**Seoul Grace Community**

**What is Sin? The “Want” Sin**

**Luke 16:19-31**

**November 27, 2016**

1. **Introduction**
	1. We are examining the rather unique perspective the Bible gives us on “sin” versus our traditional understanding
		1. We have seen that sin is primarily about breaking a relationship with God, not just His rules.
		2. It’s not simply unreasonable omission or irresponsible action but a condition of the heart that chooses anything but God to be lord in our lives.
		3. In essence, It's like building our own kingdom where we are in control and reign—where we call the shots and determine what’s best
			1. The things we care about (what we want) take precedence.
			2. Sin is “self-kingdom” building--it's an identity formed around ourselves where our needs and desires take priority.
	2. This parable comes in the context of Jesus having a discourse with the Pharisees (Luke 16:14)
		1. It says that they are challenging him by sneering and that they love money
		2. Jesus says they are busy justifying themselves (by doing what they thought were “right” and “religious” things)
		3. Self-justification is the issue—the sin of “want” where we choose our preferences in order to validate ourselves
		4. And then he launches into this rich and yet strange parable where there are two characters
			1. One is a have and the other a have not.
			2. One is nameless and one is named.
2. **The “Name” of Want**
	1. What is Jesus trying to communicate in this parable?
		1. One person has a name and another does not.
		2. Jesus doesn't typically give proper names in his parables
			1. Lazarus means “God is my help” and he is the one in the parable who has a lasting identity.
			2. He had nothing.
			3. And yet he still has a name. He is known by God is my help.
			4. His name. Not what he wanted but what he needed.
			5. Not what he owned but on the fact that he was owned as a child of God.
		3. The other is a nameless “rich man”
			1. V25. His good things were found in what he wanted. What he had. What he owned.
			2. And now he is only known in association to this wealth.
			3. And it's gone. All he wanted is now gone and he is left with no name.
		4. Do you have a name? Or are you just a title?
3. **The “Result” of Want**
	1. V23. The rich man is in hell.
		1. But our understanding doesn't tend to match this representation of hell.
		2. First. He asks for Lazarus to come dip his finger and cool his tongue.
			1. This is what a servant would do.
			2. He still is bossing Lazarus around! He still is leaning on his status still!
			3. He is in denial of his condition and still trying to get Lazarus to work for him because Lazarus was below him in life
			4. This is hell—the need to constantly assert ourselves
		3. That's what he asks for. But what does he not ask for?
			1. He wants Lazarus to come to him but he doesn't want to get out.
			2. He doesn't seek forgiveness but instead seeks his own terms to be met.
	2. Hell is always what you do when you choose yourself.
		1. God will let us choose our own kingdom.
		2. And we will forever deceive ourselves of our true condition seeking what we want
		3. Sin is isolating. We blame. We deflect. We trick ourselves. And we push people out.
		4. This changes our view of hell. It's not God shoving the door closed (Romans 1:24) but instead giving us up to our desires—it's endless autobiography of our own wants and desires.
	3. Who is Jesus speaking to?
		1. The Pharisees who loved money and they were justifying themselves.
		2. They were finding their identity in what made them feel justified.
		3. Their wants had taken priority--when the good things become the ultimate things of your life they will begin to ultimately rule your life.
4. **The “Cure” of Want**
	1. What's the answer? Jesus says that the value system has been reversed (16:15)
	2. The things they valued were detestable because they were trying to justify themselves at the expense of others (as the rich man was still asserting his needs over Lazarus to Abraham)
		1. Are you someone who hates lazy people? It's probably because you find too much pride in your hard work.
		2. Are you someone who hates the opposing political view? If you demonize them, then your political cause is probably your justification.
		3. Do you despise immoral people? Because you're too proud of your own morality.
	3. Why did the rich man go to hell? Because he was rich? No! It's because he was ONLY rich.
		1. This had become his identity. His "name."
		2. And he gets pain (fire) and isolation (far away) v. 23
	4. How do you undo the sin of selfish desire? Of want?
		1. Wrong way. Look at what the rich man asks for.
			1. He asks for a sign for his family. A spectacular display. An emotional experience.
			2. Abraham says this won't work—even someone rising from the tomb.
			3. The empty tomb on Easter still confused Jesus followers.
		2. Instead, Abraham says they have Moses and the prophets.
			1. What does that mean? What's he saying?
			2. In essence: Go back to my word (the Bible) and listen to the story. Hear the story of why Jesus died and rose for you.
			3. You will have to be moved by love.
			4. What did the prophets say? Isaiah 53:3-5—there would be a servant who would suffer and yet be satisfied with the results of his suffering (Isaiah 53:11)
			5. That's us! This is the only thing that will start to pull you away from the sin of want. His suffering is your value.
		3. What was his suffering?
			1. Matthew 27:46 He cries out my God my God why have you forsaken me (essentially saying: Why have you cast me far away?”
			2. Jesus doesn’t complain about the nails hurting, or the heat, or the suffocation but being tossed aside like a dog and sent far away from His Father
			3. For us to know Jesus went to hell for us, to believe in his torment, this is the way in which you know his love for you.
5. **Conclusion**
	1. What name would people give you if you were in this parable? Nameless? Or named. God is my help because Jesus helped me by dying for me—the Bible tells this narrative.
		1. It should make us incredibly humble and accepting not condemning and judge mental—especially for those who are least like us.
		2. The gospel helps us get rid of the very thing we lean on to put ourselves above others.
	2. And it should make you want not what you want but to want the source of want himself—Jesus—
		1. Where all wants are met and none are denied, all love rendered and gracefully supplied On the cross, as the nails pierced through His voice cries out a love, a love most true