

SIN IN THE NT

in the article
“*αμαρτανω, ..., αμαρτια,*”
TDNT I (1964) 267-316,
302-316
by
Grundman

NOTES FROM THE ARTICLE AND SOME BIBLICAL TEXTS

Prepared by W. L. Michel, June 1998

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1964 “F. Sin in the NT,” “*αμαρτανω, ..., αμαρτια,*”

TDNT I (1964) 267-316, 302-316

“F. Sin in the NT,” 302f.

1. The Synoptic Gospels and Acts, 302-

- a. In the Synoptic Gospels it is striking how low is the role of terms for sin as compared with their applicaiton in other parts of the NT. If we investigat the terms and their place in these Gospels, we find certain significant features which may be reduced to the twofold statement, first, that Jesus did not speak of sin and its nature and consequences, but was conscious of its rality (e.g., in the Sermon on the Mount) and acted accordingly, and secons, that in His acts and sayings He was conscious of being the Victor over sin.”

WLM. Does this mean that he used his *yeşer hattîḡb* in a more stronger and purposeful manner than others?

b. The mission of Jesus ...

The Prodigal Son, in the parable about the Gracious Father, says ...

Luke 15:18,21

THE GREEK TEXT

will be added later

TRANSLATION (NRSV)

- 18 I will get up and go to my father,
and I will say to him,
“Father, I have sinned against heaven and before you;
19 I am no longer worthy to be called your son;
treat me like one of your hired hands.” ‘
20 So he set off and went to his father.
But while he was still far off,
his father saw him
and was filled with compassion;
he ran and put his arms around him and kissed him.
21 Then the son said to him,
‘Father, I have sinned against heaven and before you;
I am no longer worthy to be called your son.’

“The parable shows us what Jesus understands by sin. It is going our from the father’s house, i.e., godlessness and remoteness from God working itself out in a life in the world with all its desires and its filth. .. Jesus shows what penitence is as well as sin, namely, the way to God as the Father who receives the sinner with love.”

Luke 15:7

THE GREEK TEXT

TRANSLATION (NRSV)

will be added later

7 Just so, I tell you,
there will be more joy in heaven
over one sinner who repents
than over ninety-nine righteous persons
who need no repentance.

c. Jesus as the Victor over sin -- this is the Synoptic *kerygma* derived from the story of Jesus. This kerygma comes out with particular clarity in the saying of the angel to Joseph in the introductory story in Matthew -- a saying which interprets the name of Jesus: ...

Mt.1:21

THE GREEK TEXT
will be added later

TRANSLATION(NRSV)

21 She will bear a son,
and you are to name him Jesus,
for he will save his people from their sins.”

- 2. John, 305-
- 3. Paul, 308f.

WLM. It is not possible to understand Paul’s view of sin and at-one-ment with God (not repentance!) without a thorough understanding of (1) apocalyptic literature, and the developing view of sin as a demonic power, (2) the earliest forms of rabbinic thinking and argumentation, and (3) the Greek-Roman world into which he spoke his new message - different from Judaism and from Jesus of Nazareth.

Few Christians are educated and attuned to these basic requirements for the understanding of Paul. One reason is that theological students are not made familiar enough with these areas. In addition, the Judaism (not Judaisms, plural!) of the first century is portrayed as legalistic, corrupt and in need of “salvation.” Much of the *Teaching of Contempt of Jews and Judaism* has its roots in the NT.

- a. ... “His view may be summarised in two propositions.
 - 1. The Christ event comes upon man in a specific reality, i.e., his reality as a sinner.
 - 2. It comes upon him as an event which rescues him from this reality and reconstitutes him. ...

(WLM, i.e., the “divine evil power” has been overcome by the “divine good power” = “Christ” - although, the same Greek word which is used for the translation of “Messiah,” is obviously not the Jewish Messiah [of the LORD] ... and herein lies a “sea of troubles, pogroms, murder and the roots of antisemitism and Shoah/Holocaust.)

- b. The Pauline concept and understanding of sin are determined by Paul’s own experience under the impress of the act of divine revelation accomplished in Christ. Paul said of himself ...

Phil. 3:6

THE GREEK TEXT
will be added later

TRANSLATION (NRSV)

6 as to zeal, a persecutor of the church;
as to righteousness under the law, blameless.

...this was his Jewish self-awareness.” (308)
Under the impress of the revelation of Christ on the Damascus road there arose the confession

1 Cor. 15:9

THE GREEK TEXT
will be added later

TRANSLATION (NRSV)

9 For I am the least of the apostles,
unfit to be called an apostle,
because I persecuted the church of God.

"His sin is the persecution of the Christian community ...

