relationship."<sup>11</sup>

So how is sin connected to relationship?

If we get angry or drunk we're not operating as we're supposed to in the Kingdom. Those activities are unrighteous because they're not in line with what Father considers to be right for us. That concept of righteousness/unrighteousness is about ticking-the-boxes, it's called legalism. This was the same problem the Pharisees had. They focused on obedience to the law ("the letter of the law"<sup>xxvi</sup>). The Trinity wanted

9 – "Lawlessness – Simply doing your own thing"

[canberraforerunners.org/wp-content/uploads/2013/03/lawlessness-simply-doing-your-own-thing.pdf](http://canberraforerunners.org/wp-content/uploads/2013/03/lawlessness-simply-doing-your-own-thing.pdf)

10 – Marsha Burns "Small Straws in the Soft Wind" (May 5, 2021) [www.ft111.com/straws2021.htm](http://www.ft111.com/straws2021.htm)

11 – Jaemin Frazer (December 2012) "Missing The Mark"

relationship with them (the Jews), but they missed the heart of Yahweh (the law giver) and so they constantly lived in violation of relationship with Him. He related to his national people as a husband,<sup>xxvii</sup> expecting them to relate to him as a wife,<sup>xxviii</sup> but they played the harlot all the time, shifting their allegiance elsewhere.<sup>xxix</sup> The Pharisees were totally oblivious to this type of failure because the Law had the prime place in their lives, not a relationship with Yahweh.

As maturing sons in intimate relationship with the Trinity, the rules for living are far less critical. In fact, The Father doesn't constantly tell us what to do or not to do, but he invites us to make choices based on our relationship – i.e. what's in our heart and his heart. It's all about the heart<sup>xxx</sup>.<sup>12</sup>

*“As you mature in your walk with God, the line between right and wrong, good and bad should be getting more faint, not stronger; otherwise something has gone wrong in your development journey.”<sup>13</sup>*

That, my friends, is a Kingdom statement, not a religious one. We must learn the difference between the two and move constantly in the direction of the Kingdom.

**IMPORTANT:** Biblically, sin, iniquity and transgression are often lumped together under the title of 'SIN'. This is seen when Paul writes about our “sin nature”<sup>xxxix</sup>, “the old man”<sup>xxxix</sup>, or where “forgiveness of sin”<sup>xxxix</sup> is stated. That's because all ‘missing the mark’ includes transgression and iniquity because we miss doing things Father's way or up to his standard. Also, our old sinful nature from Adam can never operate to his standard as it's opposed to righteousness. The word *hamartia* also means “to be without a share in”<sup>14</sup>, so our ‘old man’ can't share in what Father has (his Kingdom).



**An afterthought:** Sin is really being out of alignment with the Father's heart. As hard as it may be to take, sin is not just what we do, say and think that is wrong, it's about our heart attitude.<sup>xxxiv</sup> Therefore, sin is also what we don't do, think or say when it's required. Think about it. It's at the centre of what Father wants from us out of relationship, rather than considering sin from the perspective of rules and commandments.



**The bottom line is this:** The 'Tree of Life' (the source of life in the Kingdom) is different to the 'Tree of the Knowledge of Good and Evil' (the source of life for the world and for religion). The 'Tree of Life' focuses on bringing life, while the other focuses on what's right and wrong, and it brings only death<sup>xxxv</sup>.

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**\*References are on the next page\***

12 – “33a-It is All About The Heart” [canberraforerunners.org/wp-content/uploads/2021/04/33a-It-is-All-About-The-Heart.pdf](http://canberraforerunners.org/wp-content/uploads/2021/04/33a-It-is-All-About-The-Heart.pdf)

13 – Jaemin Frazer (December 2012) “Missing The Mark”

14 – Thayer's meaning #1a [www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G266/hamartia.htm](http://www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G266/hamartia.htm)

## i REFERENCES

- ii – e.g. John 1:29
- iii – e.g. Romans 2:23
- iv – e.g. Romans 1:29
- v – Romans 6:15; Galatians 5:18
- vi – James 2:8 (Coming from Jesus in John 13:34)
- vii – Romans 13:8-10; Galatians 5:14
- viii – e.g. 2 Corinthians 12:21
- ix – Hebrews 11:6
- x – Ephesians 6:4
- xi – John 3:5-8
- xii – 1 Corinthians 3:1
- xiii – Ephesians 4:15 [Not every believer is mature, they must want to mature (Ephesians 4:13; Philippians 3:15; Colossians 1:28; Hebrews 5:14)]
- xiv – Philippians 3:12-14; James 1:4
- xv – Ephesians 4:13;
- xvi – 1 Corinthians 14:20
- xvii – John 15:15
- xviii – John 17:20-23
- xix – Luke 2:49
- xx – John 3:35
- xxi – John 8:36; Matthew 17:26
- xxii – Ephesians 5:2
- xxiii – John 8:36; 2 Corinthians 3:17; Galatians 5:1
- xxiv – Hebrews 9:26; 10:17
- xxv – Galatians 4:6
- xxvi – Romans 7:6 (CSB, CJB, ENV, HCSB, PHILLIPS, LEB, MEV, NLT, OJB)
- xxvii – Isaiah 54:5
- xxviii – Hosea 2:2 (AMP)
- xxix – Jeremiah 13:27 (NKJV)
- xxx – Luke 6:45
- xxxi – Romans 7:18, 25 (NIV)
- xxxii – Romans 6:6 [See Colossians 2:11 (NKJV)]
- xxxiii – Act 13:38
- xxxiv – Matthew 15:18; Luke 6:45 (Proverbs 23:7; 27:19)
- xxxv – Romans 7:5 (Genesis 2:17)