

SINS OF OMISSION

Written and study by Felicia January 1, 2017

Sins of commission are actions that violate the Divine law. Murdering or stealing are examples of sins by commission. A “sin of omission” is also a violation of the Divine law when an inaction is consciencelessly decided upon, the negligence or failure in performing what is Divinely defined and mandated as morally right. For an example: James 2:15-16 reads, “If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” Paraphrased, you had food to spare, but rather you withheld giving your neighbor food and told your neighbor... “I’ll pray for you. Be of good cheer.”

Do we always need to be asked to do good, or is it also incumbent upon us to do good when not asked? The English word, “omission” derived from and is equivalent to the Latin word “omiss(us)”, a past participle of “omittere” meaning “TO LET GO.” According to additional scriptures, we’re instructed to not allow opportunities to do good pass by us.

James 4:17 reads, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”

In Deuteronomy 22:1-4 there is a specific statute which mandates proactive assistance for other people, opposing anyone who wants to “...hide thyself” from thy neighbor.

Proverbs 3:27 reads, “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”

Proverbs 21:13 reads, “Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.”

John 3:17-18 offers another example of sin by omission: “But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? Little children, let us not love in word or talk but in deed and in truth.”

Matthew 7:12 reads, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Have you ever been in need and wished for someone to help you in a particular way? Christ Jesus/Yahushua essentially summarized the core and premise of all of the laws and what the prophets foretold concerning the Kingdom of Heaven: a genuine engaging, gregarious and responsive love for one another.

1-John 3:16 reads, “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” Selfishness, lackadaisicalness and self-centeredness are not options if you want to be in the Kingdom of God/YHWH with Christ.

THE HEART OF THE MATTER

Sin of omission is a breach of the moral law, for it is not merely because a person does nothing, but because he/she neglects to act under circumstances in which he can assist and help someone else in need.

In Luke 10:30-37, Christ tells a story about the “Good Samaritan”. Two different men of stature, a priest and a Levite, came upon a man stripped naked and wounded by hoodlums laying in the street. Rather than helping the poor victim, the two men of stature passed by him - purposely walking on the opposite side of the road. Then, there was a third man, a Samaritan who came upon the victim. Verse 33 says, the Samaritan man “had compassion” on the poor victim and consequently helped him. The lesson and moral of the story is stated in verses 36-37; Christ said, “Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And He said, he that showed mercy on him. Then said Jesus unto him, *Go, and do thou likewise.*”

As shown by this last example of the Samaritan man, the Sin of Omission can occur when you “hide thyself” from your neighbor. Sin by Omission is not predicated upon being asked to do something by another person.

Matthew 7:21-23 “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” ...

This said statement by the Christ Jesus / Yahushua , “...doeth the will of My Father...” explicitly expresses proactive behavior. If proactive behavior is not performed in accordance to the will of the Father, the very omittance will prevent anyone from entering the Kingdom of Heaven.

(v:22) “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?” (v:23) “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

The people of subject in Matthew 7:22-23 claimed to have performed good works in the Name of Jesus. They’re claims are most likely true. However, by divine law something was lacking which is litigated to be works of iniquity by the Highest Judge, Christ Jesus/Yahushua. In this said litigation case, what was lacking? The answer is in Christ’s key statement: they’re not doing “the will of My Father...” Wherefore, you can be by profession a church priest or pastor, performing outwardly good works by casting out demons in the Name of Jesus Christ and feeding the poor, but your heart can be contrary to the will of the Father. Psalms 44:21 reads, “Would not God search this out? For He knows the secrets of the heart.” The underlining question should be asked; what is the true motive of these people who make claims of doing good works in the Name of Jesus Christ, but are deemed workers of iniquity by Christ? Could the answer be... money? fame? position of authority or prestige? a secure and steady paycheck from the sacrificing tithe payers? recognition or attention? self-importance? Reconsider and contemplate the “priest” and the “Levite” - the two men of stature and of societal prominence - who eschewed the poor victim in the good Samaritan parable in Luke 10:30-37.

THE PARABLE OF THE TEN VIRGINS

In Matthew 25:1-13, Christ told a parable about ten virgins who all had burning lamps. Five of the women had extra oil for their lamps, five did not. When the oil was all burned-up in their lamps, the five women who didn’t have extra oil to replenish their lamps missed the coming of the bridegroom.

At the end, the five virgins lacking oil went to buy some oil, and upon their return they expected to enter the door and be a part of the marriage ceremony. However, the bridegroom answered the five virgins at the door and said, “Verily I say unto you, I know you not.”

Please know: this author does not believe the oil in this parable of the ten virgins represents the Holy Spirit as many embrace as being the symbolism. The lamp and light symbolism is defined in Psalm 119:105. It reads, “Thy word is a lamp unto my feet, and a light unto my path.” Additionally, you can’t “buy” the Holy Spirit. And, the Holy Spirit is represented in scripture by water not oil. Examples are Isaiah 44:3, John 4:10,14 and Rev 22:17.

In the beginning of the ten virgins parable, all ten virgins had lamps containing oil which were lit. Inserting the definition of the burning lamps from Psalm 119:105 here, all ten virgins at the beginning of the parable narrative read the Word of God/YHWH and were walking in a righteous pathway. However, half way through the narrative, the oil in all of the lamps was burned-up. Only five of the virgins had extra oil so they could refill their lamps. What does the oil represent? In this author’s view, the symbolic representation of the oil is LOVE AND JOY.

Consider the statements Christ made to the church in Ephesus recorded in the book of Revelation 2:1-4. The Ephesus church possessed good works and could not bear evil. But Christ held one lacking spiritual element against them: they “left their first love.” Christ chastised and admonished them to return to their first works and to repent or else He would remove their candlestick from them. Paraphrased: their original devotion and zeal for the Word of God/YHWH waned which is needed in order to qualify them for the Kingdom of Heaven. Their love waned into apathy or lethargy. Mark 12:30 instructs, “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.” Because of the test and trials we’re required to face in this life, we can become weary in well doing (Ref: Gal 6:9 and 2-Thes 3:13). In turn, we don’t allocate enough time to the study the Word of YHWH. Although, as many of the believers in Christ know and understand, HIS WORD is truly our “oil of joy”. (Ref: Isaiah 61:3)

Returning to the ten virgins parable narrative in Matthew 25:1-13; the parable is about the soon coming wedding event between Christ and His bride. As like any wedding, the two parties want to be joined in matrimony because they LOVE one another. The lamps, the light thereof and the oil are symbolic of a true love for The Word, walking the Righteous path, and the joy it brings.

SUMMARY

Be aware of and avoid the “Sin of Omission”. The sin of omission is a breach in the moral law pertaining to the indifference character of the heart and can prevent us from entering the Kingdom of Heaven. And, as the Apostle Paul reiterates the words of Christ in Acts 20:35, “...remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” Give not to reap recognition and praise for thyself, but rather... “...let your light shine before men, so that they may see your good works and give glory to your Father in heaven.” -Matthew 5:16. And, take hold of the charge made by the Apostle Paul in 1-Timothy 6:12, “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called...”