But this persecution was simply the final result of his attempted self-justification through the works of the Law, of his zeal for it. ... he came to realize that his whole activity in Judaism was opposition to God's will and consequently active hostility to God. Both the persecution and the underlying zeal for the Law sprang from the tendency of man to assert himself against God and to try to will in independence of Him. This desire of man to dispose concerning himself is opposition to the will of God.

Once this became clear, he was insistent that sin is not merely a violation of the divine majesty, as he had already learned as a Jew, but active hostility to God and resistance to His will on the part of the man who wills to be independent and to rule his own life. This thought of hostility is the constitutive element in Paul's doctrine of sin.

...

ORIGIN OF SIN

".. Paul gives the answer of Judaism that sin entered the world through Adam ... Sin has derived from the freedom of man. With sin death came into the world ...

Romans 6:23

THE GREEK TEXT
will be added later

TRANSLATION (NRSV)

23 For the wages of sin is death,
but the free gift of God is eternal life
in Christ Jesus our Lord.

"But from the sway of death there may also be discerned the universality of sin as hostile striving against God

Romans 3:9

THE GREEK TEXT
will be added later

TRANSLATION (NRSV)

9 What then? Are we any better off?
No, not at all
for we have already charged that all,
both Jews and Greeks, are under the power of sin,

At this point Paul differs from Judaism. For Paul sin does not consist only in the individual act. Sin is for him a state which embraces all humanity. The individual ... does not have the Jewish freedom of choice ...

Romans 5:19

THE GREEK TEXT
will be added later

TRANSLATION (NRSV)

19 For just as by the one man's disobedience
the many were made sinners,
so by the one man's obedience
the many will be made righteous.

...

“Paul speaks expressly of the interrelation of sin and Law in R. 7

Romans 7, generally, 7:5

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

5 While we were living in the flesh,
our sinful passions,
aroused by the law,
were at work in our members
to bear fruit for death.

Sin is personified as a demon. “Sin has a demonic character.” (311)

Romans 7:13

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

13 Did what is good, then, bring death to me?
By no means!
It was sin, working death in me
through what is good,
in order that sin might be shown to be sin,
and through the commandment
might become sinful beyond measure.

“Man is a slave sold under sin ...

Eph 2:1

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

13 You were dead through the trespasses and sins

“Man is under the Law as God’s claim. But he cannot fulfil the Law. He is possessed by the demonic power of sin. Sin controls him and finally gives him the reward of death. (311)

c. It is in this reality that the Christ event strikes man. This event is the overcoming of sin

Romans 8:3

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

3 For God has done what the law,
weakened by the flesh, could not do:
by sending his own Son
in the likeness of sinful flesh,
and to deal with sin,
he condemned sin in the flesh,

“The aim of Christ’s sending by God is to judge and destroy sin. ...

Christ's victory over sin is described as expiatory or propitiatory atonement. For this reason his death is essential. It was on the cross that there took place, in a way which is valid for all ages, the conquest of sin.

Romans 6:10

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

10 The death he died, he died to sin,
once for all;
but the life he lives, he lives to God.

"For this reason the cross is the sign of triumph over sin, over the dominion of death and the demonic power. (312)

"The cross cannot be separated from the resurrection.

1. Cor 15:17

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

17 If Christ has not been raised,
your faith is futile
and you are still in your sins.

"The Christ event means for humanity the overcoming of sin and the beginning of the dominion of life." (312)

Romans 5:21

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

21 so that, just as sin exercised dominion
in death,
so grace might also exercise dominion
through justification
leading to eternal life
through Jesus Christ our Lord.

Freedom from sin is fulfilled in the obedience of faith

Romans 14:23

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

23 ...
for whatever does not proceed from faith is sin.

"The life for God as a life of faith is manifested in love for the brethren which is the fulfilling of the Law for ...

1. Cor 8:12

THE GREEK TEXT
will be added later

TRANSLATION (*NRSV*)

12 But when you thus sin
against members of your family,
and wound their conscience
when it is weak, you sin against Christ.

ETC ...

No one should ever forget that Paul of Tarsus was a Jewish thinker of the first century. I can not imagine how a Greek or Roman philosopher could have or ever would have been able to think the thought Paul thought. Paul's thoughts are only possible in the context of first century Jewish thinking.

...

4. The Other NT Writings. (313f.

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