

Sin

I. SIN DEFINED.

1. All unrighteousness is sin (1 John 5:17).
2. Sin is lawlessness (1 John 3:4).
3. To know to do good and to do it not is sin (James 4:17).
4. Whatsoever is not of faith is sin (Rom.14:23).
5. The Greek word for sin *hamartia* means *to err, to miss*.

II. THE ENTRANCE OF SIN INTO THE WORLD.

1. Sin entered through *one* man (Rom.5:12).
2. Sin entered through *one* offense (Rom.5:18).
3. Sin entered through *one* man's disobedience (Rom.5:19).

NOTE—Adam's act is called a sin, a transgression and an offense. A sin because he missed the mark God set for him. A transgression because he disobeyed a direct command. An offense because his act expressed a lack of confidence in and love for God, his Creator.

III. THE DESTRUCTIVENESS OF SIN.

1. It destroys man's peace and causes fear (Gen.3:6-10).
2. It calls forth God's condemnation and wrath (Rom.1:18-32).
3. It is the cause of life's suffering and distress (Rom.8:18-25).
4. It brought death into the world (Rom.5:12; Gen.2:15-17).

IV. THE TRANSMISSION OF SIN.

Rom.5:12

1 Cor.15:22

"Through one man sin entered into the world and through sin, death; and thus death came through into all men, *on which* (literal translation, Greek, *eph hō*) all sinned."

V. SIN AND THE UNBELIEVER.

Rom.1:18-32

Eph.2:1-3

Acts 26:16-18

Rom.3:9-20

Eph.4:17-29

2 Cor.4:1-6

VI. SIN AND THE BELIEVER.

1. Shall we continue in sin that grace may abound?
Rom.6:1-14 Rom.8:1-17 Gal.5:13-26
2. Shall we sin because we are not under law, but under grace?
Rom.6:14-23 Rom.7:4-6 Rom.8:1-17

VII. THE UNDOING OF SIN.

John 1:29

1 John 2:1,2

1 Cor.15:22-28

Heb.9:24-26

1 John 3:4-8

Rom.5:12-19

VIII. WHY DID GOD PERMIT SIN TO ENTER HIS UNIVERSE?

Rom.8:18-21

Gen.2:8,9

Heb.2:10

2 Cor.4:16-18

Gen.3:5-8

Heb.5:7-9

SUMMARY

Through one act of one man, sin entered into the world and through sin, death. Through the natural processes of generation, death is transmitted to all men, on which all sin (Rom.5:12). Adam died because he sinned. Adam's posterity sin because they are dying. The destructiveness of sin is shown by the fact that all the suffering and death that is in the world is the result of a single sin.

Salvation from sin and its consequences is through Jesus Christ alone (Acts 4:12). He is the Way, the Truth, and the Life (John 14:6). Having died for man and been raised from the dead, He now lives as the Saviour of those who receive Him (1 Cor.15:1-8; Rom.5:10; John 1:10-13). Man is as helpless to save himself as he is helpless to cope with death. Jesus Christ is the resurrection and the life (John 11:25). He has the keys of death and hades (Rev.1:17,18,RV).

Faith in Jesus Christ as Saviour does not eradicate sin from the believer, neither does it diminish the *power* of sin. The believer is delivered from the dominion and *reign* of sin. God brings this about by sending the Spirit of His Son to dwell in the believer (Gal.4:6; Rom.8:1-17; Rom.6:1-23). Believers will be delivered from the indwelling presence of sin when Jesus Christ returns.

A conflict between sin and righteousness, the flesh and the spirit goes on within every true believer (Gal.5:16,17; Rom.6:12-23). As the believer yields his members to God, and walks by the Spirit, he is freed from the dominion of sin, the lusts of the flesh are overcome, and the fruit of the Spirit fills his life (Gal.5:22-24). If a true believer walks after the flesh the disciplining hand of God falls upon him and he is either chastened until he turns from the things of the flesh to the things of the Spirit, or until he is removed by death, that he should not be condemned with the world (1 Cor.11:27-32; 1 Cor.5:1-5; Heb.12:1-11).

Grace does not ignore, nor excuse sin. Grace delivers from sin. Sin does not have dominion over those who are

under grace (Rom. 6:14). Grace reigns through righteousness and disciplines the disobedient Titus 2:11,12—The word translated “teaching” in this passage is the Greek word *paideuo*, which means “to discipline.” It is translated “chasten” or “chastise” eight of the thirteen times it occurs. See 1 Corinthians 11:32; Hebrews 12:5-11).

The question as to why God permitted sin to enter His universe can best be answered by observing the results of sin’s entrance. Some of these are as follows:

1. Man received a knowledge of *good* and *evil*. Not a knowledge of *right* and *wrong*. God gave Adam and Eve a thorough knowledge of what was right and wrong for them, before they sinned (Gen.1:28; 2:15-17). They did not have a knowledge of the *good* of right and the *evil* of wrong.

2. God revealed His moral attributes to man; His righteousness, His wrath, His love, His grace, etc.

3. Suffering and death entered the world.

4. Man’s need of a Saviour is made apparent.

Adam fresh from the hand of God, without the knowledge of good and evil, was not the finished product God had in mind in creating him. The first-fruit of that perfection is to be seen in the risen, glorified Son of God, Christ Jesus. Salvation is not the restoring of man to the state Adam lost in sinning. Salvation is the lifting of man to that pinnacle of perfection seen in the glorified Son of God.

God uses suffering and death to teach man the destructiveness of sin. They have their part in providing man with the capacity to appreciate and enjoy the salvation God has in store for him. Through suffering and death man is taught to abhor sin and to love righteousness.

Sin, suffering, and death will not remain in God’s universe permanently. They will be completely abolished through the saving work of Jesus Christ. He will impart

His righteousness to all (Rom.5:18,19); He will reconcile all to God (Col.1:20); He will abolish death by giving life to all (1 Cor.15:22-28). In this manner all will be made like Christ and God will become All in all. This gives purpose and meaning to the present life and all of God's dealings with sinful man. In short, the sufferings of this present time are not worthy to be compared with the glory which shall be revealed. The believer will enter this glory when Jesus Christ returns. The rest of mankind will be brought in at the end of the ages.

J. E. Kirk